

Introduction to Social Engineering

"Engineering the minds towards Social Responsibility"

"In simple words social engineering means the use of centralized planning to manage social change and regulate the future development and behaviour of a society."

What is Social Engineering?

Social engineering is a discipline in social science that refers to efforts to influence particular attitudes and social behaviors on a large scale, whether by governments, media or private groups in order to produce desired characteristics in a target population. Social engineering can also be understood philosophically as a deterministic phenomenon where the intentions and goals of the architects of the new social construct are realized.

In simple words social engineering means the use of centralized planning to manage social change and regulate the future development and behaviour of a society.

Social engineering triggers planned social change and social development; the idea that governments can shape and manage key features of society, in much the same way as the economy is managed, assuming that adequate information on spontaneous trends is available through social indicators and social trends.

Karl Popper in his classic political science book, *The Open Society and Its Enemies*, volume I, *The Spell of Plato* (1945), Karl Popper examined the application of the critical and rational methods of science to the problems of the open society. In this respect, he made a crucial distinction between the principles of *democratic* social engineering (what he called "piecemeal social engineering") and *Utopian* social engineering.

Popper wrote:

The piecemeal engineer will, accordingly, adopt the method of searching for, and fighting against, the greatest and most urgent evils of society, rather than searching for, and fighting for, its greatest ultimate good.

According to Popper, the difference between "piecemeal social engineering" and "Utopian social engineering" is:

"It is the difference between a reasonable method of improving the lot of man, and a method which, if really tried, may easily lead to an intolerable increase in human suffering. It is the difference between a method which can be applied at any moment, and a method whose advocacy may easily become a means of continually postponing action until a later date, when conditions are more favorable. And it is also the difference between the only method of improving matters which has so far been really successful, at any time, and in any place, and a method which, wherever it has been tried, has led only to the use of violence in place of reason, and if not to its own abandonment, at any rate to that of its original blueprint.

Social engineering Planned social change and social development; the idea that governments can shape and manage key features of society, in much the same way as the economy is managed, assuming that adequate information on spontaneous trends is available through social indicators and social trends reports. For example, the extent of women's employment is clearly determined in part by government policy to promote or impede women's paid work.

Social engineering occurs in two forms: large scale and small scale. The debate surrounding these two approaches to the design of social

institutions constitutes a fundamental issue in the ethics of science and technology. To what extent is it possible and legitimate for scientific expertise to serve as the basis for social policy and action? Can humans use science to rationally design and successfully implement an enduring society? Different concepts of scientific knowledge and technological action supply different answers to these questions and variously support large scale versus small scale engineering efforts.

Large Scale Social Engineering

Large scale efforts to improve the human condition are a modern phenomenon. Such endeavours require technical knowledge, political muscle, and economic resources. In supporting these claims, James Scott (1998) characterizes the rise of high modernism in social-political, agricultural, industrial, and architectural contexts during the last two centuries. High modernism encompasses a quest for authoritarian control of both human and nonhuman nature, a belief that carefully crafted social order surpasses happenstance, and a confidence in science as a means to social progress. Once the improvement of humanity becomes a plausible state goal, the convergence of rising social science, state bureaucracy, and mass media undergirds five-year collectivist plans, colonial development schemes, revolutionary agricultural programs, and the like, often under the control of a single planning entity.

In urban planning, for example, Scott details the designs of the Swiss architect, Charles-Edouard Jeanneret, (1887–1965), known professionally as Le Corbusier. For Le Corbusier, urban design expresses universal scientific truths. His geometric symmetries often

structured human activity, as inhabitants conformed to the design rather than vice versa. This approach applied to entire cities as well as individual homes ("machines for living"). Le Corbusier's formulaic concatenation of single function components produced simplicity via widely separated spaces for living, working, shopping, and recreating. Defining the good of the people, often the working poor, in terms of detached, scientific principles and their authoritarian imposition is, according to Scott, emblematic of high modernist, large scale attempts at social engineering.

Small Scale Social Engineering

In conceiving the perfect, non-decaying state, Plato envisions a radical departure from existing society. Marxists, too, as self-described social engineers, use historical interpretation in aiming for revolutionary, holistic change. The Anglo-Austrian Philosopher, Karl Popper (1902–1994) contrasts these utopian endeavours with "piecemeal social engineering." When society needs reforming, the piecemeal engineer

Does not believe in the method of re-designing it as a whole. Whatever his ends, he tries to achieve them by small adjustments and re-adjustments which can be continually improved upon. ... The piecemeal engineer knows, like Socrates, how little he knows. He knows that we can learn only from our mistakes. Accordingly, he will make his way, step by step, carefully comparing the results expected with the results achieved, and always on the look-out for the unavoidable unwanted consequences of any reform; and he will avoid undertaking reforms of a complexity and scope which make it impossible for him to disentangle causes and effects, and to know what he is really doing. (Popper 1957, pp. 66–67)

These claims resonate with Camus's distrust of ideologically calculated revolution and his preference for limited but inspired rebellion. In Popper's view, mistakes are inevitable, and more radical innovations produce more mistakes. Because fool proof

social forms are unattainable, some mechanism for identifying needed improvements must be an integral part of a necessarily gradual implementation process. This view contrasts with that of large scale social engineering on several dimensions and highlights multiple points of contention.

Spontaneous versus Consciously Controlled Change

Popper's concept of evolutionary epistemology supports not only the idea that advances are slow and piecemeal but also those they are guided by no overarching plan. This view resembles that of the twentieth-century British economist Friedrich Hayek. Hayek emphasizes the view that significant social phenomena emerge spontaneously via the unintended effects of individual actions, and he finds support for the benefits of this process in the ideas of the British political economist, Josiah Tucker (1711–1799), and especially the Austrian economist Karl Menger (1840–1921), that social institutions compete with one another in a kind of survival of the fittest. Because knowledge required for large-scale planning is widely distributed among many minds and cannot be narrowly concentrated, Hayek rejects centralized planning. Popper advocates "negative utilitarianism," the view that proposals for reform should be judged by how little suffering is caused. Government should thereby ameliorate enduring social ills (such as poverty and unemployment) and leave efforts to increase happiness to individual enterprise. These views shape the method (monitored, incremental change) and the goals (amelioration) of social engineering.

