SOCIAL CHANGE IN RURAL INDIA
A SELECT ANNOTATED BIBLIOGRAPHY

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BY
RAM KRISHNA
Roll No. 07
Enrolment No. K–7770

Under the learned Supervision of
Mr. Ishrat Ali Qureshi
Deputy Librarian

DEPARTMENT OF LIBRARY SCIENCE
ALIGARH MUSLIM UNIVERSITY, ALIGARH
Dedicated to my Parents
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# CONTENTS

## PART ONE

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>INTRODUCTION</td>
<td>1-57</td>
</tr>
<tr>
<td>II</td>
<td>AIM, SCOPE AND METHODOLOGY</td>
<td>58-62</td>
</tr>
<tr>
<td>III</td>
<td>LIST OF PERIODICALS DOCUMENTED AND SUBJECT HEADINGS</td>
<td>63-70</td>
</tr>
</tbody>
</table>

## PART TWO

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ANNOTATED BIBLIOGRAPHY</td>
<td>71-202</td>
</tr>
</tbody>
</table>

## PART THREE

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>AUTHOR INDEX</td>
<td>203-215</td>
</tr>
<tr>
<td>II</td>
<td>TITLE INDEX</td>
<td>216-229</td>
</tr>
</tbody>
</table>
PART ONE

INTRODUCTION
Contemporary social conditions in societies, not only in India, but all over the world are being increasingly influenced and reshaped by significant social changes. We are living in a rapidly shrinking world. Modern communication spreads its network throughout the world to areas hitherto considered remote and unreachable, bridging great distances in short periods of time and changing in fact the very concept of physical distance. National and international contacts rapidly increase, bringing together frequently and for varying durations of time, different cultures of the world, and sitting in motion a host of influences that generate change both in the cultures of society and in the structure and functioning of its components. Thus groups, social relationships in organizations, institutions, ecological entities and their components of the structures of society themselves are in the throes of change. The rate, the direction, the degree of change may vary from society to society from gradual and almost imperceptible in some societies that are still primitive, to rapid with increasing acceleration in modern dynamic and complex western societies.

Rural societies all over the world are very much a part of this changing scene. With increasing break down
of isolation of villages, industrialization and movement of population to urban areas of greater economic opportunity in developing India, very significant change are taking place with varying tempo in rural society. Movement is away from traditional, simple folk societies towards more complex urbanised societies. The gap of differences between rural and urban societies in narrowing with increasing rapidity with the relatively slight emergency and spread of urbanisation. Urbanization is a phenomenon that has taken place most extensively in the western world, its emergence and spread though at a lower pace in India in evident. Changes in material and non-material aspects of culture are a part of these phenomenon and is strong trend towards secularization seems marked and evident in India and other parts of the world. In all, the fact of social change persists, and man, using skills and knowledge of science, continues to strive by various ways and means to gain increasing influence and control on the tempo and direction of change in society.

WHAT IS SOCIAL CHANGE?

Everything in man's material and non-material culture in subject to change. The behaviour, values, attitudes of a human being and the social structure surrounding him are
subject to incessant change, grouping, decaying, growing finding new adjustments, accommodating, adopting to varied connection, and undergoing modifications in the course of time. The process in referred to as Social change which is a complex, multifiled and multidimensional phenomenon.

The process of becoming different is termed as 'Change'. The term 'Social' refers to 'society' usually described in psychological terms mostly applicable to non-material things like, sociability, gregariousness, association, the capacity to respond to a social stimuli, the ability to communicate etc. If in strict sense the adjective 'Social' be restricted to these characteristics of society, it follows that social change refers to change in mechanism of human association. Social change in its complete sense includes material change also as is exemplified in customs, mores, institution, laws, language ideologies and all other social aspects of culture. Thus, simply, any alteration in both material and non-material culture and the environment of human beings be called as social change.

What is social change? To understand this easily Kuppu Swamy has discussed that we must ask first of all another question - what do we mean by society? Society is a web of social relationship. It is a system of usages
and procedures. It is a group with a number of sub-groups. Each group has its own social organisation, with a relatively stable pattern of interaction among the members of the group. Each member is related to others through the social norms prevailing in the group takes on the social role assigned to him or for which he is qualified and is subject to control procedures.

The term social change refers to changes or alterations in the social organisation, that is changes in social structure. In a static society, like the caste society the roles and status are ascribed rather than achieved. A man’s role as well as his status is fixed by birth. The social structure is fixed. Each sub-group has to start at some point as the previous generation did. It is a closed society. The individual is ascribed to a particular stratum at birth and his status cannot be changed by his own actions and achievements. By contrast in an open society, the structure is not rigid. There is social mobility. There is individual liberty. The individual can improve his qualifications. He can compete with others. There is equality of opportunity. Individual ability and initiative are the requirements for achieving a fair share of wealth, prestige and power.

As noted above, the Indian constitution has assured
equality of status and equality of opportunity to every
child and citizen. Articles 25 and 16 have made equality
and equality of opportunity as fundamental rights.

This is the paradox of Indian society today. As
a matter of fact, any citizen of India above 21 years of
age has the same right to vote as any other citizen.
Similarly any Indian citizen above thirty years of age
can stand for parliamentary election. Many members of
the state legislatures and the parliament have come from
the various social groups. Similarly, by and large, in
the urban areas there is full scope for social mobility.
But the problem is the plight of those hundreds of millions
who are trapped at the bottom level of society, the urban
and the rural poor.

As noted above, the famous Meenakshipuram incident
in February 1981 is an illustration of the effort of the
scheduled caste people in a village to gain equality of
status on the basis of their achievement. According to
the newspaper reports more than 40 percent of the Meena-
kishipuram Harijans are educated. There are two doctors,
an agricultural scientist and five graduate teachers
(Himmat, Sept., 15, 1981). But they are all treated,
on the basis of their achievement, but on the basis of their birth in Harijan families. This social discrimination led to social tension and finally, it is reported that the group became Muslims to gain physical protection for the Muslims and to gain equality of status.

This is the social problem. Education is open to every child. In fact, it is a compulsory requirement. Every individual has the constitutional right to choose any occupation. But the local custom is following the inert tradition which ascribes status by birth that is unalterable by the individual's initiative and achievement.

This very fact that the Indian constitution gives full scope for upward mobility but the rural customs prevent social mobility is causing bitterness and frustration of those who are cut off from social prestige even when they are educationally fully qualified.

To secure for each individual in the rural areas the right guaranteed by the constitution and law, but denied by custom and tradition is the great social problem.

It must be borne in mind that is the coming year
a larger number of lower caste people will be qualifying themselves and so the social tensions will increase to a terrible magnitude if the structural change in rural society does not take place.

It is to prevent this present and future possibility that the promotion of favourable attitude towards social change should be an important aim of education.

**DEFINITION OF SOCIAL CHANGE**

Many authors have defined the concept of social change in different ways. Some of them are given below-

i) Jones— 'Social change is a term used to describe variations in, or modifications of any aspect of social processes, social pattern social interactions or social organisation.

ii) Gillin and Gillin, H.T. 'Social changes are variations from the accepted modes of life; whether due to alteration in geographical condition, in cultural equipment, composition of the population or ideology and whether brought by the diffusion or inventions within the group.
iii) Davis, 'By social change is meant only such alterations or occur in social organisation, that is structure and function of society'.

iv) MacIver and Page, '...our direct concern as sociologists is with social relationship. It is the change in these relationships which alone we shall regard as social change'.

v) Koing, S. 'Social change refers to the modification which occur in the life patterns of a people.'

vi) Anderson and Parker 'Social change involves alteration in the structure or functioning of societal forms or processes themselves'.

vii) Gimsberg, M. 'By social change, I understand a change in social structure e.g., the size of a society, the composition or balance of its parts or types of its organisation'.

On the basis of these definitions it may be concluded that social change refers to the modifications which take place in the life patterns of people. It does not refer to all the changes going on in the society. The change
in art, languages, technology, philosophy etc., may not be included in the term 'social change' which should be interpreted in a narrow sense to mean alteration in the field of social relationships. Social relations are social processes, social patterns and social interactions. The social change will mean variations of any aspect of social processes, social patterns, social interactions or social organisation. It is a change in the institutional and normative structure of society.

THE CATEGORIES OF SOCIAL CHANGE

Social change has been categorised in many ways, based on the-

1) Level of change- micro level (individual), microlevel (society) and intermediate (organisational and administrative), and-

2) The process of change- evolutionary change, revolutionary change and planned change

When the process of change is voluntary and extensively disrupt the mode of life of society, it is called as voluntary change. When the change is effected suddenly
with the use of power and force involving violence and changing the whole culture and structures of society, it is said to be revolutionary change. Planned change is 'a deliberate effort with a stated goal on the part of a social system. Such that it requires members of that system to relearn how they perform their rules' (Zaltman, 1977: 10). Any process leading to the betterment of people in society which is the goal of the planned change is generally conceived as 'progress' or 'development'. The idea of planned change is to catch up in a few decades, the supposed modern values, efficiency, diligence, orderliness, equality, punctuality, decisiveness, rationality, participation, autonomy etc. and discard the supposed values of backward non and hinderances to entrepreneurship, development and modernization. This needs purposeful, determined and dedicated action which is incorporated in every strategies of planned change. The final goal of such planned change is considered to be amelioration of the principal social problems in the society and low is alived to be an engine of such a process of planned change.

THE DIFFERENCE BETWEEN THE SOCIAL CHANGE AND CULTURAL CHANGE

The difference between social and cultural change
is largely theoretical, for the two are so closely interwoven that distinction is very difficult. Social change refers to changes in social structure and social relationships. Cultural change refers to changes in social structure and social relationships. Cultural change refers to changes in the culture of society. Culture is the pattern of learned behaviour including technology, and dimension of science, both material and non-material. Society is people, in group relationships and interaction together with the resulting structure and forms, who share a culture. When changes in culture take place, such as in technology changes in the structure and form of society also take place as adjustments of interrelations to cope with cultural change become necessary.

Change in culture bring about changes in society, and social changes also bring about cultural change. For instance, changes in technology, or new dimensions of science and its application, often bring about rapid industrialization in developing countries some what similar to the industrial revolution in European countris. These changes have brought and continue to bring with them significant changes in the structure and function of rural society.
In this respect Ogburn's observation is apt— that, 'technology changes society by changing the environment to which we are turned. This change is usually in the material environment and the adjustment we make to the changes often modified customs and social institutions, (Ogburn, quoted in Merril, 1965, p. 495). While theoretical distinction between social and cultural change may be made, in practice their is not always possible. Most sociologists use the two terms interchangeably, since distinction does not serve a very useful purpose, or they use the term social change to include both cultural and social change.

SOCIAL CHANGES AND PROGRESS

A distinction also exists between social change and progress, the latter term carrying with it a value judgement, i.e., that changes is in a desirable direction. Progress in change in a direction that is considered 'desirable'. 'Desirable' may be defined differently by different people and desirable for one may be undesirable for another. What is important in that the term progress, as differentiated from social change, involves movement plus a value judgement in respect of the direction of the movement.
There are other general aspects of social change that call for brief comment—

1. Social change invariably results interaction of a member of factors and not simply from a single factor. A single factor may trigger a particular change, but it is always associated with other factors and consequently donot stand alone. The happens because of the mutual interdependence of social phenomena.

2. Social change in one aspect of life gives rise to a chain reaction of changes effecting other aspects. Thus change in rights, privileges and role of women, emerging from ideologic of social equality of women, have set in motion a chain-reaction of changes involving the home, family relationship and intersector, the economic and to home extent, the political patterns of both rural and urban society. With such a role change, even in rural areas of north India women have assumed formal leadership position as members of the village panchayat, indicating greater in dependence from movement and independence bring about the changes in the decision making structure and in other aspects of rural and urban social life, although the change in much more evident and marked in urban life where,
for example an increasing number of women are employed in various type of position and have intend into professional and non-professional areas of society, occupying themselves increasingly in roles other than those in the home.

3. Specific changes may occur in various wings and may be grouped broadly as modifications and replacement of material yards in society and social relationship. Several examples may be cited of changes in material goods in society. One illustration is the modification in diet and food habits in India where those whose basic diet was rice now also eat wheat and wheat products. Eating of meat and eggs has become more common. Drinking of coffee, once concentrated in south India, has upward to north India as well. Such changes are less evident in rural than in urban areas. Illustration of social change, in the form of modifications in social relationships, especially the joint family system which have involved change in structural form of their institution, as the nuclear family system which institution as the nuclear family break away from the social change who also takes the form of replacement to an increasing extent of transportation means from head loads bulbuck cart in rural north India to bicycles,
cycle rikshaw tracks, motor scooters and buses is an illustration of the replacement of material and physical goods. An outstanding example of social change in the form of replacement of ideas in rural India is in the general area of scientific techniques of agriculture to replace traditional ideas and techniques of forming.

New ideas and techniques in population control or family planning replacing traditional ideas is another illustration.

4. Social change in environmental. It must take place within a geographic or physical and cultural contact. Both these contexts have impact on human behaviour and in turn man changes them.

5. Social change is temporal, but at the same time more passage of time does not cause change as in the biological process of aging. Society and culture donot get worn out through time. During the passage of time interaction of various physical, cultural and social factors and conditions bring about social change. Time is necessary for renovation, modification and discarding of behaviour patterns in society.
6. All social change essentially involves a human aspect society in a group of human beings who bring about changes and are themselves affected by change. The composition of society is not constant, but changing. People constantly move, and over a period of time considerable variation in size and composition of society is normally experienced. The environmental, temporal and human aspects of social change are necessary condition under which changes takes place of social change involves tempo and direction of change is inevitable and universal laws govern the tempo of change has been abandoned by most sociologists. Analysis of various cultures of the world have shown that the tempo or rate of change varies considerably, and this differential rate itself source as an indicator of different in between various types of society—open and closed, rural and urban and others. Further analysis within individual societies indicate differential rates of change of various components of society, the concept of culture lay deals specifically with the consequences of unequal rates of changes of various parts of society. A social change can be classified as planned and unplanned. The fact of social change has been emphasised earlier. The direction and tempo of social change are subject to influence by man's efforts. Plans and programmes of
promoted changes such as those for community development, plans and efforts of inventors, pressure groups, leaders and reformers all constitute change that in deliberatley included by human effort. To assess or measure the effect of such deliberatley promoted change, is not easy and is complicated by the fact of social to change. Unplanned change refers to change resulting from natural calamities such as foods, earthquakes, or droughts which may bring with them drastic changes in society. Whether deliberatley planned or unplanned, change occurs and society continues to change under the unfluence and impact of a variety of forces, both internal and external. Man a continued efforts strive towards increasing his control and influence over the direction and tempor of social change.

THEORIES OF SOCIAL CHANGE

Social thinkers have from antiydy formulated broad theories of social change. Among early theories are those that base change on devine determination, holding that changes occur in the social world on the basis of man's obedience or disobedience to the will of God. Man was blessed for good deals and purnished for him ill deeds and changes for improvements or deterioriation of
his lot in his social world accordingly took place through here explained change as a development from the original nature of man. Others felt that man, while born good as a creation of God, degeneration by his own actions. Thus change was convinced as a departure or development of man from his original nature.

Social change through a series of developmental stages, theological metaphysical and positive, was the theory of August Comte, the father of sociology. Darwin's theory of biological revolution influenced the sociologists, like Gumploaries, ward, Summor, Keller, and Ratzymhoffer, who applied such thinking to social change has led other sociologists to continue to formulate theories attempting to explain and interpret change in society. The reason explain and interpret change in society of may be classified as belonging to either theories of causation, theory of process, or theories of functional analysis.

A) Theories of causation-

These major theories may be grouped on the basis of four factors-

1. Geographic determinism
2. Biological determinism
3. Economic determinism
4. Cultural determinism.
Theories that explain social change in terms of some facture or features of the national environment constitute theories based on geographic determinism. Arnold Toyanbee and Ellsworth Huntington were among the leading exponents of such theories. Theories that explain social change on the basis of traits or characteristics of the human organism are referred to as biological determinism. Included in such theories are those continued in doctrines of social superiority and inferiority. Such theories gradually were popularised by writers and Adolf Hitler followed this theory in his book 'Mein Kumpf'.

Theories that consider economic factors such as production demand and supply as the basis of social change are referred to as economic determinism. Cultural determinism refers to theories that seek to explain social change on a result of some element or elements of cultural heritage. Max Weber and William Ogburn are two sociologists who have expounded theories based on cultural determinism.

While contributing much to early understanding of social change, these four single factor theories are now largely without support.

B) Theories of Process-

These theories of social change have been classified
1. Linear theories conceive of social change as an unfolding process. The concept of evolution is how the basic influence in the formation of the linear theory. August Comte, Lewis Henry, Morgan and Herbert Spencer are among the formulation of such evolutionary theories of social change. Karl Marx's theory of development of a 'classless' society may be also be classified under linear theories.

2. Cyclic theories stress the undulating character of social change. Such phase of the cycle emerges from the previous phase and given birth to the next phase. Toyanbel's cyclic theory consisted of three phases - the state of social equilibrium, the transitional to disequilibrium and the disequilibrium leading to a new state of equilibrium.

3. The trend model is another way of expressing the linear theory. Social change is characterised by an overall trend that exists in spite of minor fluctuation and variations. The trend of movement of society was described by Ponnis or transition.
Gemeinschaft to Gesselschaft or communal to associational society. The secured traditional orientation of communal society in its trend gives way to associational society that is characterised by secularism, rationality and a more pragmatic approach.

C) Theories of Functional Analysis—

Social change is conceptualised on a social function. Rather than engage, sociologists instead follow the approach of studying as a class of social phenomena. Following this approaches, efforts are to identify, describe and masses social change to be able to identify the social and other environmental condition that underlie it. The phenomena comprising social change are thus subjected to study and analysis as othersocial phenomenon that are the object of sociological study.

DIMENSION OF SOCIAL CHANGE:

Three major dimensions of analysis of social change, have been identified by Himes. A) The structural dimension, B) The cultural dimension C) The Interactional dimension.
Changes in the **structural dimension** refer to changes in the structural forms of society involving change in roles, emergence of new roles, changes in class/caste, structure and changes in social institution such as the family, the school or educational system. Some changes in the structure of rural family village council or panchayat may be discussed in this context. What is also involved is a shift in the location of roles, a modification of members and type of functions performed by various components of society and modification of channels of communication among roles.

Changes in **cultural dimension** refer to changes that take place in the culture of society, such as through discovery, invention, new technology, contact with other cultures involving differentiation, and cultural borrowing. It involves integration of new elements onto the culture, replacement of old forms and rejection of some new elements and forms. It is not implied that all that comes to a culture is diffused and all that is subjected to the process of differentiation is finally integrated into the culture. New forms and elements may be rejected or modified. However, cultural innovation, diffusion, and integration are all involved in the process of social change in its cultural dimension. Both material
and non-material aspects of culture are involved.

The international dimension of social change refers to change in social relationship in society as identified under five dimensions. Modification and change in structure of the components of society together with alteration of its culture bring about changes in social relations, frequency social distance, instrumentality, directionality and interactive from constitute a schematic arrangement of specific dimension of change in social relationships, in terms of which social change respect of social interaction can be analysed. For example, social change in a village as a result of urbanisation can be analysed in terms of variation of frequency of social contacts and relations within the village, of the shift from primary to secondary group relationship, from *gemeinschaft* to *gesellschaft* type of relationships, of the shift from interaction among equal status oves to contradictory interaction that cuts across these lives, of the shift from co-operative forms of relations to those that are more divisive and competitive, and of the shift from value of individuals or person with personal relationships as a value in itslef to impersonality where the individual is valued as a means to an end.
The schematic arrangement of Himes is summarised in the following diagram and is an analytical instrument that can be effectively used in the study of social change in rural society.

Structural, cultural and international dimensions of Social change.

**STRUCTURAL DIMENSION**

Expansion or attribution of role content

Behaviour aspect

Authority aspect of increase or reduction of the number of role or role categories.

Shift of location of role or role categories. Modification of communication channels among role or role categories.

Alteration of number and type of function, performed by the structure.

**CULTURAL DIMENSION**

Cultural innovation

Diffusion

Integration

Invention, tension, borrowing

cultural drift, conscious
diffusion

rejection of new forms
Publication, old and new surviving together in variable patterns 
Replacement of old forms by new forms.

INTERACTIONAL DIMENSION

Change of frequency—
From frequent numerous or continues, often also varied relations to infrequent, limited, or occasional, or the opposits.

Change of social distance—
From intimate, informal relation through inclusive role to remote, restricted, and formal through regimental roles (process of estrangement), or change in opposite direction.

Change of directionality—
From interaction among status equals with horizontal directionality of relation to intercourse among status on equals with vertical directionality of relations, or change in opposite direction.

Change of instrumentality—
From treatment of participation in a
relationship personally as valued under to relation that 
regard them as means, impersonally: or change in oppo-
site direction.

Change of form—

From the unifying solidarity relations
of cooperation, what ever its structural setting to divisive
and hostile experiences of struggle through rivalry, comp-
etition, and conflict, or change in the opposite direction.
[Himes, 1968, p. 430]

ACCEPTANCE OF AND RESISTANCE TO SOCIAL CHANGE

Innovations are constantly appearing in society.
Some are accepted, others rejected and still others are
ignored. There are several major factors or conditions
related to the acceptance of social change in a society.
The interior area of acceptance and rejection of change
is a field of study in itself and very many factors,
usually in combination with such other, are involved.
Many of these factors are clearly associated with the
cultures of the society concerned. Some of the important
factors that are associated with acceptance/rejection are
briefly discussed below—

I. The Need For Change— Unless a change is
recognised by society as significant and important, the likelihood of its acceptance is low. To be accepted, the change must be perceived by society as contributing to the achievement of social goals of sufficient relevance to its objection. Acceptance of the change to the metric system of weights, measures and currency in recent years by some countries of the world—despite the problems connected with implementation of such a change—is an illustration of the awareness of a need for change by society, the acceptance and the implementation of the same.

2. Provision of Greater Satisfaction

The rewards according from the change change must be such as to provide greater satisfaction to society than those provided by the status quo and should adequately compensate for the problems and hardship that may be a part of the process of implementation. The process of changing to the metric system in India brought with it some extent of confusion and dissatisfaction among the general public, wide modification of content of educational courses and curricula and other problems during the period of transition. The advantages of the change were however, considered to far outweigh the problems.
encountered and to produce greater satisfaction to society than the status quo.

3. Demonstrated Utility- The acceptance of a change is facilitated and expedited when the change has been proved to be of greater usefulness. Demonstrated utility is a major criterion for acceptance of both material and nonmaterial changes in society. The acceptance of immunisation against small-pox by vaccination took place in some societies despite obstacles of religious belief and subration, only after its utility had been repeatedly demonstrated successfully. Acceptance of the use of chemical fertilizers took place in some societies only after repeated successful demonstration of its practical utility. The cooperative method of providing credit and other facilities to rural people had to be demonstrated successfully before it was accepted in some areas.

4. Compatibility with Existing Culture- Changes are more readily accepted if they do not conflict with existing culture patterns in society. It took ways and more of society are violated, the reaction to acceptance of a change will be negative, although in time a change may be possible. Changes that involve conflict with existing cultural patterns may be rejected, accepted with reservation and adjustment,
or be accepted with evasion or concealment of the conflict. The degree of compatibility with the culture and the importance that society describes to it is an important determining factor in the type of acceptive or rejective reaction to the change. Some changes may call for new patterns not hitherto present in the culture and the adjustments may become important means of rural transportation of individuals and to some extent goods such as milk rural North India, giving rise to regular repair and service facilities. Such facilities are now a common feature in villages and on roads in rural area, sometimes in conjunction with the blacksmith's shop when a society can use a new innovation or change in familiar ways, it will be more easily accepted. Without familiar ways society must easily accepted. Without familiar ways, society must devise new ways to use the innovation effectively.

Some changes replace some object or element in culture and for this reason, are less readily accepted. If changes are additive and 'fit in' with the culture, acceptance is easier. Society is hesitant and resistive to surrender of its native traits, thereby retarding the acceptance of a substitute innovation.
5. **Costs of change**— Change involves specific costs which society may or may not be willing to bear. India has at least three different size of railroad, in some areas four, based on different within width between tracks. Rolling stock is not interchangable, and therefore, having one standard size may be advantageous, but the costs of replacement and rebuilding are prohibitive and stand in the way of such a change. All over the world, similar illustration can be cited from developing countries with very limited resources. Further, the question of vested interests, both as an obstacle and facilitating factor of change, cannot be ignored for it is a very real problem. In some cases the status quo is maintained through manouevring so as to prevent the introduction of innovation or changes actually beneficial to society. In other changes are promoted for the profit of few with vested interest, even though change brings with it no advantage and perhaps even some disadvantage to society.

6. **The Agent of Change**— The acceptance or rejection of an innovation in promoted change is largely influenced by the one who promotes change, or the change
agent as he is frequently called. His strategy of approaches, understanding of the people and contract within which he promotes change, technical knowledge of the change itself, skill in the use of techniques and method of persuasion or teaching in creation of demand for change and underlying principles of operation and other factors that may tie in with his personal characteristics and background may singly or in combination influence the acceptance or rejection of change.

The forces of change come from both within and outside of a society. Within society forces of change in various parts of society come from within and outside of the part. All that facilitate and expedite change and others that impede it.

We have discussed above some of the important factors in acceptance and rejection of change. As stated this is an important role of study which has developed rapidly in recent years. Research in this field is being conducted in various parts of the world, including some of the developing countries. Results of such studies can be considerable practical significance to programmes of promoted change in these and other countries.
Some or the other change in‐variably taking place is the law of nature. Change in demanded by life. Whenever there is life there is change. Death is only another name for complete immobility. Thus change in the human community is natural. The communities of the villages are less dynamic than the urban communities, but this should not be taken to means that the villages have absolutely no mobility. The village communities too, are changeable some the ough the rate of change within them is very slow. This fact can be verified by looking at the history of rural community in any region of India.

A study of the factors and patterns of change in the rural community will provide an insight in to the nature of the welfare work in the rural sphere because development is nothin more than change in any desired direction. In order to affect social economic, political or any otherkind of development in the villagesit is necessary to change them. With respect to the way in which this change can be brought about, it is necessary to know. The effect of some particular factors upon the rural community, as well as the direction of and the reason for
Factors of Change—

Even though it is very difficult to analyse all the direct and indirect causes of change in a community, rural or otherwise, it nevertheless is possible to recognise the major factors in change the rural sphere which may be placed in the following classes—

1. Natural Factors
2. Technological Factors
3. Social Factors
4. Economic Factors
5. Cultural Factors
6. Political Factors

It would be advantageous to make a brief study of factors which cause change in rural life.

