An Attempt To Understand
Change And Development In Human Society

I. The Theme, Need, Aim And ApproachOf This Study

How human society changes and develops— this constitutes the main theme of this study.

The need to undertake this study arises from the prevailing world social paradox which is that, while the existing viewpoints present a one-pillarbased view of social change and development, the latter (i.e., the actual phenomenon of social change and development) is, in fact, a two-factordriven process.

The sole aim of this study is to understand social reality on the basis of facts. While searching for facts, this study has tried to keep itself free from every pre-conceived notion. In interpreting the facts, it has striven to understand reality by comparing and contrasting various alternative propositions and concepts.

In the exploration of reality, this study has made use of both the categories of the subjective (i.e., the instrument of mind) and the objective (i.e., the tools of energy, matter , space, time, etc.) in contrast to natural science which bases itself only on the objective, and mysticism which makes the subjective as its foundation.

This study does not project itself as a theory which claims to give an authentic and authoritative account of something. Instead, it considers itself only as a model for further study and enrichment at the hands of its readers and common people.

This study expects that it will be considered by various Social Schools Of Thought in a scientific-rational spirit which rejects dogmas, judges things on the basis ofevidence and is always ready to think again when new facts and fresh experiences conflict with old stereotypes.

II Different Viewpoints**
On Social Change And Development

The question of social change and development: has remained anissue of recurring discussion all through human history. Naturally, there has emerged a large variety of human perceptions on this questionin course of time. These may be broadly classified in the following order.

A. Human-Centric Concepts

Upholding humankind as the supreme phenomenon on our planet earth and in some cases even the Universe, these concepts project people as thesole builder of Human Society and everything in it. They fall into many categories. Some are determinist, some indeterminist, some reductionist, some inductionist, etc. Some emphasise empiricism, some subjectivism, some nihilism, some terrorism, some behaviourism, some moralism, some militarism, etc. Some (i.e., the fundamentalist ones) mark economy as the principal determining factor in social development, some religion, some culture, some caste, some race, some politics, etc. Some put stress on structuralism, some on pluralism, some onoligarchism, some on parochialism, and so on.

But all these concepts, in a nut-shell, show that the ideas play the chief role in Human Society—thus bringing forth the logic that history is made by those who produce the ideas. One ideological variety maintains that ideas come from the minds of great men who, having been endowed with the natural abilities of a born genius, act as the locomotives of Human Society. The other regards that ideas are generated by the people who, having been the producers of everything in Human Society, are the movers of the wheels of

history. Another type thinks that ideas alongwith every thing else are produced by theSpiritual Beings.

Obviously, the man-centric theories break the historical unity between Man and Nature, on the one hand, and between the Individual and Human Society, on the other.

(B) Technology-Centric Concepts

Next come the technology-centric concepts which consider human social development as a product of technology (i.e., mechanical devices appropriated from nature) alone. By emphasizing only technology, they underestimate the fact of people as producers and operators of technology—thus breaking the historical unity between technology and humankind.

(C) Environment-Centric Concepts

Again, the Environmentor Geography-centric concepts emphasise environment as the ultimate cause of human social development. No doubt, environment exerts as much powerful influence on human social development as the people. But the former does so only hand in hand with the latter. If the people lack the technique of environmental uses, the latter does not act on its own accord. For instance, Brazil is very rich in geographical wealth, but it remains a developing country. In contrast to this, Japan lacks in natural resources, but it is one of the most developed countries. Obviously, the environment-centric concepts break the historical unity between the people and environment and thus are one-sided.

(D) Nature-Centric Concepts

Further, the nature-centric concepts about human social development maintain nature as the only factor of social change, relegatinghumankindto the secondary place. Thus, by breaking the historical unity between nature and humankind, these theories distort the actual reality.

(E) The God-Centric Concepts

Furthermore, the above concepts regard Human Society and everything herein as the God-ordained or the fate-decreed processes. They preach the Gospel that everything originates from the creator and the people can never solve any problem by themselves. “Man proposes but the god disposes” is their “Unquestionable Truth” which totally rejects the role of humankind as well as Nature in human social change and development.

III Scientific Realism: OurConcept On Change And Development

The concept of Scientific Realism, firstly, looks at and examines things as they really are or have been in the past (as denoted by the word “Realism”) and studies and interprets phenomena by making use of natural facts as provided by natural science and social facts as given by human historical and social experience.

Secondly, it regards that all types of natural phenomena (including the unit of the individual) in the universe are inter-connected and interactive and follow, in varying forms, the same principles of existence, movement and change.

Thirdly, it maintains that everything (i.e., all phenomena and its concerned laws) in the Universe is relevant to a given time and space and which, after evolutionary changes in itself and its inter-acting phenomena, becomes non-relevant to another given time and space— thus reflecting the general reality of the relative nature of everything (including the Universe and any “theory or law of everything”).

Fourthly, it upholds that, in an ever-changing reality, its innumerable phenomena and their respective laws go on constantly evolvingand updating themselves in correspondence with the new changes.

Fifthly, it shuns all the absolutist, determinist and fundamentalist theories, whether projected by various branches of Natural or Social Sciences. History or some other Discipline (e.g., the social theory of Humankind as the supreme creature among all natural phenomena), while making use of, whatever positive, these outlooks had provided during their respective times and domains.

IV Perspective Of Scientific Realism On Change & Development In Nature

Scientific Realism views Nature as a general process, comprising innumerable specific processes. These endless processes (including that of Human Species) have different forms and behaviors. But they follow a general mode of operation in varying ways, suiting to their respective natures. This continuous general operational mode comprises a 2-sided interaction (i.e., both internal and external) between two or more objects, sometimes through the motion of unity and sometimes through that of struggle. Such an interaction, whether harmonious or conflictual, in course of time, gives rise to continuous partial changes in the quantity and the quality of every process. And, consequently, at a critical point, this leads to the transformation of every old process (having its specific characteristics) into a new process (with its particular features), thus making both processes different in their respective natures. This never-ending process of change and development goes on in every phenomenon, including human society.

V Perspective Of Scientific Realism On change And Development In Human Society

Scientific Realism considers Human Society as a phenomenon whose mode of existence is biological (which requires a given natural environment), but whose mode of living and functioning is social, Obviously, Human Species or their organization, i.e., Society, possesses a 2-sided nature—biological (or natural) and social.

Like all other processes of Nature, the process of Human Society has also arisen as a part of the Universal Process of Nature. It has been changing and developing in the same way as any other natural process. That is, it has been, since its origin, changing and developing in accordance with the universal operational mode of phenomena's 2-sided interaction— one external and the other internal—through the alternating motions of unity and struggle. The external interaction of unity and struggle occurs between Humankind and the other processes of Nature, while the internal one takes place within Human Society.

VI Natural & Social Sciences On Change And Development

The whole lot of Natural and Social Sciences bear-out the proportions of scientific realism on change and development in Nature andHuman Society. This can be seen by studying the theory and practice of the different branches of Natural and Social Sciences.