The nature of social reform is also examined by the American philosopher and educator John Dewey (1859–1952). But when Dewey speaks about the need for liberalism to advance beyond its early gains in securing individual freedom, his vision is incongruent with that of Hayek and Popper. For Dewey, liberalism should advance a social order that "cannot be established by an unplanned and external convergence of the actions of separate individuals, each of whom is bent on personal private advantage". This social reform must be thoroughgoing in its quest for institutional

change.

For the gulf between what the actual situation makes possible and the actual state itself is so great that it cannot be bridged by piecemeal policies undertaken ad hoc. The process of producing the changes will be, in any case, a gradual one. But "reforms" that deal now with this abuse and now with that without having a social goal based upon an inclusive plan, differ entirely from efforts at reforming, in its literal sense, the institutional scheme of things.

Dewey sees the necessity of early planning in his thinking about social reform, and while it is clear that Popper restricts not planning per se but only its scope and method, Dewey projects a wider, more vibrant use of planning in achieving social renovation. Education, science (the method of intelligence), and well-designed government policy are keys to social improvement.

The Nature of Scientific Knowledge

Any call for social engineering requires some clarification of the relationship between science and engineering. Popper differentiates natural and social science in ways that Dewey does not. In natural science, Popper's realist perspective dictates that theories make claims about unobservable realities responsible for observed regularities. These claims are tested by means of controlled experiments. In contrast, Popper construes social science as producing low-level empirical laws of a negative sort ("you cannot have full employment without inflation"), which are tested through practice in social engineering. This amounts to a narrow view of social science and contributes to the contrast between his scientific radicalism, which focuses on natural science, and his engineering conservatism, which is linked to social science. The contrast between Dewey the pragmatist and Popper the realist is instructive here. From Dewey's pragmatic perspective, "the ultimate objects of science are guided processes of change". Both natural science and social science provide an illustration of this concept.

Popper's general aversion to abstract theories in social science may be linked to his desire to reject certain theories, such as that of the Austrian psychiatrist Sigmund Freud, on the basis of unfalsifiability. Dewey's acceptance of a wider range of theory plus empirical law in social science allows for testing to occur in a greater range of circumstances, not only in practice (which is often problematic: even piecemeal change simultaneously introduces multiple causal factors) but also in controlled, even laboratory, settings. Contemporary studies in social science embrace such methods, including those of simulation. Moreover, when guided by theory and experimental tests, changes introduced into practice need not be small scale. Large-scale changes may be introduced for larger scale problems (such the Great Depression or disease epidemics). Linking Science to Practice Popper and Dewey differ when relating science to social engineering. In disputes with the American philosopher Thomas Kuhn (1922–1996), Popper emphasizes the value of critical and revolutionary action (bold conjectures and severe tests) over and above the uncritical plodding of normal science. This contrasts with his recommendations for social engineering where action should be piecemeal. This contrast, acknowledged by Popper (1976) himself, may arise from the use of the scientific community as a model for society at large. Nevertheless, the degree of openness and fruitfulness of criticism differs significantly within these two realms. Robert Ackermann proposes that an explanation "of the relative isolation of theoretical scientific knowledge from practical concerns is required to explain how a form of social conservatism can be held consistently with a form of theoretical radicalism".

Such concerns are related to Scott's analysis of why large scale schemes have often failed to improve the human condition. Scott sees knowledge of how to attain worthwhile, sustainable solutions as being derived not from scientific theory, nor from the low level empirical laws cited by Popper, but by a form of know how (*metis*, from the ancient Greek) rooted in localized, cultivated practice. Like Dewey's conception, which builds an inherent normative element ("*guided processes*") into knowledge itself, there is no need to search for means of effective "application." The implication is that useful

knowledge springs from contextualized activities, not from using local conditions to fill in the variables of general principles. This view raises serious doubts about the practical relevance of scientific expertise, in the modern sense, and its ability to produce sustainable solutions to social problems. Indeed, some have suggested that such limitations exist not only in large scale enterprises but also in small scale efforts involving more narrowly focused problems. A narrow focus can undermine the need to address larger issues and long run concerns and can mire the political process in gridlock. From these considerations, it should be clear that small scale engineering offers no panacea and that different concepts of small scale enterprise point the way in somewhat different directions.

Impact of the Social Engineering Issues

Questions concerning appropriate scale and the interaction of social science and social engineering have wide impact. An entire school of social scientists use Popper as a guide in trying to design effective social policy. The works of the incrementalist Charles Lindblom (*The Intelligence of Democracy*, *Usable Knowledge: Social Science and Social Problem Solving*, *Inquiry and Change: The Troubled Attempt to Understand and Shape Society*, etc.) provide, by title alone, some measure of the impact of Popper and Dewey and of social scientists' pursuit of social engineering. Moreover, differences between planned, rule-governed (top-down) versus unplanned, evolutionary (bottom-up) approaches inform methodologically diverse explorations within social science itself. Whether or not humans can effectively design social systems is essentially a question concerning human intelligence, and efforts to build automated intelligent systems confront the same methodological controversy concerning rule-governed versus connectionist, evolutionary designs. Finally, controversies over the promises of planned societies continue to echo the dispute between Popper and Marxists over the true nature of social engineering.

Personal Awareness

Personal awareness and responsibility include the skills, strategies, and dispositions that help us to stay healthy and active, set goals, monitor progress, regulate emotions, respect our own rights and the rights of others, manage stress, and persevere in difficult situations. People who demonstrate personal awareness and responsibility demonstrate self-respect and express a sense of personal well-being.