1. Natural Factors—

The natural factors of change in the rural community include all those natural elements which are found in the region in which that specific rural community exists. For example, the villages which have spring up close to
the risks and the village prospering the mountain show apparently the effects, respectively of the rivers and the mountains. The social, economic, cultural and rural life of the rural community settled in the bamboo forest exhibits the effects of the bamboos. In places frequently siesmographic disturbances the houses are constructed of wool. The vegetation and the animals peculiar to any place are not frequently consumed and employed in their nation land. In the same way the cottage industries which develop in any place bear a direct co-relation to the minerals found in that area. In this way rivers, seas, fells, storms, rain, hailstorms, earthquake, mountain, vegetation and animals etc. are the natural factors which influence the rural community. Whenever any one of them changes, the life of the rural community also changes at the subject of the effects of the geographic environment upon humane life. The natural factors shape the geographic environment. Their effects are universally known. If the Dongas river alters its course miles away from the one which it was previously pursuing then not only the economic life but also the other aspects of the rural community stranded upon the old banks of the river will be changed.
2. **Technological factors** -

The natural environment alone does not transform human communities, because a man constructs a fair portion of his environment for himself, and there also has widespread effects upon his life. Man creates around his environment with the assistance of the technical factors he adopts natural environment to himself. These technological factors include all the innovations. Wherever, electrical power has been made available to the villages, it has completely transformed the rural community. According to Prof. Ogburn the invention of the radio alone has resulted in nearly 150 major changes in social life. Machines have not been used as much in the Indian villages as they are in the villages of the West. But even then the work of grinding wheat and refining cotton has lost its favour for the rural families since the machines for such purposes were installed in their villages. This has influenced the life and condition of the woman. With the invention of steam and the electrical power all the aspects of humane life have undergone some change or the other.

3. **Social Factors** -

The social factors have comprehensive effect upon
the social life of the rural community. For example, the existence or the inexistence of Sati custom, child marriage, negation of widow remarriage have some effect upon the life of the rural community, its effect being particularly evident in the condition of the female population. The major social factors which influences the life of the Indian rural community are the caste system, joint family, Jajmani custom, various leaders of marriage as well as social and religious custom and tradition etc. Any change in any one of these factors results in a change in the rural community. For example, when the caste panchayath grow weak or loose power completely the intercaste relations in the village undergo continuous change. In the same way changes can also be seen in the mutual relation between different castes due to the jajmani relations having been broken off.

4. Economic Factors—

The economic factors include those which are related to agriculture, business and industries. As a result of the pressure upon land having increased in the villages, many people have migrated to the towns in search of employment. Living in the town the moral life
and values of a rural youth undergo a change which have their influence upon the moral life and values of the other people in the village when he return to the village. Whenever factories or mines have been established in the villages the relation between men and women have been influenced by their working together. Poverty is an economic factor and its wide spread attach upon the life of the community are only too known well.

5. Cultural factors-

Cultural factors include beliefs, assumption, values etc. changes in them have repercussions in the entire social life. In India wherever the the Hindu, Musli and Christian cultures are had an opportunity to meet, the cultural life of the rural community evinces clearly the influence of this. As a result of the influence of Western culture the institution of youth dormitory is vanishing from many tribal villages. In rural girls and boys who are influenced by western culture the tendencies of individualism, materialism and irresponsibility in trade and these exert important influence upon rural institution like family, marriage, caste system etc.
6. Political factors-

The rural communities are also influenced by the political factors. For example, distinct difference may be seen between the rural communities under Hindu, Muslim and British role. After the country achieved independence, much awakening was in evidence in the villages. Besides the government, political partysm also influences the villages. India is a democracy in which the public elects the representatives who ran the legislative machinery. This is awakening political consciousness among the villages.

METHODS OF CHANGE IN THE RURAL COMMUNITY

Alongside the study of the foregoing factors which bring about change in the rural community, it is also necessary to know the factors by means of which social organisations or political parties create change in the rural community. The description of these will also make evident as to which method should be employed in bringing about the desired change in the rural community in developing the rural welfare work. Sims and other prominent sociologists have enumerated the following among these kinds of methods.
1. **The Method of Reasoning**

Some people have confidence in reasoning with the village people in an effort to bring about some change in the rural community. This method does have some benefit but its major effect is that the people who make use of it do not themselves do anything actively and thus their word does not carry enough weight.

2. **Demonstrative Method**

Thus more importance is attached to the demonstrative method than to the method of reasoning for it sets examples for the villagers. For example, advocacy about the utility of any agricultural implement can not be as beneficial as making use of it in some forms. As a result of viewing its functions the farmers will themselves take interest in it and adopt it.

3. **Compulsory Method**

As is obvious from its name, this method resorts to enforcing the change compulsorily upon the rural pop-
-ulation. In other words, the population is obliged to accept the desired change and it is obvious that only the government can employ this method, the states have made quite extensive use of it. For example, many states in India have forced the villages to behave gently towards untouchable by announcing or proclaiming the practice of untouchability to be a crime. The advantage of this method is that the changes are effected quickly but it suffers from the drawback that it cannot create internal change. Internal change can be brought about only by the reasoning and demonstrative methods.

4. Social Pressure Method-

Social organisation and institution make most use of the methods of social pressure in controlling or transforming the conduct of the individuals. As it obvious from its name this method obliges the individual by existing social pressure upon him. For example, the caste panchayat of the villages obliges the members of the caste to accept their decision by threatening social extermination or extradition. This method certainly does process quite effective due to men's sociability but it two suffer from
an inability to achieve internal transformation. The first two methods are more appropriate for an internal change.

5. **Contact Method**

It is a common fact that changes in men occur through contact. A person adopts many mannerism from the people with whom he comes into contact and among whom he moves. In much the same way major changes can be seen in the rural communities which have come into contact with urban communities. Change in the mode of living, dress, customs and values is seen when the tribal villagers come into contact with Hindu and Christian culture, when the uncivilized people come into contact with the civilized people and when the villagers come into contact with western culture.

6. **Educational Method**

Education is an extremely important factor in the development of the process of personality of the individual. It is very essential to pay attention to the proper education of the child, besides watching his inherited
tendencies, according to the aim for which the child or the parent is striving for. The same fact is more or less true with regard to communities as well. In India efforts are being made to introduce change in the villages through basic education and social education etc. and much success is also apparently being achieved. In order to create communal and political consciousness in the villagers it is necessary to impart proper education.

There are limitations for each of these methods for creating change in the rural communities and thus any method alone cannot save the purpose. For their reason need is often filled for using more than one method. In order to achieve the desired changes in the direction of rural development reasoning needs to be supplemented by demonstration. Where some people are not prepared to take the trouble of understanding it, it is proper to introduce the compulsory and social pressure methods. In every change education complementary to it should be imparted. In this way the desired changes in the rural community can be attained only by understanding all these methods and making use of them according to need and occasion.
SPHERES OF CHANGE IN RURAL COMMUNITY

Having studied the factors and the methods of changes, attention may now be directed towards the changes taking place in the different aspect of rural community life. This change can be seen in following spheres-

1. Caste system
2. Jajmanisystem
3. Family
4. Marriage
5. Customs
6. Food habits
7. Clothing
8. Housing
9. Cleanliness and sanitation
10. Health and medical facilities
11. Literary
12. Economic field
13. Political field

1. Changes in Caste System- During the British rule the caste system suffered a severe shock in the village. Due to the British economic policy and new laws different castes abandoned their traditional occupations and adopted
other professions. Many Brahmins and Kshatriya started foraging. The members of the untouchable castes became agricultural labours. The control of caste panchayat weakened.

It is seen in the villages new—a—days that the status of an individual in the villages is determined not only by his caste but also by his personality, financial conditions and activities as well. Although the Brahmin is addressed respectfully, the wealthy untouchable is not the recipient of any the less respect sum through he belongs to a lower caste. And at some places it may even be that he may be respected even more than the poor Brahmins. Being assisted by government leads the lower caste no longer look upon themselves as inferior and in South India at some places the untouchables consider themselves defiled if they touch a Brahmin. If any Brahmin happens to come into their sector he is assaulted with brooms and in extreme cases strict measures are taken to painfully the place which he has defined by his touch.

In this way in the present age the members of such caste are engaged in strengthening their own organisations. Some castes have formed their own improvement organisation, by holding meetings, for the protection of their interest. But even the power of the caste panchayat,
exercised in the form of control over the individuals behaviour food habits, wage of living etc., has gradually disappeared. Even in such villages where the lower regarding touchability in the caste are measurily observed, freedom is given towards violating them in the towns. Although marriages are still contracted within the same castes even then there is no abstucle to behaviour, eating, conversing etc. but when different castes. But although in this way the caste system appears to be growing weak on the one hand it seem to be gaining in strength upon the other. Castism is inceasing due to rested interests. In recent times it is seen that most of the people vote for the member of their own caste. Even some political parties issued teckets only to those members whose caste was in majority in that electorate. The same had been the case in the previous elections and some elected persons, had ev- entual to gain advantage for thier own castes. In this way due to political and other interests castism is increasing. Most administrative in government and man go- vernment factories, offices, collages and other work think it very waxcessary to employ only the members of their own caste.
2. **Change in the jajmani system**

In this way, in regards to the caste system both weakening and strengthening tendencies are in evidence but the jajmani system was based on the exploitation of the Kameen by the Jajman. As a result of the declaration equating all the citizens of free India and the efforts of the government to improve the backward classes, the backward classes have now gained a certain degree of self-respect and their jajmani relations with other caste are in the process of being broken off. Secondly, the circulation of money in place of services in the villages has also had a degenerating effect upon the jajmani system. Thirdly, the jajmani relations are also dying out because the caste panchayats have lost their power and occupations are no longer based on caste. Mobility is also increasing in the rural areas due to an increase in the facilities of transport. All these causes have together worked towards the detriment of the jajmani system, but this does not mean that the jajmani system has been completely eliminated from the villages. Remnants of the jajmani system have been found in all the recent studies of the rural communities although signs of their growing disability are also evident in most studies.
3. **Changes in the Family**— Although the joined families are still viewed with respect they are no longer the unit of rural community, having been replaced by single families. Groups based upon similar interests are becoming stronger in place of the groups constituted from country. With the increase of individuality from individualism the families are becoming smaller and smaller and the control exercised by the family over the individual member is also decreasing. But the astral group has not yet lost its power over the family completely. In the villages, as is wont to be in the towns, many of the activities of the family are being taken over by other agencies. For example in the village where a grinding machine has been installed, the wheat is ground in the mill instead of at home. The women are progressively being more educated and being given many social, economic and political rights with the result that they are conscious of their position in the family which is continuously improving.

4. **Changes in marriage**— The institution of marriage, much the same as the family, is changing. The
scope of marriage is increasing. Although there are not many examples of intercaste marriage even today, even then marriages are contracted within the same village and between members of neighbouring villages. Although the marriages are decided upon by the parents it is considered quite proper to take the assent of the boy and girl, in particular the boy. The number of love marriages and divorces is negligible in most villages in India. The basis of the selection of the other party is also changing. Although the ancestry is still as important a factor in marriage, more importance is now attached to the personal financial condition and education of the boy and qualities of the girl. In the Hindus the demand of dowry is increasing and so is that of Mehar among Muslims. At the same time much wasteful expenditure in marriage ceremonies is now being avoided and the party accompanying the bridesgroom is now smaller. The custom of marriage are also undergoing change. Although it is difficult to present any universal pattern in this respect marriages now take place between parties of better vintage. The system of child marriage is in its last throes and widow remarriage is accepted.
5. **Change in Conventions**— The convention of rural social life are continually changing. The panchas of the caste have also lost some of their respect efforts to reduce the expenditure at social and other occasion are evident. The expenditure at various Sams Kars of life death, Christianity etc. have decreased. The expenditure is marriage has increased due to dowry. It has now become common to educate the children and even education among girls is increasing. The Gandhi's square are increasing in the villages. With the spread of education the superstition are decreasing.

6. **Changing in food habits**— The lower of governing inter-caste food habits are being relaxed. The use of vegetables, wheat and millet etc. increasing in the villages even though in the case of village near the town such commodities are transported to the town and sold. The consumption of vegetable oil in increasing in the villages, it can at least be seen in use in the higher classes. The consumption of tea, sugar, and tobacco has definitely increased in the villages. In some families in the villages tea is used through in some families.
7. **Clothing**

The clothes worn by the population in the villages are undergoing change. Among the men, Gandhi cap is replacing the turban while the younger girls have started wearing searing frocks. The boys have taken to shirts. The ladies wear houses and the conventional shirts is no longer in popular as it used to be previously people used handspun cloth but nowadays mill made cloth is and more extensively. The womenfolk in the villages are now consuming more clothes of artificial silk, artificial jewellery and cheap cosmetics. The heavy silver jewellery has gone out of fashion. The boys have taken to keeping their heads bare while the educated young man also use coat and pants. Inspite of the increasing propaganda for Khadi the villages are using more of fine cloths than the thick khadi.

8. **Housing**

Although the condition of housing in the villages is still very bad, it certainly is improving and the number of cemented houses in the villages os omcreasomg. The houses are more dirty and cleaner than they used to be. More comforts are now provided in the houses. In the villages where electricity
is available radios and electric fans can be seen in the more prosperous families. The tendency towards increasing figures is decreasing because it unnecessarily increases the expenditure. While the house is under contraction attention is also paid to the admittance of light and air. In most of the new houses special Kitchens and smoke outlets can be seen. In some houses toilets can also be seen. But even today latrines are not found in many houses and even in these houses where they have been provided only the woman made are of them and them very seldom. Previously the floors in the houses used to be unchanted, where as today the floors are either made of bricks or more cemented. Cement is progressively being used more and more in the houses. The roofs were apt to be thatched but now they are made of lintels. Among the more prosperous families the drawing room can be seen to contain with picture of Gods and Godesses but the pictures of such leaders as Mahatma Gandhi and Nehru can now be seen. Previously, oil used to be burnt for light but now kerosene oil lanterns are used more popularly. Even stoves are now used for making tea in some families.
9. **Cleanliness and Sanitations**— Although not much attention in paid even now to diomines the attention is directed towards it is certainly more than it was. Some times scools, panchayats, development blocks and other public institution as well as the intire villages are cleaned. Even personal cleaniness is being attended to more than in the past. The use of safety razors is in­creasing. With the popularisation of the methods of making mannure from cow-dung, the cowdung which once used to lie around in the streets is now profitably consumed. But taking the situation as a whole even now very little progree has been made towards sanistarion in the village even though the panchayats have directed their attention towards the cleaning of laws, will, public plans etc.

10. **Health and medical facilities**— With the progress of sanitation and an in­crease in the number of doctors in the villages the general standart of health has improved in a few villages. Although medical facilites have definity increased this progress has been counteracted by an increase in the number of diseases. Not much enlightenment has spread among the village folk inspite of the propagation
of family planning and birth control by the government. The state of health of the women will definitely improve when the simple means to birth control heralded by proper education become available. Due to the food problem existing in the country the poor people of the villages can not be get adequate and nutritious food and thus their health is not up to mark. As a result of the arrangement made by the government for vaccination and distribution of patient medicines some control over small pox, mularia etc. have been achieved. The health of female members can be said to have improved with the end of the period system and the improvement in the condition of houses. But on the other hand, the increasing use of tea, tobacco, vegetable oils etc., is undermining the health of the villagers.

II. Education—Literacy is increasing among all the number members of the villages. Basic education and social education are increasing, many of the states are making efforts to provide free and compulsory education to all the children in the villages. Many of the young men of the villages are going to the town to recieve higher education. In the bigger villages high schools and even intermediate colleges can be sun. In the rural area many rural institutes, agricultural
colleges have been established.

12. Changes in the economic field—The standard of living in the villages, creating a demand for new things, for which new shops are being opened. The educated young men from the villages prefer services. The use of new foods in increasing in agriculture. The production has increased as a result of new foods, new seeds and modern methods of farming. The condition of minor profession has improved with the opening of co-operative societies. The condition of financial capital has been improved with the opening of co-operation credit societies, grain banks and co-operative banks and the indebtedness has decreased. The cottage industries have been encouraged by government aid. The per capita income has increased but so have the prices of the commodities. The condition of the forms and people engaged in minor occupation has improved with the removal of their intermediaries.

13. Changes in the political field—With the establishment of panchayats in the village political consciousness has increased. In some villages even newspapers are una-
unavailable which, along with the radio, help to increase the political parites have also created disunity and factionalism within the villages. But some political parites have also created disunity and factionalism within the villagers. The villagers are not as clued of the government officials as they used to be before independence. Eventhough there are panchayats, litigation has increased eventhough national consciousness has been aroused. Selfishness and individualism have increased along with the co-operation.

From the foregoing glimpses of the changing scene in our villages it is evident that the Indian villages are changeable. In the words of Dr. Altekar, 'Our history shows that the observations made by early writers like Metcalfe and Maine about Indian villages communities being unchanging have to be accepted with great reservations. a) The difference between the western and Northern communities that were pointed out in the last section were all due to fact that the community in the North had changed owing to the factors that were not operating in western India b) Since the days of Elphinston and metcalfe we have actually noticed before our very eyes how most of the village
institutions that existed their admiration have gone into oblivion. So the myth of those communities remaining unchanged must be given up.

c) Nor can it be maintained that leaving upart of from consideration the changes introduced by the Muslims and British influences, there were no changes taking place in the Hindu period. For, we have seen how the influence of the vedic subha described down in the Brahmanis age, how under the measry an imperialism, the jurisdiction of the local council and panchayat was considerably curtailed, how 'ledkahar' or the accountant did not exist in earlier times but came in to existence subsequently how the regular council of declare was not in existence down to the Malabhiperiod and so on. To conclude, history shows as that both internal and external forces have been working out changes in our village communities, the Mohamadanan influence was not powerful enough, so the institution continued to exist but their growth was arrests and efficiency weakened. The British influence, dominant and all sided, has all but killed most of the village institution. The head mean has lost his importance, the accountant has caused to be hereditary the village council no longer exists, the panchayat is never heard of. The village
council no longer exists, the panchayat is never heard of. The village fund has also vanished. Village life to a greater extent remain the same, people still their lands and sow their crops in the old manner, but even here changes are coming and coming fast enough. The theory therefore that the Indian village communities do not change in completely disproved by the teaching of history.
This bibliography is prepared as a part of the requirement for the curriculum of the M.Lib. Sc. degree of the Department of Library Science, Aligarh Muslim University, Aligarh, for the year 1981-82. India has 5,75,636 villages with 230 million people. More than 75 percent population live in villages. Any socio-economic planning cannot be proved fruitful without studying the social change. For the same reason study in this field is of great importance. There is hardly any bibliography existing in this field.

This bibliography includes 253 articles, which provide the indispensable knowledge regarding social transition in Rural India. Part one deals with introduction. This is descriptive part of the bibliography. Part two is the main part of the present study consists of the annotated list of documents acquaint us to the wide body of factual information. Part three includes the Author index and the title index.
Although the bibliography is essentially selected in nature but an attempt has been made to emphasize on important studies carried out in rural India in the field of social change.

SOURCE OF COMPILATION

Bibliography is mainly based on original sources and no secondary source has been consulted in its compilation. Annotations given cover essential points stressed by the authors in the articles.

STANDARD FOLLOWED

As far as possible the Indian standards recommended for bibliographical references (IS 2381-1963) has been followed. After collecting the literature the entries were recorded on 7" x 5" cards. The entries in the bibliography containing abstracts giving essential and valuable information about the article documented.

ARRANGEMENT

Efforts have been made to arrange the entries under co-extensive subject headings. For this purpose a
comprehensive list of subject headings was compiled given in the last of Part One. Although there is always scope for difference of opinion on my issue, the list of subject headings will generally be found following a logically helpful sequence.

The whole bibliography (Part II) is divided mainly under subject headings Social change, Methodology; Source Material; Social change, Social social and Ethnic groups; Social change social Institution; Social change Religious groups; Social change social systems; Social change Factor analysis; and social change process. Within these the next sub division are arranged under such of them.

Under each specific subject heading the entries have been arranged alphabetically by author or by title in case entry has been made under title. The entries are serially numbered.

The following items of information are contained in the various types of entries.

**Contribution to a periodical:**

a) Serial Number

b) Name(s) of author(s)
c) A full stop (.)

d) Title of contribution including sub-title

e) A full stop (.)

f) Title of periodical in original or in abbreviated form. This has been underlined

g) A full stop(.)

h) Volume Number

i) A comma (,)

j) Issue number

k) A semi-colon (;)

l) Year

m) A semi-colon (;)

n) Inclusive page number

o) A full stop(.)

**SPECIMEN ENTRY**


There are four entries of Doctoral thesis and one entry of conference. Since Indian Standard (IS: 2381-1963) Recommendations for Bibliographical reference (Reprinted
November 1968) does not give any guideline for doctoral thesis and conference so the practice of Indian Psychological Abstract and ICSSR Reviews and Abstracts are used. The ordinary and composite books are not included in the bibliography because these do not give current information.

INDEX

The part three of this bibliography contains Author and Title indexes in alphabetical sequence. Numerals(s) against the name of author and title indicate the serial number of main entry given in part two of the bibliography.

The list of periodicals documented and the list of subject heading given in the last of part one of the bibliography.
## LIST OF PERIODICALS DOCUMENTED

### PERIODICALS: ENGLISH

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name</th>
<th>Place of Publication</th>
<th>Abbreviation</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>American Journal of Sociology</td>
<td>Chicago (USA)</td>
<td>Ame J Soc</td>
<td>Biweekly</td>
</tr>
<tr>
<td>3.</td>
<td>Asian Survey</td>
<td>Berkeley (USA)</td>
<td>Asi Sur</td>
<td>Monthly</td>
</tr>
<tr>
<td>4.</td>
<td>Avagahana</td>
<td>Sardarshahr (Rajasthan)</td>
<td>Beh Sci Com Dev</td>
<td>Half yearly</td>
</tr>
<tr>
<td>5.</td>
<td>Behavioural Sciences and Community Development</td>
<td>Hyderabad (India)</td>
<td>Beh Sci Com Dev</td>
<td>Half yearly</td>
</tr>
<tr>
<td>7.</td>
<td>Behaounomtric</td>
<td>Gaya, Bihar (India)</td>
<td>- -</td>
<td>Half yearly</td>
</tr>
<tr>
<td>8.</td>
<td>Decision</td>
<td>Minneapolis (USA)</td>
<td>- -</td>
<td>Monthly</td>
</tr>
<tr>
<td>9.</td>
<td>The Eastern Anthropologist</td>
<td>Lucknow (India)</td>
<td>Ess Anth</td>
<td>Quarterly</td>
</tr>
<tr>
<td>10.</td>
<td>Economic and Political Weekly</td>
<td>Bombay (India)</td>
<td>Eco Pol</td>
<td>Weekly</td>
</tr>
<tr>
<td>11.</td>
<td>Economic Development and Cultural change</td>
<td>Chicago (USA)</td>
<td>Eco Dev Cul Cha</td>
<td>Quarterly</td>
</tr>
<tr>
<td>12.</td>
<td>Economic Studies</td>
<td>Calcutta (India)</td>
<td>Eco Stu</td>
<td>Monthly</td>
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<tr>
<td>No.</td>
<td>Title</td>
<td>Location</td>
<td>Frequency</td>
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<tr>
<td>15.</td>
<td>Family life co-ordinator</td>
<td>Minneapolis (USA) Fam Lif Coo</td>
<td>Quarterly</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Geographical Review of India</td>
<td>Calcutta (India) Geo Rev Ind</td>
<td>Half yearly</td>
<td></td>
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<td>ICSSR Research Abstract Quarterly</td>
<td>New Delhi (India) ICSSR Res Abs</td>
<td>Quarterly</td>
<td></td>
</tr>
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<td>18.</td>
<td>Indian Anthropologist</td>
<td>Delhi (India) Ind Anth</td>
<td>Six Monthly</td>
<td></td>
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<tr>
<td>19.</td>
<td>The Indian Economic and Social History Review</td>
<td>Delhi (India) Ind Eco Soc Rev</td>
<td>Quarterly</td>
<td></td>
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<tr>
<td>22.</td>
<td>Indian Journal of Applied Psychology</td>
<td>Madras (India) Ind J App Psy</td>
<td>Half yearly</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>Indian Journal of Extension Education</td>
<td>New Delhi (India) Ind J Ext Edu</td>
<td>Quarterly</td>
<td></td>
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<td>24.</td>
<td>Indian Press</td>
<td>New Delhi (India) Ind Pre</td>
<td>Monthly</td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>Indian Journal of Psychology</td>
<td>New Delhi (India) Ind J Psy</td>
<td>Quarterly</td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>Indian Journal of Public Administration</td>
<td>New Delhi (India) Ind J Pub Admin</td>
<td>Quarterly</td>
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<td>International Journal of Psychology</td>
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<td>Quarterly</td>
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<td>Quarterly</td>
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<td>Vidya Nagar</td>
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<td>Gujarat (India)</td>
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<td>Journal of Educational Research and Extension</td>
<td>Coimbatore, India</td>
<td>Quarterly</td>
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<td>Journal of Marriage and the Family</td>
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<td>Journal of Social and Economic Studies</td>
<td>Patna (India)</td>
<td>Half yearly</td>
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<td>41</td>
<td>Journal of Social Welfare</td>
<td>Kangas (USA)</td>
<td>Quarterly</td>
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<td>42</td>
<td>Khudiram Gramodyog</td>
<td>Bombay (India)</td>
<td>Monthly</td>
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<td>43</td>
<td>Kurukshetra</td>
<td>New Delhi (India)</td>
<td>Fortnightly</td>
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<td>44</td>
<td>Mainstream</td>
<td>Sacramento (USA)</td>
<td>Quarterly</td>
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<td>London (UK) Man</td>
<td>London (UK)</td>
<td>Quarterly</td>
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<td>Manas</td>
<td>Delhi (India)</td>
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<td>Man in India</td>
<td>Ranchi (India)</td>
<td>Quarterly</td>
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<td>National Labour Institute Bulletin</td>
<td>New Delhi (India) Nat Lab Ins Bul</td>
<td>Monthly</td>
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<td>Patna Journal of Medicine</td>
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<td>Monthly</td>
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<td>51</td>
<td>Psycho-Lingua</td>
<td>Rajapur (India)</td>
<td>Half yearly</td>
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<td>52</td>
<td>Psychology</td>
<td>Kyoto (Japan)</td>
<td>Quarterly</td>
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<td>Psychological studies</td>
<td>Mysore (India) Psy Stu</td>
<td>Half yearly</td>
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<td>54</td>
<td>Rural Development Digest</td>
<td>Rur Dev Dig</td>
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<td>Rural India</td>
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<td>Rural Sociology</td>
<td>Texas (USA) Rur Soc</td>
<td>Quarterly</td>
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<td>Social Action</td>
<td>New Delhi (India) Soc Act</td>
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<td>Quarterly</td>
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<td>59</td>
<td>Social Democracy</td>
<td>New Delhi (India) Soc Dem</td>
<td>Quarterly</td>
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<td>Social Welfare</td>
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<td>Monthly</td>
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<td>Society and Culture</td>
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<td>Half yearly</td>
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<td>62</td>
<td>Sociological Bulletin</td>
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<td>Studies in Family Planning</td>
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<td>Monthly</td>
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<td>Vikasa</td>
<td>Ahmedabad (India)</td>
<td>Quarterly</td>
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<td>66</td>
<td>World Health</td>
<td>New Delhi (India)</td>
<td>Fortnightly</td>
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LIST OF SUBJECT HEADINGS

SOCIAL CHANGE, METHODOLOGY OF STUDY
  ...SOURCE MATERIAL
  ...SOCIAL AND ETHNIC GROUPS
    ...SOCIAL STRATIFICATION AND MOBILITY
      ...CLASS SYSTEM
      ...CASTE SYSTEM
      ...ATTITUDES
    ...IMPACT OF CHRISTIANITY
    ...SCHEDULED CASTE
    ...UNTUCHABILITY
  ...TRIBES
    ...ACCULTURATION
    ...LEADERSHIP
    ...VALUE ORIENTATION
  ...RELIGIOUS, GROUPS, MUSLIM SOCIETY, INTER RELIGIOUS REACTIONS
  ...WOMAN

...SOCIAL INSTITUTIONS
  ...MARRIAGE
    ...PATTERN AND CUSTOMS
    ...HYPERGAMY
  ...FAMILY
    ...DYNAMICS
    ...STATUS AND ROLE OF WOMAN
...JOINT FAMILY SYSTEM

...SOCIAL SYSTEMS

...FACTOR ANALYSIS

...SOCIO-CULTURAL FACTORS

...MOTIVATION

...WOMAN CONSCIOUSNESS

...BELIEFS AND VALUES

...SECULARISM

...POWER STRUCTURE

...CHANGING PATTERN

...LEADERSHIP

...PEOPLE PARTICIPATION

...URBAN INFLUENCE

...DEMOGRAPHIC AND ECONOMIC FACTORS

...MIGRATION

...SEX IMBALANCE

...FAMILY PLANNING

...FERTILITY

...MEDICAL TERMINATION

...ATTITUDES

...ADOPTION

...SOCIO ECONOMIC FACTORS

...INTER ORGANISATIONAL ANALYSIS

...PLANNED DEVELOPMENT
...SARVODAYA
...ROLE OF WOMAN
...CO-OPERATION
...SOCIAL SERVICES
...CHILD WELFARE
...INDUSTRIALIZATION
...OCCUPATIONAL STRUCTURE AND MOBILITY
...RURAL EMPLOYMENT
...POLITICAL FACTORS

...POST INDEPENDENCE MEASURES

...EDUCATION
...AND PLANNED DEVELOPMENT
...AND CASTE SYSTEM
...AND UNTOUCHABILITY
...AND CHANGING ROLE OF WOMAN
...AND POLITICAL CONSCIOUSNESS

...LEGISLATIVE MEASURES
...UNTOUCHABILITY
...STATUS OF WOMAN

...SCIENTIFIC AND TECHNOLOGICAL FACTORS
...COMMUNICATIONS
...MASS MEDIA
...MEDICAL CARE
...FEMALE HEALTH
...AGRICULTURAL DEVELOPMENT
...FARM PRACTICES
...FARM PRODUCTIVITY
...Dairying
...FARM LABOUR
...FARM MECHANISATION

...SOCIAL PROCESSES
...Sanskritization
...Modernization
...Effect on Caste System
...Urbanisation

!!!!!!!!!!!!!
PART TWO

BIBLIOGRAPHY

Examines several methods of studying social change and suggests that change can be studied best by one who is actively involved in that process and is at the same time able by strenuous scientific discipline to keep his mind as free from bias as possible.

