TECHNOLOGY AS A FACTOR OF SOCIAL CHANGE IN INDIA:

IT'S POLITICAL-ETHINC AND SOCIAL DIMENTIONS-A BRIEF INSIGHT

Dr. Ritu Agarwal,

Assistant Professor,

Amity University,

Lucknow Campus,

Lucknow, India.

ABSTRACT

Indian Sociology manifests a due paradigm of viable possibilities of how it penetrates and accepts development as a natural agenda of socialization and utility. Although we have a dynamic stance of technology in India because it is not so easy to infer at a single case due to the limitation of the technology being reached up to a lot of the million Indians. Nevertheless, this is certainly a new and innovative manifestation that reflects a social paradigm that our multicultural and yet (traditional and geopolitically motivated and differential) societies represent. In addition, the wake of development was historically never a great issuance of success. From the advent of TV to entrepreneurship opportunities in India, from a socialism to a rather competitive settlement of industrial regimes and social media in India, technology has changed the traditional and modern meaning of governance, press freedom and also other realms that manifest socio-economic and political opinion at a fragile and hard aspect. Even this factor, at a consumable stake – represents a due faction of development strategies as according to Sen and it is indeed a fierce competitive Nye's 'soft power' that India succeeds to represent the Chinese dragon in the asian market. This article implores to focus on the ethnic, political and identity aspects of acceptance of technology as an affordable and considerable factor in a lifetime. Also, this article explores the due aspects of certain categorical developments of the factor in India in the field of governance, politics, media and economic marketing factions in brief with subsequent probable conclusions.

Keywords: Social Entrepreneurship, Technology, Indian Culture, Political Governance, Market Economics.

INTRODUCTION

India, at a substantial realm, today represents a hub of entrepreneurs and innovators, who contribute towards a developing domination in the world market, IT and legal regime. It really encumbers the basic silent and underdog regime of industrial and technical market in the world aside developmental conflicts, where it cannot be a spoon-fed ease and it cannot really settle the aspect of how come a society imbibes through the road of development (TechCrunch, 2010). And it is certainly important to consider and understand the trending culture that an average or rural Indian may manifest and enumerate. However, the role of technology merely at a stake of presentation and innovation is neither suffice, whether is it India por Europe (Merholz, 2009; Priyadarshi, 2018). Thus, it is indeed important to rehabilitate considerations so as to the social ground level of how does India represent a figment of social change, if it really does.

It is certainly a good due case of adequate possibility in India. However, that was not always the same case in reality. Technology took lesser leaps to penetrate into the social, entrepreneurial and administrative initiatives in the Indian diaspora. Formation of IITs in India was a resonating academic process, which had an important impetus with regards the modalities (Nanda, 2007). But, it was just a flick. The important aspect of technology is an impetus to social change, which perhaps had its own Vedic, Puranic and later origins from the Harappan regime (Schwartzberg, 2008, p. 1301) to the colonial era. The Indian society was a dynamic but rather subjectively socialised towards the development of its own endeavours towards change. However, amidst wars, colonial and sovereignty issues, the provinces in the subcontinent somehow failed to conjugate an economic nexus to the entrepreneurial efforts until the colonial advancement. As in, after the colonial era, India and its diverse yet penetrated and coalesced people recognized the importance of their own talents and advanced at their slow pace and made possibilities recognize a paradigm. However, this must not be understood that technology only consists merely of the information technology sector. For India, technology was not only chips and machines, but also the discoveries and their innovation, which got replenished with due time.

Technology as a revolution was seriously not a simple revolution. It was borne via the convergence of the acceptance of the Western and Asiatic thoughts and innovation. However it is an attraction and inspiration from the Asiatic origins. Perhaps the best examples are from the artifacts and discoveries found from the Indus Valley sites, where Kalibangan is reported to have the oldest ploughing field (Lal, 1998); a Lateral Shearing Interferometer by Murthy, which operates a laser source for computing refractive index (Riley & Gusinow, 1977); and perhaps the evolutionary development of RISUG, a male contraceptive injection, which was technologically advanced at IIT Kharagpur in India by the team of Dr. S.K. Guha (Jyoti, 2011). There are perhaps a lot of developmental achievements that cannot be ignored as such and even cannot be considered exhaustive. However, social revolution at its spontaneity and speed is an imperative development, which makes the deemed possibility credible and realistic.

The article begins with the ethnic, political and identity aspects of acceptance of technology at an affordance and consideration. Also, this article explores the due aspects of certain categorical developments of the factor in India in the field of governance,

politics, media and economic marketing factions in brief with subsequent probable conclusions.