Personal awareness and responsibility are one of three interrelated competencies that relate to the broad area of Social and Emotional Learning (SEL):

1. Positive personal and cultural identity (PPCI)
2. Personal awareness and responsibility
3. Social responsibility

Personal awareness and responsibility includes personal efficacy and self-advocacy – the abilities that we use to understand and take responsibility for our actions, including our learning; to make constructive and ethical decisions about our personal and social behaviour; and to recognize and accept consequences, understanding how our actions affect our own well-being and that of others.

Development of personal awareness and responsibility begins within families and communities, before we enter formal schooling, and expands at every level of schooling. At each stage, we maintain and enhance competencies from previous stages, while developing new skills. We move from demonstrating personal responsibility in relatively simple and highly supported situations, to demonstrating increasing independence in more complex and varied contexts. The development of competency in personal awareness and responsibility does not end with school graduation, but continues to develop in personal, social, educational, and workplace contexts.

1. Self-determination

People who are personally aware and responsible have a sense of personal efficacy and growing confidence in a variety of situations. They value themselves, their ideas, and their accomplishments. They can express their needs and seek help when they need it, to find purpose and motivation and act on it, and to advocate to themselves.

1. They can show a sense of accomplishment and joy.
2. They can celebrate their efforts and accomplishments.
3. They can advocate for themselves and their ideas.
4. They can imagine and work toward change in themselves and the world.
5. They take the initiative to inform themselves about controversial issues.

2. Self-regulation

People who are personally aware and responsible take responsibility for their own choices and actions. They set goals, monitor progress, and understand and regulate their emotions. They are aware that learning involves patience and time. They can persevere in difficult situations, and to understand how their actions affect themselves and others.

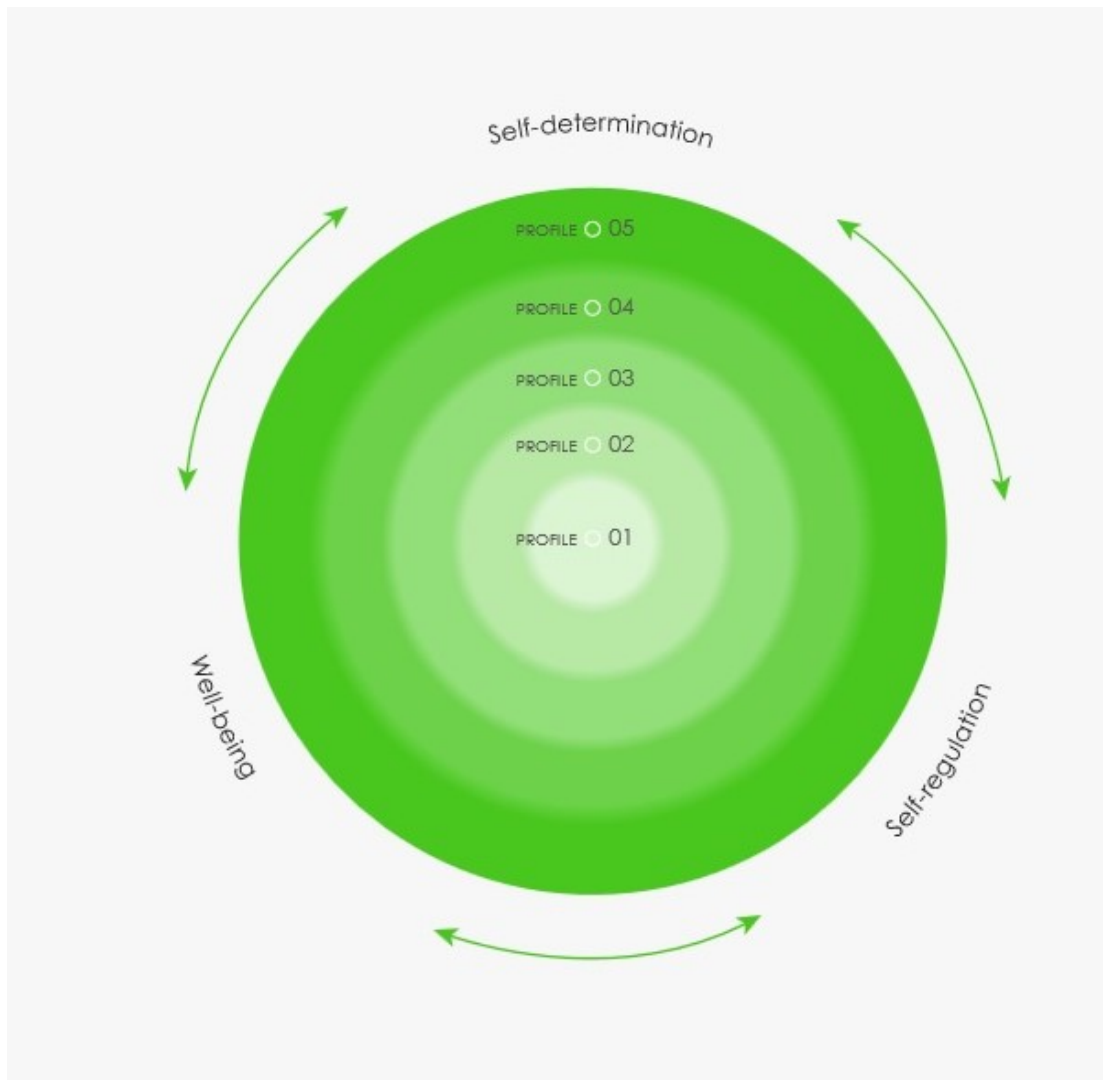
1. They can sometimes recognize emotions.
2. They can use strategies that help them manage their feelings and emotions.
3. They can persevere with challenging tasks.
4. They can implement, monitor, and adjust a plan and assess the results.
5. They can take ownership of their goals, learning, and behaviour.