2. Chattopadhyay (K) and Bandopadhyay (S). Notes on a method studying rural society. Man Ind. 4, 2; 1962: 206-16.

The study indicated that if we want to isolate and study homogeneous villages then, we should select small sized villages situated at a comparatively greater distance from an urban centre. On the other hand to locate and study heterogenous village, we should select large-sized villages near urban centres. And if we want to study rural society as a whole, then we should depend on a study of both homogeneous and heterogeneous villages.


The following points seem to be important in choosing a small group as a target to change: i) small group can influence their numbers attitudes, values and beliefs, ii) small groups offers a convenient setting for developing theories of change which could be applied for larger, social systems and iii) formal organisation is made up of
small groups. Change in larger institutional setting can occur through interventions at the level of the small group.


This paper considers a few issues which are crucial to the analysis or rural social change in independent India in the fourth decade. Discussion of the issues are made through a review of the relevant literature on the subject. It deals with the very motivations conceptualization, mechanic, methodologies, prescriptions and contributions, issues which make it clear, when juxtaposed to the findings, whether the conduct of studies had been a reliable, objective and useful exercise for the academic and the policy planners.

SOURCE MATERIAL

5. HAGEN (J R) and YANG (A A). Local sources for the study of rural India: The village notes on Bihar. Ind Eco Soc His Rev. 13, 2; 1976; 75-84.

The paper describes one set of survey and settlement records, via the "Village notes" and make some observation about their use in the study of the social and economic history of rural India. The "notes" dealt with are from the reports of Patna and Saran districts. The village notes dealt with some of the major agricultural, social and economic changes of rural India. They are contain both quantitative and qualitative data often spread over time. There are fifteen categories of notes
in all; these may be grouped under four main headings, viz: population and caste; family and village histories; land rights and rent; market soil, irrigation and village officials. The topics of cropping pattern, jajmani relation, rural credit, school literacy, migration etc. are less frequently noted.


The author says that the archival material pertaining to the village accounts, available in Maharashtra state Archives, is more valuable than the family records for analysing the condition of social and economic life of village communities. Among such records dehazada (statement of villager) taleband (receipt and expenditure of revenue), thalzada (roll of holdings), jamabandi (village rent rolls), Khatawani (accounts), ajma (estimates), sanad (grant deeds), Kaul nama (agreement) etc. are noteworthy. However, thalzadar and talebands are the two most important sources of information for understanding the socio-economic transactions of village communities.

SOCIAL AND ETHNIC GROUPS


In this study West Bengal, Andhra Pradesh and Maharashtra have been taken. 180 villages were selected ranging from the least to the most progressive ones in order to have the selected villages reflect the geographic and cultural diversity of the Indian nation.
A combination of purposive and random sampling was used. It revalid that the control of village land by land lords was not found to be associated with success of agricultural change programmes. A minority of village tax payers in the upper tax bracket was found contributing to success in change programmes even when other village characteristics were taken in to account. Caste dominance without considering economic dominance was not found to be an important structure for change programme success. If economic dominance coincided with political and ritual dominance, local caste structure was suspected to be a factor affecting change programme success. Religious diversity and factionalism were not found an important factors in changing programme success. A proliferation of the more modern organizations contributed most directly to agricultural modernisation.

SOCIAL STRATIFICATION AND MOBILITY

8. PANCHANADIKAR (K C) and PANCHANADIKAR (J). Social stratification and Institutional change in a Gujarat village. So Bul. 25, 2; 1976; 225-40.

The community development programme brought about institutional changes which have lead to changes in social stratification and mobility. This process, as it occurred in a large village in central Gujrat, is described here on the basis of two spells of field work (1961-62 and 67). Tables are provided which show the population broken down in to castes, agriculturists, land owing but now cultivating, and landless; the number
students land ownership and caste; caste wise distribution of landholdings; the membership and economic assets of the village's three cooperatives; and the caste wise distribution of Panchayat membership from 1941 to 1965. The Leuwa caste, dominant in most respects, has been broken up into faction fighting for scarce privileges. Universal franchise and reservation of panchayat seats for scheduled castes have brought changes. Significantly, however credit under the community development programme went only to twelve leading Leuwa families who could manage mortgages.

CLASS SYSTEM


The six villages studied were divided into two groups- one developed and one less developed- of three each. This was done first by asking the general opinion of extension workers and subsequently by looking for tangible criteria of development. Prestige rating was then done in the six villages, and individuals were placed in prestige classes. The validity of the approach was shown by the high degree of argument among judges independent rankings. The stratification structure in the developed villages was found to be pyramidal, while that in the less developed villages was top-heavy with a constricted middle range and a large base. This indicates the great importance of descriptive factors in the less developed villages, which also showed lower correlation between prestige rating on the one hand and literacy and level of living on the other.

Emerging rural elites are supposed to give a new direction to rural change. In the present democratic era such an expectation power holders is normal. In this paper, an attempt has been made to study value norms which the rural elites hold regarding decision-making in formal institutions, decision making process is a concrete indicator of what will be the outcome of the decisional activities of these power wielders. The analysis of data records, in general, rational-modern attitudinal value orientation of the rural elites; a depth analysis of data against some variables such as age, level of income, level of education and the level of communication and contact also provides certain interesting results in dissonance and consonance with the various established preposition related to the problem of modernization-tradition vs. certain socio-economic and psychological variables.

CASTE SYSTEM


In this paper the author has dealt with the inter-caste relation in a Kulu village. This village had three caste people in it, viz. Brahmans, Rajputs and Wagi. Most of the people in this village were Rajputs, than came the Wagis and the last were the Brahmans. The two casts Brahm and Rajputs were the clean castes while Wagis were thought and treated as unclean. Wagis were also known as Harijan. The hier-
archy of these castes in the village was quite clear and nobody challenges the hierarchical order. The Rajput in village were the dominant caste. Personal relation between the numbers of different castes often cut across all the restrictions and structures of caste. The younger generation of boys tend to form their own social circle crossing the barrier of caste distinction, which an elderly Rajput are Wagi would not do at any cost.


The author in this paper examines the continuity and change in the complex caste hierarchy of a village in Madhya Pradesh, ritual hierarchy has been used as the basis for analysing and measuring change in the village. In the construction of the ritual hierarchy of castes both the attributional and the international aspects have been taken note of. The clusters of the Brahmans and of the untouchables occupy to definite positions. The intermediate castes forming the middle region are further sub-divided into three levels; the upper, the middle and the lower on the basis of purity and pollution attributed to their various occupations. The author suggests the recently changes have been recorded within the system, partly to meet the external challenges and partly for other internal factors. A parallel hierarchy of social dominance in propping up. The desire of gaining social dominance has resulted in to adoption of some new practices and a simultaneous rejection of old caste bound, down graded practices and professions.

The aim of this paper is two fold: i) to employ on fiction and subjective approaches for caste ranking in the villages of upper Assam ii) to statistically determine how far the two approaches are compatible with each other. The data collected show that the nature of subjective ranking, on the basis of self-rating and the rating given members of other castes, was secular, whereas objective rankings; on the basis of their social distances from the Brahmin, were ritualistic. There was a high correlation between ritual and secular rank. Thus, the author points out, in a changing society it is necessary to consider the opinions and aspirations of individuals along with objectives conditions, while ranking them within a social hierarchy.


In this study 75 families of a selected village of East Bihar have been taken. There was no disargument with respect to the rank of four castes, namely Maithil Brahmin, Bhumihar Brahmin, Baniya and Gangola with in the upper caste hierarchy. Their socio-economic status was also clearly different. A conflicting reciprocal perception was found among four backward castes, namely Nai, Barhi, Tili and Kahur regarding their rank in the caste hierarchy such of them perceived themselves superior to the other castes. All the upper and backward castes except Kahurs, were perceived superior to them by scheduled caste in the caste hierarchy.
15. Paul (N D) and Dasgupta (G) and Majumdar (A K). Relation of caste structure with some social variables in Rural India. Rur Ind. 39, 10-11; 1976: 233-5.

The main objective of the study was to find out whether villagers vary among themselves in respect of educational status, economic condition and occupational pattern, socio-economic condition and extension contact in relation to their caste structure. The area selected for investigation was a village named Binuria in the district of Birbhum, West Bengal. It is multicaste, typical rural community. Tool adopted for collection of data was constructed questionnaire. It was concluded by the author that caste structure in rural India had definite influence on the dimension like education, occupational pattern and socio-economic status of people. But the impact of the same on the extent of extension contact of people was not significant.


An attempt has been made in this paper to explain some features of cultural, religious, and social changes occurring among the Raigars of Kundanpura village of Rajasthan. The data were collected through interview schedules from the hands of every household during the year 1971. These data have also been supplemented by non-participant observation.

It has been observed that during the last three decades or more many changes have taken place in the social behaviour of the Rajgars of this village. They are not, however, found imitating any specific model, or the way of life of dominant castes, or of those dominating
monasteries and pilgrimage centres. Thus Sri Nivasa's notion of sanskritization does not seem to be of relevance in the case of the Raigars. The root of the observed changes may be found in the organizations of Raigar caste at the macro-level and not at the micro-level. Thus, in modern times reformatory measures adopted by the caste organizations at the macro-level may be more helpful in explaining some features of the changes occurring among the lower castes.

17. VERMA (G L). Social acceptance in rural India. Beh Sci Com Dev. 6, 2; 1972; 199-213.

In this study 365 villages in the 16 states of Indian Union were taken. 408 respondents were selected 1263 males and 145 females. High caste non-Brahmins were ranked highest and the Muslims lowest by the respondents. Brahmins who were thought to be ranked highest in rural India were ranked at third position. However, women in rural India were found to have greater social distance. Caste Hindus showed greater distance towards other rural groups like Harijan, Muslims, Sikhs and Tribals, whereas these groups showed greater affinity towards other groups.


Caste associations strive to enhance social status and prestige of the castes in the traditional hierarchy of caste system. The paper presents a micro-sociological observation of caste associations of Kurmi (Clean sudra agricultural caste) and its role in the process of social transformation. The study is based on documentary sources, personal interview of caste elites and observation at caste conference.
ATTITUDES


The study takes place in rural and urban areas of Agra, Delhi and Varanasi. 371 male adults drawn through method of stratified sampling. Out of which 116 were Harijans and 255 caste Hindus. A study of intercaste attitudes conducted by the author in 1968 is used as a baseline to study the change over the four year period. A multiple choice questionnaire consisting of 17 items for all respondents and an additional items for "Caste Hindus only" and five for "Harijans only" was administered. The comparison of the responses to these items in 1968 and 1972 (the follow-up study) indicates that a higher percentages of respondents gave liberal responses in 1972 than in 1968 to the questions dealing with public and peripheral areas of interactions. However, very little change was found in those spheres of interactions which are relatively personal and central or involves intimate interactions eg., the theory of Kurma, attitude towards caste system as such and attitudes towards dining with or acceptance of food from Harijans. The results, level further support to the "cognitive imbalance" theory of change.


Shanti Nagar, a village in northwest of Delhi territory was studied. 123 people 20 to 50 years of age range and 34 immigrants residing in Delhi. A lengthy
questionnaire regarding attitudes about caste was administered. Villagers did not regard socially inferior position of the low caste people that they are inferior to high caste people in inherent capabilities regarding intellectual and technical performance. Most villagers accepted traditional Hindu religious explanation of caste status. About half of the high caste and low caste men criticised the caste system; women very rarely criticised the caste system.

IMPACT OF CHRISTIANITY


Perhaps more than most other westerners, the protestant missionaries, especially those from Britain and United States, deliberately challenged this status quo, questioned accepted values, attacked cherished customs and attempted to undermine traditional beliefs. The part played by the protestant mission in the sphere of caste and social change in India are discussed in historical perspective.

SCHEDULED CASTE


This paper describes and analyses the Harijans changing image in a village of Uttar Pradesh and some of the political and economic factors influencing their social rise and progress. The study was concluded in two villages of District Muzaffar Nagar. In both villages
Chamar, constitute more than 50% of the total population and are land-owning farmers as well as land less labourers. One of the village is close to an urban-industrial centre where job opportunities for skilled and unskilled labourers are high compared to the other which is away from the urban industrial centre. Data were collected through the case study method and observation and also with the help of a pre-tested schedule having 72 questions representing various dimensions of socio-cultural change. The analysis shows that the scheduled caste have gained some social equality and raised their status due to protective laws and adult franchise. But there is clear cut indication that there is a new struggle that has started between have-nots among the Harijans themselves. Untouchability also continuous to persist and requires a fresh approach to be eradicated completely.


A village at the border of Lucknow district was studied. 595 villagers selected by purposive sampling technique. Important socio-economic changes are taking place among the "low caste" people in Indian villages. Abolition of Zamindari and distribution of land among the cultivators have considerably improved their economic status. Many of them now depend primarily on agriculture or some occupation other than hereditary type of work. They have started realising the value of education and consider it to be an important weapon for upward social mobility. There is a gradual realization of self-worth among them and with economic freedom they have started behaving like free citizens of a democratic country.

Social mobility in this paper refers to movement of the Harijan from lower to higher social status, partly due to their own sustained efforts and partly because of the socio-economic changes in the general life-style in the society. The analysis includes discussion about the changing profile of Harijans includes discussion about the enough profile of Harijans of the village Chhattera of Haryana state, since independence. Harijan have been able to change their position and make up in the social hierarchy although their movement is slow. The characteristic future of this upward movement are: The mobility in related to the change in the life style, it is the result of inter-play of several factors: it is a group movement and a group effort mobility is make among the present young generation, it has not taken place away all Harijans castes and it is limited to a certain area of social life.


Two villages in Banks sub-division belonging to district Bhugalpur in Bihar had been studied. Though houses of upper castes are located in the central part, then scheduled castes live in five separate tolas on outskirts of village; only one respondent possessed farming land; dhobin, mehtars and parsis follow their caste occupation but Chamars did not find their caste occupation on remuneration and worked as agricultural laborers.

The welfare work among the scheduled castes has made remarkable progress since Independence developmental activities and new opportunities have been prescribed to these people to help in bettering their future. On the village front the landless among them are getting land, agricultural inputs, irrigation facilities, training in village and cottage industries. They are being given loans for setting in various trades and starting business. With each Five Year Plan there have been a marked change in their educational, economic and social status.


Study was done in Chandigarh. 253 college students and 233 school students were selected through multistage sampling. A questionnaire was administered to the students in a group situation to effect economy in time and cost. Highest literacy in Adharmis (16.01%) and lowest in Mazhabi (6.52%) were reported. 87% were of Hindu religion and 11% were Sikh in colleges, in schools the percentages were 57 and 43 respectively. Further of majority students either of schools or colleges were illiterate. Longer number of respondents were from educated father. Mothers of college students were better educated. Fewer mothers of scheduled caste were employed. Castes who were better off made use of the opportunity.

Three hundreds households in two blocks of Ballia and Azamgarh district were covered in the study. Interviews were carried out in the local language. The information is supplemented by personal observation and experience during the field work. Harijans in this study belong to the Chamar and Basí groups live in extreme poverty. In their fight against starvation some of them migrate as casual labourers to town. Being landless labourers or sub-marginal farmers, their financial problems were perennial and they were taken advantage of by rich landlords and money lenders. There were signs of distress and disappointment in some Harijans busties and some of the Harijans had ever become militant.


This paper examines with the help of data contained in Census reports, inner village monographs and other related documents, have for the Scheduled castes in Andhra Pradesh have benefited from the various privileges provided for their advancement. It also looks into the extent to which these castes, in particular Malas and Madiga, have left behind their traditional occupations, entered into salaried occupations, particularly government service, and exploited educational opportunities. It emerges from the discussion that the policy of preferential treatment to Scheduled castes has barely scratched the surface of the problem. The scheduled castes continue in their traditional occupation in rural areas. Even in the cities only a fraction of the posts reserved for them are filled. They are still stupid in illiteracy and only a small proportion of children of school-going age attend school.

Agra, Delhi and Varanasi districts were taken for the study. 285 urban and 292 rural males have been taken. A higher percentage of caste Hindus gave liberal responses to the questions dealing with physical contact with and admission of Harijans into temples than to question dealing with acceptance of food from or dining with them and with them and with marriage. Hindus tend to resolve cognitive imbalance created by conflicting caste and socio-legal rules by differentiation between areas of contact in which the ideas of ceremonial purity around very much challenged and those are as which involves intimate interactions with Harijans. The urban subjects were found to be significantly more liberal than rural on all the questions.


Describes the impact of Western Civilization: efforts made by some political leaders and social reformers; history of origin and growth of the practice of untouchability; a few theories put forward by modern scholars; religious basis of Untouchability; the hold of Orthodoxy; and the goal of abolishing untouchability.


In this study 7 villages of Rajasthan have been taken. 415 heads of these villages were studied. Six
questions were put to all the respondents whose responses were recorded on 4-point scale. It was found that secular prestige affecting behaviour was more change-prone than ritually polluting behaviour. There was much greater resistance to inter-waving with the untouchables or permitting them to inter temples than there was to making available to them opportunities for education or extending to them special economic concessions.

TRIBES

33. ATHAPPILLY (D A). Tribals: where exactly we are. Soc Wel. 29, 7; 1982; 45-7.

This article is the result of author's field experiences in Silwani - a tribal belt (district Raisan) of Madhya Pradesh. It was found that the literacy rate of tribals is less than 2 percent. The villagers are not motivated and they do not know why their children should waste their time by sitting there instead of grazing the cattle or collecting fire wood from the forest. By and large tribal depend on quacks and tribal witch-doctors who exercise the devil, believed to be the root cause of all illness. Since communication facilities are scanty, the tribal rightly feel they are isolated. It is not the tribals who are opposed to their development, rather it is the anti-social elements who are against that. The Government at the top tries it best, but it does not reach the bottom.

34. BHAKTA (S K). Experiment in tribal uplift. Yojana. 22, 8; 1978; 29-30.
The development of rural economy through decentralised planning and the welfare of the poorest of the poor are the two most important objectives of the current planning strategy. In the Valod Taluka of Gujarat, Valod group, a voluntary organisation launched a programme for minimising the developmental gap between tribal and the urban sectors and for vitalising the rural economy.


'CHAMPEI', a tribal village in Keonjhar district is completely inhabited by the 'Juangs' a primitive scheduled tribe of Orissa. This village has achieved a high status in that entire region and has become an object of appreciation, a matter of discussion and an example of modernization. All that champei has achieved is definitely a sign of development and still it is in a transitional process. How the village has achieved such a status and how the villagers are responsible for bringing about much a change, has been reflected in this paper. In sequence an attempt has been made to show how the government authorities and other welfare agencies have been successful in providing various kinds of estimate for development and how the villagers have favourably responded to such changes.


The migration of the Mahadio Kolis to Poona city is a recent phenomenon. Changes are seen in family organization, such as a trend towards late marriage, smaller size of families etc. Social solidarity and conventional discipline are clearly evidence in the day-today life of urban
Kolis. The changes are followed by in their social association, relations with close friends and neighbours, and in their customs, beliefs and practices.


This was carried out in Banswara district of Rajasthan. 208 villages in Gantol panchayat samiti were taken. The villages were divided into: nonclustered (109 villages, 64%), partially clustered (9 villages 5%), clustered (30 villages, 31%). The population in the village was 45, 194, 3,819 and 22,158 respectively. Mainly Bhills formed large part of the population. Data were collected about school education, social education and public health. The clustered villages were found to be deriving advantage of development schemes and the non-clustered villages suffered. The partially clustered villages could derive more advantage from such schemes than the non-clustered village. It is concluded that main objective of community development scheme has been defeated.


The Hill Pandaram of Kerala are a nomadic tribe inhabiting the forested hills south of Lake Periyar. Although they have been basically hunter-gathers, practicing no agriculture, yet it appears, that from the earliest time they have had established trading contacts with neighbouring agriculturists, either-through barter or through contractors. The attempts of government to settle them in a colony have met with general reluctance.
on their part. This paper first narrates the various attempts and then discusses the problems that arise out of transplanting a people in an environment which is not in harmony with their tradition and moorings. A single transition, it is observed, from gathering economy to one merely of subsistence agriculture would mean a lowering in their living standards. With the heop of their collective economy, the Hill Pandaram's standard of living was only a little above that of subsistence, but nevertheless it was firmly based, and probably more visible than that of most low-caste communities. Perhaps the general reluctance of many hill pandaram to take up agriculture even with the support and encouragement of welfare officials, is a reflection of an awareness of the future that lies ahead, of what it means, in terms of basic livelihood, to remove the links that hold them to the forest.

39. RAMESH CHANDRA. Contact and cultural change among the Bhil. *Eas Anth.* 28, 4; 1975; 341-7.

This paper assesses the nature and the extent of change brought about among Bhils due to contact with people of different castes, religions and sects living around them. The subject of study are the Ujale Bhil of Khera of Dhar district in Madhya Pradesh. They settled at some distance from other caste people. Contact situations like the market, the presence of ginning mill and proximity to a town have played a considerable role in bringing about economic change, and consequently influenced the social system and value of Bhils.

The Gondwana is the abode of Gond tribals. This tribal area is spread over three states covering Adilabad district of Andhra Pradesh, Chandrapur district of Maharashtra and Bastar district of Madhya Pradesh. Adilabad district has 2.5 lakhs of Gonds. Small numbers of other tribes like Kolams, Koyan, Pradhans and Lambadar also live here. During the Nizam's rule the area had been considered as 'Kala Panika Jagah', a punishment area. Government of Andhra Pradesh has taken up a massive scheme to start "ashram schools" in the entire tribal belt. Adilabad district alone has as many as 60 ashram schools, where food, clothing, books, and other educational aids are provided free of cost to every child. A little pocket money is also given to students. During the author's visit of Indravally, Rasimeta, Asifabad Bambary, Jainoor, Marlavai and Kesalpur it was seen that a new generation of young men in shape. They are much different from their fathers and forefathers. They are developing their personality with confidence and faiths. During the year 1975-76, Rs. 2.49 lakhs were spent exclusively for the benefit of tribal people in this district. Several welfare and administrative measures now taken up by the district administration, will undoubtedly change the face of Adilabad in a decade to come. Day is not far off when tribals shall move shoulder to shoulder with other members of society with confidence and courage.


The present study was conducted to find out the working environment of the Village Level Worker's and for identification of the barrier in diffusion of agricultural innovations in a tribal dominated state, Meghalaya. Nine major components of block environment have been studied.
It has focussed that village level workers of the tribal state are not satisfied with the component like 'job satisfaction', 'communication facilities', 'decision making', 'supply and services', and only somewhat satisfied with 'local leadership', 'people participation in the programme, and "team work". These are the bottlenecks which hinder the working efficiencies and effectiveness of the VLW's and if these are not eradicated the adoption of modern agricultural technology by the tribal farmers will not be geared up and be retarded in the long run.

42. SHANMUGAVELAYUTHAM (K). Sub-plan approach to tribal development. *Ind J Soc Work*. 40, 2; 1979; 177-86.

An attempt has been made in the present article to critically evaluate the tribal development programmes of the Five Year Plans of the Government of India. It describes briefly the Fifth and Sixth Five Year Plan approach in this context. The major steps in the preparation of the Sub-plan, essential features of the sub-plan and integrated tribal development projects are presented. The paper concludes with the suggestions that over programme and approach should stimulate the greater aspiration of the tribal people.


Two Gonds villages, viz., Dhurawani and Mahapani-Malguzari of Chhindwara district in Madhya Pradesh of which the former was intensively covered for all sided development by the several selfare agencies and the latter was not taken up for the same till recently. 398 people were studied—The changes exhibited by the Gonds of both the
villages clearly revealed that the changes in cultural aspects, particularly in material aspects have been more pronounced as compared to the structural changes in the social organisation, in religious beliefs and rites, and political set-up of the Cond tribe.

