

The Emergence of Civilization

The English word civilization comes from the 16th-century French *civilisé* ("civilized"), from Latin *civilis* ("civil"), related to *civis* ("citizen") and *civitas* ("city"). The fundamental treatise is Norbert Elias's *The Civilizing Process* (1939), which traces social mores from medieval courtly society to the Early Modern period. In *The Philosophy of Civilization* (1923), Albert Schweitzer outlines two opinions: one purely material and the other material and ethical. He said that the world crisis was from humanity losing the ethical idea of civilization, "the sum total of all progress made by man in every sphere of action and from every point of view in so far as the progress helps towards the spiritual perfecting of individuals as the progress of all progress. In the late 1700s and early 1800s, during the French Revolution, "civilization" was used in the singular, never in the plural, and meant the progress of humanity as a whole. This is still the case in French. The use of "civilizations" as a countable noun was in occasional use in the 19th century, but has become much more common in the later 20th century, sometimes just meaning culture (itself in origin an uncountable noun, made countable in the context of ethnography). Only in this generalized sense does it become possible to speak of a "medieval civilization", which in Elias's sense would have been an oxymoron.

Already in the 18th century, civilization was not always seen as an improvement. One historically important distinction between culture and civilization is from the writings of Rousseau, particularly his work about education, *Emile*. Here, civilization, being more rational and socially driven, is not fully in accord with human nature, and "human wholeness is achievable only through the recovery of or approximation to an original pre-discursive or pre-rational natural unity. The term "civilization" as it is now most commonly understood, a complex state with centralisation, social stratification and specialization of labour, corresponds to early empires that arise in the Fertile Crescent in the Early Bronze Age, around roughly 3000 BC. Gordon Childe defined the emergence of civilization as the result of two successive revolutions: the Neolithic Revolution, triggering the development of settled communities, and the Urban Revolution.

The term civilization refers to complex societies, but the specific definition is contested. The advent of civilization depended on the ability of some agricultural settlements to consistently produce surplus food, which allowed some people to specialize in non-agricultural work, which

in turn allowed for increased production, trade, population, and social stratification. The first civilizations appeared in locations where the geography was favorable to intensive agriculture.

The *The Emergence of Civilization* is a major contribution to our understanding of the development of urban culture and social stratification in the Near Eastern region. Charles Maisels argues that our present assumptions about state formation, based on nineteenth century speculations, are wrong. His investigation illuminates the changes in scale, complexity and hierarchy which accompany the development of civilization. The book draws conclusions about the dynamics of social change and the processes of social evolution in general, applying those concepts to the rise of Greece and Rome, and to the collapse of the classical Mediterranean world.

A **civilization** is a complex society that creates agricultural surpluses, allowing for specialized labor, social hierarchy, and the establishment of cities. Developments such as writing, complex religious systems, monumental architecture, and centralized political power have been suggested as identifying markers of civilization, as well. Some people think civilization is an advanced stage in the progression of human cultural evolution. But, when historians or anthropologists use the term civilization, they mean a society has many different, interconnected parts. So, rather than thinking about different forms of social organization as completely separate models, it's helpful to think in terms of a spectrum of complexity. On one end, we have hunter-forager societies which have little complexity and on the other end, we have civilizations which are highly complex. In between lie a wide variety of social structures of varying types and levels of complexity.

The first civilizations appeared in major river valleys, where floodplains contained rich soil and the rivers provided irrigation for crops and a means of transportation. **Foundational civilizations** developed urbanization and complexity without outside influence and without building on a pre-existing civilization, though they did not all develop simultaneously. Many later civilizations borrowed elements of, built on, or incorporated through conquest other civilizations. Because foundational civilizations arose independently, they are particularly useful to historians and archaeologists who want to understand how civilization first developed. Geography alone cannot explain the rise of the first civilizations. The process of agricultural intensification had been going on for thousands of years before the first civilizations appeared, and it is important to remember that while agricultural surpluses were necessary for civilization, their existence in a given place did not guarantee that a civilization would develop. As civilizations grew, they required increased intensification of agriculture to maintain themselves.