(A) Quantum Mechanics

The science of quantum mechanics (pertaining to the micro-world) shows how the breaking-up of the unity between the proton and the neutron in the radioactive nucleus (of middleweight elements like uranium-235 or Plutonium-239) leads to the release of nuclear energy. This process is called nuclear fission and can be seen in a nuclear reactor or an

atom bomb. Conversely, when 2 atoms of hydrogen (a light weight element consisting only of one atom) join together to form helium (consisting of two atoms), an enormous amount of nuclear energy is released. This process is called nuclear fusion which is the general pattern of energy-generation in the stars, including our sun.

(B) Physics

The science of physics (pertaining to the macro-world) shows how, in the given conditions, the close unity between the molecules of water turns it into ice, while the separation of its molecules transforms it into steam. The average distance between the molecules in the air is about 10 times that in ordinary solids. Our Planet Earth itself is a combination of gases, dust and particles of stone and iron, which had joined together through gravitational attraction, gas pressure and electromagnetic force.

(C) Chemistry

The science of chemistry (pertaining to chemical processes) shows how the combination of 2 elements in given quantities forms a new compound (e.g., Sodium + Chloride = Common Salt). A compound can be split into 2 elements of given quantities (e.g., Water=one atom of Oxygen + 2 atoms of Hydrogen). The association of gases constitutes the Air,while the Water can be split into the gases.

(D) Biology

The science of biology (pertaining to biological processes) shows how the metabolic processes of assimilation and dissimilation in organic processes (i.e., plants, animals and humans) bring about partial and fundamental changes in the latter.

(E) Mechanics

The science of mechanics (pertaining to mechanical processes) shows how, due to the action and reaction of different mechanical phenomena, changes occur in their respective motion. For instance, in given conditions, the action of hitting the wall with a ball leads to the reaction of wall pushing the ball back with equal force.

(F) Astronomy

The science of astronomy (pertaining to heavenly bodies) shows how its problems— such as time's measurement, diurnal motion, planetary motion, conjunction of planets and stars, eclipse and geocentric parallax, etc.— are solved by applying the mathematical numbers of positive and negative.

(G) Geology

The science of geology (pertaining to geological processes) shows how the process of the development of the earth has passed through various phases (i.e., Archaean, Protozoic, Mesozoic, etc.), none of which had been a repetition of any of the previous phases and each has been marked by the disappearance of a number of continents, islands, seas, mountains, etc., and the appearance of entirely new geological phenomena as well as substantial climatic changes.

(H) Palaeontology

The science of palaeontology (a new branch of science studying fossilized species) shows how various plant and animal species had been replacing one another, with some dying out and others appearing in their stead over hundreds of millions of years. By this process, the animal species had gradually become more complex until in the tertiary

period (from 69 million to one million years ago), mammals appeared, including the higher animals, capable of not only sensation but also of perception and conception.

(I) Some New Branches OfScience

Other new branches of science— such as bio-physics, bio-chemistry, bio-technology, astro-physics, geo-chemistry, micro-biology, etc., which study their related processes jointly— show how their specific phenomena are interrelated, interconnected, interacting and mutually convertible.

(J) Three Old Theories of Science

Three other important old theories of different branches of science also show how varied phenomena in Nature are inter-related, interacting and mutually convertible.

Firstly, the biological theory of the cellular structure of organic phenomena (1838-39) establishes that animal and plant cells—whether they be the cells of a sea wood or a tree, of a minute infusoria or man— have basically the same structure and perform one and the same physiological function. The birth and development of the organism takes place through the multiplication of cells, their constant renewal— birth and death. The theory proves the historical unity of all living beings and indirectly points out the unity of their origin.

Secondly, the physical theory of the conservation and transformation of energy (1840's) reveals that mechanical, thermal, electrical and chemical energy is mutually convertible— thus indicating the interconnection and mutual transformation of various phenomena in the world.

Thirdly, the Darwin's evolutionary theory of organisms (1859) proves the changeability of the species of animals and plants and the unity of their origin. It maintains the rule of spontaneous natural selection, the struggle of plants and animals for existence and the survival of the best adapted biological individuals and species. It establishes the connection between all living beings and demonstrates that their development was no repetition of the old but the transformation of the old into the new. Here, it would be quite worthwhile to state that the process of nature exemplify so many instances of the development of species from one into another. The development of a caterpillar into a butterfly is an instance of common transformation. Today, the transformation of one type of plant into a qualitatively new type through plant mutations and bio-technology is widely practised everywhere. Even the barrier between the plant and the animal has been broken by the transplantation of the plant having animal genes.

(K) Social Sciences

A close study of Social Sciences shows how Society (a part of Nature's General Process) also follows a similar mode of interaction (i.e., action and reaction) within its various sub-processes (i.e., political, economic, cultural, security, administrative, etc.) and their respective branches (e.g., nation-states in the social process; parties and pressure-groups in the political process; industry, agriculture, etc., in the economic process; and art, literature, science, etc., in the cultural process).

The political science shows how the political process has developed in different historical periods by the interaction between different given political entities sometimes through the motionof struggle and sometimes unity (e.g., clan-fights and clan-mergers in the ancient times, followed by tribal struggles and tribal combinations, later feudal princely wars and compromises and recent national wars, like 1991-US led UN war against Iraq, US-USSR cold war from 1950s to 1980s, Iran-Iraq war during 1980s, Indo-Pak wars of 1965 and 1971, etc., recent national military alliances, such as NATO, former Warsaw Alliance and other defence pacts, as well as trade agreements, i.e., NAFTA, ASEAN, EC, etc.). The political science also shows how the political process has developed in our times by the interaction between political parties sometimes through the motion of struggle (e.g., CPI-

Congress alliance Vs JD-CPM combine in the Feb 1997 elections in Punjab, while the CPI, CPM and JD had been allies in the UF at the Centre) and sometimes unity (e.g., 1997-Akali-BJP coalition in Punjab, HVP-BJP coalition in Haryana, Left FrontCoalition in Bengal, nearly 2-dozen party-based present NDA-govt at the centre, etc.). The social science of economics show how the economic process has developed by the interaction between the workers and the capitalists often through the motion of unity (e.g., in the movement of daily production) and sometimes struggle (e.g., workers strikes on the questions of wage-increase, bonus, provident fund, etc.). The social science of art and culture shows how the process of art and culture has developed by the interaction between different cultural entities sometimes through the motion of unity (e.g., cultural synthesis of incoming tribes, like Khushans, Gujjars, etc., and religious groups, such as Muslims, Christians, etc., with the natives in India) and sometimes struggle (e.g., Greek, Moghul and British cultural impact on India during the said rules and vice-versa).

VII Evolution Of Human Species— A Part Of General Process Of Nature

Natural Science and Human Historical Experience tell us that the present state of natural and human realities did not exist from all eternity, but are the result of a very long process of evolution,passing through billions of years as is obvious from the following facts.

(A) Nature—A self-Generated Process

Is the process of Nature a bizarre accident or a product and part of the Universal Laws? NaturalScience and Human Historical Experience holds that it is self-generated, that it produced itself. Evidence concerning this theory comes from the fact that both inorganic (from the elementary particle to a huge cosmic body) and organic phenomena (from the tiniest bacteria to man) in the Universe are made up of the same elements. There is no impassable boundary between the two. Both are formed out of the chemical elements of hydrogen, carbon, oxygen and nitrogen. Both possess the same intrinsic characteristic of inter-action with the environment— the only difference being that, while the organic substance interacts in a sensitive way (sensation, excitability, irritability, etc.), the inorganic one does this in its own specific way (even iron reacts near a magnet).