TECHNOLOGY AT ITS ETHNIC, POLITICAL AND IDENTITY SIDES: THE INNOVATIVE WAY

India has a economic penetration with the society wherein it is way clear that it can easily mobilize economic paucities provided the rural and rather less urbanized areas are a part of the league itself. It cannot be possible enough only with the urban suburbs and by certain limited national policies as such. Indian industry is a global leader in what is generally referred as a mere thrifty innovation. Mashelkar refers it to be rather an affordable excellence. He refers at a general instance:

[India] lacks a robust national innovation eco system. Beyond mere research labs it includes idea incubators, technology parks, a conducive intellectual property rights regime, enlightened regulatory systems, academics who believe in not just 'publish or perish', but 'patent, publish and prosper', potent inventor-investor engagement, adventure capital, and passionate innovation leaders. An earnest effort on building a robust innovation ecosystem with all these building blocks has [already] started (Mashelkar, n.d.).

However, this must be clearly ascertained that beyond economics, there are certain other developments as well, which certainly cannot be ignored and so the societal structure. Before the liberalization of economy, the Indian society, without any verge of globalization – was not doomed but yet not contributing at its own extent with how the Western world was advancing with technology.

A society needs a prolonged and rather preserved economic backing. Thanks to the pro-business agendas of the Indira Gandhi and Rajiv Gandhi governments in the 1980s, wherein due to that, to still a general and not exhaustive extent, the economic growth of the early-1990s were benefited. The improvement flourished again since 2003-04 and this scale is at a higher stake even if termed to be rather frugal (Cobridge, 2009, pp. 2-3). One more interesting aspect as observant is that the society being apart from its economic upfronts, pursued reception as an imperative tool to settle and better functionalities, which furthered the scope of the due process. And it was a successive development to be considered.

The reforms of Dalmiya in BCCI, initiatives such as KBC in early 2000, lead to the MNERGA revolution and also, the rigorous socio-economic initiatives, wherein the urban middle class and rural people were conjoined with the elitist, which obviously took time and is still not a connective certainty still in 2018. However, the stake of societal entrepreneurial activities and its basic fragility is getting less hard and social communication and its subjective dimensions (*education* v. *learning*; *necessity* v. *privilege*; *security* v. *privacy* and others.). Ethnic origins are innovated via different approaches and technology becomes a catalyst for the Indian society. Culture didn't become a problem then. The society learnt with its own perspectives and developed with therein. The technological advancement of Bollywood (Bouka, Merkouri, & Metaxas, 2015; Bhatia, 2017), cricket industry (Bateman & Binns, 2014), start-ups, tourism and personal lives led a stringent impact on the Indian society, pioneering from the urban to the rural side to the least still, although many NGOs and Start-ups are based for the rural areas.

THE START-UPS AND THEIR MULTICULTURALISM

SocialCops, a simple start-up started by Prukalpa Sankar and Varun Banka, an organization thriving on the dimensional and utilitarian application of data, benefits mankind at rural, urban and other levels by making data robust, accessible, rationally simple and useful. Its recent works have been the successful geographical demographic demarcation of data of villages for providing the nearest LPG centres as per the Ujjwala scheme of the Government of India (SocialCops, 2017), the legitimate usage of business data at Papua New Guinea as in the case of checking their SDG growth (SocialCops, n.d.), the process to find the best performing police the 98 stations in Johor, a Malaysian state (SocialCops, n.d.) and others. In India as well, they have made perhaps the most dynamic and dimensionally coherent form of data visualization and analytics, which has succeeded to provide better use of data at a social and economic level. Among these examples, a clinical example to consider is that related to the Internet Saathi program done with Tata Trusts to lessen the digital gender gap in rural India, wherein their platform is put into use to track & measure the program as it fetches 10 million women from approximately 100,000 villages onto the online realm for the first time itself (SocialCops, 2017).

There are other successful initiatives in India, wherein entrepreneurship is becoming a rising culture in India. Gramophone is one of the entrepreneurial developments, which cannot be ignored and is deemed to be estimated as a proportional success.

[T]here's a lot of scope to increase agricultural productivity in India by using technology in crop selection, package of practices and pest and disease management, [says] Tauseef Khan, co-founder of Gramophone. "Providing inputs to farmers during their entire cropping cycle, including crop and soil management and better price realization, led to remarkable result," adds Khan. The startup claims to have reached more than 50,000 farmers in central India's Madhya Pradesh state, achieving increased yields of 40% for [garlic] (D'Cunha, 2018).