Another notable feature of many civilizations was **monumental architecture**. This type of architecture was often created for political reasons, religious purposes, or for the public good. The pyramids of Egypt, for example, were monuments to deceased rulers. The ziggurats of Mesopotamia and the pyramids of early American societies were platforms for temples. Defensive walls and sewer systems provided defense and sanitation, respectively.⁷⁷ Although a few examples of monumental architecture from pre-agricultural societies exist, the greater organization and resources that came with civilization made it much easier to build large structures.

There were many features that early civilizations had in common. Most civilizations developed from agrarian communities that provided enough food to support cities. Cities intensified social hierarchies based on gender, wealth, and division of labor. Some developed powerful states and armies, which could only be maintained through taxes.

Civilization is a tricky concept for many reasons. For one thing, it can be difficult to define what counts as a civilization and what does not, since experts don't all agree which conditions make up a civilization. For example, people living in the Niger River Valley in West Africa achieved agricultural surplus, urbanization, and some specialization of labor, but they never developed strong social hierarchies, political structures, or written language—so scholars disagree on whether to classify it as a civilization. Also, due to extensive cultural exchange and diffusion of technology, it can be difficult to draw a line where one civilization ends and another begins.

Characteristic Features:

Social scientists such as V. Gordon Childe have named a number of traits that distinguish a civilization from other kinds of society. Civilizations have been distinguished by their means of subsistence, types of livelihood, settlement patterns, forms of government, social stratification, economic systems, literacy and other cultural traits. Andrew Nikiforuk argues that "civilizations relied on shackled human muscle. It took the energy of slaves to plant crops, clothe emperors, and build cities" and considers slavery to be a common feature of pre-modern civilizations.

All civilizations have depended on agriculture for subsistence, with the possible exception of some early civilizations in Peru which may have depended upon maritime resources. Grain farms can result in accumulated storage and a surplus of food, particularly when people use intensive agricultural techniques such as artificial fertilization, irrigation and crop rotation. It is possible but more difficult to accumulate horticultural production, and so civilizations based on horticultural gardening have been very rare. Grain surpluses have been especially important

because grain can be stored for a long time. A surplus of food permits some people to do things besides produce food for a living: early civilizations included soldiers, artisans, priests and priestesses, and other people with specialized careers. A surplus of food results in a division of labour and a more diverse range of human activity, a defining trait of civilizations. However, in some places hunter-gatherers have had access to food surpluses, such as among some of the indigenous peoples of the Pacific Northwest and perhaps during the Mesolithic Natufian culture. It is possible that food surpluses and relatively large scale social organization and division of labour predates plant and animal domestication.

Civilizations have distinctly different settlement patterns from other societies. The word "civilization" is sometimes simply defined as "living in cities". Non-farmers tend to gather in cities to work and to trade.

Compared with other societies, civilizations have a more complex political structure, namely the state. State societies are more stratified than other societies; there is a greater difference among the social classes. The ruling class, normally concentrated in the cities, has control over much of the surplus and exercises its will through the actions of a government or bureaucracy. Morton Fried, a conflict theorist and Elman Service, an integration theorist, have classified human cultures based on political systems and social inequality. This system of classification contains four categories

- Hunter-gatherer bands, which are generally egalitarian.
- Horticultural/pastoral societies in which there are generally two inherited social classes; chief and commoner.
- Highly stratified structures, or chiefdoms, with several inherited social classes: king, noble, freemen, serf and slave.
- Civilizations, with complex social hierarchies and organized, institutional governments.