**ACCUltURATION**


This intensive study of a santal village (Bihar) illustrates the manner in which the tribals interact into the cultural and administrative integration. The examination of the village festivals, the "haita" or markets, the patterns of marriage alliances and the annual hambil, shows that the social organisation of Santali society in characterised by a complete system of inter-village and rural-urban linkages. The interaction of the village with external economic, social and administrative elements of the urban and wider regional culture has resulted in a process of acceleration which, however, does not appear to have blurred the distinctive cultural identity of the Santal.

**LEADERSHIP**


Some tribal villages have been taken for study. The major finding of the study are:

1) The tribal leadership patterns are formal hope
continuously changing from monolithic to polythic pattern; 2) The leadership in some isolated unchanged; 3) Bikku pattern of relationship has been observed but when tribal and non-tribal leaders in which a sense of unity between two groups is there; 4) The tribal leaders have also attached the smooth party building in these areas. Especially the congress and Jarkhan parties of these are as affected very much by usual defections of tribal leaders from one party to another; 5) There is a break down in tribal solidarity followed by different religions, regional and para-political groupism in tribal leadership.

VALUE ORIENTATION


The study of tribal village Bhumij Dhansol in Midnapore district of West Bengal has been reported. It has a population of 281 in 55 house-holds. The majority are the Lodhas; Bhumij and Mahotos form a small fraction only. People in this small village are aware of a larger world around and are reported to have a favourable attitude towards family planning. They are gradually discarding their tribal characteristics and adopting some of the Hindu believes and practices.


Kotaigarh village of midnapur district in West Bengal was taken for this study. The ceremonial behaviour, self-control, dignity were the characteristics of individuals which were practised by the Bhumijas. Generosity in
sharing food with others were also valued. There was a wide gap between exterior make-believe and intimate hostility and this could be judged from the ever-present gossip, inquisitiveness and magical aggression. Regular cooperation with others and individual production were rare. Likewise honesty, sincerity and intellectual abilities were scarce.

RELIGIOUS GROUPS, MUSLIM SOCIETY, INTER RELIGIOUS REACTIONS


The structure of Muslim ethnicity in South India is examined in this article. It also tries to explain while Tamil Muslims, for centuries have lived in harmony with their Hindu neighbours and identified with them in various spheres, are trying to purify their ritual behaviour and, through changes in languages and dress are seeking to establish more clearly their distinct identity as Muslims. Illustrations drawn from Pallavaram town, Madras city and the village of Edakottaih in Madurai district show that the process of Islamization contextual and reversible because urban Islamization is a response to differences in rural and urban social structure rather than to deep-lying social change which prevents reversibility.

WOMAN

The article is based on the study done by the author at a village Kasauli, is 25 miles east of Lucknow. This paper is based on data collected during field work in 1962, 1964 and again in 1973. The position of Muslim women in North India is influenced by Islam and the system of social stratification in which Ashrafs who are mostly land owners comprise the upper stratum and the non-Ashrafs who are converts to Islam have low social status. This paper makes a comparative analysis of the life styles and patterns of marriage, education and work of Ashraf and non-Ashraf women and, on the basis of empirical data on a village, shows the way in which change is affecting the life styles of both these groups of Muslim women. On the one hand, largely because of education and urbanisation, Ashraf women are coming out of Purdah and seeking employment outside the home; on the other, upwardly mobile non-Ashraf families, for whom the traditional Ashrafs function as a reference model, are withdrawing their women from the family work force and putting them back into Purdah.

SOCIAL INSTITUTIONS, MARRIAGE


The author studied 16 cases of love-marriages in a small town in rural West Bengal and observed that such marriages are accepted as they are not inconsistent with the prevalent social class-like hierarchy which is determined by multiple ranking-gradients of social status, including caste. The change in attitudes towards love-marriage has been brought about by education, legal change in Hindu marriage Act, and financial independence of males.
The author of this article has highlighted the salient features of social change in Maharashtrian societies through marriage, the most complex of the major institutions both in space and time, till the beginning of the industrial revolution. The author has touched the different components of marriage in a variety of intimate ways. In the beginning of the article he describes two component aspects of marriage, viz, the age at marriage and the difference between the ages of the bride and the bridegroom, which have the fundamental significance for the happiness of married life of couple and the total life of the female partner in particular, are very largely influenced by the aspect of dowry, though there are other influences to be taken role of. The learned author explains the situation in details about the female education in the 19th century and supported the arguments by narrating H.M. Apti's Mayccha Buzar. The author has very well put the circumstances of early marriages. Not only was marriage of widows forbidden by social custom but even immolation of widows. This practice of immolation of widows was forbidden by British legislation. The law had even permitted widow marriage. The first widow marriage is known to have taken place in A.D. 1875.


Data gathered during two field trips in 1966-67 and 1974-75 to a village located in the Malnad area of Karnataka form the basis of this examination of changes
in marriage patterns among Havik Brahmins of South India. Three case studies of marriages illustrate social change, particularly the influence of increased education and marriage age, over a twenty-five year period. These case studies show that, with an increase in age at the time of marriage for women and an increase in educational level, women are no longer excluded from decision-making. These women are not only get to view their potential mate, but exert into power which is headed.


This paper analyzes the aspects of change in marital status and its difference between rural and urban settlements. Quantitative change in the distribution of population under different marital statuses is a reflection of social change at large. For the dynamics of the institution of marriage are normatively age at marriage, widow re-marriage or divorce results in a shift from the usual pattern. The rural urban differentials in changes (1960 to 1970) of marital structure are projected to reveal that ruralities are not lagging behind urbanities in both sexes with regard to change in values. The findings differ with the concepts generally applied to Indian situation.

HYPERGAMY

54. RAMANAMMA (A) and BAMBAWALE (Usha). Do Indian women marry up. Soc Work. 39, 1; 1978; 53-9.

Two studies about family pattern and marriage were taken up in Pune district by the authors. One of the studies was confirmed to inter-religious marriages and the other dealt with marriage and friendship patterns of educated employed women in an urban setting. Both the studies have
taken up a representative sample of women from Pune. The data collected with the help of a comprehensive schedule and personal interviews, are presented in five tables. The empirical evidence substantiates the fact that although numerous changes have occurred in the family and marriage in India, the factor of hypergamy persists. The caste hypergamy has been replaced by social class. The two aspects given importance by educated women are status and income.

**FAMILY**

55. **BOSE (Pradip Kumar).** Family structure and classes in four villages. *Man Ind.* 58, 2; 1978; 151-70.

The subjects of study are Azadpur, Kanchampur and Birbhum district and Turugaon in Purulia district. Field work has conducted from October 1974-January 1976 and consisted of interviews of the heads of 483 households. The overall results show that nuclear families exceed joint families, even in non-irrigated areas, thus dispelling the notion that industrialisation and technological development have caused family break-ups; reasons for such break-ups must be sought for in internal differentiation of classes, both in high and low castes, landowners live in joint families in order to keep their land under joint control while poor and middle peasant families live in joint families for greater economic security; agricultural labourers have the highest percentage of nuclear families because of their absence of land ownership, their type of livelihood and the contribution of women as wage earners. Quarrels over distribution of food and income are the chief causes of family uplifts among the poor peasants and labourers. Thus, the family structures are related to economic activity and infrastructural development of the various classes.
1982 women belonging to nuclear families and 1213 women belonging to joint families, selected from 27 villages in Nasik district. It was concluded that women from joint families had larger average number of live births when the data were it and ardised for duration of effective married life and age at marriage of the woman. Present analysis shows that there was not much difference in the distribution of women by their age at marriage in the two groups, but there were significant difference when duration of marriage were considered.

The transition from the traditional to the modern family coincided with the change from the rural to the urban life. Industrialization has heralded an age of socio-economic transition whose internal pressures are a test for the internal strengths in a family relationships. Industrialization is not an enemy but a challenge which has to be met through traditional wisdom and spiritual values. The family should not be allowed to be swept off its feet but should be helped to readjust and realign. It can then be able engender renewed intrinsic solidarity as an inevitable unit of social life.

The present analysis of family change in different study is attempted by comparing a) existing predominant family types with those that existed in the ideal part,
b) general patterns observed in different empirical studies conducted in rural and urban areas c) family types existing in rural and urban or in two or more urban parts under one study plan. This approach not only minimises certain limitations of the others, but also enables one to identify different position and direction of change in family composition. A low rate of expansion towards extended families, more or less in-Boc movement towards nuclear families and a high rate of stability in nuclear families together, confirm the direction of change in family composition towards nucleation.

59. REDDY (P H). Family structure and fertility. Soc Cha. 8, 1; 1978; 24-32.

The setting for the study was the Bangalore division in the state of Karnataka, India. Bangalore division has a population of about 10 million. The study adopted a multistage stratified systematic sample design. From the rural areas, primary health centre areas, villages and households were selected at the first, second and third stages respectively. From the urban areas, national survey is inviting actors units, blocks and third stages respectively, when we consider fertility rates in the rural and urban communities without going in to differences in family type or structure, we find that they are higher in the rural communities than in the urban communities. When we consider fertility rates in different types of family taking rural-urban differences into consideration, it is formed that they are higher in stern families and still higher in stern - joint families from the rural areas and higher, though not significantly only in stern - joint families from the urban areas.
60. SHAVHAN (S K). Structure of family, role differentiation and decision making in the villages of Assam. Nor Eas Res Bul. 1; 1970; 54-62.

In this study 314 families in three villages of districts Lukhimpur and Sibsagar were taken. Participant observation and interview schedule were used. The emergence of nuclear families has been noticed by the gradual change taking place in joint families, which is characteristic of the impact of industrial society. The index of change in family system is determined by not only the form of family in terms of size, but by the decision making power of wives in nuclear families and the freedom enjoyed by the boys and girls in selection of their mates. Role differentiation was not crystalized in the nuclear family system. There was no significant difference between the role systems of the nuclear and of the joint family. This transition was secured in terms of emergence of a new type of family which is neither traditional like nor approximate with the "nuclear family model."

DYNAMICS

61. BHADRA (Ranjit K). Some observations on the study of family change in India. Man Ind. 57; 1; 1977; 44-59.

There is confusion in the study of family change; the terms and concepts employed are not clear; the development of adequate methodological techniques also has been lacking. Consequently, it has been difficult to give the real picture of family dynamics. In this paper an attempt is made a) to examine some of the studies of family change in India, b) to query the basic term and concepts of family, and c) to reconsider the methods for these studies.
The present paper deals with the achievements of the Government of India in the first decade of independence in the field of women welfare. The Government of India undertook the heavy responsibility of bettering the conditions of life for women. It gave women equal rights and opportunities with men. Social virus that were responsible for the backwardness of the women were attacked by legislation and sought to be removed. Along with this, facilities for employment and education. In this paper an attempt has been made to critically review the measures and schemes undertaken for the welfare of women and how far these facilities helped in the emancipation of women.

The author has described the services of women in Kerala. It is also concluded by the author that the working women is concerned and even worried about her family even while she comes to work since most woman era at low paid jobs, most often, it is difficult for them to go in for costly home help or nursery facilities. While there may be some facilities in urban areas there are totally absent in rural areas and women workers who have to move in to rural areas find it an insurmountable problem.
The present paper attempts to explain the fertility behaviour of Patels, a major peasant caste in village Mugrain Rajasthan. The status of woman as daughter-in-law, mother-in-law and mother and wife have important implication for interpersonal relationship within the household. The Patel of Mogra have sound economic reasons for having a large number of children. They prefer to use family labour to the maximum possible extent. Compared to the returns, the cost of bringing up children, expenditure on their clothing and education is minimal.


At the grass root level leadership by women is still far from satisfactory, the main inhibiting factors are: women are not sufficiently educated and are subjected to the restrictions of culture. Even in urban areas the leadership is monopolised by those with higher economic and social status. The rural women have yet to come to the fore in a big way. The women leadership has not adequately reached the rural areas in India where the majority of the people live. This is because leadership demands a certain level of education, certain experience of social participation, certain degree of social concern and unawareness and a degree of emancipation and freedom from the customs and traditions. These are wanting in rural areas of India, where the role and status of women is dictated still by the old customs and values.

The author has described that some women in India have acquired a place of honour and distinction not only in their own country but elsewhere in the world. All the same time the vast mass of rural women have yet to join the main stream of India's social, economic and political life. Rural India, with its mighty culture had still suffering many social and economic disparities, must be provided with full opportunities to educate assist and provide gainful employment to people for socio-economic regeneration.

STATUS AND ROLE OF WOMAN


It is said that to attain the goals of equality, development and place for rural women, one must look how guide lines for programme formulation have articulated woman's need and concerns. It is suggested that removal of poverty, a top priority in the play can work only if household below poverty line is assisted through right technologies, resources and assist transfer programmes. It is very important that women be given equal access to credit, technology training and marketing channels. It is argued that scheduled caste and tribe women of certain districts and woman from hill region who take the sole responsibility of looking after the family in view of male irresponsibility be given land in distribution. At village level woman must have access to special committees to ensure that their priorities and choice are looked for. Credit and key input in programmes, production and self employment should be available to women and opportunities for child care centres and maternity protection should be provided for working
women. Education and vocational training availability is another privilege which must be accorded to rural women.


The purpose of this article is to show how forms of address are related to the social structure of a village in Karnataka State and how these forms reveal women's place in the social structure on the village level and the family level. Change in the relationship may be seen on the village level by the incipient usage of "tange" (younger sister) or personal name to those on a lower ritual level. Claims for greater status by members of non-Brahmin caste are seen in the adoption of what were Brahmin names and the adding of the suffix- "amma" (mother). That this claim is projected with some caution is obvious by the fact that when a Brahmin request the names they are supplied without "amma". On the family level of decrease in the gap between husband and wife among Brahmins may be illustrated with a decline in the taboo of saying one's husband's name. All of these changes suggest a recording in the social organisation of the village, a recording of etiquette from what was exclusively hierarchical to what is more egalitarian.

**JOINT FAMILY SYSTEM**


Woman from joint families of 27 villages belonging to Nasik district (Maharashtra) had larger average number
of live births when the data were standardized for duration of effective married life and age at marriage of the woman. Present analysis shows that there was not much difference in the distribution of women by their age at marriage in two groups, but there were significant differences when durations of marriage were considered.


The author points out that the changes taking place in the joint family involves attitudinal changes to family obligations, decision making, husband and wife relations, and to the socialization of children. He also identifies the source of tension and conflict associated with these encouragement and their implication for the mental health of the entire family. Author also emphasizes that the structure and functions of traditional family is out of time with the present needs of the people.

71. SAXENA (D P). Modern family- whether breaking down or re-organising. Ind J Soc Sys. 1, 1-2; 1982; 56-60.

Family is a basic unit of social organisation. In the modern age of rapid industrialisation and urbanization family institution has undergone various changes. It is true that very large families are now becoming an exception these days, but their should not be mistaken as disorganization and disintegration of the joint family in India. We may have a number of various of the traditional family and we may very well accept it as the reorganization instead of disorganisation or disintegration of this time old and time honoured family institution in India.

The author examined data on rural families in selected villages in India, and evaluated 3 family classification scheme. A modification of one scheme to yield high sociological relevances to cover all possible family types in India and to give other benefits to the investigator was prepared.

**SOCIAL SYSTEMS**


This paper brings to light the changes that occurred in the social system of village Avantha in Telangana, during the period of drought from 1971-73. It is demonstrated how interpersonal relations have been affected by this calamity; also how it has been disadvantageous to the lower castes but beneficial to the upper castes. The effects of drought on the artisans and service castes and their relationship with the villagers in general and the peasant castes in particular are discussed in detail. The changes that have been occurred may be of a temporary nature but the forces of inner-currents of change the drought situation as an accident has set forth may have a wider repercussion on the future life of this village community.

**FACTOR ANALYSIS, SOCIO-CULTURAL FACTORS**

The author has reviewed the cultural defences in rural India. Gurat defences are similar to individual defences, with the difference that there is a defence mechanisms, provided by the society for the use of the individual. This is manifested in the various social customs, tradition etc. In India there is a great social and economic and technical changes and family unit. This is a great institution of social defences. This has also rapidly changed. Due to urbanisation and lack of dependence on agricultural income this change is occurring slowly in the family structure. The author has reviewed the effects of the caste system, religion etc. in the social support in modern India.

FACTOR ANALYSIS, MOTIVATION


This article discussed the detail ways of assessing the need for a programme of social change, defining the necessary structural changes and indicating how they might be introduced. This article however deals with the mechanisms of change in the social system but was concerned with the other part of the paradises, i.e. motivation. Three motivation were proposed: as being important for social change. These were: achievement motivation. He has been discussed two important premises on which a strategy can be worked out for developing motivation for social change. One premise was that motivation develop through change in the imagery of peoples, as reflected in text books, children's stories, literature, television programmes, motion pictures, dream day dreaming etc. The second premise was that a particular motivation was susta-
ined by appropriate skills and that the development of such skills was necessary for developing motivation.


A sample of 6 villages in India was studied. A projective technique was used to study the level of motivation. Residents of progressive villages tended to be more realistic, have a higher level of aspiration, have definite goals, were happier, and had greater concern for agricultural production than those who lived in backward village. Religion and cultural background had a definite impact on the level of motivation.

77. SINHA (D). Transitional villages revisited: An analysis of motivational changes after five years. *Beh Sci Com Dev.* 6, 2; 1972; 214-43.

The author told that there was no constant rise in aspiration scores of farmers over the period. A consistent decrease in the optimism with which feature was viewed, has been found. The results have been explained in the context of famine, price rise and crop failure. On the basis of findings the hypothesis that economic betterment sooner or later leads to rise in expectancy of the individual, has been rejected. Another clearcut finding has been that on all the three tests the condition perceived to the existing in the part was perceived as significantly better in the year 1969 than what has been the case of at the time of original testing. On the whole, there was a distinct decline in aspiration level with regard to the condition expected to come about in the near future.
This lack of optimism was found to be true whether it was the case of the individual himself, the village, or country at large.

78. SINHA (Durgunand) and CHAUBEY (Nageshwar P). Achievement motive and economic development. *Int J Psy.* 7, 4; 1972; 267-72.

Four villages of Allahabad district (U P) were studied. Age alone does not seem to have strong effect on the achievement motivation. Compared to the undeveloped villages, developed villages are found to have significant high mean achievement score. The study demonstrates validity of the assumption that sustained rate of economic development is accompanied by high achievement motivation.

79. THORAT (D R); PATIL (D R) and SWANT (G K). Change proneness, educational levels, aspirations and achievement motivations of farmers. *Soc Cha.* 8, 1; 1978; 16-9.

Communication research reveals that change proneness affects adoption of new technology in farming. This study is designed to find out association of certain personal and psychological characteristics of farmers with change-proneness. The study was carried out in Koparguon community development block of Ahmednagar district (Maharashtra). Two villages were purposively reflected where a massive demonstration programme in dairy technology farming had been conducted. Farmers were interviewed with the help of a schedule change proneness was hypothesised to be associated with educational levels, aspirations and achievement motivations.
FACTOR ANALYSIS, WOMEN CONSCIOUSNESS

80. MUKHERJEE (B N). Awareness of legal rights among married women and their status. Ind Anth. 5, 2; 1975; 30-56.

1872 married women of reproductive age of Haryana, Tamil Nadu and Meghalaya had been taken for study. Study revealed that in all most all the study areas of right known, women's right for equal wage for equal work was the least known. In rural areas only 3 percent of married women were aware of this right. The right for legal abortion was the next least known law in the rural areas. Relatively the right for inheritance was known to a longer percentage of respondents both in Haryana and Tamil Nadu than other rights.

BELIEFS AND VALUES


The changing framework is an important aspect of the process of transition going on this country. An effort is therefore made in their paper to analyse the composition of the community of Indian students, which represent a variety of outlooks that are quite at variance with each other.

82. GURUSWAMI (P A) and BALUSWAMI (N). Social values and agricultural credit. Rur Ind. 39, 1; 1976; 24-7.

Values and norms of human behaviour are fundamental part of every society. During recent years, several studies concerning the function of values in the introduction
of new ideas to the formers have contributed to our knowledge of values and their role in rural community life. The foregoing analysis show that there is a strong relationship of the value orientation and the credit orientation of the farmers with the agricultural credit from the rationalised commercial banks.


224 cultivators from 16 villages of Bhagalpur district have been taken for study. The author conclude that religious knowledge, i.e., includ the source material for developing one's belief and practices, but the process of translating knowledge in to belief and practices are influenced by many socio-psychological and other internal factors. Interisic aspect of religion represent humanitarian values and reflectes the degree of enlightenment which come through other privileges such as induction. This enlightenment facilitates rational approach to the economic life and thereby that results in the acceptance of agricultural and social innovations. Some of the facilitating or interfering factors in the process or translating knowledge of religion in belief and practices are the variables related to socio-economic background of a person. One set of background factors facilitates and helps person to develop intrinsic religious beliefs and practices while other set turning into a rigid and defensive persons. Thus, Hindu religion still comes out to be a critical factors for economic life in India. How it influencing depends ones complex mechanism as detailed above.
This paper is the result of an effort to study the effects of urbanization on religious customs based on the assumption that urbanization and economic development lead to secularization. It also attempts to test M.N. Srinivas's non-western model of change and secularization. The sample consisted of 776 rural and 382 urban households in Dharwar district (Karnataka). The study used the proportion of a population on pilgrimage as the indicator of secularization. The analysis revealed that: 1) urbanization is positively related to secularization, ii) Srinivas's contention that Brahmans will be the first to secularize and that secularization means new ways replacing the traditional ways of doing things was correct. The latter conclusion is supported by the negative association of interest in pilgrimage - taking with urbanization and source of income, iii) The more land one owns the more likely he is to have been once recent pilgrimage. Since neither education, nor income, nor the occupational rank of the respondent affect this result, the conclusion is that when the source of income is unpredictable, a man is more likely to be a regular pilgrim.

The observed trends clearly indicate that there are structural barrier to modernization in Indian villages. Inertial pressures are operating to neutralise the favourable
impact of forces like education and mass communication exposure. The result signify that upper dominant strata in villages will block processes leading to the erosion of traditions that conform to their prejudices and beliefs in certain areas of social life. The negative impact of the structural variables upon secular orientation in the study suggests that the policy and practical of protective treatment of the deprived sections in India has latent function of polarising and accentuating the prejudices and values that are at the root of the structural opposition to modernisation of this kind.

POWER STRUCTURE

86. GHILJAYAL (U C). Community power structure. Beh Sci Com Dev. 6, 2; 1972; 165-77.

The paper deals with the working of community power structure of localised interacting humane collectiveness in rural area of a semi-primitive society in Jaunsar-Bawar area of Uttar Pradesh. The concepts discussed are community, folk communities; social systems, and some aspects of community power structure such as power, authority and influence polarisation of social relationship decision making, communication and leadership.

CHANGING PATTERN


In this study, village Devisar (Rajasthan) was
selected. Observations, interviews, genealogies, schedules and case methods were used. Devisar used to be ruled by Rajputs, known as Bhomias and the land, the major economic resource was monopolised by them. In the weberian sense the nature of authority exercised by them was traditional. The abolition of Jagirs brought an end to authority of Bhomias and substantial portion of their land was acquired by their non-Rajput tenants. It is concluded in the last that abolition of Jagirs and introduction of Panchayats provided a base for political change in a village community, but a real change in the power could be brought about by informal leaders, who actively undermined the influence of the traditional elements.


The traditional power structure in Rajasthan has been analysed in the context of the final legacy. The land tenancy system determined the high caste and class positions and these were generally accompanied by high power rank. The existing structure, as a result of social, economic and political changes, has been studied in relation to 76 person reported as influential in the 6 villages. Where there is no direct relationship between education and power. The attitudes and aspirations of people in these villages rural some changes in traditional power structure.

LEADERSHIP

Leadership is a complex phenomenon built upon multivariate factors and it is difficult to determine the causal factors responsible for it. However, this study brings out some important, if not definite trend in the emerging rural leadership. Contrary to the general belief, emerging leaders come from younger age groups, with relatively higher educational attainments, better socio-economic status and predominantly owner-cultivating group. The study further reveals that the only caste and income still continue to be the significant determinants of leadership. That is to say, the transitional variables like caste and income play a vital role in determining leadership pattern in rural areas of Gulbarga. However, this necessitates further study of rural leadership with other modern variables. It also indicates a study of the relation changes in the rural social structure in Gulbarga district.

90. BHATNAGAR (Gurnam Saran). Monomorphic and polymorphic leadership in some North Indian villages. *Eas Anth.* 25,3; 1972; 235-40.

Three villages (One progressive and two non-progressive) of Punjab were selected to know the educational achievement, occupational mobility and progressive attitudes. In progressive village only 14% children did not attend school whereas in nonprogressive the percentage were 24 and 12. The occupied mobility won high in progressive village. In progressive village the number of specialized leaders was comparatively greater.


All heads of 216 families of village Trikka of
Ludhiyana block were studied. Interview schedule was used as Instrument methodological instrument. Leadership structure has undergone a great change in the post-independence period. The strong hold of the traditional caste. Oriented leadership has been shaken and leader of backward caste have emerged prominently on the scene.

92. LOKHANDE (M R) and SINGH (S N). Leadership patterns and social change. Soc Cha. 791; 1977; 14-9.

The authors have told that since independence studies have highlighted the importance of community leader for development programmes. The present study was carried out in the community development block, block, Kanijhawala in the union territory of Delhi. This were in predominantly a rural area close to the city of Delhi, consisting of 56 villages comprising an area of 68000. The villages are nucleated in habitation. Chaterar and Garhi Randhala were selected as progressive and non progressive villager respectively. On the basis of study it may be said that there have been very poor growth and development of leadership in villages under study. Socio-economic status, however, has found to influence considerably the leadership structure with respect to extension programmes. Traditional leadership positively associated with caste and socio-economic status still same the dominant form of leadership in village life.

The characteristics of village leaders, particularly panchayat leaders, the findings of the present study are:

- Panchayat leadership is all male;
- Panchayat leaders come from young and middle age group;
- Panchayat leaders come mainly from elite castes;
- Panchayat leaders are literate and low-educated;
- Panchayat leaders come largely from high and middle income-groups;
- Panchayat leaders come from large and middle-sized families;
- Panchayat leaders come from various occupational groups;
- Persons with less informal influence are becoming panchayat leaders;
- Panchayat leaders are less aware of the present situation and problems;
- Democratic behaviour is essential for panchayat leadership;
- The attitude of the panchayat leaders is favourable to democracy but unfavourable to self-help; and
- Panchayat leaders possess psychological traits less what they should.

94. PACHAL (T K) and NILAKANT (V). Rural labour leader-some observations. Nat Lab Ins Bul. 1, 11; 1975; 101-20.

The data presented by the authors had to believe that attitudinal and psychological characteristics of peasant leaders are less important as constraint which are impediments to the growth of peasant organizations. The peasant leaders exhibit the same degree of consciousness and commitment as the leaders of organized labour.

95. REDDY (S V) and SAYAY (B N). Patterns of form leaders identified in a progressive and non-progressive village Ind J Ext Edu. 7, 3-4; 1971; 117-23.