3. Well-being

People who are personally aware and responsible recognize how their decisions

and actions affect their mental, physical, emotional, social, cognitive, and spiritual wellness, and take increasing responsibility for caring for themselves. They keep themselves healthy and physically active, manage stress, and express a sense of personal well-being. They make choices that contribute to their safety in their communities, including online interactions. They recognize the importance of happiness and have strategies that help them find peace in challenging situations.

1. They can participate in activities that support their well-being and tell/show how they help themselves.
2. They can take some responsibility for their physical and emotional well-being.
3. They can make choices that benefit their well-being and keep them safe in their community, including their online interactions.
4. They can use strategies to find peace in stressful times.
5. They can sustain a healthy and balanced lifestyle.



Profile 1: With support, I can show a sense of accomplishment and joy, and express some wants, needs, and preferences. I can sometimes recognize emotions. I can participate in activities that support my well-being.

Profile 2: In a safe, supportive environment, I can share my ideas and accomplishments, and accept responsibility for my actions. I can use strategies that increase my feeling of well-being and help me manage my feelings and emotions. I can connect my actions with both positive and negative consequences. I make decisions about my activities and, with support, take some responsibility for my physical and emotional well-being. I can express my wants and needs and celebrate my efforts and accomplishments.

Profile 3: I can recognize my strengths and use strategies to focus, manage stress, and accomplish my goals. I can be focused and determined. I can set realistic goals, use strategies to accomplish them, and persevere with challenging tasks. I can tell when I am becoming angry, upset, or frustrated, and I have strategies to calm myself. I can make choices that benefit my well-being and keep me safe in my community, including my online interactions. I advocate for myself and my ideas; I accept myself.

Profile 4: I can recognize my value and advocate for my rights. I take responsibility for my choices, my actions, and my achievements. I can set priorities; implement, monitor, and adjust a plan; and assess the results. I take responsibility for my learning, seeking help as I need it. I use strategies for working toward a healthy and balanced lifestyle, for dealing with emotional challenges, and for finding peace in stressful times. I know how to find the social support I need. I have valuable ideas to share; I can imagine and work toward change in myself and in the world.

Profile 5: I can identify my strengths and limits, find internal motivation, and act on opportunities for self-growth. I take responsibility for making ethical decisions. I can take ownership of my goals, learning, and behaviour; I act on what is best, over time, in terms of my goals and aspirations. I recognize the implications of my choices and consult with others who may be affected by my decisions. I sustain a healthy and balanced lifestyle. I am aware of my personal journey and reflect on my experiences as a way of enhancing my well-being and dealing with challenges. I can advocate for myself in stressful situations. I take the initiative to inform myself about controversial issues and take ethical positions.

Types of Responsibilities

Majorly responsibilities can be classified into two types:

1. Personal responsibility
2. Social responsibility

Personal responsibility can be defined as “the idea that human beings choose, instigate, or otherwise cause their own actions” and **social responsibility** can be defined as “an ethical framework and suggests that an entity, be it an organization or individual, has an obligation to act for the benefit of society at large.”

Personal responsibility can be contrasted to the idea that human actions are caused by conditions beyond the agent’s control. Since the late 19th-century, personal responsibility has become increasingly associated with political conservatism and libertarianism. More recently, personal responsibility has been associated with the reform of social welfare programs.

Difference between Personal Responsibility & Social Responsibility:

Different dictionaries define the terms differently. Webster dictionary defines social responsibilities as the obligations to fulfil the duties assigned, in a way that would benefit the society as a whole, rather than as individuals. Whereas, personal responsibilities are the duties assigned to ensure an overall image of the individual concerning his/her moral code as perceived by the society. But, the explanation of personal responsibility can vary from people to people, depending entirely on their individual thought process.

The ethical framework that puts every individual and organization under obligation to act for the benefit of the society varies depending on the age and business. As a student, their social responsibility is to act in such a way that it minimizes the adverse effects of their action on those immediately surrounding them. Whereas, the corporate social responsibilities require a commitment from the corporates towards the local community, the country's economy, and the quality of life of the workforce. The social responsibility of scientists and engineers binds and holds them responsible for the positive and negative consequences of their work. Also, the combined social responsibility of these individuals is the choice and conduct of their work."

1. Personal responsibility
2. Moral responsibility
3. Legal responsibility
4. Social responsibility

Activity 1: Surya's choice

Surya was nearly ready to leave for school when his father came into the kitchen.

"Surya, I really need your help today in the fields. Can't you stay at home and not go to school? The crops will be damaged if we leave them any longer."

Surya was not happy.

"Dad, I need to go to school today," he said, "it's the first meeting of the student council and I've just been elected as one of the 8th grade representatives."

"But you won't be the only one, will you?" said his father, "it won't matter if you don't go. There are other 8th grade reps, aren't there?"

"Yes, but I'll be letting down the people who elected me if I don't go. Besides, we have our science lesson today. I don't want to miss it. I have got to pass my exams if I'm going to get to university."

Surya's father grunted unhappily.

"You talk about going to university as if your family doesn't matter. Why can't you see that we need you at home? What help will you be to us if you go away to university? And where will you go when you have got your qualifications? You aren't likely to come back here, that's for sure."

"You should be pleased that I want to get on in life," Surya shouted angrily, "unlike most of the boys round here. They have got no ambition. They'll end up doing what their fathers did."

"There's nothing wrong with a bit of respect for the older generation," Surya's father replied, his temper rising. "All this talk of education these days, it makes me sick. It seems to me you have forgotten some of the old values, where we all pulled together. You're just out for yourself."

Surya sighed. He had heard all this before.

"Dad, if I do get a good job, I won't forget you and the family. How could you think I'd do that? Do you really want me to leave school and not achieve what I know I'm capable of? All my teachers say I could be a good scientist. Maybe one day I'll make discoveries that will help everyone in the world."

Surya's father banged the table.

"Your first duty is to the family and this community, especially now times are so hard. You're filling your head with dreams. What do you care about the real world?"