Economically, civilizations display more complex patterns of ownership and exchange than less organized societies. Living in one place allows people to accumulate more personal possessions than nomadic people. Some people also acquire landed property, or private ownership of the land. Because a percentage of people in civilizations do not grow their own food, they must trade their goods and services for food in a market system, or receive food through the levy of tribute, redistributive taxation, tariffs or tithes from the food producing segment of the population. Early human cultures functioned through a gift economy supplemented by limited barter systems. By the early Iron Age, contemporary

civilizations developed money as a medium of exchange for increasingly complex transactions. In a village, the potter makes a pot for the brewer and the brewer compensates the potter by giving him a certain amount of beer. In a city, the potter may need a new roof, the roofer may need new shoes, the cobbler may need new horseshoes, the blacksmith may need a new coat and the tanner may need a new pot. These people may not be personally acquainted with one another and their needs may not occur all at the same time. A monetary system is a way of organizing these obligations to ensure that they are fulfilled. From the days of the earliest monetarized civilizations, monopolistic controls of monetary systems have benefited the social and political elites.

Writing, developed first by people in Sumer, is considered a hallmark of civilization and "appears to accompany the rise of complex administrative bureaucracies or the conquest state". Traders and bureaucrats relied on writing to keep accurate records. Like money, writing was necessitated by the size of the population of a city and the complexity of its commerce among people who are not all personally acquainted with each other. Aided by their division of labour and central government planning, civilizations have developed many other diverse cultural traits. These include organized religion, development in the arts, and countless new advances in science and technology.

Civilization has been spread by colonization, invasion, religious conversion, the extension of bureaucratic control and trade, and by introducing agriculture and writing to non-literate peoples. Some non-civilized people may willingly adapt to civilized behaviour. But civilization is also spread by the technical, material and social dominance that civilization engenders.

Assessments of what level of civilization a polity has reached are based on comparisons of the relative importance of agricultural as opposed to trade or manufacturing capacities, the territorial extensions of its power, the complexity of its division of labour, and the carrying capacity of its urban centres. Secondary elements include a developed transportation system, writing, standardized measurement, currency, contractual and tort-based legal systems, art, architecture, mathematics, scientific understanding, metallurgy, political structures and organized religion.

Traditionally, polities that managed to achieve notable military, ideological and economic power defined themselves as "civilized" as opposed to other societies or human groupings outside their sphere of influence – calling the latter barbarians, savages, and primitives. In a modern-day context, "civilized people" have been contrasted with indigenous people or tribal societies.

Typology of Civilization

Typology of Civilization is based on the utilization and consumption of energy and on technological level of any society. A soviet astronomer 'Nikolai Kardashev' in 1964 he proposed a scale of measuring a civilization on technological advancement and amount of energy a civilization is able to use the designated.

- Type I
- Type II
- Type III

Type I Civilization: - It is also known as planetary civilization, can use and store all of the energy available on its planet.

Type II Civilization: - It is also called stellar civilization, can harness the total energy of its planets parent star (sun).

Type III Civilization: - It is also called galactic civilization can control energy on the scale of its entire galaxy. This scale is hypothetical regards energy consumption on a cosmic scale.

There can be different ways to classify a civilization like on the basis of economy.

- The Type I are hunter and gatherers civilization don't rely on technology and complex economy.
- **Agricultural**- Most people in this economy, work on farms, other people may be involved in special trades' pottery. Many agricultural societies develop towards industrial economy.
- **Industrial**- Goods are produced in factories, many people move away from farms to work in factories which tends to be in cities.
- **Service**- Improved technology decrease the need for manual agricultural labour well eventually some happens to manufacturing jobs; this may cause economies of cities which specialized in manufacturing. These jobs previously serving wealthy are now serving commo

The Cultural Role of Cities

The cultural role of cities may be considered from at least three different time perspectives. In the long run perspective of a human history as a single career, the first appearance of cities marks a revolutionary change: the beginning of civilization. Within these perspective cities remains the symbols and carriers of civilization wherever they appear. In fact the story of civilization may then be told as story of cities. From those of Ancient Near East through those of ancient Greece and Rome, medieval and modern Europe; And from Europe overseas to North and South America, Australia, the Far East, and back again to the modern Near East. In the short run perspective we may the study of cultural role of particular cities in relation to their local hinterlands of town and villages. The time span is here the several year period of the field research or, at most, the lifespan of the particular cities that are studied. Between the long and short perspectives, there is a middle run perspective delimited by the life history of different civilizations within which cities have developed. This is the perspective adopted when we consider the cultural bearings of the urbanization within Mexican civilization or Chinese civilization.