Two blocks of west Godavari district of Andhra Pradesh had been taken for study. All 212 heads of farm families in two villages selected by multi-stage purposive sampling. The percentage of leaders in a progressive
village was more than the non-progressive village but the key leader's percentage was more in the non-progressive village. The key leaders exhibited more interpersonal communication than the ordinary leaders. Farmers in both progressive and non-progressive village, would like to seek advice and guidance from the key agro-social composite leaders on agricultural development activities.

96. SINGH (B N). Leadership patterns in the North Indian villages. <i>Manag.</i> 12, 2; 1965; 109-18.

The two villages selected for study were Subdalpur and Deoli in Bulandshahar. The leadership pattern in these two villages has been made on the following aspects: kinship groups; Institutional leadership; Functional leadership and dominance - submission relations. The following four important points for consideration and utilization in programmes of social action: Inter-relationship of kinship group, institutional and functional leadership; need for developing special projects involving the common interest of the whole community; desirability of developing educational programmes for reducing social distance and tension and improving social participation. The advisability of adopting a consistent approach to devise ways and means to effect the disorganizational effects of electioneering by leaders and groups outside the community for institutions operating for a large number of villages.


Two villages, Roop nagar and Basantpur in the Ludhiana district were studied. Interview was used as instrument. In both the multi-caste villages eight
leaders were identified through issue specific reputational approach. Their profiles were prepared in terms of personal and family background, qualities, goals, strategy and sources of leadership and various factors that influence the community. All of them were found prosperous and only differ in recognised qualities. However, greater respect was given to those leaders who were in legal affairs, cultivate good contact with revenue and police and development officials.


A study of leadership, based on influence exerted in four issues which occurred in a multi-caste Sikh village in Punjab for identification of influential, issue specific reputational approach was used and an operational requirement of two mention received per person was set for inclusion in the group of influential. The data showed the concentration of most polymorphic mention in three individuals. Three kinds of influential are reported: Top polymorphic, active in all issues; other polymorphic active in more than one but not in all issues and monomorphic influential active in only one issue.

99. ABRAHAM (M F). Dynamics of leadership in village India. ICSSR Res. Abs. 2, 2; 1972; 66-77.

In the study, 559 villages from the three states, (Andhra Pradesh, Maharashtra and West Bengal) have been taken. It was found that most of the conventional characteristics of rural leadership such as - age, caste, rank,
farm size, education, farm specialization, extension agency contact, newspaper exposures, cosmopolitanism and political knowledgability were positively related to the index of village leadership, at the zero or first lived, in significant magnitude. However, most of these variables dropped out and failed to explain leadership adequately when the influence of remaining variables was partialled out. Social participation and farm size were found to be the most significant correlated or rural leadership.

100. SINGH (S D), SINGH (K) and SINGH (V K). Study of aspirations and frustrations of the people of a village. Ind J Psy. 36, 1; 1961; 47-52.

In this study 450 male adults randomly selected from a village Aligarh district. It was found that the villages had certain very prominent aspirations associated with village reformation schemes, but they had not been realized to a great extent. There exists a wide gap between the aspirations of the people and the actualization of them.

FACTOR ANALYSIS, URBAN INFLUENCE


799 Indian villagers of Union territory of Delhi had been studied. It was concluded that majority of men desired city job. Both men and women generally preferred to live in the village. No evidence of family break down or reduction in kinship was found, nor was there any evidence for the secularization of village life.
In order to understand the problems of population growth in the rural sector, one must understand the social values of the people which function as major determinants in the relationship between social change and population growth. For instance, the desire for motherhood is a matter of social acceptance in rural society in which fertility is highly esteemed. This article examines the relationship between population growth and social change in the context of the early age of marriage for girls, family size, migration to the urban areas and technological innovation. The thesis of the author is that social change is a total phenomenon and that the effort to bring about a change in the rate of population growth must take into consideration the totality of the rural social system.

In this study 981 households of Hyderabad were taken. Interview was used as instrument. The significant correlations between child mortality and family size were found in groups with generally low socio-economic status.

MIGRATION

Mobility of rural man power and the problems of its stabilization - sociological analysis. Awaagahana, 1, 2; 1977; 74-80.
The article is related to Maharaj Gang community block in the Siwan district, Bihar. The results showed that a great bulk of rural man-power in the social block is highly mobile. This was more in the lower income strata than in those of higher ones according to percentage results. The chi-square test also showed that the quantum of mobility or rural man power economic status of the concerned population has positive powerful bearings; that is, poorer villagers move more frequently outside their villages than those who are economically well off. The record hypothesis was also valid that under adverse economic conditions, they temporarily go out to urban industrial centres and relieves back to villages during the agricultural season being more with lower income groups than with higher ones.

GUPTA (A K) and BHAKCO (A K). Rural to rural migration and characteristics of migrants in Punjab. Soc. Cha. 10, 3-4; 1980; 18-22.

The green revolution in the Punjab attracted from outside. The characteristics of migrants from Bihar and U.P to Ludhiana district have been analysed. Majority of the immigrants belonged to low castes, were illiterate, young, married males who worked as agricultural labourers before their migration. It was observed that higher wages and secured regular employment at the farm were the major economic factors to attract the immigrants to Punjab in the beginning. But at a later stage the social factors i.e. the net-works of the co-villagers and caste people attracted the immigrants.
In this study the pattern and nature of female migration in different streams by distance in Karnataka has been compared to that in India. It is found that female migration is dominated in short distance in any stream and in rural to rural stream in any distance. However, there is a decreasing tendency in female migration as distance increased. The same pattern of female migration in Karnataka and India has been noticed. But, when the levels of sex ratios among migrants are compared, the imbalance in sex selective migration is found to be lower Karnataka when compared to that in India, indicating, perhaps, family migration. This has been supported by some field studies in Karnataka. More of the family migration has been observed in urban as well as in rural areas. Thus, the study concludes that the pattern of female migration is similar in both India and Karnataka but the nature is more towards family migration in Karnataka as compared to that in India.

FAMILY PLANNING

Investigation on panchayat members was conducted between September and December 1969 and the information on the community acceptance, practice and drop out of
family planning methods has been analysed up to April, 1971. When attitudes of panchayat members was correlated with acceptance of family planning methods, a super mass rank correlation of 0.381 was found, which is not significant at any level of confidence. The correlation between attitude and practice was found to be 0.095, which is also not significant for an one fourth of it. When attitude was related with drop-out, a negative correlation of 0.691 was found, which is significant at 0.05 level of significance, which indicated that the attitudes of panchayat members is inversely proportional to the dropout of family planning methods. It was found that acceptance and practice were significantly correlated with each other at 0.001 (a correlation of 0.873 was found with spearman rank correlation) level of significance drop out of family planning methods and acceptance as well as practice were not significantly correlated with each other.


In India, an integrated approach to the problem of family planning is rapidly taking shape. Now health, nutrition, education and family planning are viewed as facets of a single task of preventing waste and improving the nation's productively and resources. There is growing realisation that the task problem of growing population cannot be solved without the incorporation of family planning, maternal and child health, immunisation, water supply improvements and possible other aspects of rural development. Another important thing is the mode of studies in cost effectiveness for single and compound programmes. This
area of operational research need not prove formidable as it is feared to be, once the ground rules and a proper information system are organised.

109. NAIDU (N Y). Knowledge and approval of family planning as a correlated to some characteristics or rural respondents. *J Soc Wel.* 18, 1; 1971; 74-85.

The relation between age and knowledge of family planning was not found significant. However, the age was found associated with the approach of family planning. Education was also found associated with both knowledge and approval of family planning occupation and income were also associated with both knowledge and approval of family planning.


Quoting from several religious works of Muslims, including the Holy Quran the author points out that the Islamic teachings do not oppose family planning rather show that welfare of children and health of women require the restriction of family size.

FAMILY PLANNING, FERTILITY


The study showed that in the villages there was an awareness of and general interest in family planning, but that there was no general attempt either to try any
method or to practice it regularly. A parallel change in the social, economic, psychological moral and cultural spheres is needed to bring about the change in order to supply the required motive force. A direct relationship exists between the level of education and the expressed willingness to adopt family planning. Though the people of this central area of Gujarat are generally believed to be religious minded, religious taboos have not come in the way of their efforts at planning their families. The chief motive behind the growing awareness of small family mindedness was of an economic nature.

112. EHSANUL HAQ. Changing institutional pattern and fertility decline in India. Soc. Cha. 11, 3-4; 1981; 23-6.

The fertility behaviour in India has been examined as a consequence of a complex interaction between socio-demographic structures, demographic processes and social structure. These inter-relationships have been discussed in macro and micro levels. The author in this context has described that one of the current changes taken place in the nuclear, as well as, in the joint family systems is the shift from a closed to an open or partly open mate-selection system because of the erosion in the authority of elders, especially because of economic and educational reasons. The second change is the change from a centralized three-generational extended family structure to a decentralized family units linked voluntarily with a kin network as an optional and auxiliary system characterised by an exchange of services and goals based on reciprocal norms, where conjugal ties, individual preferences and reproductive behaviour have primary over generational ties, preferences and reproductive model of elders. The third
change is the shift from dowry and bride-price exchange at marriage and fixed inheritance system to a more informal inter-generational transfers. The female role as child bearing or procreation has undergone drastic change. The women are taking up occupational role outside the home which is an alternative to marriage and child rearing. These studies based on the observation of 20 rural families of U.P.


The study was based on the data collected by the population centre, Bangalore. The author finds that fertility rates are higher in some families consisting of parents/grand parents of husband/wife and still higher in stem joint families consisting of both parents/grand parents and married brothers/sisters of husband/wife. With regard to urban-rural communities fertility rates are higher in the rural communities than in the urban communities. The fertility rates in different types of family cross classified by rural-urban communities reveal that they are higher in stem families and still higher in stem joint families from the rural areas and higher, though not significantly, only in stem joint families from the urban areas.


Rural population under study i.e. in transition from high to low fertility. Both the goals of reproduction and actual purity are declining and the contraceptive
use in rising. But within the limitations of sample, the socio-economic and psychological factors do not contribute to prediction of fertility over time.

**MEDICAL TERMINATION**

115. **Bhatia (J C) and Ramaih (T J).** Incidence of induced abortions in a community development block area. *Soc Act.* 21, 3; 1971; 224-32.

The study have been conducted in Ludhiana (Punjab). 17.91% of women in reproductive age group were treated for pregnancy termination and 81.91% were the successful cases. 26.81% of successful cases were among unmarried women. 47.2% abortions were carried out before the fourth week. Five different methods were adopted for inducing the abortion. On an average a married woman paid Rs.12.63, while an unmarried woman paid Rs.63.13 for services rendered.


In this study 48 males had been taken as sample. Individually, they favoured sterilization but the village on the group did not. Males submitting to the operation were considered deviants and criticised rather than socially rewarded. Knowledge about the operation was poor. Nevertheless, anxiety about providing for the offering may motivate a person to accept the operation.

A sample of 3200 rural and 2000 urban population in Karnataka were asked about the Medical Termination of pregnancy. The answers indicate positive attitude to MTP in both rural and urban areas. This is drastic change from traditional to modern dimension.

ATTITUDES

118. BHARAT (Devi). Knowledge and attitude to family planning among the Kui-Kandha. *J Fam Wel.* 19, 2; 1972; 26-8.

The study is based upon the 171 ever married women of different age groups of a village in the Koraput sub-division of the Koraput district in Orissa. It is concluded by the author that concept and birth of a child are still regarded as a gift of providence by most of the people. They desire a large number of children and male children are valued more as they look after than in their old age. Economic condition does not play a part in having a desire of more number of children. The respondents were not acquainted with any modern methods of family planning women in the age groups of 35 onwards had a greater awareness of family planning and their knowledge of the subject was less in the combined age group 15-34, while the overall percentage was 8.8. As regards their attitude to family planning, women in the age group 25-34 were either against or were more in favour than women of other age groups. A few were in favour of family planning.

Area for this study was taken Pakhowal block in Ludhiana district, Punjab. Out of 205 married males in reproductive group 50 were selected. The information was obtained by means of an interview schedule. More than half (58%) respondents had knowledge of family planning methods and 32% practiced these devices. Upper class upper caste and educated respondents had greater knowledge of family planning. 54% of these respondents did not desire additional children while 22% were in different.

120. CHOWDHURY (A D), GHOSH (B K), THAKUR (H N) and PARCI (S K). Short term study of knowledge, attitude, and practices related to family planning in Midnapore. J Fam Wel. 18, 4; 1972; 67-75.

The study is concerned to the study of 226 married couples of reproductive age of rural areas of Midnapore in West Bengal. More than 85% of the respondent had some knowledge of conception. The average respondent had a knowledge of three different methods. Vasectomy and IUD were most widely known methods. Knowledge of contraception was strongly correlated with education. Most of the respondents got information of family planning from the staff of the family welfare planning centres either at clinic or during their house visit. About 81% of the religious groups were in favour of family planning. Also 78% of scheduled caste and 69% of scheduled tribes (Santhals) included in the sample wanted to restrict their family size. Those who wanted to limit their families were educated, younger and had 2, 3 or 4 children. 3/4 of couple were in favour of the family planning. The main reason for approval of family planning was socio-economic. The desire to space birth of children was negligible. Opposition
was based mainly on a religious background. About 97% of respondents were not in favour of legislation of induced abortion. About 38% of the couples were practicing family planning. It was high in the middle age group. Acceptors played a vital role in the motivational programme.

121. DAS (Narayan). Factors related to knowledge; family size preference and practice of family planning in India. J Fam Wel. 19, 1; 1972; 40-52.

From the selected households, 1219 males and 1422 females in urban Baroda and 482 males and 975 females in rural Baroda were studied. The author concluded that

1) Though there is a gap between knowledge and practice of family planning, programme has been fairly successful in reaching the majority of the couples, since knowledge was high among the sampled population.

2) There were significant differences between the proportions of urban and rural males who had knowledge of family planning methods. There was also a significant difference between the proportion of ever-users of scientific family planning methods in urban and rural areas of Baroda Taluk.

3) The social group of males and females showed a highly significant relationship with knowledge of family planning in both areas of Baroda Taluk. A social group was found to be highly associated with attitude towards having a small family in both urban and rural areas, except among rural females.

Similarly, there was a significant relationship between social group and the proportion of ever-users of scientific methods including sterilisation.

4) Literatures have significantly higher family planning knowledge. More illiterate females than males in both areas were in favour of a small family.

5) The youngest age group had the highest proportion of respondents also had knowledge of family
planning and a favourable attitude towards a small family while the oldest had the lowest.


70 panchayat members of 24 villages located in three community development blocks of Ludhiana district in Punjab, were taken for study. The study indicates most of the panchayat member had a positive attitude towards the use of the different family planning methods. A large number of them considered three as the ideal family size.


Article describes that attitude of panchayat members towards family planning is inversely proportional to drop out of family planning methods eg. wherever the mean attitude score of panchayat members was high, drop out rate of family planning methods was low.

The turn over rate of family health workers and acceptance and drop out of family planning methods are also inversely correlated. That is in villages where we have low levels of acceptance and drop out of family planning methods.

The villages which already had a higher level of family planning acceptance when the programme was initially started are still performing better than those which were at a low level of acceptance.

Acceptance of family planning methods and their continued use is also significantly correlated.
124. KULHARI (V S), JHA (P N) and SHAKTAWAT (G S). Socio-personal variables associated with people's attitude towards family planning. *Manas*. 19, 2; 1972; 114-30.

Rajasthan was taken for study. 200 people studied. 56% of the respondents had opinion that by planning the size of the family, upbringing and education of children could be facilitated where as 92% of the respondents felt that in a planned family, one satisfies his/her wants even when resources are limited. The percentage of the respondents having neutral predisposition towards family planning was quite high. It was found that 65-73% of the respondents were having favourable attitude towards family planning while 21.90% had natural attitude and 12.37% had unfavourable predisposition. It was found that the level of education of the people was significantly associated with their attitude towards family planning. Sex, caste, income and family size had nothing to do with the people's attitude towards family planning.

125. SHARMA (M L) and JAIN (K). Attitudes of Punjabi rural women towards some family planning measures. *J Res.* 8, 2; 1971; 252-6.

Two villages of Ludhiana block had taken for study. Favourable attitude towards family planning was due to economic difficulties. The rank order correlations between reasons and response by age, caste, occupation and number of children were insignificant. The lack of proper knowledge about definite advantages of family planning and love of the village folks for tradition, coupled with many other socio economic, cultural and personal factors accounted for the cause for non-adoption of family planning measures.
The main purpose of the family planning programme is to reduce the birth rate by educating the people to adopt family planning measures as a way of life and by re-orienting their value orientation to accept small family norms. It is revealed by the findings of this study that the rural people in general are still governed by the age old beliefs, deep rooted prejudices and outmoded traditions which generate great resistance in popularising family planning measures among them in larger measure what it necessitates to translates the glittering generality is to practical reality, ie, the close cooperation and the integrated efforts of the policy makers the social planners, and the social scientists to provide a new dynamism to the programme. Special attention should be paid to remodelling educational strategy in a more suitable fashion to reorient the value orientation of the rural people and thereby to create in them the need and interest towards the efficacy of the family planning programme for their happiness and prosperity.

100 respondents belonging to reproductive age group divided into two groups of adopters and non-adopters of contraceptive devices. Information schedule and Indian.
adoption of Cattell's ILPC questionnaire form E., investment used for methodology. There seemed to be a insignificant differences in personality traits of female adopters and non-adopters devices. Similarly, except in one factor "L" no significant differences was found in personality traits of male adopters and non-adopters contraceptive devices. Our significant finding was that non-adopters males were more suspicious than adopter males.

128. BHARGAVA (Mahesh). Correlates of family planning acceptance and adoption. Soc Cha. 10, 3-4; 1980; 38-41.

In the present paper it is assumed that effectiveness of adoption can be explained, increased or manipulated in forms of greater understanding of situational, attitudinal and personality factors and by modify the situation/attitude or both. A sample consisted of 300 respondents drawn from both urban and rural population of Agra district. Three tools were utilized for obtaining information on demographic, attitudinal, personality variables and adoption status, on the basis of statistical analysis it is revealed that an improved adoption or effective acceptance of family planning methods is determined by a combination of five factors: level of income A T F P, family size, undermined emotionality and naturalness of the respondents.

129. BISALIAH (S) and Gowda (Govinda). Socioeconomic profile of family planning adopters and non-adopters. Soc Cha. 11, 3-4; 1981; 45-8.

Data from Bangalore district village indicate that the adopters of family planning methods, compared to the non-adopters, are older and were also older at the time of marriage, live in nuclear type of families, and take
decisions on the family-size by themselves without consultations with parents. Economic and health reasons are the most important ones in adoption of family planning methods. The desire for a male child is the most important disincentive.

130. MAJUMDAR (A K) and DAS (K K). Some aspects of adoption of family planning practices in Indian villages. *J Fam Wel.* 18, 3; 1971: 81-9.

The five villages Palashi, Majhipara, Naalila, Choregachha and Dharampur of 24 paraganas of West Bengal had taken for study. All the 818 females in the area were included. Of these 506 were migrants and 312 were permanent inhabitants of the area. The author has drawn the conclusion that the attitudes of the general population of the area were more or less favourable towards some birth control practices; Adoption was associated with age, family type, family size, education of the respondent, educational level of the family, number of issues, age at marriage, extension contact, social participation, urban contract, income and adoption leadership for both old settlers and migrants; Adoption among the villages was greater through institutionalized sources; Migrants had a more favourable attitudes towards family planning practices than old settlers; Migrants adopted more family planning practices than old settlers.

**SOCIOECONOMIC FACTORS**

The study shows that there is considerable variation of incomes among different categories of the families in village. The purpose of this paper is to examine the patterns of the distribution of disposable income and to identify the levels of poverty among various sections of the people of a village in Puri district of Orissa. Before launching any programme existing pattern should be studied thoroughly.

132. PAREER (Uday) and TRIVEDI (G). Factor analysis of socio-economic status of farmers in India. Rur Soc. 30, 3; 1965; 311-21.

A sample of 512 families in one of the blocks of villages near Delhi have been studied. This study leads to the conclusion that socio-economic status was not a uni-dimensional but a multi-dimensional construct, having three dimensions in the form of three factors. The concept of socio-economic status as a uni-dimensional one was questionable. Further more, there appears to be no clear cut demarcation between social and economic factors. There seems to be three important factors. Social influence (or quality of living), caste (or occupation), and land (or economic status or income), making up what was denoted by the blanket term "Socio-economic status".

133. SINGH (Raghunath). Utilization of credit received by the farmers from a large size co-operative society. Ind Ext Educ. 12, 1-2; 1976; 68-9.

In this study 60 farm members from 4 villages of Dhanua society of Chaka development block of Allahabad district were taken. It was found that the big farmers demanded credit for farm expenses and purchase of bullocks
and milch cattle where as small and medium farmers requested credit for business in addition to the agricultural purposes. Approximately 74% of the total credit demand was met by the society. It was concluded that the society gives less emphasis on advancing credit to farm expenses than other purposes. Big farmers were found to use the entire amount of credit for the assigned purposes whereas the small farmers did not spend the entire amount for the stated purposes and spent on such obligations as payment of old debts and critical consumption needs.

INTER ORGANIZATIONAL ANALYSES

134. PANDEY (Sama S). Inter-Organisational analysis of planning for social development in India. Int Rev Com Dev. 23, 3; 1973; 201-17.

Rural community development in India offers an interesting field for structural-functional analysis of development organisation. An recurrent problem identified through such an analysis is the inter departmental co-ordination. This has been attempted in different ways, but the outcome has often been distorted by some unanticipated consequences. The other problem results from conflict interaction between officials and popular elected leadership at different levels. This gets complicated due to the structured or unstructured linkages with higher level bureaucracy and political leadership. The conflict over communical versus functional goals continues to create tensions in the developmental process. The role of hierarchical systems in the context of locality-oriented social development is another important issue.

The paper deals with four distinct strategies for operationalisation, particularly as it relates to an attack on poverty through sub strategies for three groups of rural poor: i) planning at the block level as an intervention methodology, ii) organisation of a services delivery system for the target group, catering to both physical and social service inputs; iii) Participation and mobilisation of the poor in such a programme of action; and iv) restructuring of the management system to meet the objectives.


With awareness of the relevance of communication, industries and banking could operationalise their new strategy of help to rural poor to actualise the plans. Rural development should not be a mere appendage to the multifarious role of industry but should eventually form the pivot and core of investment of development plans in the years ahead.


In the context of the development efforts being made under the Integrated Rural Development programme the paper highlights the role of social services. It
describes some of the rigidities of the agricultural and industrial sector and discusses how these two principal sectors remain insensitive to the local physical and human resources. The latter part of the paper analysis some of the problems which may have to be tackled in developing the social services in the villages.

138. BRAHME (Sulabha), SAINI (G R), NARULA (D D) and BRAMHAM PRAKASH. Integrated Rural Development Programme with special reference to Chandrapur. Ind J Soc Work. 39, 4; 1979; 365-76.

The paper examines some aspects of the Integrated Rural Development programme of the Government of India. It discusses the major problem areas of the programme, namely organisation, technology and manpower. In addition the paper presents a critical evaluation of the Chandrapur plan (Chandrapur is a district of Maharashtra State) proposals and discusses its various facets.

139. CHAUBEY (N P) and SINHA (D). Expectancy of success and rural development. Psy Stud. 19, 2; 1974; 99-104.

The article concludes that stronger expectances of success in the underdeveloped groups as compared developed groups were found indicating that development had taken place in our villages without arousing expectancies in the minds of masses and it even did not take into account their existing expectancies. The finding that underdeveloped groups had higher expectancies of success may be interpreted in demonstrating that expectancy may or may not influence the process of development in turn may or may not alter social ecology so as to arouse the desire of among masses to improve or to develop.
One of the major bottlenecks in the promotion of rural development seems to be the lack of adequate database as well as knowledge of the dynamics of rural economy, society and power structure. Rural organisations play a critical role in establishing appropriate linkages within and across the developmental programmes. Broadly, one can categorise rural organisation in terms of maintenance of the existing activities such as law and order, land revenue, health, communication, etc., and institutions geared for developmental agencies. Although some changes in the organisations and their functions have been introduced during the last decade, basically the structure and linkages have remained static.

It is described by the author that from the inception of the programme of community development in India, efforts were made to associate various groups in rural community with the developmental process. Yuvak mandals were accordingly promoted as part of the programme in order involve the youth in development work. In the context of the present political and social climate in the country a lot of emphasis is being given on the utilisation of the youth groups for the eradication of social evils and projection and prejudices. The rural youth can therefore, play this part effectively particularly in the context of better educational facilities and other developmental programmes being introduced in the rural areas.

Three projects of rural development in Kerala, Maharashtra and West Bengal have been analysed from the point of view of their goals, strategies, programmes and methods of eliciting popular participation. This analysis suggests some hypothesis on the choice of beneficiary the choice of strategy and the role of the agent of change.


In this study 567 respondents from 8 villages of Uttar Pradesh, had been taken. Survey and resurvey methods, which included adoption of following innovative practices; line sowing of wheat, Japanese method of paddy cultivation improved potato seed etc and as instruments. It was revealed that villages exposed to new ideas and innovation at different points of time. The region was exposed to different new ideas as early as 1920 but nothing significant happened between 1925 and 1940. In 1945-46, exposure to innovations started again and information regarding new manures, insecticides and line sowing of wheat and Japanese method of paddy cultivation started reaching the people of village. Information on family planning began to reach the village in 1951. But the rate of awareness of these innovations increased at a faster rule after 1955 and it reached a uniformly high level but individual differences were observed in the rates of awareness for different innovations. By 1965, adoption rates of all innovative increased considerably in the villages.

The author tries to explain the developmental path of our society in the context of social philosophy, individual ethics and the broad politico-economic movements. He proposes that development conditions are made up of the objective reality of social relationships as also of the values and belief systems. The author shows that the contradictions emerge in the absence of a consistency but when the social vision and social reality and social reality and what might some of the implications of our accepting the goal of democratic socialism for our society.


The Indian villager still adheres to such traditional methods as the use of cow dung cakes for feed, sunshine for drying clothes, coconut and palmyra leaves and mud for house building. Therefore, as far as possible stress should be on identifying the technology already existing in the villages and upgrading it through suitable innovations and improvisations rather than attempting a transfer of technology in smaller quantities from the developed countries. To bring about constructive change, we require social workers who would shake the rural masses from the lethargy of ages; who would faster social inter-stimulation and inter-action to weaken the forces of casticism, untouchability and other social evils.

In spite of the powerful legacy of a nationalist movement with a rural bias and increasing rural politicization, the Indian exercises in rural development have generally failed. The establishment of the Panchayati Raj institutions and the changing arithmetic of plan allocations have proved to be ineffectual which the new Integrated Rural Development programmes envisage some fresh approaches and re-emphasize the egalitarian principles, they are still vague about the institutional strategies. Historically speaking, modernization has inevitably involved mobilization in the sense of diverting the resources, human and physical to different ends, and of realizing the concealed resources. In the context of developing countries like India, an appropriate ideological movement is necessary to mobilize and motivate the people on a massive scale. Many elements of the prevailing value and reward system in India militate against the emergence of such a movement. For the IRD to succeed, it is now necessary to recapture the essence of the Gandhian movement and institution building.