(B) Universe

With regard to the Universe, it is, according to astronomical evidence, about 15 billion years of age and it has about the same length of time ahead. Scientists believe that everything which we today see accounts for only 5% of the matter–energy content of this Universe. Another 30% comprise dark matter (that does not radiate, but holds together the galaxies and clusters of galaxies like some kind of cosmic glue). The remaining 65% is thought to be dark energy that mysterious repulsive quality which is pushing galaxies away form each other at an ever-increasing speed.

(C) Solar System

With regard to our Solar System, the Sun is, according to astronomical evidence, about 10 billion years old and has about the same length of time ahead. It is a star of an average size. It contains its own planets, comprising the Solar System.

Science has proved that the Solar System was by no means always the same as it now is. Nor has the sun remained changeless. It is losing its mass at a rate of 400,000 tonnes a second due to the radiation of huge amounts of energy.

(D) The Earth

With regard to the Earth, it is, according to scientific data, about 5 billion years of age. The formation of oceans, rocks, mountains, land and vegetable and animal life, comprising the

Earth, has passed through 5 geological stages: 1. Archaean-3500 million years; 2. Primary-1706 million years; 3. Secondary-559 million years; 4. Tertiary-109 million years; and 5. Quartenary-1 million years. The beginning of every new stage meant the disappearance of a number of continents, islands, seas, mountains, etc., and the appearance of an entirely new geological phenomena as well as substantial climatic changes. At the end of Tertiary, the Earth became what we know it today. The present formations of the Earth had taken their shape about 20000 years ago. Still, transformations go on in it.

The Earth is covered with a thin film— so thin that its weight can scarcely be more than one-billionth that of our planet of matter. It is this envelop (probably 1000 miles above the Earth) which preserves and protects life on our globe. Without its protective insulation, temperatures would swing from unbearable cold at night to unbearable heat during the day. Air is composed of nitrogen (78%), oxygen (21%), argon (nearly one %) and small amounts of other gases. The air is not a uniform mass, but can be divided into layers, each withits own characteristics.

(E) Organic Life

With regard to the organic life, its primitive forms— the vegetation—first appeared in the oceans perhaps 2 billion years ago. The vegetable life went through a long process of development—from the unicellular to the multi-cellular, from the invertebrate to the vertebrate, from living in water to living on land, from oviparous (laying eggs) to child birth and from passive reaction to conditioned and unconditioned reflexes (food sex, etc.)—thus leading to the emergence of animal life.

(F) Birds, Animals & Man

The first birds and animals are about 200 million years old. Man emerged about 2 to 3 million years ago. Agriculture is not more than 10000 years of age. And the first written words go back to about half this period.

(G) Scenario About Human Development

The most widely-accepted scenario about Man's development is now like this : the first primate to embark on the road to humanity was dryopithecus about 25 million years ago; he was replaced by pliopithecus about 12 million years ago; the latter was superseded by Australopithecus, still sub-human and possibly a tool-user, about 5 million years ago; Australopithecus developed into handyman about 3 million years later; then, one million years ago, came Pithecan-throupuserectus (the Peking and Java man), the first homo-erectus with a brain large enough to be considered "human"; he was a confirmed, though slow, traveller, making his way round the world;, from this line branched the Heidelberg and the Neanderthal types; the Neanderthal is credited with being the first Homo-Sapien (Wise Man); some anthropologists surmise that he emerged about 200000 years ago and was firmly settled in Europe about 100000 years ago; thereafter sprang the Piltdown man, accompanied by the type now represented by the Australian aboriginals, the most primitive of the present human stock; somewhat later, there appeared from the remaining common species the ancestors of the present human stock. Cromagnon, Grimaldi, Chancelade, Combecapelle or Obereassel are quite modern and do not differ much from each other. They lived in the Pleistocene and went out of existence except in modified descendants. Some 40000 to 50000 years ago, there was a great leap and humankind emerged with the modern physical appearance.

The human species, as they began to spread over the globe, acquired new distinctions as a result of their interactions with their surroundings and thus developed into many types. These are the Mongoloid (yellow) group, the Caucasoid (white) group, the Caucasoid (brown) group, the Negroid (black) group, the Australoid (Australian aboriginals) group

and the Capoid (African) group. Every sort of human species on this Earth can breed freely with every other kind. Man is a cross-breed and has been so for a longtime.

Humankind's separation from the animal world as a distinct species was mainly due to his adoption of an erect posture which turned his front 2 feet into hands with which man began to use stones and sticks as tools and implements, leading to the transformation of animal brain into the human brain and his acquiring of the power of speech. All these developments, having gone through hundreds of thousands of years, constituted landmarks in bringing into being the Social Man and his Society.

The history of Human Society has been a process of development during which Humankind has passed through various social stages, each of which has been characterized by (a) a given Scientific-Technological (or Socio-Natural Mechanism) and its related Social Mechanism (or Social System) and (b) a given people operating, in accordance with the given SocialMechanism, as human social units or groups(originally a clan, next a tribe, then a princely state and recently a nation-state), having their given theories and practices. The historical development confirms that each stage constituted a process of the transformation of the old into the new— carrying the Human Society from the primitive level of sticks and stones to the present level of electronic devices.

VIII Basis Of Human Society

Looking at the entire process of humankind's bio-social evolution and a close study of natural and social sciences makes it evident that humankind has always existed as a part of the Universal Process of Nature and has moved and changed due to a 2-sided interaction—that between Nature (including the interactions among various natural processes) and Human Society and that within the Human Society itself among its different human social units (including the human social unit of the individual). This (i.e., the said concept) highlights two broad forces— that of Nature and that of Human Society— for the existence, movement and change of Human Society.

IX Interaction Between Nature&Human Society And Within Human Society

The above–stated two interactions: (a) that between Nature and Human Society and (b)that within Human Society are two inter-connected processes. Both are equally important in the process of change and development in Human Society. Each of them alternately plays the primary role in social change and development , with the other in the secondary position. It is these two interactions that propel change and development in Human Society, on the one hand,and exert certain impact (though on a very minor scale) on change and development in the process of Nature.

(A)Nature's Interactive Impact On Human Society

The interactive impact of Nature on Human Society denotes the total interactions (whether active or reactive) between the non-human processes and the human ones. These interactions are of two broad categories—that whose mode of organization, operation and change (e.g., air, water, land, machine, etc.) is known to humankind and that whose mode of organization, operation and change (e.g., black-holes, galaxies, stars, space, etc.) is yet unknown or little known to humankind.

Nature (i.e., any of its phenomenon) acts upon and reacts to humankind through various integral (e.g., air, water, food etc.) and conflictual (e.g., virus, earthquake, etc.) processes. It demands of humankind to understand the given phenomenon's law of operation, mode of functioning and organizational form and then adjust their (i.e., Man's) thinking, working and organization to the newly-acquired understanding of the given phenomenon Without this adjustment, humankind cannot properly understand and handle any natural phenomenon. For example, Man can operate any machine only by understanding its law

of operation and by adjusting his own notions to that of the machine's organizational structure,

In his evergoing interactions with nature.Humankind continues to learn ever-new scientific-technological knowledge and accordingly adjust his old ways of thinking, working and organizing— thus continuously enriching both his scientific-technological and social knowledge.