A city is a large human settlement. It can be defined as a permanent and densely settled place with administratively defined boundaries whose members work primarily on non-agricultural tasks. Cities generally have extensive systems for housing, transportation, sanitation, utilities, land use, and communication. A city is a place where many people live together. A city has many buildings and streets. A city usually has a "city centre" where government and business take place, and places called suburbs where people live around the outside of the centre.

City cultures are aspects of life in a city that people enjoy and regard as valuable. Culture emerges over the history of a city as a result of the shared experiences of its residents. A city may have more than one culture.

Culture creates community, It brings people together, it gives you a voice and helps you find other people who are like-minded that share that voice. It also puts you in a room in a community that you maybe wouldn't have otherwise been in.

The anthropologist says that cities play an important role in economic development by achieving economies of scale, agglomeration, and localization and providing efficient infrastructure and services through density and concentration in transportation, communications, power, human interactions, water and sanitation services.

The Study of Culture of Poverty (Oscar Lewis)

The culture of poverty concept was developed in the USA during the 1960s primarily through the best-selling ethnographic realist publications of the cultural anthropologist Oscar Lewis, who tape-recorded eloquent life histories of the urban poor. He reprinted numerous versions of his definition of the term 'culture of poverty' in short journal articles and also in the introductions to his books on family life among Mexicans, Puerto Ricans, and Cubans living in shanty towns and ghettos (Lewis, 1961, 1966a,b, 1967). Lewis's culture of poverty struck an academic identity politics nerve, and at the turn of the millennium the concept remained admired in a bitter polemic over how to analyze and engage politically the persistence of poverty in the midst of postindustrial plenty. The theory of the culture of poverty suggests that poverty is the result of people's values or cultural norms. In a way, it suggests that people who are poor have different cultural values than mainstream society. Culture is back on the poverty agenda. Oscar Lewis argued that sustained poverty generated a set of cultural attitudes, beliefs, values, and practices, and that this culture of poverty would tend to perpetuate itself over time, even if the economic conditions that originally gave rise to it were to change.

While the phrase 'culture of poverty' is firmly associated with Oscar Lewis' work, as well as with the policies of the Johnson era, it can easily be placed in a long tradition of conceptualizing the poor and imagining policies to help and control them. In the eighteenth and nineteenth centuries, Malthus and Mayhew had provided the intellectual justification for viewing poverty as a problem to be controlled (Himmelfarb, 1971, 1983). They developed many of the methods and starting points later embraced by Lewis. This included descriptive statistics of the distribution of 'traits' (rate of prostitution, alcoholism, unwed motherhood, etc.) across populations and correlations often interpreted as causations. This paralleled much nineteenth-century social theory purporting to explain other differences in human populations on biological or evolutionary bases.

Culture of poverty theorists believe that low-income students achieve poorly in school because the socialization in their families and communities does not equip them with the knowledge, skills, attitudes, and cultural capital essential for academic success in mainstream society. Unlike genetic theorists such as Herrnstein and Murray (1994), who believe that low-income students and ethnic-minority students do not achieve well in school because of their genes, these theorists

believe that low-income students can achieve if they are provided with early childhood experiences that will compensate for their family and community socialization.

Culture of poverty explanation describe how it essentializes the characteristics of specific groups, blames the victims for their marginalized status, and does not focus on the ways in which these groups are victims of political and socioeconomic structures. It focuses on changing students rather than changing schools or the sociopolitical structure.