The focus of this paper is on a discussion of the role of change agents (consultants) in the process of bringing planned change in the existing rural development organisations by adapting some concepts from organisation development. An attempt has been made to discuss the factors causing resistance to planned change and method of minimising the resistance.
Since rural communities consists nearly 70% of the Indian population, therefore the community development programme has occupied a position of high priority in the rebuilding of new India. Although scientists have helped a good deal in bringing out new seeds, fertilizers, technological knowledge to increase production, and family planning techniques, human problems of organic and inspiration do not seem to have been tackled successfully. One hopeful sign is the climate of rethinking in many quarters on fundamental questions and basic assumptions which have guided the movement so far. Several studies have been conducted to evaluate the programmes. To what extent this evaluation will bring forth new and productive ideas and effective reforms will depend upon the degree of accuracy in the understanding of the decision makers regarding India's rural population and its' problems. And the social scientists has a challenging role to play in rendering as much clarity as possible to this understanding.

Participation of the rural poor is visualized in promoting their all round development, particularly, the development of human resources such as their competence, skills, confidence and hope so that the enlightened alert efficacious people are able to take an active part in removing the various development projects, such participation, inturn, would give them an opportunity for further education and help them to play their role more and more
effectively. Participatory education, strong and stable organisation and active participation of rural poor in developmental projects, will help release the tremendous humane resources which lie dormant in our vast countryside. Such released humane resources can considerably accelerate the process of socio-economic development.

150. GARTHASARATHY (G). Lessons of Indian village studies on rural development. Soc Cha. 9, 1; 1979; 3-9.

The author discusses two main objectives in this paper a) the nature of contradictions in Indian rural economy as seen from village surveys and resurveys and b) To review alternative perpectives on rural development. The shift of the poor is slow while Kulak dominated rural economy meanwhile strengthens its' hold on rural institutions, build up a liaison with the industrial bourgeoisie and uses the bureaucracy to direct resources use away from the needs of the poor and promises only a trickle down on benefits. Peasant organisations are suggested as a counter -vailing power. Institutional innovations in education research and extension are needed to devise an appropriate and relevant technology to the needs of the poor. To make both of them effective against powerful patience, of the poor is not inexhaustable.


In the context of the development efforts being made under the integrated rural development programme, the paper highlights the role of social services. It describes some of the rigidities of the agricultural and institutional sector and discusses how these two principal
sectors remain insensitive to the local physiological humane resources. The latter part of the paper deals with some of the problems which have to be tackled in developing the social services in the villages.

152. PUNEKAR (S D) and GCWALKAR (Alka). Community development, panchayat Raj and change in rural Konkan. *Ind J Soc Work.* 33, 4; 1973; 347-59.

Article describes that the initiative and enthusiasm shows by the local leaders may be effectively used advantage in involving the local community. The fact that local leaders have ultimately to shoulder the responsibility has always to be borne in mind. Their responsibility has are involved in the various operation and administration would give the leaders experience and understanding of the procedures.

By spending sufficient time with the villagers, the oticules of C.D. and panchayat raj Institution, as well as the elected representatives can appreciate the village problem, social pattern etc., in a bitter way. This also would help in winning the confidence and cooperation of the people.


Rural development in a process which leads to a rise in the ability of the rural people to control their environment, together with a wider distribution of benefits resulting from such a control. An increase in the capacity to deal with the environment as well as an increase in occur and iesound for benifits would require
significant changes in rural productivity, reflected in per acre yield; extent of employment, unemployment and under employment; changes in the income distribution and wealth and the power structures leading to the participation of the rural people in the local and national decision making process; degree of socio-economic mobility and its relationship to the position of power, prestige and finally, change in beliefs, values, perception, skills and attitudes which are favourable to the control of their immediate or well as the larger environment. Before designing any programme for rural development in workers, it is necessary to identify the problems and needs in personal training such as the categories of personnel for whom training programme of training and research in integrated rural development must have a building system of evaluation, to avoid repetition of programmes of failures. The entire process of collecting and discriminating ideas, decision making, implementation and field back must be virtual or a circular process and not as an isolated phenomenon.

154. SHARMA (T R) & KAUSAL (M R) and BIRDI (H S). Impact of community development programmes. *Ind J Soc Work.* 35, 2; 1974; 103-9.

The study was conducted in Rajpur and Durgapur villages in Patiala district. It was concluded that comparison between advanced and backward villages should significant differences in the respondents reactions to the community development programme. Respondents from both the villages felt the programme were bureaucratically planned and executed; were politically motivated; and should be reoriented.

The author has discussed the results of community development programmes. He has also discussed the three approaches to development viz., technocratic, reformist and radical. The process of human mobilization and motivation masses of rural people is basic to rural development. The rural man is already regressing under the burden of over simplistic life less and undimensional models of economic growth and development with bureaucratic over direction and half backed experts and imposed guidance.


In order to promote a healthy and balanced development of the rural population, the government has developed Community Development Programme (CDP) and National Extension Service (NES). CDP aim at the development of agriculture and viloted matters, communication, education, health, training, social welfare, supplementary employment and housing citing Alwurt, writings the author explains about activity and participation that participation in possible way when the ego-envolvment occurs and it depends upon the existence of high morale in the group, which further depends on positive goal. It can also be encouraged by encouraging community identification and a psychological climate can be created so that the individual may develop the feeling. Along with these behaviour modification change in the existing beliefs and attitudes are important. The author suggests some points to be considered like preliminary survey of the needs, beliefs, atti-
ttudes, prejudices and stereotype, systematic planning of the programme, selection of the personnel with suitable psychological tests, complete training for workers and research. This psychology does play an important role in the planning and successful implementation of CDP and NES programmes.


Rural development in the basic essential for the overall development programmes with particular case. Voluntary efforts to supplement official action in this regard is must for the faster, from formation of our counting which lives in villages. Such voluntary activities also highlights the intricate problems facing the successful progress of the areas far away from the cities. The author makes an interesting analysis of the situation, pointing out the hard way to prosperity.


Gorakhpur division (UP) was selected for study. 10 percent house holders and development officers of 12 community development block had been taken as sample. Questionnaire, Interview were used. The community development projects in this division work proved to be a failure in this division and it could not arise mass enthusiasm and secure participation and cooperation of the people in rural areas. Introduction of Panchayati Raj resulted in power conflict between various tiers of it. A great need for extension education was felt.
to bring about a change in villager's attitude and outlook. Block staff was found to be lacking social service attitude and sense of responsibility. Dishonesty, lack of trained personnel with rural background and lack of cooperation and Panchayat Raj bodies were also responsibility for among block staff hindering the development.


This article describes a mass-oriented approach to rural development which aims at remaking and adapting village communities in such a way as to make them viable and complementary to urban development. If the village in the locue of poverty in India it has also to be the starting point of the movement for the incipitation of the villager. The author provides a detailed description of the villager. The author provides a detailed description of its experimental methodology that is designed to make the village the primary career of the generate in an ever widening circle, the movement of social and economic progress.

SARVODAYA


For purposes of this paper, the term, 'voluntary' action is equated with the concept of Jana Shakti - a phrase used by vinobaji in his exposition of the philosophy of Sarvodaya. So long as an activity in undertaken by an agency, organisation or institution which is nature to the
concerned people and which work without interference or dictation from outside, it should be regarded as voluntary action. The second essential characterisation of voluntary action in its decentralized nature. Sustained and enduring voluntary action, sensitive and responsive to the local needs and problem, carried out by a monolithic national body. The image of the state as the only paramount and supreme fountainhead from which along all the good can flow needs to be changed. National development, including social and rural development, should be recognised as a mighty enterprise in which the state and people are two working and equal partners— one reinforcing the other.


The sample consisted of 390 respondents. Random sampling method was used in selecting 15 villages in Merahari Block (Muzaffarpur, Bihar). Out of which 2 non-Grandous villages were kept as control villages and the rests belonged to Grandous areas. The study suggested that the success of the movement could be measured in term of two facts: a) creation of healthy organizational base which could cover the totality of the Grandous population and ensure its full and effective participation; and b) orientation of Grandous population towards the ideals of sarvodaya such as the measures adopted for the uplift of weaker sections, democratization of political processes and institutions, elimination of
exploitation and tension management and emergencies of a self-growing and self-reliant policy which may be organised by collective conscience and unity. The very mistakes which were responsible for the failure of community development programme were repeated in it.


11 Villages were randomly selected out of the list of 102 Sarvodaya villages. Taking the 2 central villages, the number of total villages ran up to 15. In addition to schedule fitting, 11 group interviews were tape recorded. It has been found that exploitation have decreased with increasing political awareness in people. Social distance has decreased. Some check has been but on gambling and alcholism. The landless labourers have got Parchas of their home steads. Credit for these changes may go to the Sarvodaya movement. The movement has fallen into the hands of those who were havees and hence are not desposed to make any radical change. It should incorporate those who really need a radical change and restricting i.e., landless people.

ROLE OF WOMAN

163. AGGARWAL (R C). Role of Women in achieving social goals of Economic development. Ind J Soc Res. 20, 2; 1979; 88-104.

Describes how women are closely associated and integrated in to the social and economic development of the country. Their active participation in a agriculture
and industry has not only visualized in increase in production but by acting as social workers they have been mainly responsible for its equitable distribution. To reap the fruits of economic development acceptance of family planning in inevitable and this can be facilitated by steps to improve the status of woman and to expand their opportunities for education and wider choice of occupational and intellectual pursuits. To say that the fair sex either as casual-co-worker wife, mother or a career woman has not played dominating role in rational reconstruction during the last decades would beattering with the truth. Sooner our man-dominated society realizes it, better it will for the well-being of all.


Rural development in the most important that our country faces today. It covers the whole area of economic and social development which includes production, employment, health, education, political and social tensions and so on. This article covers the situation in respect of rural women, surveys the welfare services provided for them in the last 30 years, and suggests ways of involving rural women in development.


The study was conducted in village Ayalkhurd in Mankot block of Ludhiana district in Punjab to study the changing role of rural women and its impact on developmental planning. Data was elicited by interviewing women needs
of households. For activity the respondent was asked whether she or women of her family performed the activity: A) only before 1970; B) before and after 1970; C) only after 1970; D) never. The study revealed that woman's work in the household registered little change. Negligible effort was made to adopt equipment for household work simplification. Exposure to the market led to adoption of readymade articles and reviews. Dairy has essentially been a women's responsibility. In case of some activities her role in changing from 'doing' to supervising? women's contribution to agriculture was observed to be declining, as they were unable to cope up with the technological advancement party to social values. The study concluded that as change encompasses various socio-economic spheres, women work also goes through certain changes positive or negative. Thus, we must foresee what impact developmental programmes have on woman and how negative consequences may be prevented by appropriate channelization of developmental effort.

166. S inda. Women can effect social change. Nat. Lab Ins Bul. 1, 4; 1975; 6-7.

If Adivasi women can take active steps to banish alcoholism from their villages, urban women can take a leaf out of their book and organise a devices the author, and act.

CO-OPERATION


Active association and willing co-operation of the
people were essential ingredients for the cause of the development programmes. In this concluding part, the author analyses techniques employed in rural developments of China, Indonesia, Bangladesh, Tanzania and India. He discusses five common dimensions but when the harmony and conflict models are formed that the latter model was most suitable for bringing about structural interventions.

CHILD WELFARE


It is described by the author that since Independence we have been able to cover only 30% of the villages in Union Territory of Delhi with child welfare sources, not more than 10% of community development Blocks have been covered by any kind of child welfare programmes. When it comes to villages, only 2% of the villages have been covered. But when we take the preschool child population covered under different agencies, the coverage is only 1%. Which means the 99% of the preschool children of this country are without any services which are necessary for them to grow into healthy, trained and educated adults. No child welfare programme can succeed without the participation of local community. While shows is a dearth of sufficient resources, those in certain lot of overlapping and wastage for want of proper co-ordination.


The author gives an objective assessment of the
progress made in development planning for the village welfare and development of children. He has viewed retrospectively, from year to year, during the past two decades i) demography ii) plan investment iii) programmer. Despite of the recent rapid strides in the development of child welfare much remains to be done in view of the vast number of children and pervasive in the country.

INDUSTRIALIZATION


Makes a survey of condition of pre-industrial and post-industrial cultural life in the rural areas of India adjacent to mining and industrial centres. Discusses the impact of industrial growth in West Bengal. Suggests that in the re-location and re-development of industrial activities, the various problems of adjustment to changing condition by humane communities must be taken into consideration.

171. PATHAK (C R) and MAHANT (Tushar Kanti). Rural industrialisation as a development strategy. Soc Cha. 8, 4; 1978: 14-9.

The study was carried on in three industrially back-ward districts (Midnapore, Bankura and Purulia) of West Bengal (1977-78) to find out the potential small scale (rural) industries. Two very important conclusions drawn from the analysis are i) all the suggested potential industries of these three districts are based on
local raw material, local labour and local market; and
ii) none of these districts is experiencing any significant change in favour of modern industries. And hence a proper planning is called for as product diversification is essential for the needs of future market.

OCCUPATIONAL STRUCTURE AND MOBILITY


In the study 1000 randomly selected informants serves as subjects who were scattered all over the Maharaj Ganj community development block in the Siwan district. The results showed that a great bulk of the rural manpower in the said block is highly mobile. This was more in the lower income strata than in those of the higher ones according to percentage results. The Chi-square test also showed that the quantum of mobility of rural manpower economic status of the concerned and population has positive powerful bearings: that is poorer villagers move more frequently outside their villages than those who are economically well off. The second hypothesis were also valid that under adverse economic conditions, they temporarily goes out to urban industrial centres and returns back to villages during active agricultural reasons being with lower income groups than with higher ones. Lower income groups were aspired more and more to adopt small scale village industries inorder to improve their economic status than the materially well off villagers.
Rural development programmes have been undertaken by the governments of developing countries not only to uplift the rural poor but also to introduce modern technique or innovations for bringing about changes in desirable directions. One of the ingredient for the success of programme was the active association and willing co-operation of rural people. How can this be achieved. Two interventions techniques were discussed in depth: the harmony model and the conflict model. The latter model, the author concludes, has the potency in mobilizing people at grass roots for effective and active participation.

Attempt has been made in this paper identify some of the basic issues related to peasant organisation. The author has tried to define the problem of the peasants and their organization in the first part. The second part deals with a brief account of the history of organizing the peasants. The third part indicates the possible approach that can be developed to organise the peasant groups.

A survey of the occupational structure of Billimora area in Gujarat shows that there is very little effective
desire for occupational mobility among the rural and urban respondents. Both, however, prefers jobs in industrial sector which provide them economic status and security.


The paper analyses the amount of intergenerational occupational mobility in an Indian urban setting. Following Rasoda's methodology, gross forced and pure mobility are analysed at both the levels - in the society as a whole and occupational category-wise. While analyzing the gross inflow and outflow mobility a typology based on occupational mobility is suggested. As regards, the rural mobility, comparatively a high rate of mobility is found which is indicative of internal openners. The finding at the categorywise analysis of for mobility indicates a maximum structural expansion at the lower manual occupation. The structural change in the society as a whole appears to be low.

RURAL EMPLOYMENT


An important feature of the employment market in India during the past few decades has been the increasing number of women seeking employment. The age old social customs, prejudices and barriers, discouraging the employment of women belonging to upper and middle class families are disappearing. Of the several difficulties that stand in the way of higher employability
of women, lack of adequate skill as one. Women being unskilled, take up jobs which are not only low being unskilled, take up jobs which are not only low paid but which are the first to go as soon as automation is introduced. Due to illiteracy, ignorance of alternative job opportunities and lack of training facilities, women are more vulnerable in the competitive labour market, where structural changes are occurring due to the modernisation and transition from traditional to modern economy. So special measures for their education vocational and technical training as well as career guidance would be necessary. An employment policy for women should ensure supportive service like child care centres.


It will be seen from this study that while the labour cum-development bank is the result of "landable" idea of providing employment and checking inflation through forced savings, it has not succeeded much in providing improved subsistence to the labourers, nor in fact in forcing them to save on the other side, the generation of popular involvement has also been lacking and the ones for the bank's success still largely rests on the government. When all is considered, the Bank's performance to date can only be described as a 'limited success'. But perhaps, since it is only a pilot project confined to a very small area and initiated totally from above more could hardly have been expected of it.

POLITICAL FACTORS

This paper examines popular electoral politics as an intergrating factor within the political system and as an urgent of social change at the three main levels—the village, the state and the nation. The introduction of elective politics in the village has inspired new methods of attacking and defending privilege and status. The comparition of the two parallel hierarchies—traditional and elected may appear as similar, but are based on conflicting principles. Caste other than the dominant caste are bringing to be aware of the importance of their votes. The existence factions indicated that the established leadership was not unchallenge of that political authority was not immovably lodged with one group. Factional divisions did not usually reflect competition between prosperous and underprivileged castes, but rather split with the village elite. Corrupt practices in panchayat elections represented political behaviour which was radically moved the Indian village. Persons having traditionally high status were compelled to give money and concession to receive votes from social inferior. This new form of political behaviour had encouraged traditional social groups to mobilise.

180. RAO (K Ranga) and MURTHY (K Radhakrishan). Note on public office, legitimacy, and flow of political power in village India. Soc Bul. 24, 2; 1975; 205-9.

The author describes that while hereditary public office and caste status are ascriptive in character, economic status is either ascriptive or achieved depending upon the situation. Traditionally in Indian villages individuals acquired legitimate power on the basis of two important factors: caste status and administrative office.
While the former is traditional and ritual, the latter is secular and legal. In Indian villages, particularly those in South, while the peasant caste by virtue of administrative position aligned to it acquired legal power, the Brahmiones by virtue of their ritual status acquire ritual or traditional power. The extension of the power of a caste from administrative (hereditary appointment) to political sphere (elective position) based on adult franchise gave rise to new politics and group dynamics in the village community.

181. SHARMA (S K). Democratic decentralisation and development of backward areas. Ind J Pub Adm. 23, 3; 1977; 753-67.

The desire to harness the dynamism of social initiative to the work of development was the fond hope of all those who were expecting these rural institution to play meaningful role in economic and social regeneration. Initially they were to be involved in the entirety of the planning process - plan formulation, resource mobilisation and plan implementation - thus becoming partners with the Central and State Governments in the very process of economic development and social change. During their days, there was not much talk of backward areas and when the emphasis on these areas increased, unfortunately, these institutions were in the background. Instead of stimulating these bodies to action, they were bypassed. We paid the price for this neglect and even now if we nourish the system with renewed faith, vigour and determination, the damage is not beyond repair. Passive helplessness has to give way to personal involvement in securing for the panchayati raj its' due place in the development of backward areas. Sooner it is done, the better.
POST INDEPENDENCE MEASURES


The response of one South Indian village is examined with regard to post-independence reform measures. Links between social, economical and ritual relationships have been emphasized rather than emphasizing any single type of relationship. Village is viewed as a structural complex social whole and all aspects of village life are constantly changing in response to changes effected at higher political level.

EDUCATION

183. AIKARA (Jacob). Education and rural developments, Ind J Soc Work, 39, 4; 1979; 399-408.

Education is expected to play an important role in the economic and political development of rural areas. Formal education, as it is today, is highly urban oriented so that it does not adequately perform its' economic and political functions in rural areas. The situation may be tackled by the introduction of non-formal education. Our national policy on education should be flexible enough to take care of special educational needs or rural areas. Social workers can play an important role in the massive programme of rural education for development.

Four villages in West Bengal have been taken for study. Data used here are taken mainly from the village schedules of the Agro-economic research centre, Santiniketan. Some data have also been taken from census reports and statistical abstracts. The controls used here are mainly "Caste" and "Occupation" and the variables examined are literary status of adults and school-registration among children, the latter being a crucial indicator of future improvements. The literacy rate ranged from 65% to 96% and the changes that had taken place between the first and second points on interval of more than five years were negligible. Improvements in the literary level in the case of Scheduled caste and tribes was remarkably low compared with that for the advanced castes. The female population of the backward castes deserves special attention because of the staggering illiteracy level ranging between 90% and 100% for all the villages. Infact the overall position of school registration among children belonging to scheduled castes is below 20% in two villages and varies between 40% to 60% in the other two. It has been seen that a majority of the non-school attending children belonging to scheduled castes and tribes and other backward castes due to less developed economic and social status.


Education can act an asocializing agent it has an important time dimension and introduces a time perspective which otherwise may be absent specially among tribal group which perceive education as an opportunity for relative social mobility. But the educated treat of Neta were becoming power hungry and were more important in personal attainment rather than racial development of their commun-
ities. These were universe of employment opportunities for them but they prefer administrative bureaucratic position.

186. JAYASWAL (S R). Education as an instrument of social change. Edu Tre. 673-4; 1972; 22-36.

Five main causes stated by Parkim, namely - crisis of number, crisis of finance, crisis of relevance, crisis of priorities and crisis of sceptisism, were discussed in their article. Later on, it was imparized that education may be constructive as well as destructive. It is contradictory when creation education required dynamic and forward looking leadership and more ever, this kind of leadership is found to be lacking, therefore, education is not becoming an effective instrument of social change in India. In order to make education an effective instrument of planned social change in India education, should be relation with the life and aspirations of the Indians.

187. MALLYA (I) and PATEL (J). Experiment for education in rural participation. Nat Lab Im Bul. 4, 9; 1978; 334-7.

Students can be used as change agents in the rural community, that such community development programme new to be phased over a long time with continious sustained effort from the change agent to ensure that change becomes an erected way of life.

188. MALLYA (Indira) and PATEL (Jaya). Education in Rural Participation. Soc Wel. 35, 9; 1978; 11-13.

It has been concluded in the article that students can be successfully used as agents of change in the rural
community provided they are able to establish a report leading to joint community participation.

189. MATHEWS (CME) and BENJAMEN (V). Health education evaluation and beliefs and practices in Rural Tamil Nadu. So Act. 30; 2; 1980; 170-80.

This paper is report on a knowledge attitude, practice survey and other surveys in three blocks in North Arcot District, Tamil Nadu. It is concluded by the rough that nutrition education given mainly through home visits produced only a small effect on knowledge and attitudes, except in one village close to the rural hospital. On the other hand, education given according to behavioural science principles gave much better results. Effects of education on children weights could not be properly assessed because of the effects of a severe drought.

190. NOOR MOHAMMAD. Changing attitudes of students towards religion. Ind J Soc Sys. 191-2; 1982; 73-86.

It may be concluded from this study that religious attitudes of the students are systematically correlated with the correlative factors of age, economic background of the family and education. Controlled change in the latter in resulting in concomitant change in the religious attitudes.

191. PANJY (R). Educational aspirations of rural and urban youth. Interdiscipline. 8, 4; 1971; 1-21.

In the study 250 rural and 250 urban students of Varanasi (Uttar Pradesh) had been taken. Questionnaire and interviews were used. The rural youth aspired more
for non-professional and non-technical causes and degrees. Whereas the urban youth aspired more for high professional-technical courses and professional degrees.


To educate man is to educate an individual, but to educate woman is to educate family: So education for rural women is an important aspect of social change in rural areas. The study carried on in village Jaunapur in Mehrauli block. It is concluded by the author that drama could be an effective medium for imparting education to rural women.


The teenagers showed a high awareness of population increase and a low reproductive goal in comparison to their parent generation. The majority of boys and most privileged and least educationally ambitious girls desired families of more than two children. Female students with these exposure to modernization showed higher awareness of population growth, more progressive attitudes towards women's role, greater commitment to small family size and higher knowledge of contraception than did their contemporaries with higher exposure.

194. THORAT (S S), PATIL (D R) and SAWANT (G K). Change-proneness educational levels, aspirations and achievement motivations of farmers. Soc Cha. 8, 1; 1978; 16-9.
The present study was conducted into two villages of the Kopargaon community development block of Ahmednagar district (Maharashtra). It was found in the present study that the higher the educational level, the greater was the change-proneness among the farmers. The greater the level of education the more it is likely that there will be necessary confidence to forge ahead in any endeavour. It was also observed that the higher the level of aspirations of farmers more was the change-proneness. Higher aspirations lead to need for more money, prestige, recognition and higher levels of education for children which male one to put in increasingly productive efforts.


The study was carried on in the villages of Sawai Madhopur, Rajasthan. The author presents here the results of an intersecting socio-educational survey. In the case of children, the smallness of the percentage is attributable to a greater tendency among them to attend at school. Occupational variations are male probabilities a concomitant of the rather semi-urban features of the village. Conditions in the rural areas regarding female education are even less satisfactory than those concerning the schooling boys. The data show that 60% to 70% of the rural population do not think the panchayat system have been any good to them.

EDUCATION AND PLANNED DEVELOPMENT

196. AIKARA (Jacob). Education and rural development. Ind J Soc Work. 39, 4; 1979; 399-408.
Education is expected to play an important role in the economic, political and social development of rural areas. Our education system is urban oriented, hence it could not perform its economic, political and social function in rural areas. The author highlights the importance of non-formal education in this regard. Our national policy on education should be flexible enough to take care of the special education needs of rural areas. Social workers can play an important role in the massive programme of rural development.


Towards belatedly fulfilling the constitutional directive to universalise elementary education, the new strategy in India envisages a massive expansion of non-formal part-time education for young children who have either not attended or dropped out from school. In this context, the NCERT pilot-project at Bhumiadhar for rural children which has received national and international attention has been analysed and found wanting as a suitable model. The article concludes with a brief outline of an alternative model.


A theoretical article based on review of literature. Models of educational planning which consider technological change either exogenous or endogenous forms have been critically discussed. Compared and concentrated. Comments on current stage of literature
AND UNTOUCHABILITY

199. TOHA (M.D) and SRIVASTAVA (A.L). Changing values among untouchables through education. Ind Edu Rev. 6, 2; 1971; 250-9.

150 untouchables from Varanasi and nearby village were taken for study. It is concluded by the authors that, the impact of education on the value orientation of untouchable is not significant. Their traditional social structure and set of value were found to be impeding their progress to modernisation. Some change was evident in the attitudes of Sr. The rural senior were found to be rather conservative and dogmatic in their approach towards education. A significant number of them thought education is not an important basis for status recognition.

AND CHANGING ROLE OF WOMAN


Inspite of the numerous measures suggested by various commissions and committees for the improving educational opportunities for females, the current status of women's education in India as well as in Punjab is far from satisfactory. The progress of women's education since independence both in terms of quantity and quality may be said to be encouraging but a great deal more needs to be done. Females have lagged behind males with respect to all levels of education. The present paper aims at
examining the current status of women education in Punjab, the factors which have impeded the progress of women education and at suggesting measures for improving educational opportunities for females.

AND POLITICAL CONSCIOUSNESS

201. MWANKATWE (H M). Adult education and political social change. Ind J Adu Edu. 31, 8; 1970; 7-10, 18-9.

Adult education is undoubtedly a dynamic factor in promoting all forms of development. Its effect on political and social change can be enormous. Adult education has a direct bearing on development and political change in the sense that it helps citizens, especially in newly independent countries to acquire more knowledge and new skills. This also gives adult members of our society a chance to improve their educational background or to obtain new skills to gain self-confidence.