Man's understanding of different natural phenomena and their laws of operation, modes of functioning and organizational forms may be called Scientific-Technological Mechanism (or Socio-Natural Mechanism) and the adjusted human thinking ,working and organization designated as Social Mechanism (or Social System).There has been endless process of the evolution and development of various Scientific- Technological and theircorresponding Social Mechanisms,with each old one later displaced by the new.

The broad concept of scientific-technological mechanism includes all scientific–technologicaltheories and their related practices and forms.From a general understanding of a given Scientific–Technological Mechanism and its essential features, humankind gets his social systemic perspective.

The broad concept of social mechanism (or social system) comprises all social categories, namely (a) economy and its branches (i.e., industry, agriculture, trade, services, etc.), politics and its branches (i.e., law, legislature, executive, administration, war, etc.) and culture (i.e., art, literature, science, etc.); (b) different sub-branches of industry, agriculture, trade, law administration, art, literature, science and so on; and (c) the operating human social units of all social categories and their respective social norms and forms. It brief, Social Mechanism represents a given Social System.

Thus, the Social Mechanism (or Social System) constitutes a very important factor in the organization, movement and change of Human Society. It gets its social perspective from the general understanding of its related scientific-technological mechanism and develops its essential systemic features (i.e., politics, economy and culture) in accordance with the social needs of the operational tools and organizational forms of the given varying Scientific-Technological processes. By binding mankind to adjust his social mechanism to the changing Scientific-Technological Mechanism, Nature acts in the primary position in relation to Human Society.

(B) Humankind's Interactive Impact On Nature

Human Society acts upon and reacts to Nature in the process of working out the given Social System as well as of carrying out new research and experiments in yet unexplored processes of Nature in order to get more wealth or some additional social advantage or to meet the growing social needs. Sometimes, the interactions are unitary (e.g., breathing, drinking, eating, etc)and sometimes adversial (e.g., over-using natural resources, creating pollution, etc.). During the course of these interactions, man constantly brings about new changes in various natural processes, developing them into new forms useful to humanity through new theories and practices. Thus, by bringing about new changes in nature and consequently further developing the Scientific-Technological Mechanism, Human Societyplays the principal role in relation to Nature.

This alternating principal role of Nature and Human Society goes on ad-infinitum in every process of social development, thus bringing about constant changes in both Scientific-Technological Mechanism and Society and carrying forward the social progress.

(C) Interaction Within Human Society

The interaction within Human Society is closely related to the Social System whose operation requires two interconnected things: (a) human social units for working in different spheres— political, economic, cultural, security and foreign matters—and (b)

social norms and forms evolved by the social units for restructuring the old social system on their basis.

(i) Human Social Units

The human social units—the only factor of creating and operating Scientific-Technological Mechanism and its connected Social mechanism— do not constitute simple phenomena. Starting form the human social unit of the individual, they include as big a human social unit as the Nation (e.g., Indian Nation of 102 crores). Some human social units are primarily ideological (e.g., certain religious sects, political groups, scientific research workers, etc.). Some are chiefly political, some economic, some cultural and some anti-social. Some cannot be principally distinguished due to their complex multi-sidedness (e.g., Nations, communities, etc.). Every social unit other than that of the individual is distinguished by two aspects— the aspect of the principal functionary and the aspect of the general body. As a rule, there is no human social unit without its leading functionary (who may be in the leading role only for a brief period). In the relation between the leading functionary and the general body of a human social unit, each, in turn, comes to the fore. There has been an endless process of the evolution and development of various social units corresponding to their respective Scientific-Technological and Social Mechanisms, with each old one later replaced by the new one in the course of their mutual interaction through unity and struggle on the varying issues related to their social and scientific-technological mechanisms, with the old representing the former decayed mechanism and the new the emerging one.

(ii) Social Norms & Forms

Social norms and forms (also known as the social relations)— the rules facilitating the implementation of the various social categories (such as politics, economy, culture and ideology) and their respective-branches (industry, agriculture, trade, law, administration, art, literature, science and so on) of social mechanism—are also complicated matters. In brief, they are a set of social principles which determine multi-sided social relations—that between the individual and society, that among different human social units during the course of economic work (i.e., production, distribution, exchange, consumption, economic equity, etc.), political functioning (i.e., elections, administration, law, etc.) and cultural activity (i.e., moral, ethical element in various cultural moves, etc.) and that between material objects and different human social units. In order words, they determine the human social unit. These social norms and forms on which all the human social units of a given society have arrived at a consensus are codified in the constitution and the jurisprudence as laws and regulations and the entire state and its residents are legally bound to observe them.

Since the beginning of Human Society, the human social units and the social norms and forms have gone on constantly changing in accordance with the changes in the Social Mechanism (and its concerned Scientific-Technological Mechanism).

It is in the course of evolution and implementation of social norms and forms that a sharp debate and discussion continues to emerge among different social units in a given society and later gets resolved through varying social activities in the form of consensus on constitutional, legal, economic and cultural issues.

(iii) Social Ideas—
The Principal MeansOf Human Interaction

The importance of social ideas can be judged from the fact that they are the principal means for deciding right and wrong in Human Society. Right social ideas conceptualized into theory and its practice carry us forward, while wrong concepts and their implementation make a hell of our social life. This is why the Human Society, its human social units and all of its human beings operate through social ideas in all walks of life.

Communication through ideas is mankind's only mode of operation, distinguishing them from all other non-human phenomena.

Human social units and their far-sighted leaders formulate their ideas into social theories and put them into practice through various initiatives and activities in interaction with their contemporaries (within and without). The correct theories establish their validity through practice, while the incorrect ones lose their credibility during the course of practical activity.

In the relation between a correct theory and its practice, each, in turn, helps humankind in their objectives and endeavours. In the beginning when theory develops practice, it constitutes the main aspect of knowledge, the moment the practice enriches theory, it acquires the first position. Thus, both theory and practice form the basis of knowledge, whether natural or social and whether theoretical or practical.

The totality of the theories and practices of a human social unit (may he be an individual) constitutes the whole of his natural and social knowledge. Similarly, the sum-total of the theoretical and practical learning of all the human social units of Human Society constitutes the latter's entire knowledge.

In the case of the knowledge of nature, the basis of information lies in the natural processes, while their observation, interpretation and formulation rest with the human thinking. Similarly, in the case of social knowledge, while the basis of information rests with the Social Mechanism (including human social units and social norms and forms), the interpretation and formulation are related to human thinking. In the subjective creation of knowledge, the human social unit of an outstanding individual plays the role of an ideological processing plant, while his related team or group, human social unit or the whole community supplies the ideological raw material.

In Human Society, whatever is environmentally and socially relevant to Human Community is defined as socially right, while contrary to this evidently denotes social wrong.

(iv) Human Social Units Operational Mode— Unity And Struggle

The human social units play their specific roles in social development through alternating mutual unity and mutual struggle. The question of unity is related to the convergence of the definite aims and interests of the various human social units, while that of struggle is concerned with the clash of the real objectives and concerns of the different human social units. The issues of unity and struggle, consisting mainly of numerous political, economic and cultural matters, denote the different viewpoints, each of which, representing the approach of a human social unit or a consensus-based agenda of certain human social units, claims to uphold a clear perception either of the whole social reality or any of its various dimensions and a realistic response to it and each of which has occupied the primary place in accordance with the concrete conditions. Even the issue of State Power (which does affect the whole population within a State) — being an issue of frequent contention— has too been resolved either through a compromise or contest between the contending human social units. Whenever new human social units arise in society due to the emergence of a new Social Mechanism and its Scientific-Technological Mechanism, the problem of unity and contention becomes sharp among the newly-emerged human social units and the old ones.