National Character Studies

National character studies are a set of anthropological studies conducted during and immediately after World War II. This involves the identification of people, ethnicity, and races according to specific, indomitable cultural characteristics. While a number of investigations were considered benign, there were some scholars of the opinion that these studies should never have been attempted at all. This is demonstrated in the case of social Darwinism, which holds that a successful people - as demonstrated in a victory in war or economic development - is presumed to have advanced in the evolutionary tree ahead of a vanquished nation or those people in developing or poor countries. On the other hand, there are scholars who cite benefits in pursuing national character studies such as those who cite its contribution to the modern anthropological understanding of the rise of nations and international relations.

National character is also a set of psychological traits that is characteristic for the people belonging to a nation and that sets them apart from other nations and National character is the most common type of behavior of the adult members of a society.

Principal aims of national-character studies are to relate particular forms of observable behavior characteristic of a given population to the relative distribution of structural personality components. It is assumed that this relationship is a partial cause of behavioral differences or similarities between groups.

This type of culture and personality study came about during the World War II years, as the methods of culture and personality were applied to large-scale, so-called "complex cultures." Researchers sought to understand the cultural patterns of nation-states such as Great Britain, Germany, Japan, and the Soviet Union, largely through indirect methods rather than by traveling to those countries. These are also sometimes called "studies of culture at a distance." National character studies in the war and postwar periods were subsequently criticized by scholars for

their homogeneity and over-generalization. These studies, some funded directly by government agencies, marked a new stage in the ongoing relationship between social scientists and the U.S. government.

Unit-IV

Emergence of Urban Anthropology with Special Reference to India

Urban Anthropology is a subset of anthropology concerned with issues of urbanization, poverty, urban space, social relations, and neoliberalism. The field has become consolidated in the 1960s and 1970s. Urban anthropology is heavily influenced by sociology, especially the Chicago School of Urban Sociology. The traditional difference between sociology and anthropology was that the former was traditionally conceived as the study of civilized populations, while anthropology was approached as the study of primitive populations. There were, in addition, methodological differences between these two disciplines sociologists would normally study a large population sample while anthropologists relied on fewer informants with deeper relations.

As interest in urban societies increased, methodology between these two fields and subject matters began to blend, leading some to question the differences between urban sociology and urban anthropology. The lines between the two fields have blurred with the interchange of ideas and methodology, to the advantage and advancement of both disciplines.

However defined, the emergence of urban anthropology, and its growing strength, can reasonably be seen as a consequence of historical events, for its development has been intrinsically linked to worldwide geo-political changes and to their impact on the discipline as a whole. Today more than ever, this is unmistakably the case. Over several decades, varying, though more often than not fast processes of urbanization in so-called tribal societies and the crisis of European colonialism have posed new challenges to anthropologists who began to turn their attention to Western industrial societies, the (improperly) so-called 'complex societies'. In brief, for us to understand what it exactly is and what it studies, this sub-field must be contextualized within the tradition of socio-cultural anthropology, taking appropriately into account the disciplinary and paradigmatic changes that have occurred at key historical junctures. In order to clarify such a context and the attendant changes, the following sections offer brief examinations of significant cross-disciplinary theoretical influences; of the early anthropological interest in processes of urbanization and of the consequent development of urban research. 'urban anthropology', including influences from cognate disciplines. Then, the discussion moves on to outlining key methodological issues and new developments in the field of anthropological

Urban anthropology is a relatively recent new field of study within socio-cultural

anthropology. While twentieth-century sociologists paid great attention to the study of cities and urban phenomena, social and cultural anthropologists stayed largely away from this important field of research. One reason for such a choice was rooted in late-nineteenth century disciplinary divisions, identifying social and cultural anthropology as principally concerned with the comparative study on non-Western societies and cultures. To simplify, until relatively recently, following academic classification, anthropology focused on so-called 'primitive' societies (otherwise described as 'tribal', 'exotic', or 'folk'), whereas Western industrial societies were the designated realm of sociological enquiry. Thus, until the 1970s, urban research remained associated mainly with sociology.