This hurt Surya but he didn't want to show it. For a second he stared at his father in silent defiance. Then the old man turned round and left the house, slamming the door as

he went.

Surya sat down and sighed. He thought for a minute and then made up his mind. He picked up his school bag and turned towards the door. Then he stopped, took out a sheet of paper and sat down to write a note to his father. It was the hardest thing he had done in his life.

Discussion points:

1. What does the story say about the kind of responsibilities Surya has? How many different kinds of responsibility can you see (responsibility to himself, to his family, to the school, to the local community or to the wider world)?
2. What do you think Surya should do and why? Does everyone in the class agree?
3. How difficult a decision do you think Surya has? What makes it difficult?
4. What responsibilities does Surya's father have in the story? How many can you see?
5. Do you think that Surya's father was right to ask him to stay at home?
6. How serious would it be if Surya disobeyed his father? Would this be a difficult decision for Surya to make? Give reasons for your answer.

Task:

In your own words, write down what you think Milan wrote to his father. Compare your version with those of others in the class. The students share their ideas with the class.

The teacher responds to these thoughts or asks the class to think more generally about the kinds of responsibility people have towards:

- *themselves;*

- *their family;*
- *their local community;*
- *the national community;*
- *the wider world.*

List of Individual Responsibilities to Fulfil

1. Responsibility towards Yourself
2. Responsibility towards Your Family
3. Responsibility towards Work
4. Responsibility towards Country
5. Responsibility towards Humanity

Responsibility towards Yourself

- Doing things for yourself.
- Earn to become self-reliant i.e. pay for food, clothing, shelter, travel, etc..
- Be healthy, wealthy, and happy.

You fulfil this **Responsibility as a Self-interested Person**.

Being self-interested is absolutely fine, just try not to become selfish.

Responsibility towards Family

- Spend quality time and take care of the family.
- Take care of parents in old age.
- Also look after in-laws in old age.
- Teach good values to your children.
- If you have children, then they are your biggest and most important responsibility.

You fulfil this **Responsibility as a Family Member**.

Responsibility towards Work

- Fulfil responsibilities towards your job, business, blogging, consultancy, etc.
- If you are a person in authority, you are responsible for your own actions as well as that of the people down the line.

You fulfil this **Responsibility as a Professional**.

Responsibility towards Your Country

- Pay tax to contribute towards betterment of the nation.
- Vote to elect representatives, who work for betterment of all.
- Provide feedback to the government in the form of suggestions and complaints.

You fulfil this **Responsibility as a Citizen**.

Responsibility towards Humanity

- Donate to help the needy and less privileged.
- Raise voice against all kinds of injustice which is a Good Habit as well as a Good Karma.
- Respect Rights of an Individual.
- Above all love, like, care, share, and accept others as they are.

You fulfil this **Responsibility as a Human Being**.

Social Change

Change has been an ever present universal reality. Greek Philosopher **Heraclitus** has written. is impossible for a man to jump into the same river twice". It is impossible because in the interval between two jumps, the river and the person both get naturally changed.

Change is the law of life. Nature always changes. So is the case of society. No society is or can be a static society. Like nature, it is subject to a continuous process of change. A.W. Grew has rightly observed that "Each society is in a state of constant disequilibrium and social change characteristics each society. Nothing social remains the same, it lives with a continuous process of social change".

Each society is subject to a continuous change, and change means any alteration difference or modification that comes in a situation or in an object through time. It means, as Fitcher writes "a variation from previous mode of existence", change as a process of social evolution from simple to a more complex form of society.

He regards changes in adaptation as a major driving force of social change. Human beings are always involved in the process of adaptation along the changes in their natural, social, cultural, economic and political conditions and in the process, social change comes over a period of time.

MacIver and Page have written, Society is a web of social relationships. Social change implies changes in the nature and functioning of these relationships. Since these relationships are based on social norms and values, social change implies changes in social norms, values, structures, institutions, processes, functions, patterns of human behaviour conditions of life and the whole social set up. Social change is a very complex phenomenon.

Sociologists are most interested in understanding changes that influence existing patterns of social instructions and relations. They are concerned with changes in values, norms, roles and institutions. All societies evolve and change over a period of time.

Social change is a natural part of the process of human growth and evolution. Several internal and external factors play a major role in this process. Further, the nature of social change can be progressive or regressive, temporary or permanent, planned or unplanned, unidirectional or multi-directional beneficial or harmful. It can be swift radical and revolutionary or a slow, gradual and evolutionary. "The society has to adjust with swift and radical changes, however it easily absorbs the slow and steady changes which keep on coming continuously over time."

It must be however clearly understood that social change is different from evolution and revolution. It is a very complex and perplexing phenomenon. Sociologists have been advocating several different theories of social change. Let us define social change and discuss the characteristics factors, patterns and theories of social change.

Characteristics of social changes:

On the basis of the above definitions and considering the views of a large number of well-known sociologists, we can identify the following essential characteristics of Social Change.

1. Universality of Social Change:

Social change is universal. It characterises every society. No society is static. It is continuously in flux. This becomes evident from the fact that each modern society is today different from its past form. Under the impact of several internal and external factors, each society experiences changes in its structures, functions, institutions and processes.

2. Social Change is not uniform:

Social Change differs from society to society. Change is the law of nature. Change is the spice of life. However, it can be progressive or regressive, positive or negative, permanent or temporary, planned or unplanned, unidirectional or multi-directional, beneficial or harmful.

Each society has its own history and culture and hence the process and nature of social change always differs from society to society. This makes it essential for the social scientists to study the process and nature of social change in each society.

3. Social Change involves Community Change:

Social Change does not mean the change in the life of an individual or several individuals or some groups of individuals. It is a change involving the life of the entire community. It characterises and influences the life of the whole community. It is a community change and not an individual change.

4. Nature and Speed of Social Change in Various Societies is Different:

In all societies the nature and speed of social change varies. Each society has its own history and culture. Naturally, it experiences social change which is different in nature and speed from the social change which comes in every other society.