(v) Human Social Units And Systemic Change

In the entire lengthy process of Human Society, no single human social unit (neither a genius of the Western Liberal Model nor a social class of the Communist Model)

has been, and can be, an all-purpose unit or the sole vehicle of social progress. Systemic change through social development has taken place (and can only be possible) through the interaction of various human social units (including the unit of the individual). In this multi-sided and multi-dimensional interaction, sometimes an outstanding scientist along with his team of scientists, sometimes an outstanding economist along with his team of economists, sometimes an outstanding religious preacher alongwith his team of religious preachers and so on, have at different times contributed a major share in social development by upholding and developing correct social ideas in interaction (sometimes characterized by unity and sometimes by struggle) with their respective contemporary human units.

In the all-embracing State Unit, the most eminent political unit and its outstanding leader in interaction with its contemporary political units have, at given times, played the principal role by bringing into being realistic propositions and their implementation.

(vi) Different Stages Of Human Social Development

The social development of humankind (i.e., Human Society) has been a single social process characterized by a 2-sided interaction—that between Nature and Human Society, on the one hand, and that between different human social units, on the other. This 2-sided interaction has brought forth five broad types of social development stages, each characterized by a given scientific-technological mechanism and its social system (comprising a given social division of labour, social units, alongwith their social norms and forms and social theories and practices).

The first stage was the stage of food gathering and hunting; based on the technologies of stones, sticks, bones, bows, arrows,etc.; a collective division of labour; an organization of clans and the social norms, forms, theory and practice of kinship lasting for hundreds of thousands of years.

The second stage was the stage of pastoralism (or animal husbandry);based first on the pastoral technology and later on metal (bronze and copper) implements; earlier a semi-collective and then a slave-dependent division of labour; an organization of tribes or pastoral units (i.e., the dominant pastoral unit, the pastoral slave unit, other pastoral units linked with the dominant unit, etc.) and the social norms, forms, theory and practice of semi-kinship as well as slavery (performed by prisoners captured during the inter-tribal wars).

The third stage was the agricultural stage; based on the technology of metal (especially iron) smelting and forging, land fertilization, minting, milling, weaving, tanning, pottery, paper-making, printing, ship-building, etc.; the serf-dependent and the family-worked division of labour; an organization of agricultural units (i.e., the dominant agricultural unit, the serf unit, the middle strata, the artisan unit, etc.) and the social norms, forms, theory and practice of serfdom under the ideology of ‘divine right of kings’.

The fourth stage was the industrial stage—based on the technology first of handicraft and then of machine-craft (driven first by steam power, then electric power and now also high energy fuels); a wage-labour and commodity exchange-dependent division of labour; an organization of industrial units (i.e., the dominant industrial unit, the industrial workers unit, the industrial middle strata, etc.) and the social norms, forms, theory and practice of liberalism and parliamentarianism in developed countries, coupled with colonialism in backward onesand communist centralism in medium-type lands.

The fifth stage marks the newly-emerged post-1945 Scientific-Technological Mechanism (embodying highly advanced insights in the spheres of space, energy, matter, biology, cybernetics, etc.) and its related global (ornationally interdependent) division of labour all of which have set in motion a new process of the formation of a Global Human Society, likely to pass through various phases.

(vii) Positive And Negative Aspects Of

Human social development

What sort of strategic effects the differentlengthy stages of Human Society have produced for humankind's future.

Each of them has contributed something to the Human Civilisation.Collectively, they have given rise to a 2-sided strategic effect—both positive and negative.

On the positive side, they have generated **a new process of the step by step modernization of Human Society** by transforming its scientific-technological mechanism, social system, social units, social norms and forms and social theories and practices. Thus, the food-gathering and hunting science and technology and its collective division of labour is distinguished by a food-gatherer and hunter with his social norms, forms, theory and practice of food-gathering and hunting and a kinship-based clan organization, coupled with a savage approach towards the external enemy and the internal clan rowdies.

The pastoral science and technology and its semi-collective and slave-based division of labour is characterized by a wandering man (i.e., a nomad) with his social norms, forms, theory and practice of pastoralism and a semikinship-based tribal organization, coupled with a ruthless approach towards rivals, slaves and the internal tribal discipline-breakers.

The agricultural science and technology and its serf-based division of labour is marked by an agriculturist (connected with his land), and his social norms, forms, theory and practice of agriculture and a feudal patronage-based organization of religion-oriented agricultural communities, coupled with a militaristic and suppressive approach towards the enemies and the internal law-breakers.

The industrial science and technology and its commodity-cum-wage labourbased division of labour has the peculiarity of an industrial man, with his liberal social norms, forms, theory and practice at home and a colonial approach abroad as well as his parliamentary practice within the nation and a suppressive role outside, especially in the colonies.

The new global system is yet unfolding , with its new features of friendship, co-operation and integration among nations.

On the negative side, the Human Society (especially the Nation-State) has created 3 highly destructive threats for the existence of not only human but also the entire bio-species.

One is the degradation of environment—air, water, land, etc.,—which is already running a havoc in the sphere of bio-species that are becoming extinct in hundreds every day. The redsignal is already blinking that the world is on the brink of an environmental disaster.

The other is the rapidly increasing population which has increased fourfold during this century. The population explosion puts increasing pressure on the use of natural resources and this intensifies environmental crisis.

The third is the establishment of the most inequalitarian and unfair social system (especially by nation-states)under which the Human Community is more and more getting divided into haves and have-nots ,privileged and deprived , prosperous and paupers , and so on.

(viii) The Concept Of Social Capital

The modernization process, initiated and carried forward during the different social stages of Human Society, is, in other words, the process of social capitalization. This , on the one hand, represents the advancement of scientific-technological (or natural) resources and, on the other, the development of human resources. Since these two factors (i.e., science-technology and the people) are the creators of every social phenomenon in Human Society, they together constitute social capital.

Capital, in its literal sense, means the highest or the first-rate thing and,in its social sense, denotes the most valuable phenomenon in Human Society. As the said two factors have

been in operation from the very day of the emergence of Human Society (i.e., the time when man created his elementary technology of stones and sticks and was, in turn, bound by the latter's social mechanism), the social capital too has been in existence all this time.

Conforming to the process of the Human Society, the process of social capital too has passed through different forms . Under the food-gathering and hunting Community , the social Capital included the technology of sticks , stones , bones , bows and arrows, jungle products , animal flesh and the clan organization and its theories and practices. The exchange of commodities first took the form of barter and later that of the universal equivalent which seems to have operated in different forms, viz. grains, furs , shells , fish , etc. Under the pastoral community , the animal emerged as the main form of universal equivalent for social change as well as social investment. Under the agricultural community , apart from land and animal , metal money also arose as a medium of exchange as well as social investment , while under the industrial community , money acquired the predominantposition , both in exchange and investment. . The control of capital under each community had mainly rested with its dominant human social units.