URBANIZATION

Urbanization characterizes the recent development in human culture. It has been perceived and explained by different scholars in different ways selecting the domain and interest of their concerned disciplines. Champion (2001) asserts that "some have conceived of urbanization in the physical sense of the increasing area of land being developed for urban use, while others view urbanization as a social process of people adopting the attitudes and behaviour traditionally associated with life in cities and towns, irrespective of where they might be living." Some of the scholars define it in demographic sense as congregation of people in a definite territory; some perceive it in physical sense as the transformation of a rural setting into an urban one while others perceive as occupational shift and means of economic transformation. But most of the scholars share the common view that it resembles the highest level of socio-cultural evolution that human beings have attained to date. According to Orum (2004), "Urbanization is the process whereby large numbers of people congregate and settle in an area, eventually developing social institutions, such as businesses and government, to support themselves. Urban areas, or those pockets of people and institutions thereby created, are generally characterized as relatively dense settlements of people. Furthermore, it is claimed, they sometimes originate from the effort by authorities to consciously concentrate power, capital, or both at a particular site." Urbanization is important from the socio-cultural evolution point of view too. A rural setting gradually loses its rural features as they are evolved into or replaced by the urban ones and hence become more developed and civilized. Thus, some scholars even equate the process of urbanization with civilization. Smart and Smart (2003) consider urbanization to include not only the growth of

cities, but also the transformation of existing urban places. Similarly, in the words of Roberts and Kanaley (2006); “Urbanization - the spatial concentration of people and economic activity- is arguably the most important social transformation in the history of civilization since man changed from being a nomadic hunter-gatherer and adopted a settled, subsistence agricultural way of life. While the timing and speed of urbanization have varied and are varying between countries, regions, and continents, the urbanization process has taken hold everywhere. It has proven to be an unstoppable and a mostly desirable phenomenon. Cities are the foundation of modern civilization; they are the engine room of economic growth and the centers of culture, entertainment, innovation, education, knowledge, and political power.” As the process of urbanization intensifies, there occurs a shift in what are called rural features of a socio-cultural setting. Occupation shift, production-related shift, higher level of population etc. are some of the examples of such changes in a rural society. Similarly there occurs a distinct change in micro-social institutions like marriage, family and kinship and communal feelings with the rise of individualistic feeling among the people. In this context citing Kumar (2003) becomes quite relevant who expresses that “Urbanization is the directed concentration of population in urban space. The city itself becomes a narrative device for understanding the process of urbanization. The continually changing tempo of urbanization is not the outcome of a natural order of things, but rather a consciously directed human action. With urbanization, Urban Anthropology..... Bhandari 3 Himalayan Journal of Sociology & Antropology-Vol. IV (2010) people moved from rural to urban residences, with an accompanying shift from agricultural to industrial occupations. A sense of community in these urban spaces became vastly different from rural models that were based on kinship networks and traditions. The fast pace of city life and the frequently competitive existence of urban dwellers make it far more difficult to connect with the community.” Therefore, urbanization is the process whereby large numbers of people concentrate and settle in an area, ultimately developing social institutions, such as businesses, trade and government, to support themselves. Urbanization further includes the expansion of cities into surrounding communities like suburbs and regions. The perception and concept of urbanization largely depends on the interest of the discipline and the concerned. But what is common in almost all scholars is the view that it is a developmental process. Now it has become ubiquitous, too. It reflects the highest level of civilization that humans have experienced so far. So improvement in the quality of life of people has to be preferred over-looking at the increase in population for conceptualizing and explaining the fact of urbanization.

Urbanization represents the latest stage of civilization at least theoretically. Cities are considered as relatively recent development of human culture made possible by a stable food supply. Almost everywhere in the world, people are moving from the rural area to towns and cities. This rural-urban migration is happening so fast that the various agencies that monitor such movements cannot agree on the pace. Most scholars agree that the world will be predominantly urban in the 21st century.