LEGISLATIVE MEASURES


If we want to bring about change in the social and economic structures that are responsible for poverty and ignorance, it is essential to activate non-political, social groups and to operate through them. The traditional legal service programme, which consists of providing legal assistance to the poor seeking judicial redress for the legal injury caused to them not adequate to meet the specific needs and the peculiar problems of the poor in our country. We have to redress the pledge we gave
then when we enacted our constitution. This pledge has to be redeemed through the process of law - law which is not static but dynamic - law which does not stand still but moves on - law which draws its restlessness from the past and yet looks out in to the future - law which is ready to march forward in the service of the weaker sections of the community.


The custom of giving presents at the time of marriage is a universal phenomenon. But in the course of time, the custom has grown rigid and became associated with social status and family prestige and developed into a great social evil. To combat it, the dowry prohibition act was passed, subsequently amendments were incorporated to make it more effective. However, analysis revealed that the Act had not induced the desired changes. Moreover, the awareness level of the Act was also very low.

UNTOUCHABILITY


Untouchability has been widely pervasive in India. However, the anti-untouchability movement came into existence during the British period and gained momentum under the leadership of Mahatma Gandhi. The constitution makers inserted Article 17 to denounce untouchability as a state
policy. To realise this goal, Government of India legislation and necessary amendments were incorporated from time to time. This study revealed a low level of awareness about legislative provisions among rural leaders. However, the practice of untouchability was still prevalent in the rural areas, but was disappearing from villages situated near urban centres. Author has also suggested that special courts must be established to try such offences. Harijans in Adivasis must be provided with necessary legal aid for fighting the cases in the court. Moreover, they must be provided necessary guidance and training for undertaking occupation which are economically viable and culturally suitable.

STATUS OF WOMAN


The article described that the nineteenth century in India saw a series of four notable social reforms activities initiated both by administration and dedicated reformers to remedy injustice heaped upon women folk of the day. These efforts were motivated more by a humanitarian concern rather than as a deliberate attempt to enhance the status of women. Despite efforts of social reformers over the past century and more dedicated legislation and social efforts in the first three quarters of the present century, the role and status of women in India is still a subject of bitter controversy. A clear understanding of the process of social reform vis-a-vis social legislation as a mechanism for social change would help us a great deal in effective implementation of such social enactments as Anti-dowry and child marriage restraint Act.
However, the realisation of these social values seems to elude us. Therefore, more critical efforts are needed.

206. MUKHERJEE (Bishwanath). Status of married woman in Haryana, Tamil Nadu and Meghayala. *Soc Cha.* 4, 1; 1974; 4-17.

It was concluded in the article that despite improvements in the legal status of women over the last century, equal rights and responsibilities are still denied to women. Status in the home was found to be positively related to the educational level of respondents. Substantial proportion of women in the present survey were found to be unaware of some of their basic rights. No significant relationship between gainful employment status and self perceived status at home was seen. Only a few of the women in the rural areas of Haryana and Tamil Nadu were participating in some voluntary organizations. The relationship between status and number of pregnancies was also found to be very low.


This paper seeks to examine the status of rural Indian women and the degree to which it has been affected by progressive legislation designed to remove previous inequalities. The rural Indian women are not, as is often supposed, unreceptive to modern innovations, but they hesitate to adopt modern behaviour until it is proven to be relevant to and acceptable within the village milieu. Such acceptance, moreover, is impeded by a lack of active commitment at the village level. If change is to occur then it must be gradual and steadily creative of a receptive, non-threatening atmosphere. By providing and nourishing
such conditions, a strengthened and unified attack on the traditional instruments of female repression would undoubtedly accelerate the pace of India's overall development.

208. BOSE (S P). Peasant values and innovations in India. *Ame J Soc.* 17, 5; 1962; 552-60.

Article describes that it has been found that the value orientation of the rural people was related to technological change and that people with tradition-oriented folk-type values were more resistant to change than people with urban-oriented values. A rational attitude was found to be related to adoption. There was a positive correlation between rationality and adoption in the total sample and among Hindus. For Muslims there was no significant correlation.

**SCIENTIFIC AND TECHNOLOGICAL FACTORS**


The author has told that modern technology has created major problems of less of community, disruption of family life and the different types of neurosis seen in the individuals who are trying to cope with a changing, fast moving society. It has also raised problems of economic organisation of production and distribution. In this context, welfare has been looked upon primarily as a corrective, redistributive and therapeutic device. But we can achieve a better higher equality of life for all without going through the experience of either a gross mal-distribution of economic resources or the gross denial of individual freedom.

In this study 138 persons (55 rural, 39 partially industrialized, 44 highly industrialized) of Kanpur (U.P) were taken. A questionnaire was used. It was found that the adoption of new or changed mode of technology depends primarily on the receptively of the culture and its' people rather than on the material and technical resources.

211. RAO (V K R V). Science and social change: emergence of a dual society in India. Soc Bul. 25, 1; 1976; 33-44.

To see the impact of science and technology in India the author examines the changes that have taken place in the traditional structure of Indian society and its institutions like caste, the Hindu joint family, marriage status of women, untouchability, religion etc. It is observed that the science and technology have not been as effective in bringing about social change in India as they have been elsewhere. Possibility it is the dual character of the society that is responsible for this failure. It has not been possible to achieve modernity for the whole of the country. Eighty% percent of population lives on agriculture, allied activities, traditional industries and service occupation and has had little impact of science and technology, either on its method of production or its consumption habits. It is only big cities and town that have been affected.

COMMUNICATIONS

212. BASHIRUDDIN (S). Communication strategy for development of the rural weak. Rur Dev Dig. 1,1; 1978; 45-53.
With awareness of the relevance of the communication industry and banking could operationalise their new strategy of help to rural poor to actualise the plans. Rural development should not be a mere appendage to the multifarious role of industry but should eventually form the pivot and core of investment of development plans in the years ahead.

MASS MEDIA


The writer in this article assesses the role of Radio in rural development and examines its performance with few limitations under which it functions. Radio and TV are two of the most potential units of mass media known as "Change Agents". These two can effectively communicate with the masses scattered over a wide area. Though Radio is not a substitute for personalised communication, best is very potential in preparing masses and inducing them to adopt new skills and techniques and mould their outlook effectively. A I R's programmes are aimed at exploiting rural talents and propagating scientific information on health, hygiene, sanitation, nutrition and soon: It is greatest impacts are seen in Agriculture and family planning. The limitations which obstructs the better performance are such as diversity in languages, A I R station's location in urban areas, lack of adequate feedback etc. To be more effective, there should be more appreciation and identification of the rural problems by the broadcasters and the approach to tackle rural problems should be more practical and realistic.

The author has described uses of projectors, tape recorders, films radio and television as instructional effective medias. Various research studies have been given which proves TV and radio as better medium of instruction. But the radio is only sound while TV is sound plus pictures, thus TV is more effective media at the same time it is costly. Thus radiovision could answer some of our problem which is an integrated whole of both vision and sound.

The author has explained its advantages in detail and concluded the article saying that radio vision could prove an effective medium of instruction in both formal and non-formal situations. It provides for exploiting the potential of radio as mass media and at the same time makes possible to reach all the habitations of the country which is not possible with TV. Besides this, it is an economical integrated whole of both sound and picture.


The study was conducted among 21 farmers selected randomly, age ranged from 13 to 65 years, at village Nuguoi (Delhi). It was revealed that Television introduction changed the pattern of utilization of the communication services to a greater extent, viz: they started consulting Pusa Institute's scientists rather than depending on VIW's for their problems. It was also suggested to keep TV set at each a place so that farmers may go and view the programme with least hesitation.
This paper reports the findings of two studies in North Arcot district of Tamil Nadu, one of which was an evaluation of health education programmes. A wide range of information is made available on the local Tamil names for allopathic diseases, their aetiology, beliefs related to preventive and curative practices, significance and medical consequences of resource to doctors and practitioners of indigenous systems of medicine. The attitude survey covers a variety of topics about which not much is known—immunisation, sanitation, environment, antenatal care and allopathic medicine. The data suggest that allopathic treatment is preferred for most diseases, though traditional or spiritual methods continue to be used for certain diseases, many of which are believed to be the cause of infant and child mortality.

This paper reports the findings of intensive field studies in rural Tamil Nadu that could provide a basis for effective programmes of health education. The paper shows how the cultural classification of "hot" "cold", and "airy" factors influences the behaviour of the villagers towards, for example, children and pregnant and lactating mothers. Cultural perceptions of the causes of the diseases also determine the kinds of treatment considered appropriate traditional or spiritual healers or practitioners of allo-
pathic medicine. It was found that there was little knowledge or practice of preventive health care because of cultural attitudes and, more importantly, because of poverty. As the author points out, there are many cultural beliefs about food, but there seems a less important factor than poverty in leading to malnutrition.

MEDICAL CARE


Discussing the wealth care delivery system in the rural areas, the author points out two main hurdles in the programme—lack of infra structure and lack of communication facilities. As a resolution to the problem, he advocates involving practitioners of indigenous systems of medicine, training of dai (local mid wife) and village level workers and supporting private medical dispensaries run by industrial units and other charitable organization in order to augment the existing network of health services in the rural areas.

FEMALE HEALTH

219. JESUDASUN (Victor) and CHATTERJEE (Meera). Inter-relationship of the health indices of women in two rural communities. Soc. Che. 10, 1-2; 1980; 27-34.

A sample of 479 rural women in the 14-45 year age group was studied to examine the inter-relationships among their pregnancy behaviour, nutritional status, and morbidity experience. To achieve this, the technique of path analysis was used, and a causal model is proposed.
It was found that: 1) the effect of total number of conceptions on pregnancy wastage was stronger than the reverse effect; 2) both age and parity affected nutritional deficiency was greater than that of wastage; 4) socio-economic status was negatively related to nutritional deficiency even when age and pregnancy behaviour were held constant; 5) socio-economic status was negatively related to morbidity, nutritional deficiency had a strong positive effect and pregnancy wastage a small best positive effect on morbidity. The programme implication of these findings are explored.

Agricultural Development

Bhowmik (K L), Gupta (N) and Bhowmik (A). Impact of agricultural development on the social structure of the Naga village community. Ind J Soc Res. 12, 2; 1969; 117-29.

In this study Naga village community in Zehang Kuki area in Nagaland, was taken. The progressive development of agriculture is initiated by the introduction of terrace cultivation, and has become geared up by the revival of intervillage cooperation resulting from the abolition of intervillage welfare. Other changing factors are the family following the lead of agricultural progress, has changed from its simplest form to an extended type, and the previous community life to industrial family circles. The lineage group exerts greater influence on the socio-cultural life in agricultural backward villages but lays little or no emphasis on its active functioning in agriculturally advanced villages. The clear has become ineffective in agriculturally un and under-developed village while being associated with a new tract it has taken a new form in agriculturally developed village. It is also found newly
introduced Gaon panchayat has become more effective than the traditional and indigenous village council in agriculturally advanced villages, while the return is true in un and under-developed villages. There is formation of three economic classes and different interest groups which have marked the retreat of primitive-ness and the advancement of modernization in villages of Nagaland.


By and large, there has been a serious paucity of research on questions related to the rural sector, and while the economics of the agrarian structure has evoked some interest from academics, the dynamics of rural society which more often than not emerge in the form of agrarian tension, unrest and movements criticised in peasant organizations, have not been the subject of much academic attention. The bibliography included in the article) an studies prepared by author bears evidence to this.

222. DAS (Puranjan), CHAKRAVARTY (Sivaji) and GUPTA (T K). Predictibility of some innovative behaviour in agricultural innovativeness. Soc Cул, 4, 2; 1973; 229-34.

The study was conducted in Padmeerat village (W.B) among 196 Muslim cultivators. Methodology: Instruments: used data collected by the Institute of Social Studies, Calcutta on a 70 item agriculture adoption behaviour of farmers in the field of health, family planning and home innovationeness may play an important role in enhancing the agriculture adoption behaviour of the farmers.

The results of this study revealed that the situational as well as individual's socio-personal factors largely influence the utilization of source of agricultural information by the peasants in rural areas. Some socio-personal characteristics of farmers like their educational and economic status, their social participation positively influence their extent of contact with most of the source of information capable of transmitting modern farm information.


It is told by the authors in this article that farmers perceived that progressiveness in farming was largely a factor of help and guidance of extension agency but on the other hand field workers thought that social personal and psychological characteristics of a person were important for farmers progressiveness. Also the perception of extension research workers was found to be closer to the farmers than to that of field workers. The following factors were judged as significantly important for the progressiveness of farmers, farming resources, irrigation facilities, change processes, innovativeness, technical know-how, leadership, ability and reading of agricultural periodicals.

The author has attempted to identify some of the basic issues related to peasant organisation. He has tried to define the problem of the peasants and their organisation in the first part and in the second part presents a brief history of peasant organisations. In the third part he gives some guidelines on which the peasant organisations can be developed.


In this study 135 household heads were selected from upper caste (6%), middle range castes (56%), scheduled castes (2%) and Muslims (6%) from the village Bastuna dist. Bhojpur, Bihar. Only 107 Ss had lands between 0.08 to 32.00 acre. Interviews were conducted to find out the role of attitudinal versus economic resources innovation acceptance in agriculture. Although both the factors were important, the economic factors were more influential than attitudinal factors in innovation acceptance. While land-holdings and modernity were significantly correlated, religiosity was independent of innovation acceptance and economic resourcefulness.


The author surveyed attitudes of administrators of the Intensive Agricultural Development Programme to determine the extent of co-ordination among departments,
the suitability of the administrative set up, and patterns of allocation of time among major work areas.

228. SINGH (Harnik) and MSHTA (P L). Agricultural development and demographic change. Soc Cha. 10, 3-4; 1980; 35-42.

The relationship of demographic factors with agricultural production, per capita income and land holding has been examined in a Punjab village on the basis of data during 1957, 1971 and 1977. There has been an increase in food production but it is not accompanied by significant decrease in birth rate. Small families have more land and higher income. The increase in the number of farm families has reduced the size of land holdings per family; but per capita income has increased.

229. SINHA (B P) and MSHTA (P). Adoption of agricultural innovations in stages: A view. Manas. 18, 1; 1971; 51-7.

The process of adoption starts after the information is fed and final adoption of the innovation will take place if the client has a high need to achieve and change. Awareness is not a stage in the process of adoption. Adoption starts only after awareness. The first distinct stage after adoption starts is the acquisition of information about the innovation.

FARM PRACTICES

230. GREWAL (I S) and SOHAL (T S). Comparative role of two social systems in the speed of adoption of some farm practices. Ind J Ext Edu. 7, 1-2; 1971; 1-6.

In this study 85 refugees and 84 non-refugee farmers from purposively selected villages of C D Block,
Pakhuwal, Ludhiana district of Punjab, were taken. The author gave the conclusion that the investigation confirmed to six farmers characteristics: Economic status, previous experience in education, extension methods, progressive outlook and farm size. The refugee farmers led the non-refugee farmers consistently in all the characteristics. The overall average percentage differences in the characteristics were found to be 50% higher in case of refugee farmers. The refugee farmers on an average, adopted seven farm practices at almost double the speed than their contemporary non-refugee farmers. The higher educational level, their family members, rich previous experience and higher economic status contributed significantly in favour of refugee farmers in the speed of farm adoption of farm innovations.

231. PATHAK (Sharda) and DARGAN (K S). Impact of package programme works on jute growers and their reaction to different improved practices of jute cultivation. Ind J Ext Euc. 7, 1-2; 1971; 21-8.

The villages of Barrackpore and Barasat sub-divisions of the district 24 parganas in West Bengal have taken for study. 100 respondents selected from stratified samples. The adoption of practices (improved seed fertilizers, implements and plant protection chemicals) was found associated with the intensity of the programme works. Adoption was maximum 30% of plant protection and least 25% of improved implements. Chi-square test revealed no association between the adoption of these practices and size of farmers. The difference in adoption was significant between the cultivators who participated in the programme and neighbouring cultivators.
In the study 70 farmers selected randomly from the village in South Gujarat. The study revealed an important fact that the extension workers do not contact the farmers frequently who come from lower socio-economic status or uneducated, but these generally contact who come from higher income group and are educated. Thus only the latter group is benefited by extension services and use the modern agricultural technology more frequently. The use of the various techniques by V.L.W's have been very limited. A majority of the farmers are not aware about the different extension techniques which are used by them. The techniques like "indirect influence", personal contact by V.L.W' and "result demonstration" were found more effective compared to other extension techniques in motivating farmers for adoption of improved agricultural practices.

FARM PRODUCTIVITY

In the study 100 farmers randomly selected drawn from 20 randomly selected villages, five from each village of Mandya district of Mysore state. It was concluded that 55% of small farmers had favourable attitude towards high yielding varieties of paddy. There was an association between the attitude of farmers and their adoption of high yielding varieties of paddy.

The study had been conducted in West Godavary district, Andhra Pradesh during 1969. As a sample 180 farmers had been selected randomly. A comprehension test having 20 items and 3 components (translation, interpretation and extrapolation), developed with reference to the cultivation of IR-8 paddy (a high yielding variety). The scores on comprehension behaviour were correlated with adoption scores of IR-8 paddy. A high positive and significant correlation was found between the test scores and the adoption behaviour of the farmers. Certain personal and situational factors of sample farmers, like education, land owned, ownership of radio, and economic level were also found to be positively correlated with the comprehension behaviour.

DAIRYING

235. SOMJEE (A H) and SOMJEE (Geeta). Co-operative dairying and the profiles of social change in India. *Eco Dev and Cul Cha.* 27, 4; 1978; 589-90.

The article deals with theoretical review as how the milk producer's attitudes towards health care changed rapidly. Having been exposed to the entire range of activity connected with cattle health, the farmers increasingly demanded more extensive health services for themselves and they often became extremely critical of what was available in terms of health services in district (not mentioned). In one of the villages the farmers stated that their animals were better off than themselves. Such change in attitudes resulting from exposure to the
medical activities of the co-operative particularly the artificial insemination of buffalo, also had an effect on their attitudes towards family planning. Although the causal relationship between the widespread practice of artificial insemination and attitude toward family planning was not established, nevertheless it was evident that a changing view about the size and health of a family is a matter of manipulation rather than something over which one has to control.

FARM LABOUR


The inequality between farmers and agricultural labourers in Punjab in relation to socio-economic and educational variables have been studied. The farm labourers are becoming more conscious of economic inequality in the society and more assertive of their rights. However, this increase in socio-political consciousness has not contributed significantly to social tension.


It is assessed that indebtedness among the agricultural labourers has been constantly on the rise, for lack of regular employment and real earning and also due to poor repayment of debt. The repayment has been poor mainly because of no savings on the part of the borrowers due to low income and increasing expenditure for the
large families with a number of children.


The agricultural labourers form a significant section of the work force in a village. It is therefore interesting to make a study of the economic life of these people and not changes there in at periodic intervals. In any study of change it is necessary to bear in mind certain criteria, if at all the analysis of changes are to become meaningful. It is useful to limit the area of investigation to a village rather than a region. By selecting a village rather than a region. By selecting a village, the agricultural labour ga families may be classified into as many distinctive groups as possible so that they could be selected for further enquiry on the basis of stratified random sampling. Any study in change would require that the definition of agricultural labour should be consistent at all points of enquiry. The conditions under which both the survey and resurvey are carried out ought to be normal for obvious reasons. The reference year ought also to be consistent for the surveys.

FARM MECHANISATION

239. SINGH (Ranjit) and SCHAL (T S). Value orientation and farm mechanisation. Soc Cult. 5, 1; 1974; 1-4.

The authors studied the relationship between the degree of farm mechanisation and value orientation. Samples were 200 farmers from 18 villages in India. Results showed that the more mechanized form, the higher the farmer's values orientation on scales of scienticism, activism and individualism.
240. SINGH (Ranjit) and SOHAL (T S). Value orientation of farmers of the villages at various level of farm mechanization. *Ind J ExtEdu*. 12, 1-2; 1976; 1-4.

It was revealed that there was significant difference in the percentage of the respondents having positive values at each level of mechanization as revealed by the significant Chi-square values. Only seven percent farmers of low mechanised villages were found to have strong faith in science. The mean-score of all the value orientation were found to be near the mid-point (2.5). Maximum variation existed (29.51) in activism whereas minimum was (21.01) in case of individualism. Maximum mean score was found in case of futurism (2.33). All the four values were found to be significantly interrelated. Scientism individualism, futurism and activism have been consistently found to direct action in more modern social systems while futalism, familialism present orientation and passivism are typical of more traditional, economically underdeveloped systems.

**SOCIAL PROCESSES, SANSKRITIZATION**


The author has discussed that there is not much regard for status of the other castes for the scheduled castes and particularly the Harijan. There seems to be stability in respect of such caste. Each caste exists for any caste. The rank of such caste is in fluid state. Rank of caste is no longer relevant. Material benefits in the form of control over land and for accumulation of money are the most important considerations for each caste.
in general and Harijan caste in particular. Sanskritisation seems to be less relevant for understanding the mobility among castes.

242. SUBRAMANIAN (R), PALANISAMI (M) and SETTY (E Desingu). Caste in a cluster of South Indian villages - Study in social relationship. **Ind J Soc Work.** 33, 4; 1973; 293-6.

The salient features highlighted by this study are: i) The majority caste (Gowder) keeps a longer distance from the minority castes. ii) The minority caste (Thevar) wants to move with the majority caste (Gowder) more closely than with the other castes while the majority caste (Gowder) does not. Here we have an interesting feature, that is the minority caste (numerically) Thevar, tries to emulate the ways of life of the majority (numerically) caste Gowder while there is no such tendency on the part of the Gowder. But the same tendency on the part of the Thevar in respect of Gowder may not hold good in other areas where there are for groups live with other caste groups. Therefore caste ranking so far as the intermediary caste groups are concerned gets more do localised.

**MODERNIZATION**


Modernization has inevitably involved mobilization in the senses of diverting the resources, human and physical, to different ends, and of releasing the conserved resources. In the context of developing countries like India, an appropriate ideological movement is necessary to mobilize and motivate people on a massive scale. Many
elements of the prevailing value and reward system in India militate against the emergence of such a movement. For the integrated rural development to succeed it is necessary to recapture the essence of Gandhian movement and institution building.

244. Loomis (Charles P). Change in rural India as related to social power and sex. J Beh Sci Com Dev. 1, 1; 1967; 1-27.

The present study points the direction of the future. Since the villagers named those who are modernizing life, the conclusion must be drawn that rural India is modernizing in the field of agriculture, health and family planning. All the indexes and tables presented support in this general assumptions. The 1, 414 leaders in the present study are more rationally oriented and more effectively linked to governmental services and cities than are ordinary villagers. Randomly chosen males are both more rational, realistic and effectively linked to governmental services than the randomly chosen females but less so than the village influentials most of whom are males. It is the influentials of the villages, most of whom are males, who manifest the greatest orientation toward modernity.


In this paper it is intended to review some of the literature on the social, political and economic gulf dividing urban and rural communities in India. The tried to summarise the information relevant to answering questions such as: What is the relative impact of modernization in India or rural and urban communities? Does how it widen the gap between the two? If it does, how far can the gap be filled? What steps are being taken by
the Government and others in this direction? The author also concluded that the economic and political and social inequalities between urban and rural areas should be minimised.


This article reports the results of a study which was designed to test empirically the claims of several competing theories of modernisation. This study of eight villages in Uttar Pradesh addressed itself to the following questions: Are modern men necessarily more scientific rational in their outlook and lifestyle? Do they show more readiness to accept changes in tangible aspects of their life rather than their beliefs and values? Are changes, which are reflected in their material living merely because of beverage the opinion leaders enjoy over their followers? Does modernisation results in some sort of differentiation of spheres of activity or compartmentalisation whereby changes are accepted in tangible forms of human activity, while inner attitudes, values and beliefs remain immune to change? The study found that changes are readily accepted in mundane forms of human endeavour while deeply cherished beliefs and thought ways are zealously guarded and are impervious to change.

TREVEDI (D N). Modernization, rationality, opinion leadership or compartmentalization of spheres of activity. *Man Ind.* 54, 4; 1974; 271-80.

This study was designated to empirically test the claims and validity of several competing theories of modernization. This study was done in eight Indian villages located near Lucknow. All heads of households, num-
numbering 606, who were engaged in agriculture were interviewed. The study found that as far as agricultural operations are concerned, opinion leaders as well as innovations may be willing to accept changes but otherwise adhere zealously to beliefs and convictions derived from traditional religion or handed down from the past. The data support the hypothesis that change or modernization has resulted in differentiation of spheres of activity. It seems changes are readily accepted in mundane sphere of human endeavour with deeply cherished beliefs and thought ways are zealously guarded and are impervious to change.

EFFECT ON CASTE SYSTEM


Caste ranking showed relation to innovation on its own merit and the concept of individual modernisation as compared to modernised attitudes and behaviour seemed to be incorrect. Social leadership seemed not to be innovative at all, and did not show much trend of moving away from caste structure only access to modernizing services seemed to be the best predictor of modernisation behaviour among Indian peasants.

URBANISATION


Narain, a village about 14 miles from Delhi main railway station, has been able to retain its isolaibility
at least to some extent. But in 1947, the influx of refugees has engulfed it and its population is now over 10,000 which is twice the figures allowed for a community to be called a village in census of 1951. Over 90% are Rajputs and the rest are Brahmins, some Artisan castes and lower castes. The village is arbitrarily divided into two parts without any nomenclature. It has five schools and most children attend schools. Most houses are jhutta, some built with fort remains. Development authority has recently acquired land outside landlord to build flats. Naraina does not come under the Panchayat Act of 1962 and the authority expect that soon it will be within the city limits. A village must have its own geographical, social, economical and ritual entity. Except the economical entity the village has entity of its own. Racially the villagers may be homogeneous but psychologically they are not. These are occupational mobility in the village. The village is not self-sufficient; everything is brought from Delhi. It lacks even the basic features of a town. But the village way of life is urban. So it is both rural and urban village.


The transition from the traditional to the modern family coincided with the change from the rural to the urban life. Industrialization has heralded an age of socio-economic transition whose external pressures are a test for the internal strengths in family relationships. Industrialisation is not an enemy but a challenge which has to be met through traditional wisdom and the spiritual value. The family should not be allowed to be swept off its feet but should be helped to readjust and religion.
It can then be able engender renewed intrinsic solidarity as an inevitable unit of social life.


India is now probably at the infant stage of urbanisation and industrialisation. In the near future the tempo of this urbanisation/industrialisation process is expected to increase, thereby involving a considerable shift of population from rural to urban areas. There is need for developing the rural communities. Providing them civic amenities and institutional facilities and resampling the towns and cities with the strengthening of community and family life. The approach to this is an integrated area development approach establishing productive, exchange and consumptive links and institutions between the rural and urban areas and thereby building viable rural urban communities.