Obviously, the above concept of capital differs with the two current general theories of capital—the Western Liberal Economics (which considers capital as the totality of the means of production) and the Marxian Economics (which regards capital as workers surplus value or accumulated labour or production relations). The former relegates the human factor (i.e., labour) to the supplementary position, while the latter consigns technology to the secondary place. In fact, both are one-sided theories.

Historical experience shows that both Science-Technology and Man are creative in their own ways. Man's innovation lies in his mental and physical energy, while Technology's productivity comes from various forms of energy (i.e., electrical, chemical, kinetic, heat, radiant, nuclear, etc.). Infact, Technology creates more value than human labour in production (e.g., machines, both automatic and man-operated). This is because a machine uses tens of thousands of watts of energy in a day in comparison to a worker who daily spends around 120 watts of energy (i.e., about 2400 calories) during physical work. However, while Man lags behind Technology in material production, he excels technology in material and ideological innovations due to his mental uniqueness. Thus, in Human Society, both Science-Cum-Technology and People constitute two basic factors of capitalization as well as modernization.

(ix) Why Long Social Relations Of Domination:

The reason why the Human Society has so far been characterized by the social relations of dominationcan be, firstly, traced to the low level of economic, political and cultural development existing for hundreds of thousands of years and secondly , to man's gradual evolution from a savage and barbaric life to a rational and humane life during this period. With the constant progress of both the scientific-technological mechanism and the human knowledge, the margin of social domination has been gradually getting reduced—from slave social relations to serf social relations and then to wage social relations. In the slave period, the dominant ruling human social unit used to control both the scientific-technological mechanism as well as the slaves. In the serf period, the status of slaves was raised upwards as serfs with additional economic rights, but the scientific-technological mechanism and the serf-labour still remained under the control of the dominant ruling human social unit. In the recent wage-labour period, the domination had been further restricted. In the present phase, the margin of domination has been coming further down since both the development of scientific-technological mechanism and the level of human consciousness require peoples (including workers) control in the social process.

(x) Bio-Social Nature Of Man

The natural and social sciences show that Man has a dual nature--biological and social or bio-social. Both these aspects constitute an integral whole and hence the one

cannot be delinked from the other. The biological aspect can be seen from the general human process (comprising of the phases of birth, growth, decay and death) and the particular human processes, like breathing, drinking, eating, eliminating, etc. The social aspect is evident from Man's inability to learn anything without social interaction. For example, while all humans are born with an articulate speech organ, they learn language and speech only through the activity of social conversation. A human child living among wolves can neither walk nor talk and loses all social characteristics. Similarly, without the biological organ of articulate speech, no social conversation can teach the art of language and speech to any non-human creature. It, therefore, follows that the concepts, emphasizing the nature of man either as social or biological, are one-sided.

(xi) Equation Between Quality And Quantity

Science and experience show that there does exist an equation between the quantity and quality of a phenomenon. This is because qualityresides in quantity and vice-versa. For instance, every quality of food contains a given quantity of energy, measured in calories; the number of planetary electrons determines the chemical behavior of an atom; the addition of one atom to the two atoms of an oxygen molecule changes its quality into ozone. Similarly changes in the quantity and quality of Human Society go hand in hand. For example, the invention of steam-engine in the 18^{th} C, of machines in the 19^{th} C and of computers in the 20^{th} C —all signified changes in the quantity and quality of scientific-technological mechanism, alongwith the social system and consequently the social life.

(xii) Transformation From Old Into New In Human Society

The concept of transformation from the old into the new expresses the ever-going and never-ending change in Human Society, both the short-term and the long-term ones. Short-term changes are changes from the earlier to the succeeding phases in the same process, e.g., the changes in the process of the development of a human being from a baby to a child, from a child to an adolescent, then to youth, to middle age, old age and finally death; or the changes in the process of the development of the industrial mechanism from manufacturing to automatism. Long-term changes are the transformation of the process of a human being into processes of different inorganic phenomena (i.e., dust, gases, etc.) after former's death, or the transformation of the process of the agricultural social formation into the process of the industrial social formation after continuous quantitative changes in the former process, or the different stages of the Earth's development in which each stage has meant the disappearance of a number of continents, islands, seas, mountains, etc., and the appearance of entirely new geological phenomena as well as substantial climatic changes.

(xiii) Both Unity & Struggle Bring Changes

Science and History show that both unity and struggle, the two different types of methodologies with diametrically opposed consequences, first, result in quantitative and qualitative changes in a process and then in its transformation into a new process. For instance, the harmony (or unity) of the given human social units with the contemporary social mechanism leads to social development, both quantitatively and qualitatively, while disharmony (or struggle) between the given human social units and the contemporary social mechanism results in social disruption, both quantitatively and qualitatively. Again, the transformation from agricultural to industrial social formation occurred through struggle among its old and the new social units in France (1789) and through conciliation and compromise (or unity) among their old and new human social units in Germany (1848) and Japan (1880). Further, the struggle between the old and the new human social units leads to the break-up of the old social formation, while the unity between the new social units results in the building up of the new social formation. Obviously, the two theories—one stressing struggle and the other unity as the only methodology of change—are one-sided.

(xiv) Harmony & Disharmony Between Scientific-Technological Mechanism&Human Society

Their harmony consists in their conformity (i.e., human social units proper implementation of the given social mechanism), while their disharmony lies in their non-conformity (i.e., human social units violation of the social norms and forms of the given social mechanism). Their harmony leads to social development, while disharmony brings in social retrogression.

(xv) Interaction Between Cause & Effect

Does one side always remain dominant and the other subordinate in interaction in any process, as for instance, in the interaction between cause and effect in any happening. Science and historical experience show that each side affects the other in interaction, including the interaction between cause and effect in any phenomenon. Though cause is a phenomenon that brings into being another phenomenon and effect is the result of the action of a cause, yet the effect, after its emergence from the cause, does affect its cause. For instance, a great demand for a commodity stimulates production, which, in turn, leads to increased demand. Further, while heat is the cause of the mechanical motion of a locomotive's axles, they, in turn, produce heat after becoming hot due to the mechanical movement and the friction of locomotive's parts. Here, heat is simultaneously the cause and effect of mechanical motion. Furthermore, while mechanical motion (produced by the water stream in a hydro-electric station) is the cause of electric current, the latter itself becomes the cause of mechanical motion in electric stations and factories.

The causal connection has generally been accepted as universal in character in Human Society ,but there may be certain exceptions, still unknown to us.

(xvi) Law of Inevitability

Does there exist a law of inevitability in the Universe? Science and historical experience show that the only General Law of Inevitability in the Universe is the law of change and development or of the transformation of everything from the old into the new. But what ultimate shape or form the new would take cannot be assessed or forecast by any science or philosophy. Nor science or philosophy can assertively say that the law of change and development is an inevitable law for ever.

The interaction of different phenomena, in given conditions, gives rise to various probabilities and possibilities concerning the development of a given phenomenon. These include: the necessity, dominant possibility or probability, possibility, chance and impossibility.

Necessity expresses that which, in given conditions, is bound to occur. But, if the given conditions are lacking, it may not take place. For instance, an aircraft, in perfect working order, is, if ignited, required to fly, but, if given conditions of a runway are lacking, it will, and can, not take-off.