The speed of change in some societies is slow while in others it is fast and rapid. In

societies with low levels of literacy and development, the speed of social change is slow. In a developed and highly literate society the social change speedily comes.

5. Social Change is again relative to Time:

Social Change characterises each society. Its speed, however, always differs from time to time and is not essentially uniform. It keeps on changing from time to time. Before 1947, when our country was living under British imperialism, the speed of change remained slow. However, after independence, the speed of change in Indian society became very fast.

Rapid industrialisation, development of agriculture and initiation of the process of planned socio-economic development increased the speed of social change. Under the impact of information and communications revolution of contemporary times, the speed of change has become very fast. Thus the speed of change in each society continues to vary from time to time.

6. Social Change shows a Chain-Reaction Sequence:

Since social change always comes under the impact of several social, economic, technological and situational factors, it very often shows a Chain-Reaction sequence i.e. change in one part/factor leads to changes in other parts/factors and then a change in the way of life of the community of people takes place. Industrialisation and urbanisation lead to changes in family life and village life. Increased need for labour to run the factories encourages the women to join the work force.

This in turn changes the family life and gender relations. Need for skilled labour encourages both men and women to go in for technical education and training. This again leads to changes in all parts of social relations. Thus, social change is always characterized by a chain-reaction sequence.

7. Several Interdependent and Interacting Factors of Social Change:

Social Change always comes under the influence of several social, economic, cultural, and political and science- technological factors. Even the nature, speed and process of social change in other societies always influence the nature and process of social change in a society.

The process of social change in western societies always acts has an impact on social change in developing societies of Asia, Africa and Latin American.

8. No one can predict Social Change:

It is indeed very difficult to predict the nature of social change that might come in a

society. No sociologist can really predict it. There can be some probable or possible prediction but no one can present any valid and deterministic prediction about social change in society.

The process of social change is very complex and dynamic and it makes prediction-making very difficult and problematic. No one can really predict the exact nature and content of social change which can come in a society.

These eight characteristics are the major essential/natural features of social change. To sum up, we can say that social change refers to modifications or replacements in social structure, social process, social pattern, social interaction and social organisation. It is change in the structure and process of entire society.

Types of social change

According to cultural anthropologist David F. Aberle, the four types of social change include alternative, redemptive, reformatory and revolutionary. These different movements are distinguished by how much change they advocate and whether they target individuals or the entirety of a society.

Alternative social change operates at the individual level and seeks to change minor aspects of behavior. Campaigns against texting and driving are an example of alternative social change in the sense that they advocate a small change in behavior and advocate this change on a fairly small scale.

Redemptive social change functions on the individual level but advocates a dramatic change within the individual. The spread of religion is an example of redemptive social change. Recovery programs like Alcoholics Anonymous are also examples of redemptive social change as they advocate dramatic personal change for a specific portion of the population.

Reformatory social change seeks to enact a specific change on a broad scale. Chipko movement, 1973 can be an example for reformatory social change. Through Chipko movement a nation-wide awareness and importance was created regarding protection of trees and afforestation. This movement seeks a very specific set of changes but

desires these changes on a wide scale.

Revolutionary social change indicates dramatic change on a large scale. Revolutionary movements seek to fundamentally restructure society. Examples of revolutionary social change include the American Civil Rights Movement and the Russian Revolution of the early-20th century.

Causes of social change

There are few identifiable characters of social change. Some of them are as follows: that social change happens everywhere, but the rate of change varies from place to place; that social change is sometimes intentional but often unplanned; that social change may generate controversy; that some changes matter more than others do. For example, the invention of personal computers was more important than, say, patch dolls. These are some of the major factors that highlight the causes of social change:

1. A large part of change in society is caused by change in culture. Culture is a system that constantly loses and gains components. Invention, discovery and diffusion are considered to be the main sources of cultural change.

Inventions produce new products, ideas, and social patterns. It is a new combination or a new use of existing knowledge. Inventions may be classified into material (telephone, aeroplane), and social inventions (alphabet, language, government, etc.). Each invention is new in form, function and meaning and has long-term possibilities of impact. Discovery is finding something that has never been found before, or finding something new in something that already exists.

A discovery adds something new to the culture and becomes a factor in social change only when it is put to use. Diffusion is a process of the spreading of ideas, culture and objects to other societies. It operates both within societies and between societies involving trading, migration, and mass communication. It is indeed a two way process:

2. New ideas and modification of old ideas in a new context bring wide-scale changes in society. For example, Max Weber established that rationalisation of religious ideas brought about phenomenal change in Protestant world.

3. Demographic change is caused by an increase in birth and decline in death and migration of populations. Change occurs from the demographic transition in society.
4. Social change is also caused by tension and conflict. Structural strain, deprivation, cultural revitalisation have been the major causes of conflict. Again social division based on class, caste, gender, ethnicity, estate, etc. have also been important sources of conflict in society.
5. Social movements are organised efforts of groups of people to bring about deliberate change in the values, norms, institutions, culture relationships and traditions of the society. They also generate new identities and a new perspective.

Social Movements

While technology, population, environment factors, and racial inequality can prompt social change, only when members of a society organize into social movements does true social change occur. The phrase **social movements** refer to collective activities designed to bring about or resist primary changes in an existing society or group.

Wherever they occur, social movements can dramatically shape the direction of society. When individuals and groups of people—civil rights activists and other visionaries, for instance—transcend traditional bounds, they may bring about major shifts in social policy and structures. Even when they prove initially unsuccessful, social movements do affect public opinion. In her day, people considered Margaret Sanger's efforts to make birth control available extreme and even immoral, yet today in the United States, one can easily purchase contraceptive products.

Social scientists interest themselves in why social movements emerge. Do feelings of discontent, desires for a “change of pace,” or even yearnings for “change for the sake of change” cause these shifts? Sociologists use two theories to explain why people mobilize for change: *relative deprivation* and *resource mobilization*.