A fringe village in Andhra Pradesh, situated in the East Godavari district, at a distance of 6 kilometres from Kakinada, the district H.Q and an urban centre, was studied in 1965-66. The proximity to an urban centre has created a market for the villagers which they have exploited to their economic advantages. The base line of Independance has been taken, and changes ranging from a period of 18 to 19 years are studied. A number of changes have been brought out in the social structure. Familiar attitudes towards joint and unclear families, caste interactions and political consciousness of the
villagers are some of the factors that have been that have been studied. Changing religious modes and values have also been touched which concomitant with the weakening of caste ties and Brahmin dominance at Devapuram Land and its implication in determining social relationship has also been dealt.
PART THREE

INDEX
<table>
<thead>
<tr>
<th>Author Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham (M F)</td>
<td>99</td>
</tr>
<tr>
<td>Agrawal (Binod C)</td>
<td>22</td>
</tr>
<tr>
<td>Agarwal (P K) and Gupta (A K)</td>
<td>236</td>
</tr>
<tr>
<td>Aggarwal (R C)</td>
<td>163</td>
</tr>
<tr>
<td>Ahluwalia (Harijit)</td>
<td>11</td>
</tr>
<tr>
<td>Aikara (Jacob)</td>
<td>96</td>
</tr>
<tr>
<td>Akinchan (S) and Sachida Nanda</td>
<td>161</td>
</tr>
<tr>
<td>Ambeasth (C K)</td>
<td>126</td>
</tr>
<tr>
<td>Anant (S S)</td>
<td>19</td>
</tr>
<tr>
<td>Anant (S S)</td>
<td>30</td>
</tr>
<tr>
<td>Ansari (A W)</td>
<td>172</td>
</tr>
<tr>
<td>Apte (Meenakshi)</td>
<td>164</td>
</tr>
<tr>
<td>Atal (Yogesh)</td>
<td>12</td>
</tr>
<tr>
<td>Athappilly (D A)</td>
<td>33</td>
</tr>
<tr>
<td>Aurora (D)</td>
<td>135</td>
</tr>
<tr>
<td>Bada (C R)</td>
<td>89</td>
</tr>
<tr>
<td>Baluswami (N) and Guruswami (P A)</td>
<td>82</td>
</tr>
<tr>
<td>Bimbawale (Usha) and Ramanamma (A)</td>
<td>54</td>
</tr>
<tr>
<td>Bandopadhyay (S) and Chattopadhyay(K)</td>
<td>2</td>
</tr>
<tr>
<td>Bansal (Usha Rani)</td>
<td>62</td>
</tr>
<tr>
<td>Barnabas (A P)</td>
<td>102</td>
</tr>
<tr>
<td>Bashiruddin (S)</td>
<td>212</td>
</tr>
<tr>
<td>Batra (V P)</td>
<td>177</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>---------------------------</td>
<td>------</td>
</tr>
<tr>
<td>BEC (Moazziz Ali)</td>
<td>81</td>
</tr>
<tr>
<td>BENJAMEN (V) and MATHEWS (CME)</td>
<td>189</td>
</tr>
<tr>
<td>BHADRA (Ranjit K)</td>
<td>61</td>
</tr>
<tr>
<td>BHAGWATI (P N)</td>
<td>202</td>
</tr>
<tr>
<td>BHAKOO (A K) and GUPTA (A K)</td>
<td>105</td>
</tr>
<tr>
<td>BHAKTA (S K)</td>
<td>34</td>
</tr>
<tr>
<td>BHARAT (Devi)</td>
<td>118</td>
</tr>
<tr>
<td>BHARGAVA (Mahesh)</td>
<td>128</td>
</tr>
<tr>
<td>BHARGAVA (Mahesh) and GUPTA (Sadhna)</td>
<td>127</td>
</tr>
<tr>
<td>BHATIA (J C)</td>
<td>119</td>
</tr>
<tr>
<td>BHATIA (J C) and RAMAIH (TU)</td>
<td>115</td>
</tr>
<tr>
<td>BHATNAGAR (Gumam)</td>
<td>90</td>
</tr>
<tr>
<td>BHATTY (Zarina)</td>
<td>49</td>
</tr>
<tr>
<td>BHOWMIK (A) BHOWMIK (K L) and GUPTA (N)</td>
<td>220</td>
</tr>
<tr>
<td>BHOWMIK (K L), GUPTA (N) and BHOWMIK (A)</td>
<td>220</td>
</tr>
<tr>
<td>BIRDI(H S), SHARMA(T R) and KAUSAL (M R)</td>
<td>154</td>
</tr>
<tr>
<td>BISALIAH (S) and GOWDA (S Govinda)</td>
<td>129</td>
</tr>
<tr>
<td>Bose (N K)</td>
<td>1</td>
</tr>
<tr>
<td>Bose (FRADIP KUMAR)</td>
<td>55</td>
</tr>
<tr>
<td>Bose (S P)</td>
<td>208</td>
</tr>
<tr>
<td>FRAHAM PRAKASH</td>
<td>137</td>
</tr>
<tr>
<td>BRAHME (Sulabha), SAINI (GR), NARULA (D D) and BRAHAM PRAKASH</td>
<td>138</td>
</tr>
<tr>
<td>BRAHAM PRAKASH, BRAHME (Sulabha), SAINI (GR) and NARULA (D D)</td>
<td>138</td>
</tr>
</tbody>
</table>
'C'

CHAKRABARTHY (A K) 87

CHAKRABARTY (Sivaji), GUPTA (T K) and DAS (Puranjan) 222

CHATTERJEE (B) 205

CHATTERJEE (Meera) and JESUDASON (Victor) 219

CHATTOPADHYAY (K) and BANDOPADHYAY (S) 2

CHAUHBEY (Nageshwar P) and SINHA (Durganand) 76

CHAUHBEY (N P) and SINHA (D) 139

CHAUDHARI (K K) and MISHRA (M S) 140

CHAUDHURI (K M R) 170

CHAUHAN (S K) 43

CHOPRA (S L) 23

CHOWDHYRY (D Paul) 141, 168

CHOWDHURI (S K) 14

CHOWDHURY (A D), GHOSH (B K), THAKUR (H N) 120

and PAROI (S K)

CONKLIN (George H) 84

CORWIN (Lauring A) 50

'D'

DARGAN (K S) and PATHAK (Sharda) 231

DAS (A N) 221

DAS (A N) 176

DASGUPTA (D), MAJUMDAR (A K) and PAUL (N D) 15

DASGUPTA (Satdal) 9

DAS (K K) and MAJUMDAR (A K) 130

DAS (Narayan) 121

DAS (Nirmal Chandra) 35
DAS (Puranjan), CHAKRAVARTY (Sivaji) and GUPTA (T K) 222

DESAI (A N) 111

DESOUSA (Patrick) 142

DEVA (A K) and JAISWAL (N K) 224

DEY (P K) and MAZUMDAR (A K) 223

DHILLON (Gurmeet) 165

'E'

EHSANUL HAQ 112

'F'

FLIEGAL (F C) 7

FORRESTER (Duncan B) 179

FREED (A Stanley) and FREED (S Ruth) 20

FREED (S Ruth) and FREED (A Stanley) 20

FREED (Stanley A) 101

'G'

GAIKWAD (V R) 143

GANGRADE (K D) 24

GARE (G M) 36

GHILDAYAL (U C) 66

GHOSH (B K), THAKUR (H N), PAROI (S K) and CHUWDHURY (A D) 120

GHOSH (B R) 249

GHOSH (S K) 185

GHURYE (G.S) 51

GOPALAN (Sarala) 63
<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gore (M S)</td>
<td>144,209</td>
</tr>
<tr>
<td>Gowalkar (Alka) and Punekar (S D)</td>
<td>152</td>
</tr>
<tr>
<td>Gowda (M Behanne), Sundararswamy (E) and Jali Hal (K A)</td>
<td>233</td>
</tr>
<tr>
<td>Gowda (S Govinda) and Bisaliah (S)</td>
<td>129</td>
</tr>
<tr>
<td>Grewal (I S) and Sohal (T S)</td>
<td>230</td>
</tr>
<tr>
<td>Gupta (A K) and Agarwal (B K)</td>
<td>236</td>
</tr>
<tr>
<td>Gupta (A K) and Bhakoo (A K)</td>
<td>105</td>
</tr>
<tr>
<td>Gupta (B N)</td>
<td>145</td>
</tr>
<tr>
<td>Gupta (N), Bhowmik (A) and Bhowmik (K L)</td>
<td>220</td>
</tr>
<tr>
<td>Gupta (Sadhna) and Bhargava (Mahesh)</td>
<td>127</td>
</tr>
<tr>
<td>Gupta (T K), Das (Puranjan) and Chakravarty (Sivaji)</td>
<td>222</td>
</tr>
<tr>
<td>Guruswami (PA) and Baluswami (N)</td>
<td>82</td>
</tr>
</tbody>
</table>

'H'

<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hagen (J R) and Yang (A A)</td>
<td>5</td>
</tr>
<tr>
<td>Hanchett (Suzannelorraine)</td>
<td>182</td>
</tr>
<tr>
<td>Hebsur (R K)</td>
<td>146</td>
</tr>
<tr>
<td>Hebsur (R G)</td>
<td>243</td>
</tr>
</tbody>
</table>

'J'

<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jain (K) and Sharma (M L)</td>
<td>125</td>
</tr>
<tr>
<td>Jaiswal (N K)</td>
<td>147</td>
</tr>
<tr>
<td>Jaiswal (N K) and Deva (A K)</td>
<td>224</td>
</tr>
<tr>
<td>Jaiswal (N K) and Jha (P P)</td>
<td>25</td>
</tr>
<tr>
<td>Jaiswal (N K) and Jha (U C)</td>
<td>14</td>
</tr>
</tbody>
</table>
JALIHAL (K A), GOWDA (M Bhanne) and SUNDARA SWAMY (B) 233
JATI (P K) and SINGH (Daulat) 227
JAYASWAL (S R) 186
JESUDASON (Victor) and CHATTERJEE (Meera) 219
JHA (P N), SHAKTAWAT (G S) and KULHARI (V S) 224
JHA (P P) and JAI SWAL (N K) 25
JHA (U C) and JAI SWAL (N K) 14
JOSHI (S L) 37
JOSHI (Vidya) 210

'K'

KAPOOR (S) 148
KARKAL (Malini) 56, 69
KAUR (Amrit) 200
KAUSHAL (M P) 91
KAUSAL (M R), TAPA (H S) and SHARMA (T R) 154
KULHARI (V S), JHA (P N) and SHAKTAWAT (G S) 121
KULKARNI (P D) 160
KUMAR (R) 107, 122, 123
KURJEN (J) 197

'L'

LOKHANDE (MR) and SINGH (S N) 92
LOOMIS (Charlies P) 244
LUTHRA (P N) 57, 250

'M'

MAHANT (Tushar Kanti) and PATHAK (C R) 171
MAJUMDAR (A K) and DAS (K K) 130
'N'
NAIDU (N Y) 109
NAIK (R D) 58
NANDA (A K) 46
NARGULKAR (V S) 31
NARULA (D D), BRAHMA PRAKASH, BRAHME (Sulabha) and SAINI (G R) 138
NARYAN (S) 131
NILAKANT (V) 3
NILAKANT (V) and PACHAL (T K) 94
NOOR MOHAMMAD 190

'O'
ODDIE (G A) 21
OOMMEN (T K) 32

'P'
PACHAL (T K) and NILAKANT (V) 94
PALANISAMI (M), SETTY (E Disingu) and SUBRAMANIAN (R) 242
PANCHANADIKAR (J) and PANCHANDIKAR (K C) 8
PANCHANADIKAR (K C) and PANCHANDIKAR (J) 8
PANDEY (R) 191
PANDEY (Rama S) 134
PANDEY (Uma Dutta) 83
PANWALKAR (V G) 174,725
PAREEK (Udai) 75
PAREEK (Udai) and TRIVEDI (G) 132
RAO (B S S) 213
RAO (C R P) 85
RAO (K. Ranga) and MURTHY (K. Radh Krishnan) 180
RAO (N V Kameshwara) 73
RAO (Sreenivasa) 238
RAO (Sudha V) 153
RAO (V K R V) 211
RAO (V Shripati) 40
REDDI (P H) 113
REDDY (P H) 59
REDDY (S V) and SAHAY (B N) 95
ROHATGI (Sushila) 66

'S'
SACHIDANANDA and AKINCHAM (S) 161
SAHAY (B N) and REDDY (S V) 95
SAINI (G R), NARULA (D D), BRAHAM FRANKASH and
BRAHME (Sulabha) 138
SAMANTA (R K) 41
SAWANT (G K), THORAT (S S) and PATIL (D R) 194
SAZENA (D P) 71
SENGUPTA (Kanika) 47
SETH (Mridula) 192
SETTY (Disingu E) 251
SETTY (E Disingu), SUBRAMANIAN (R) and
PALA NISAMI (M) 242
SHABHIR (S) 110
SHAKTAWAT (G S), KUL HARI (V S) and JHA (P N) 124
SHANMUGAVE LAYUTHAM (K) 42
SINGH (S N) and LOKHANDE (M R) 92
SINGH (S N) and MURTHY (A S) 234
SINGH (V K), SINGH (S D) and SINGH (K) 100
SINHA (B P) and MEHTA (P) 229
SINHA (D) 76, 77
SINHA (D) and CHAUBEY (N P) 139
SINHA (Durganand) and CHAUBEY (Nageshwar P) 78
SINHA (J K) and SINGH (R P) 198
SINHA (Jai B P) 162
SINHA (Ramesh P) 72
SOHAL (T S) and GREWAL (IS) 230
SOHAL (T S) and SINGH (Ranjit) 239, 240
SOMJEE (A H) and SOMJEE (Geeta) 235
SOMJEE (Geeta) and SOMJEE (A H) 235
SONALKAR (Wandana) 166
SRIVASTAVA (AL) and TOHA (MD) 199
SRIVASTAVA (Sahab Lal) 16
SUBRAHMANYAM (Y S) 252
SUBRAMANIAN (R), PALANISAMI (M) and SETTY (E Disinge) 242
SUNDARASWAMY (B), JALIHAL (K A) and GOWDA (M Bihanne) 233
SWANT (G K), THORAT (D R) and PATIL (D R) 79
SWEARY (S) 157
'T'
TAYLOR (Elizabeth M) 193
TELLIS-NAYAK (Vivian) 248
THAKUR (H N), PAROI (S K), CHOWDHURY (A D) and GHOSH (B K) 120
<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>THORAT (S S), PATIL (D R)</td>
<td>194</td>
</tr>
<tr>
<td>TOHA (M D) and SRIVASTAVA (A L)</td>
<td>199</td>
</tr>
<tr>
<td>TREVEDI (D N)</td>
<td>246,247</td>
</tr>
<tr>
<td>TRIVEDI (G) and PAREEK (Udai)</td>
<td>132</td>
</tr>
<tr>
<td>TROISI (J)</td>
<td>44</td>
</tr>
<tr>
<td>'U'</td>
<td></td>
</tr>
<tr>
<td>ULLRICH (Helen E)</td>
<td>52,68</td>
</tr>
<tr>
<td>'V'</td>
<td></td>
</tr>
<tr>
<td>VARMA (Harish Chandra)</td>
<td>158</td>
</tr>
<tr>
<td>VARMA (Vijay K)</td>
<td>74</td>
</tr>
<tr>
<td>VED PRAKASH</td>
<td>195</td>
</tr>
<tr>
<td>VERMA (G L)</td>
<td>17</td>
</tr>
<tr>
<td>VERMA (H S)</td>
<td>4</td>
</tr>
<tr>
<td>VERMA (K K)</td>
<td>18</td>
</tr>
<tr>
<td>VIDYARTHI (L P)</td>
<td>45</td>
</tr>
<tr>
<td>VIDYA SAGAR (Machavaram)</td>
<td>53</td>
</tr>
<tr>
<td>VLASSOFF (Carol)</td>
<td>207</td>
</tr>
<tr>
<td>'W'</td>
<td></td>
</tr>
<tr>
<td>WINDLEY (M A)</td>
<td>159</td>
</tr>
<tr>
<td>'Y'</td>
<td></td>
</tr>
<tr>
<td>YADAV (K S)</td>
<td>43</td>
</tr>
<tr>
<td>YANG (A A) and HAGEN (J R)</td>
<td>5</td>
</tr>
<tr>
<td>YOUSF (S M A) and PRASAD (M B)</td>
<td>226</td>
</tr>
</tbody>
</table>
CHAPTER II

TITLE INDEX

A
Achievement motive and economic development. 76
Adaptation of administration for rural development with special reference to the poor. 135
Adoption of agricultural innovations in stages. 229
Adoption of Contraceptive devices for family welfare in rural community and their effect on personality traits. 127
Adoption of family planning measures among Indian ruralities 126
Adult education and political social change. 201
Agrarian unrest in India. 221
Agricultural Development and Demographic change. 228
Agricultural Labour 238
Amarpur Kashi village development project. 157
Analysis of change in family composition. 58
Association of situational and socio-personal factors with Utilization of agricultural information 223
Attitudes, behaviour and urban influences in a North Indian Village. 101
Attitudes of panchayat members towards family planning 122
Attitudes of Punjabi rural women towards some family planning measures. 125
Attitudes of small farmers towards high yielding varieties of Paddy. 233
Attitudes towards reception of technology 210
Awareness of legal rights among married women and their status. 80
Caste, class and the love marriages.  50
Caste hierarchy.  14
Caste hierarchy in three villages of upper Assam.  13
Caste Hindu attitude toward Harijans  30
Caste in a cluster of south Indian villages  242
Caste, Stratification and Modernization among Indus in India  248
Causal determinants of secular Orientation among Farmers of three villages in Andhra Pradesh  85
Century of social reform for women's status  205
Change in rural India as related to social power and sex.  244
Change -proneness, Educational Levels, aspirations and Achievement Motivations of Educated Farmers  194
Changing Attitudes of students towards Religion.  190
Changing Attitudes towards marriage among Havik Bramhans  52
Changing economical, social and ritual relationships in a modern South Indian Village  182
Changing Institutional patterns and fertility Decline in India  112
Changing intercaste attitudes in North India  19
Changing role of caste Associations  18
Changing role of Rural women  165
Changing Social status of low caste people in Indian Villages  23
Changing values among untouchables through education  199
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Characteristics of emerging leadership in rural India</td>
<td>93</td>
</tr>
<tr>
<td>Child welfare services in rural Delhi</td>
<td>168</td>
</tr>
<tr>
<td>Communication strategy for development of the rural weak.</td>
<td>212</td>
</tr>
<tr>
<td>Community Development in India</td>
<td>148</td>
</tr>
<tr>
<td>Community development, Panchayat Raj and change in rural Konkan</td>
<td>152</td>
</tr>
<tr>
<td>Community organization and acceptance of change in rural India</td>
<td>7</td>
</tr>
<tr>
<td>Community power structure</td>
<td>86</td>
</tr>
<tr>
<td>Comparative role of two social systems in the speed of adoption of some farm practices</td>
<td>230</td>
</tr>
<tr>
<td>Concept of integrated rural development</td>
<td>155</td>
</tr>
<tr>
<td>Contact and culture change among the Phil</td>
<td>39</td>
</tr>
<tr>
<td>Continuity and change in a complex society</td>
<td>12</td>
</tr>
<tr>
<td>Co-operative dairying and the profiles of social change In India</td>
<td>235</td>
</tr>
<tr>
<td>Correlates of family planning acceptance and Adoption</td>
<td>128</td>
</tr>
<tr>
<td>Cultural and Social change Among the Raigars</td>
<td>16</td>
</tr>
<tr>
<td>Democratic decentralisation and development of backward areas</td>
<td>181</td>
</tr>
<tr>
<td>Development of Scheduled castes</td>
<td>26</td>
</tr>
<tr>
<td>Directed and spontaneous social change</td>
<td>43</td>
</tr>
<tr>
<td>Do Indian women marry up</td>
<td>54</td>
</tr>
<tr>
<td>Domestic Group, status of women and fertility</td>
<td>64</td>
</tr>
</tbody>
</table>
Dynamics of change among the viewers of Krishi Darshan programme on Television. 215

Dynamics of leadership in village India 99

'E'

Economic resources and attitudinal factors related to acceptance to agricultural innovation in a village

Bihar. 226

Educational aspirations of rural and urban youth. 191

Educational, demographic, social, economic, cultural, legal and psychological aspects of family welfare programme 108

Educational progress in rural Bengal. 164

Education and rural development 196

Education and social change. 185

Education as an instrument of social change 186

Education for rural women 192

Education in rural participation 188

Effectiveness of extension techniques for adoption of agricultural innovations for rural development 232

Electoral politics and social change. 179

Emerging leadership structure in a village community 91

Emerging pattern of rural leadership 89

Etiquette Among women in Karnataka 66

Expectancy of success and rural development 139

Experiment for education in rural participation 187

Experiment in Tribal uplift 34
*F*

Face to face with Adilabad tribals 40

Factor analysis of socio-economic status of farmers in in India 132

Factors in the acceptance of family planning methods in Rural Punjab 123

Factors related to knowledge, family size preference and practice of family planning in India 121

Factors to motivation towards sterilization in two Indian villages 116

Family and fertility 69

Family structure and classes in four villages 55

Family structure and fertility 59

*G*

Generating rural employment 178

*H*

Harijan chamar no more 22

Harijans of Eastern U.P. Region 28

Health and village culture in Tamil Nadu 217

Health Education Evaluation and Beliefs and practices in Rural Tamil Nadu 216

Health Education Evaluation and Beliefs and practices in Rural Tamil Nadu 169

*IRD I* and the agent of change. Identification of socio-economic groups in rural areas for programmes aimed at reduction child mortality 103
Impact of agricultural development on the social structure of the Naga village community

Impact of community development programmes

Impact of dowry prohibition legislation on the rural society of Haryana

Impact of Drought on the social system of a Telangana Village

Impact of industrialization on rural and urban life

Impact of package programme works on jute growers and their reaction to different practices of jute cultivation.

Impact of Urbanization on the family

Incidence of induced abortions in a community development block area.

Incomes and indebtedness of agricultural workers

Indian family in Transition

Inter-caste relations in a Kulu village

Integrated Rural development programme with special reference to Chandrapur.

Inter organisational analysis of planning for social development in India

Inter relationship of Health Indices of women in two rural communities

Islamization and Muslim Ethnicity in South India
Knowledge and approval of family planning as a correlated to some characteristics of rural respondents 109

Knowledge and attitude to family planning among the Kuvi-Kandha 118

Knowledge of legislation and practice of unemployment in Haryana 204

Law as Instrument of change 202

Leadership patterns and social change 92

Leadership patterns in the North Indian villages 96

Lessons of Indian village studies on rural development 150

Local sources for the study of rural India 5

Longitudinal study of fertility and family planning in a rural population. 114

Madhubani shows the way. 218

Management of rural development 140

Marital status and social change 53

Measurement of comprehension behaviours of females 234

Medical termination of pregnancy 117

Mobility of rural manpower and the problems of its stabilisation 172

Mobilizing interventions for rural development 167

Mobilizing rural poor 173
Pattern of income distribution and poverty in a village in Orissa 131
Patterns of farm leaders identified in a progressive and non-progressive village 95
Peasant value and innovations in India 208
Place for women in rural development 67
Planning models of educations with technical change 198
Poor and Poor 156
Population growth and social change 102
Population growth, contraception and the high school student in the rural Punjab 193
Poverty and rural child development 169
Power structure and its changing pattern in rural Rajasthan 86
Predictability of some innovative behaviour in agricultural innovativeness 222
Prevalent knowledge and attitude of males towards family planning in a Punjab village 119
Process of social change in a schedule tribe 36
Profiles of main leaders in two panjabi communities 97
Protestant missions, caste and social change in India, 1950-1914 21

Radio's role in rural development 213
Radio vision Exploring unique function medium for education for rural development 214
Relation of caste structure with some social variables in rural India. 15
Relative importance of factors associated with progressiveness of farmers.

Religiousity, religious practices and adoption of innovation

Removal of untouchability

Role of women in achieving social goals of economic development

Role of women to rural development

Role of Youth in rural areas

Rural class structure in India

Rural development challenges for social workers

Rural Elites and Decision

Rural Industrialisation as a development strategy

Rural labour leader

Rural Reconstruction

Rural migration and characteristics of migrants in Punjab

Rural women and development in India

'S'

Sarvodaya and development

Sarvodaya and development multidisciplinary perspective from Musahari

Scheduled castes in Andhra

Science and social change
Secularization and economic development in India 84
Settlement and social change among the Hill pahadaram 38
Short term study of knowledge 120
Small group as target of change 3
Social acceptance in rural India 17
Social change in Maharashtra 51
Social characteristics of the schedule caste students in the Punjab 27
Social consequences of technological development 209
Social Mobility in India 24
Social organisation of a santal village 44
Social services in rural development 137
Social stratification and Institutional change in a Gujarat village 8
Social values and Agricultural credit 82
Socio-economic disparities and social Temion in Rural Punjab 236
Socio-economic element in fertility pattern in a typical community of Kaira district 111
Socio economic profile of family planning Adopters and non-adopters 129
Socio-educational study of rural life in Rajasthan 195
Sociological analysis of rural reconstruction and community development programmes in Uttar Pradesh 158
Sociological study of scheduled castes 25
Sociological study of the changing pattern of power and authority in a village community in a Hindi-speaking area 87
Socio-personal variables associated with people attitude towards family planning 124
Some aspects of adoption of family planning practices in Indian villages 130
Some aspects of social change in a village in Andhra Pradesh 252
Some attitudes towards caste in a North Indian village 20
Some methods of studying social change 1
Some observations on the study of family change in India 61
Some socio-political aspects of development in India 144
Source material for the study of village communities in Maharashtra 6
Status of married woman in Haryana, Tamil Nadu and Meghalaya 206
Status of women in Rural India 207
Strategy for social change 32
Strategy of planned change for increasing the effectiveness of rural development organisations 4
Structure of family 60
Study in dynamics of tribal leadership in Bihar 45
Study of aspirations and frustrations of the people of a village India 100
Study of leadership based on influence in a Sikh village 98
Study of social change in independent rural India 4
Study of the human motivation of the rural population via developing country 76
Study on effectiveness of existing administrative set up in implementing ICDP programme in Suraulpur district 227
Sub-plan approach to tribal development 42

U
Taxonomy of joint family 72
Towards a more meaningful peasant organization 174
Training for Rural development 153
Transitional villages revisited 77
Trends of change in eight Indian villages 143
Tribals where exactly 33
Tribal village in Transition 35

Y
Urbanisation 251
Urbanised village 249
Utilization of credit achieved by the farmers from a large size cooperation society 133
Value orientation and farm mechanization 239
Value orientation in a tribal society 47
Value orientation of farmers of the villages at various level of farm mechanization 240
Value of the contemporary educated Indian youth 61
Voluntary action for social development 108

Winds of change blow in a small tribal village 46
Women and Employment 177
Women can effect social change 166
Women Education in Punjab 200
Women in white collar professions 63
Women's leadership in welfare work 65
Women welfare in independent India 62
Work environment of VLWs in Meghalaya 41