Dominant possibility expresses that which, in given conditions, has a dominant scope of turning into a reality. For example, there is a dominant possibility of the earlier death of a cancerous person. Possibility expresses that which, in given conditions, may occur. For instance, it may rain if the sky is overcast.

Chance expresses that which, in given conditions, has little possibility of coming into being. For instance, the germination of a seed into a plant, in a given heat and moisture of the land, is a necessary phenomenon, but the plant may be destroyed by the hail, occurring as a chance.

Impossibility expresses that which has no basis in given conditions and thus is unreal, e.g., it is impossible for man to attain an average age of 500 years today, but it may become possible after sometime.

X. Sum up

This study has highlighted 5 new points which differentiate it from other such approaches.

First, it holds that change and development in Human Society occurs due to 2 factors, i.e., Nature and Human Community, that together provide all the essentials needed to initiate and carry forward the process of social change and development.Contrary to our 2-factor driven view of social change and development, all the prevailing sociological ideals advance one-pillar based theories (human-centric, technology-centric, environment-centric, nature-centric, the god-centric, etc.) as the fundamental law of social change and development.

Second, it maintains that the social change and development takes place through a 2-sided interaction— that between Nature and Human Society, on the one hand, and that among Human Social Units in society, on the other. The interaction denotes a 2-sided motion— that of unity, on the one side, and that of struggle, on the other. The motion of unity results in the combining of the given phenomena, while that of struggle leads to its division. Both the motions constitute an indivisible whole. Each (i.e., motion) of them occupies the primary position at one time, with the other in the secondary role and vice-versa. This goes on ad-infinitum till the given process is finally transformed into another new process (with its specific quality and quantity).

Third, it emphasizes that a human being or human community has a bio-social character in contrast to the existing views that human nature is either biological or social. The biological view stresses self-interest as the sole human motive, while the other projects social as the only human intention.

Fourth, it regards that, contrary to the dominant human ideas, humankind, having been a product of Nature's evolutionary process, is not the supreme phenomenon in the Universe. Even on our Planet Earth, the former (i.e., humankind) is one of the two (the other being nature) motive forces of change and development only in Human Society. The other non-human phenomena on our Earth have its own laws of development. Humankind only interacts with other non-human things, sometimes in the primary and at other times in the secondary position.

Fifth, it believes that there is nothing absolute in the Universe. Everything is under constant change. It is relevant only to a given time and space. There may be certain natural laws which perhaps are, or have been, relevant for billions of years, but, in our opinion, even they have a transitory nature. Keeping in view the transitional character of everything, even the different laws of transition of the varying phenomena (or even a Universal law of transition, if any) may, in a given time, yield place to something else. Even the humans themselves possibly change, at a given point of time, into a different phenomenon.

While closing its present job, this study makes an appeal to one and all, who had the occasion to go through its substance, to take the trouble of making their comments on its contents. This will help us to improve our thinking in the matter of making a distinction between right and wrong. It will further enable us to deal more effectively with the question — as to what effects the dominant approaches on social change and development have created for Human Society— which will form the main theme of our next attempt to understand social reality. 20-04-2002.

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*Foot Note— brought over from page No. 2

(A) A Human-Centric Concepts

(i) **Determinism**—doctrine that views events as following a definite pattern, characterized by an absolute cause and a permanent effect— thus justifying a long-term prediction (e.g., Marxist-Leninist forecast that capitalism's fall is inevitable).

(ii) **Reductionism**— doctrine that infers particular laws from the general law.

(iii) **Inductionism**—doctrine that infers general laws from particular instances— a way of proving truth by showing that if true in a particular case, it is also true in the next case.

(iv) **Empiricism**—doctrine that acknowledges only observation and experiment and rejects theory.

(v) **Subjectivism**—doctrine that sees all knowledge as a product of mind.

(vi) **Nihilism**—doctrine that totally rejects current beliefs and is sceptical about all existence.

(vii) **Terrorism**—doctrine that tries to achieve its objective through coercive intimidation of common people.

(viii) **Behavioursim**—doctrine that stresses the objective study of the behavior of a phenomenon (i.e., its stimulus and response).

(ix) **Moralism**—doctrine that demands the principles of conduct to be based on distinction between social right and social wrong, and not on religion.

(x) **Militarism**—doctrine that relies on military power.

(xi) **Marxism**—doctrine that views the productive forces and the productive relations (i.e., the mode of production or economy) as the principal factor in social development.

(xii) **Religious Fundamentalism**—doctrine (e.g., Hindutva, Afghan Tulibans, Islamisation, etc.) that looks at traditional orthodox religious tenets as the only way to organise society.

(xiii) **Culturalism**—doctrine that regards a given culture as the only factor of social development.

(xiv) **Mandalism**—doctrine that accepts caste (i.e., a two thousand year old social unit) as the determining factor in imparting social justice.

(xv) **Racism or racialism**—doctrine that believes in the innate superiority of a particular race—thus leading to antagonism towards members of different races.

(xvi) **Structuralism**—doctrine that lays stress on the whole and not parts.

(xvii) **Pluralism**—doctrine that recongnises more than one ultimate principle of development.

(xviii) **Oligarchism**—doctrine that stands for the rule of the few.

(xix) **Probabilism**—doctrine that rules out the certainty of any knowledge, but considers that it may be a ground of belief sufficient for practical action.

(xx) **Conservatism**—doctrine that tends to keep traditionalism intact or unchanged.

(xxi) **Constitutionalism**—doctrine that sticks to the fundamental principles of state governance.

(xxii) **Patriarchalism**—doctrine that stands for the supremacy of masculine gender.

(xxiii) **Opportunism**—doctrine that does not adhere to principles.

(xxiv) **Utilitarianism**—doctrine that judges everything from the angle of its usefulness.

(xxv) **Universalism**—doctrine that believes in the eventual safety of all mankind.

(xxvi) **Totaltarianism**—doctrine that arrogates to itself all rights and permits no difference.

(xxvii) **Egalitarianism**—doctrine that asserts equality of mankind.

(xxviii) **Agnosticism**—doctrine that says: "nothing is known or likely to be known".

(xxix) **Egoism**—doctrine that regards self-interest as the foundation of development.

(xxx) **Humanism—**doctrine of thought or action that is concerned with merely human interests.

(xxxi) **Rationalism**—doctrine that considers reason as the ultimate cause of social development.

(xxxii) **Dialectics**—doctrine that regards contradiction as the general law of development and conflict of varying social forces or class struggle as the determining factor in history.

(xxxiii) **Liberalism**—doctrine that believes in the freedom of thought, free- thinking, etc.

(xxxiv) **Pragmatism**—doctrine that estimates any assertion solely by its practical utility for one's interests.

(xxxv) **Positivism**—doctrine that recognizes only positive facts and observable phenomena and rejects all enquiry into causes or ultimate origins.

(xxxvi) **Voluntarism**—doctrine that regards human behaviour as being exclusively determined by free will and hence unpredictable.

(xxxvii) **Necessitarianism**—doctrine that denies free will and maintains that all actions are determined by antecedent (previous, priori) causes.

(xxxviii) **Sensationalism**—doctrine that projects sensation as the sole source of knowledge.