The important aspect, which is derivable from the growth of such a culture, is that penetration of mere ideas into an innovation does not bake your cake. Even if a start-up is settled, this is quite sure to estimate that we cannot generally determine the modalities pursuant to the phenomenon itself by relying on the innovation itself. Thus, it becomes a matter of importance that we understand the due practical situation that we need to deal, In addition, the Indian way of entrepreneurship is quite dynamic and rather deeply delved. It settles veraciously at a great stage, whether is it Flipkart, SocialCops, Myntra, WittyFeed, Lallantop or any that the social culture and its flow can be technically determined and broken up by better modalities via multiculturalism. That is the same case with Loreal, a simple France-based fashion giant, which is more than being hegemony. It bears executives and employees with autonomies for productive activities like having executive positions led by French-Indian-Japanese people, or maybe more complex-cultured people. India, at its principle, serves that beautiful purpose required and for due settlement, that manifests the required instrumentation for the deemed establishment.

POLITICS AT AN INNOVATION IN INDIA: THE SOCIAL QUESTION

Politically, technology has an important role these days because of the multi-utility of the artificial intelligence involved in the due purpose. For example, many state-sponsored and even non-state-sponsored AI bots are involved in influencing public opinion and damage the ethical role of public diplomacy therein, as in the USA, Turkey, France, Germany and other EU democracies. It amounts to a vague democratic backsliding when data is misused so much for hate speech and other mala fide purposes. India is no isolated anymore. It suffers a quantum of such adversities, wherein the society, due to lack of awareness, education and resources, do not get a clear insight of the intent and parameters behind such activities. Society in India is way dynamic and conducive. It represents a considerable dimensionality of relative understandability of cultures, that truly manifests as in what ways the society could understand politics as a social, political facts and happenings. We all know its adverse aspects, that are significantly not irresistible and somehow it becomes necessary to focus on the manner of the capitalist economy of knowledge is reaching to an Indian social group plasma to the political realms being manipulated nowadays.

Out of a budding 1.34 billion, roughly 20.11% people (Statista, 2018) are on Facebook, for example, wherein, information, not limited to social media, becomes the capital of using lack of education, corruption, poverty and other geopolitical factors to spread divergent allusions and political factions based on identity (Khanna, 2018). Labelling the events of mob vehemence '*unfortunate'*, Rajnath Singh in the Lok Sabha enumerated that many of these happenings were generated by unconfirmed fake information (news particularly) vide social media (Deepalakshmi, 2018), for example, which is a seemed misuse of a capital of data and perception sensitivity that social media has entrusted to people. It is a deemed necessity that legitimacy is not limited to the bipolar isolation of mere true/false relationship and is not only distributed, acknowledged but also recognized at a moderate, unbiased and open sense. However, a social provocation via info management and politics, by the way of social media or the ground-level lacks of receptive assertion, have a lot of meaning and importance to the Indian folks whereby, their own self-determination is somehow defeated and nearly dissolved. (Beller, 2018). A case of fake information, for example, pursued of child abduction shows a unbridled distortion of social security and trust through WhatsApp and Facebook (Siddharth, 2018). Even in August 2018, a indistinct case of mobilization came into observation, whereby some cake was cut on Bakrid, as an element of some misinformation by some political organizations, that signifies a due dominance of perception delicacy being held up. (Chaudhari, 2018). So, these instances, just like the others, signify a social cataloging that affects the wake of transparency, a trustless system whereby consonance becomes a demand and a connubial similitude of conflicting vicissitudes, which hereby makes an abominable question – perhaps not against the political agenda and propaganda, but the true crusade of public opinion and receptivity. This further makes chances for a pursuant democratic backsliding.