Relative deprivation

When members of a society become dissatisfied or frustrated with their social, economic, and political situation, they yearn for changes. Social scientists have long noted that the actual conditions that people live under may not be at fault, but people's *perceptions* of their conditions are. **Relative deprivation** refers to the negative perception that differences exist between wants and actualities. In other words, people may not actually be deprived when they believe they are. A relatively deprived group is disgruntled because they feel less entitled or privileged than a particular reference

group. For example, a middle-class family may feel relatively deprived when they compare their house to that of their upper-class physician.

For social discontent to translate into social movement, members of the society must feel that they deserve, or have a right to, more wealth, power, or status than they have. The dissatisfied group must also conclude that it cannot attain its goals via conventional methods, whether or not this is the case. The group will organize into a social movement only if it feels that collective action will help its cause.

The relative-deprivation theory takes criticism from a couple of different angles. First, some sociologists note that feelings of deprivation do not necessarily prompt people into acting. Nor must people feel deprived before acting. Moreover, this theory does not address why perceptions of personal or group deprivation cause some people to reform society, and why other perceptions do not.

Resource mobilization

Resource mobilization deals with how social movements mobilize resources: political pull, mass media, personnel, money, and so forth. A particular movement's effectiveness and success largely depends on how well it uses its resources.

Members of a social movement normally follow a charismatic leader, who mobilizes people for a cause. Charisma can fade, and many social movements collapse when this happens. Other movements, such as bureaucratic ones, manage to last, however, usually because they are highly organized.

Norms of behavior develop as people become part of a social movement. The movement may require its members to dress in special ways, boycott certain products, pay dues, attend marches or rallies, recruit new members, and use new language. Concerning the latter, recent social movements have given rise to new terms like *Hispanic American*, *African American*, *feminists*, and *psychiatrically disabled*.

For a social movement to succeed, leaders must heighten their followers' awareness of oppression. To stimulate their social movement in the 1960s and 1970s, feminists convinced women that they were being discriminated against in various arenas, including work, school, and home.

Unlike the relative-deprivation theory, the resource-mobilization theory emphasizes the strategic problems faced by social movements. Specifically, any movement designed to stimulate fundamental changes will surely face resistance to its activities. Critics feel the theory does not adequately discuss the issue of how opposition influences the actions and direction of social movements.

Conclusion

The causes of social change are diverse, and the processes of change can be identified as either short-term trends or long-term developments. Change can be either cyclic or one-directional.

The mechanisms of social change can be varied and interconnected. Several mechanisms may be combined in one explanatory model of social change. For example, innovation by business might be stimulated by competition and by government regulation.

To the degree that change processes are regular and interconnected, social change itself is structured. Since about 1965 there has been a shift in emphasis from “structure” to “change” in social theory. Change on different levels—social dynamics in everyday life and short-term transformations and long-term developments in society at large—has become the focus of much attention in the study of society.

VISION AND MISSION TOWARDS SOCIETY

A Mission Statement defines the company's business, its objectives and its approach to reach those objectives. A Vision Statement describes the desired future position of the company. Elements of Mission and Vision Statements are often combined to provide a statement of the company's purposes, goals and values.

In general, a mission statement defines what an organization is currently doing, while a vision statement is basically the ultimate goal of what they'd like to accomplish. The mission is what people do in order to achieve the vision. It is the how (mission) versus the why (vision).

The dominant values in our community, society, and world are shaped by human beings, and can be changed by people of good will to better meet the needs of all human beings on earth. Just as people are creations of given social conditions and values, these same social conditions and values are shaped and changed by human beings, by their organized activity. For these reasons it is essential to envision different social conditions that would better

meet the needs of all human beings and create a more compassionate and humane world. We need to ask the question: “What does it take to develop a stable set of repeatable conditions whereby all human beings have access to fulfilling, caring, meaningful, empowered, balanced lives?”

In answering this question, we posit that we need to create the time, circumstances, and priority for individuals to recognize and understand human needs. We start from the perspective that basic human needs and international human rights are identifiable and can be fulfilled in different culturally sensitive ways, but they can only be fulfilled in societies that consciously organize to allow all individuals the time and resources to meet their basic human needs, including reduced working hours and parity of access to resources and responsibilities; societies that respect nature and sustain the environment; societies that promote diversity and parity of access and resources for women, racial and ethnic minorities, and all historically underrepresented groups; societies that institutionalize participatory and democratic structures at all levels; societies that take a deep look at the root causes of inequality and address these root causes.

Basic human needs and international human rights cannot be fulfilled in societies where unsustainable environmental degradation, patriarchy, discrimination, authoritarianism and exploitation predominate.

Goal is to create conditions to meet the physical, emotional, and spiritual needs of all human beings

Their physiological needs such as nutritious food, clean air and water, shelter from the elements, life protection services, and sexual gratification.

Their psychological needs such as the need for love and emotional security, the need for spirituality and connection, the need for finding purpose and meaning in life, sensual needs,

and time for reflection.

Their family needs such as caring for children and elders, food preparation, cleaning, home maintenance, and procreation.

Their needs for producing sustainable goods and services (such as health care, teaching, distribution of resources, exchange, life protection services, transportation, and communication) in ways that dignify work and provide family-sustaining salaries.

Their need for life-long learning and reliable information.

Their need for democratic decision-making structures guided by ethical choices at all levels of life, including the family, school, neighbourhood, workplace, local, national, and international levels.

Their need for “free time” discretionary activities such as art, sport, recreation, volunteerism, and entertainment to engage in their passions.

We assert that

- 1) all human beings possess such needs,
- 2) they have both the right and the responsibility to create the conditions for meeting all these needs, and
- 3) Societies must work to consciously organize so that the need areas are being met and integrated into the lives of all individuals.

We recognize that this requires the improved distribution and use of resources. Improved balance in our lives premised upon a reasonable and reduced number of paid working hours

is more important than excessive materialism.