Despite being labeled as the study of primitive society, Anthropology started studying cities and urban life formally after the 1950s. In fact, the term Urban Anthropology appeared as a subfield of Socio-cultural Anthropology in the 1960s, while anthropologists had been conducting researches in cities much before this. This is an emerging subfield of Anthropology which has already seen an attraction of a number of Urban Anthropology. The scholars towards it in various parts across the globe. Already a number of anthropologists have established themselves as urban scholars and researchers and hence have broadened the horizon of Anthropology and strengthened the scope of the discipline in the urban context too.

INDUSTRIALIZATION

Industrialization is the process by which an economy is transformed from primarily agricultural to one based on the manufacturing of goods. Individual manual labor is often replaced by mechanized mass production, and craftsmen are replaced by assembly lines.

Industrialization is defined as the process of introducing manufacturing activity. An example of industrialization is turning a forest into an auto plant. This process began in Britain in the 18th century and from there spread to other parts of the world. Although used earlier by French writers, the term Industrial Revolution was first popularized by the English economic historian Arnold Toynbee (1852–83) to describe Britain's economic development from 1760 to 1840.

Industrialisation (or industrialization) is the period of social and economic change that transforms a human group from an agrarian society into an industrial society. This involves an extensive re-organisation of an economy for the purpose of manufacturing.

As industrial workers' incomes rise, markets for consumer goods and services of all kinds tend to expand and provide a further stimulus to industrial investment and economic growth.

Family structure changes with industrialisation. Sociologist Talcott Parsons noted that in pre-industrial societies there is an extended family structure spanning many generations who probably remained in the same location for generations. In industrialised societies the nuclear family, consisting of only parents and their growing children, predominates. Families and children reaching adulthood are more mobile and tend to relocate to where jobs exist. Extended family bonds become more tenuous.

Historians have identified several causes for the Industrial Revolution, including: the emergence of capitalism, European imperialism, efforts to mine coal, and the effects of the Agricultural Revolution. Capitalism was a central component necessary for the rise of industrialization.

After the last stage of the Proto-industrialization, the first transformation from an agricultural to an industrial economy is known as the Industrial Revolution and took place from the mid-18th to early 19th century in certain areas in Europe and North America; starting in Great Britain, followed by Belgium, Switzerland, Germany, and France. Characteristics of this early industrialisation were technological progress, a shift from rural work to industrial labor, financial investments in new industrial structure, and early developments in class consciousness and theories related to this. Later commentators have called this the First Industrial Revolution.

The "Second Industrial Revolution" labels the later changes that came about in the mid-19th century after the refinement of the steam engine, the invention of the internal combustion engine, the harnessing of electricity and the construction of canals, railways and electric-power lines. The invention of the assembly line gave this phase a boost. Coal mines, steelworks, and textile factories replaced homes as the place of work.

By the end of the 20th century, East Asia had become one of the most recently industrialised regions of the world. The BRICS states (Brazil, Russia, India, China and South Africa) are undergoing the process of industrialisation

The development in 1854 of the cotton textile industry in India - the first important large scale industry marks the dawn of a new industrial era in India. The real beginning of the industry was made in Bombay in 1854 with predominantly Indian capital and enterprise.

The first manufacturing industry was set up in India during the British rule. Cotton Textile Industry during British rule. In 1854, the first railway line was constructed between Bombay and Thane. The first jute was setup in Kolkata in 1851.

A few years later in 1901, Jamshedji Tata became the first Indian to own a car in his homeland (25). Jamshedji Tata was a pioneer in the field of modern industry in India, being the founder of

what would later be called the Tata Group of companies (26). One such company is today's Tata Motors.

Industrialization is mostly good for the economy. Mass production of goods puts people to work, and the goods are cheaper so more people can buy them. Workers get paid and use their money to buy the products. The disadvantage is that workers become dependent on the factories and when they go, there are no new jobs.

Industrialization is the marked transformation of a society from agrarian to manufacturing or industrial. Industrialization contributes to negative environmental externalities, such as pollution, increased greenhouse gas emission, and global warming.

Note: - The Lecture Notes on the topic of *Nation Building and National Integration in India* are provided by me to the students in the classroom teaching.

With Best Wishes For Bright Future & Carrier

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