(xxxix) **Revisionism**—doctrine that revises any formulation of the theory of Marxism-Leninism or the party's dominant line within any communist Party.

(xl) **Republicanism**—doctrine that advocates Republican form of Govt.

(xli) **Nazism**—doctrine that stands for fascist militant subordination of everyone to the Nazi party, especially its dictator.

(xlii) **Relativism**—doctrine that regards**:** "knowledge is of relations only".

(xliii) **Relativity**—doctrine (propounded by Albert Einstein) that deals with relationships of space, time, motion, acceleration and gravity and shows all motion as relative.

(xliv) **Substantialism**—doctrine that proclaims: "there are substantial realities underlying phenomena".

(xlv) **Syllogism**—doctrine in which conclusion is deducted by reasoning from 2 propositions from inductive to deductive [e.g., Kalidasa is a man. Therefore (conclusion) Kalidasa is mortal (deductive)].

(xlvi) **Syndicalism**—doctrine for transfer of control of ownership of means of production and distribution to workers unions.

(xlvii) **Modernism**—doctrine that examines phenomena in the light of modern Western Thought.

(xlviii) **Nominalism**—doctrine that looks at universal and subtract as mere names, without any corresponding reality.

(xlix) **Orientalism**—doctrine that stresses oriental (i.e., eastern) civilization.

(l) **Occidentalism**—doctrine that emphasizes western civilization.

(li) **Ontology**—doctrine that is concerned with the essence of things.

(lii) **Platonism**—doctrine that upholds philosophical system of Plato whose central conception is the existence of a world in which ideas alone are real and paramount.

(liii) **Equalitarianism**—doctrine that advocates equality of mankind.

(liv) **Economism**—doctrine (a fundamentalist one) that explains change and development in terms of economy.

(lv) **Evolutionism**—doctrine of the origination of species of animals and plants by a process of development from earlier forms.

(lvi) **Conventionalism**—doctrine that depends on conventions.

(lvii) **Experientialism or Experimentalism**—doctrine that declares: "all knowledge is derived from experience".

(lviii) **Extremism**—doctrine that advocates extreme views and measures to achieve its aim.

(lix) **Existentialism**—doctrine based on the assumption that reality as existence can only be lived by man as a free and responsible being, but never become the object of thinking (an anti-intellectualism theory).

(lx) **Exhibitionism**—doctrine that stands for extravagant behaviour.

(lxi) **Teleologism**—doctrine of final causes that believes: "developments are due to the purpose that is served by them".

(lxii) **Systematics**—scientific study of classification of the plant and animal kingdoms

(lxiii) **Fascism**—doctrine that upholds the dictatorial and conspiratorial principles, style and organization of fascists.

(lxiv) **Imperialism**—doctrine that advocates the spread of colonialism or empire-building.

(lxv) **Intellectualism**—doctrine that considers knowledge as a derivative, wholly or mainly, from pure reason.

(lxvi) **Leftism**—doctrine that upholds the ideas of Marxism-Leninism.

(lxvii) **Aestheticism**—doctrine that appreciates only principles of good taste or beauty in works of art.

(lxviii) **Surrealism**—movement in art and literature purporting to express the sub-conscious activities of the mind.

(lxix) **Symbolism**—doctrine that uses symbols to arouse emotions in artistry.

(lxx) **Formalism**—doctrine that lays stress on the observance of forms.

(lxxi) **Hypothesis**—a supposition made as the basis for reasoning, or the starting-point for investigating the reality of any process.

(lxxii) **Absolutism**—doctrine that stands for complete control, unrestricted power.

(lxxiii) **Isolationism**—doctrine that favours isolation.

(lxxiv) **Localism**—doctrine attached to a particular place.

(lxxv) **Feminism**—doctrine that advocates women's rights.

(lxxvi) **Infantilism**—doctrine that is in an underdeveloped state, mentally or physically.

(lxxvii) **Individualism**—doctrine that breeds self-centered feeling or conduct.

(lxxviii) **Feudalism**—doctrine that perpetuates the belief or conduct of subservience (or serfdom) to a lord (i.e., authority).

(lxxix) **Nativism**—doctrine of innate ideas.

(lxxx) **Nomadism**—doctrine of wandering from place to place.

(lxxxi) **Non-conformism**—doctrine that does not conform to any idea or style.

(lxxxii) **Atheism**—doctrine that rejects the existence of a supernatural power in the universe.

(lxxxiii) **Epistemology**—doctrine of knowledge.

(lxxxiv) **Etymology**—doctrine of the origin of words.

(lxxxv) **Metaphysics**—doctrine that investigates being (i.e., existence) in an abstract manner.

(lxxxvi) **Neutralism**—doctrine that makes no distinction between right and wrong in any process.

(lxxxvii) **Parochialism**—doctrine that adopts narrow approach to study things.

(lxxxviii) **Rational Humanism**—doctrine of the present day emerging Global Society that was not practicable in the past divided, disunited and split social formations.

(lxxxix) **Realism**—doctrine that accepts things as they really are.

(B) Technology-Centric Concepts:

(i) **Technocratism** looks at technology as the only force of social change.

(ii) **Mechanism** views the working of society in the way a machine works its structure and parts.

(iii) **Automatism** sees actions or movements of organic beings as mechanical, with no role of volition (will).

(C) Environment-Centric Concepts:

(i) **Environmentalism** perceives environment as the determining factor in social development.

(ii) **Geo-politics** examines politics of a country as determined by its geographical position.

(iii) **Animalism** studies human beings as mere animals.

(D) Nature-Centric Concepts:

(i) **Naturalism** maintains that social changes occur due to natural laws.

(ii) **Objectivism** holds that the knowledge of non-ego (i.e., object) is prior in sequence and importance to that of ego (i.e., subject or self).

(iii) **Dynamism** regards that the phenomena of the Universe moves due to some immanent (or inherent) force or energy.

(iv) **Cosmism** asserts that the Cosmos is a self-existent, self-acting whole.

(v) **Phenomenalism** declares that phenomena are the only objects of knowledge.

(vi) **Generalism** understands that a universal law, with no particular laws, operates in every phenomenon.

(vii) **Uniformism** announces that everything remains the same in different places and at different times.

(E) The God-Centric Concepts:

(i) **Supernaturalism** believes that events are shaped by a supernatural power.

(ii) **Fatalism** believes that all events are pre-determined and Man is powerless to change his destiny.

(iii) **Transcendentalism** believes that knowledge is based on intuition rather than thinking and practice.

(iv) **Spiritualism** believes that the spirits of the dead can communicate with the living.

(v) **Fetishism** believes in the worship of inanimate object supposed to have magical power.

(vi) **Mysticism** believes in the spiritual apprehension of truth that is beyond human understanding.

(vii) **Mythicism** interprets phenomena mythically (telling tales with supernatural characters).

(viii) **Omniscience** believes that there is an all-knowing power.

(ix) **Pantheism** believes that the God is present in everything.

(x) **Unitarianism** believes that the God is one being not a Trinity (group of three).

Nature-Humen Centric Peoples Movement, INDIA

Contacts :

Sajjan Kumar- 9001826467, R.C.Makhnotra-9419116969,
Sukhdev Singh-9915342232, Ghanshyam Democrat-9414864548,
R.K.Meghwal-9414081521, M.R.Dangi-9414927387

www.nhcpm.org