THE POLITICAL, INDIVIDUAL AND ETHINIC PARADIGMS: QUESTIONED FOR QUESTIONS

Sometimes, as the history of various polities suggests, India has proved to be that capable to resemble social consonance (beyond a mere backdrop of tolerance (Chakrabarty, 1995; Guha, 2013; Dawkins & Ward, 2006)), wherein it is quite settled that this representable Overton window is not as it should be. It really does not mean to prevent those matters that are related with its own dimensionality, but it is way succinct to represent the beauty of a society. Chandrachud, J. in the Puttaswamy (2017) judgement, had said:
[P]rivacy represents the core of the human personality and recognizes the ability of each individual to make choices and to take decisions governing matters intimate and personal. The individual is not a hermit. The lives of individuals are as much a social phenomenon. In their interactions with others, individuals are constantly engaged in [behavioral] patterns and in relationships impacting on the rest of society. Equally, the life of the individual is being consistently shaped by cultural and social values imbibed from living in the community *(Justice K.S Puttaswamy & Another v. Union of India, (2017) 10 SCC 1, 2017)*
This idea of Privacy succeeds to represent how come identity is explicitly important and reasonably viable enough to proceed therein. So, if ethnic and political conflicts based on identity issues become volatile, then the role of technology becomes much representative. For example, there is a kind of social practice rendered known as meme, which is explicitly a representation of any idea, cult or information in a creatively directing fashion, which has become a great culture. It represents and continues in India at social media forums and this is certainly becoming way bigger and politically effective as well. Millions of people in India got online as in for the first time itself like, for example, many of them like nothing else than to just send greetings starting before sunrise and till a build-up before 8 o' clock morning, thereby posting such images to family, friends & strangers in millions, if we calculate. It is certainly a 10-folf increase in the number of searches at Google for those 'Good Morning Images' over these 5 years in precedence from 2018. Even Pinterest added such a new section to display such image content based on some quotes as therein, which, by observation, was a nine-fold increase over 2017 in the number of people from and in India to download such pictures (Purnell, 2018). This is way diverse, complex and rather vague, but interesting to seek this part as well.
The negative impression that complex degrees of ethnic separation have on the system of due polity may be prejudiced by the politically aware edifices that oversee genealogically assorted societies. And, so this happens that certain socio-economic and political structures come into being into consequences of tension than others because of the incentive structures they duly conceive. (Trebilcock & Prado, 2017, p. 101). Now, let us see the politico-ethnic part as well.
[L]ike Pepe's various avatars, dank memes in India run the gamut from lame to malicious. Dank meme communities on Reddit, 4chan, 9GAG and GIPHY, are inspiring Indian Facebook users to spam popular pages such as Laughing Colours, RVCJ Media, Sarcasm, and All India Bakchod with rape jokes, sexist, and [casteist] jokes not to mention jokes that are aimed at offending religious sensitivities. Even victims of horrific tragedies such as Jyoti Singh aren't spared. They've also formed their own hubs, where socially acceptable humour is strictly not tolerated and users who indulge in it are mocked as "normies". Secret Facebook groups, such as HOUSE OF ILLREPUTE, operate on an invitation-only basis, remaining restricted to friends of friends who have

been vetted by administrators. House of Illrepute has nearly 9,000 members, who are warned against normie behaviour in a list of guidelines that state "Don't be a prude", and "Survival of the [fittest]" (Singh, 2018).

And this is also one facet of technology. Although beyond what Flipkart and Amazon try to produce customer experience instrumentalities so well these days in India, this is one of the worst examples to talk about. In addition, the best part is that a certain portion of them doing so is of youth professionals or students (barely 53%). This is certainly vigorous as any political or ethnic realm in India (if we relate it with INC, BJP and SP for example if we take the political cream for example and if we relate it with UP, Bihar and the North Belt of India), and certainly, the very penetrating digital spread that these memes make up is clinically big and manipulated. Propaganda plays its big role and many obsessive and obscene contents are socialized via digital contraction of presentation to be way open and legitimate at an ethical or observational sense, which itself is a very subjective remark. The reference of meme industry, like those social media people on Twitter, who battle and produce a Fire Hosing technique is indeed important, because here this digital space makes people polarised in a 'true v. false' or 'national v. anti-national' debate. And certainly, debate is never a good way to resolve ideal confusions. In fact, these memes and other digital propagandas defeat the purpose of conversation and expression of thoughts on social media. It is a contamination of the cyberspace via the flowing misuse of the customary human rights regime in India. However, it is not viable to ascertain and to take these into sedition as in under Section 124A, Indian Penal Code, 1860 and other censorship-based provisions as censorship has no role to play here.

CONCLUSION

It is certainly hefty and yet not frugal to consider the development of technology with a diverse and yet divulging Indian milieu, which represents a contraction of its own societal limitations somehow materialized into the real problems that convene today. Be it literacy issues, resource management, ethnic histories and their personal complexities and also to include, the realm of politics and ethnicity on social media, it is befitting to consider and clear therein that we need to demarcate our personal and subjective attributions with social media to a detachable and flexible extent for the better and healthier development of a human rights-based cyberspace. Perhaps we may see some better developments by other innovative initiatives that come into action and play an important role in the society. Still, it would be deemed fit if we estimate as how these modalities shall shape up in future. Entrepreneurship, as a remarkable social and coherent culture shall emerge and provide newer employment and business opportunities to people, leading to create self-strategic avenues for people in India. The realm of social media has to work a lot on the dimensions of subjectivities so that the connective conflicts are removed. This will take time and is not so easy a task. But initiatives are necessary to understand this behavioural setting.

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