We recognize that we are not secure on this planet until the real human needs of all persons are addressed. We know that issues of third world underdevelopment are palpable and real. Until local communities, nation-states, and global regions work together with mutual respect, we will not achieve the harmony we seek.

Envisioning a world where all human beings can live without fear seems utopian. Since World War II we have not had a single day without war on the planet, despite the creation of many international institutions to prevent such a situation.

Human needs cannot be met without making personal change, instituting reforms, and promoting structural change. We must act and take action patterned on the type of society we would like to create; seeking reforms alone is insufficient.

We understand that in order to improve our own lives and the lives of others, it is ultimately necessary to engage in disciplined, principled political activity, improving political accountability. In order to be so engaged, we must support each other along the way to provide healing and hope. We must encourage people to be bold in working for change to improve the world.

Core Values

- ✓ All human beings deserve respect, comparable opportunities in all spheres of life, and access to meeting the full range of their human needs and human rights.
- ✓ Human needs are identifiable and we must find the conditions that meet the needs.
- ✓ All human beings deserve to live free of all forms of oppression and discrimination.

- ✓ All human beings deserve social conditions that favour individual, group and social development towards building a base for balanced, meaningful and fulfilling lives.
- ✓ All human beings deserve to live in a healthy natural environment.
- ✓ All human beings deserve to live in peace and without fear.
- ✓ All human beings should be judged by their human character, not by their skin colour, national or ethnic origin, gender, sexuality, political persuasion, possessions of material wealth, power, or control.
- ✓ Basic human needs cannot be fulfilled in societies where environmental degradation, patriarchy, discrimination, authoritarianism, or exploitation predominate.
- ✓ People around the world deserve an equal amount of influence in decision-making about their own society and an equal amount of power within international organizations and global networks.
- ✓ Our security depends upon the security of peoples around the world, who must have the right to self-determination to meet their needs.
- ✓ All human beings should be empowered to understand that human beings are not only products of social conditions, but that they also create and change social conditions.
- ✓ In the struggle between values and power, we choose values over power.
- ✓ We act and take action patterned on the type of society we would like to create. We need to be the change we want to see.

- ✓ We want to be a positive force for change.

Individual Social Responsibility

The theory or philosophy of social responsibility is based on ethics and values. Every individual or organization is bound to execute adequate services to help society by all means. The ideology of social responsibility promotes exclusive duties that every organization or individual has to execute in order to strike a remarkable balance between various systems present in a society. Generally, it indicates the act of maintaining stability between the ecosystem and the economy.

The concept of social responsibility is not only valid for business, economic, or other corporations, but also for every single person whose performance or actions can influence the environment. While individual or corporate social responsibility can be directly executed in the form of various social activities, it can also be performed by not getting involved in socially adverse acts.

Importance of Social Responsibility

The duties and activities involved in social responsibility are not only valuable for business and social organizations, but are also beneficial for the entire society. Various business organizations, being societal members, consider it their duty to lend a helping hand to society in order to deal with complicated issues and problems.

Individual Social Responsibility enables an individual to introduce minor or major changes in his or her social environment. It makes a person more responsible in his or her actions that are believed to impact communities that may or may not be related to his or her immediate surroundings. Individual Social Responsibility is a moral belief where we as individuals, have a responsibility toward society. Being "socially responsible"

is about all individuals behaving ethically and sensitively towards social, economic, and environmental issues. It is about being accountable for our actions and being conscious of the impact your actions have on others, our communities, and the environment.

By taking an active participation in resolving some of the issues, we as individuals should all strive to set good examples by applying and adhering to socially responsible practices, such as improving the quality of lives for individuals and their families, volunteer energy and time towards improving and benefiting society.

A significant contribution is made to social responsibility by the kind of choices and decisions that people make. Even their code of conduct, their way of treating others, and the products, services, and resources they prefer are related to the domain of social responsibility. Individual social responsibility is majorly about treating others in the same way as you want yourself to be treated. You are considered to be socially responsible if you consider yourself accountable for your particular actions and dealings. Your constant attempts to have a positive influence on your fellows and to improve your environment make you socially responsible as well as appreciable.

Enhance the environment by adopting a beach or park to maintain and beautify. Provide a good "listening ear" for those who have problems managing personal emotions, such as feeling of separation and loss, pain and suffering, and coping with the imminence of death. Children without a parent or parents. There are many ways of donating, for example, donating goods, services, or monetarily. You can also invest in socially responsible funds, consume green products, give blood to the 'Red Cross', or give their time and life for good causes.

As individuals, our emotional intelligence skills, such as social awareness and empathy, can be shown through our use of social responsibility efforts within an organization but

also through our personal social responsibility efforts. **ISR (individual social responsibility)** is defined as an individual being aware of how personal actions have an effect on the community. ISR can include the following:

Charitable acts, including philanthropy such as donation of money.

Working for the community, such as volunteering, giving blood donations, and working at a food bank or animal shelter.

Supporting issues that affect society, such as advocating political or social issues that can help others—for example, advocating for child labour laws, purchasing fair trade products, recycling.

Individual ethics, such as integrity and honesty. These individual ethics can also include the “golden rule”: treat others how you wish to be treated. This might mean with empathy and a sense of fairness.



Engaging in ISR activities such as these can help us develop our emotional intelligence skills through the use of social awareness—that is, understanding how our actions can affect others and engaging in empathy for others. In addition, we can build our self-esteem and self-perception by helping others (Bénabou, R. & Tirole, J (2010). Individual and corporate social responsibility. *Economica*, 77, 1–19 and engaging in socially responsible activities. As we have discussed throughout the chapter, to improve human relations skills, we must understand that ethics, social responsibility, and emotional intelligence skills are intertwined with each other. Those who continually develop their emotional intelligence skills will likely engage in ethical and socially responsible behaviour, both personally and as leaders of their organizations.

