

IMPACT OF MODERNIZATION ON THE FAMILY LIFE AND SOCIAL COHESION OF AGRICULTURAL LABOURERS



Rinku Kumari

M.Phil., Roll No.: 150623 Session-2015-16

Department of Sociology, B.R.A. Bihar University, Muzaffarpur, India.

E-mail: rinkusharma1271983@gmail.com

ABSTRACT

The institution of joint families has persisted throughout India's history and is still widely practised there now. The social and economic structure of India is compatible with the joint family system, and religion has also contributed to the preservation of a joint way of life in India. In their research, Davis and Vieira Messe found that "today, dramatic changes are unfolding in the spheres of civic, social, economic, and cultural life, which are altering the paradigm of family life." These shifts are having an impact on the day-to-day activities that families engage in. As the key organizing factor of rural ties, a person's settlement is gradually taking the place of their house as the primary focus of attention. Changes in practise are being brought about by the rule of law in a substantial way. The family is an essential component of the overall operational unit of the business. The form of the gadget is undergoing a number of different revisions at the moment. As a result of a couple entering an all-blood family, the bond that unites the family is going through a period of transition. It has been said by Mrs. Ras that "The traditional Indian family is undergoing a subtle but significant social shift at the moment. Indian women who have received an education are increasingly looking for ways to express themselves outside of the context of their families since they are cut off from the traditions and attributes associated with the traditional Indian family."

KEYWORD: Indian family, attributes, traditional Indian family.

INTRODUCTION

Industrialization and urbanisation have not only led to an increase in the mobility of businesses in today's times, but they have also led to a significant difference in the occupations and incomes of people who belong to the same caste and family. This is because

industrialization and urbanisation have led to a greater concentration of economic activity in urban areas. Despite the fact that both of these processes have been going on at the same time, this conclusion may still be drawn. In addition to the inequalities that exist in their social ranks, there are also variances in the perspectives that each of them maintains. In what kind of condition does the joint family's living situation currently find itself? To what extent does the progression toward modernization benefit the human community as a whole? What are some of the ways in which the modern era has impacted the traditional ideal of the nuclear family? In order to get this information, it is necessary to focus on the aspect of the research that was presented here.

IMPACT OF MODERNIZATION ON JOINT FAMILY:

The rural family unit is undergoing significant transformation as a consequence of a wide range of factors. These factors include, but are not limited to: industrialization, urbanisation, improved means of transportation, distribution of education, social policies, rural development, women's education, etc. There have been substantial alterations in the structure of the joint family during the past few decades, particularly in the United States. The rises of individualism, the development of the feminist movement among women, and the emergence of many other factors have all contributed to the transformation of joint families. Some sociologists believe that the shifts are structural in nature and are associated with value shifts. Additionally, joint families have evolved over time. This position is shared by several other sociologists who refer to this transformation as disorder for the joint family. They continue to be of the opinion that the joint family is an essential component of the cultural past of Indian culture and that any changes to it are harmful and should be avoided at all costs. If a joint family is broken up or otherwise altered in some way, it's possible to conclude that its members' perspectives will differ.

IMPACT OF MODERNIZATION ON INDIAN SOCIETY!

According to Alatas, the effect of the West on India may be divided into five separate time periods, each of which can be the subject of its own discussion. The first phase is that of hostile contact with the conquest of Alexander, etc., which is followed by the period of contact of peaceful exchange as a consequence of trade and commerce throughout the course of succeeding ages. The final phase is that of peaceful coexistence between the two groups of people. The second phase started close to the end of the fifteenth century, when Vasco de Gama landed at Calicut with his ships in 1498 A.D. This event marked the beginning of the second phase. This event is considered to be the starting point of Portuguese exploration of the Indian Ocean. Goa fell under Portuguese rule in a very short amount of time after their initial invasion.

AGRARIAN CHANGE AND GENDER

Over the course of its development, India's agricultural industry has drawn both acclaim and condemnation from observers across the world. India was the first nation in the world to apply the principles of the Green Revolution in the middle of the 1960s. These concepts included the use of High Yield Variety Seeds, fertiliser, irrigation (also known as the 'bio-chemical'

package), and automation. The levels of productivity, income, and employment opportunities that are brought about by these technologies are the subject of a great lot of dispute among industry professionals at the present time. On the other hand, as a result of the Green Revolution, there is very little cause for concern that the nation would not be able to sustain its self-sufficiency in food crops, most notably wheat and rice (which was a significant issue in the 1960s) (Rudra 1987; Goldsmith, 1990; Singh 1990). What is not as readily apparent is how the situation impacted the peasant women (Boserup 1970; Nelson 1979; Sen 1985; Whitehead 1985; Deere 1987).

INDIA'S AGRICULTURAL DEVELOPMENT STRATEGY

According to Goldsmith (1990), the successful transformation of India from a nation that was dependent on food imports to one that is self-sufficient in food production was made possible by the adoption of High Yielding Varieties (HYV) of seed, in particular wheat and rice (and even an exporter). However, if the political scene in India hadn't been going through such enormous transformations at the same time, the push toward adopting the HYVs would not have been possible (Varshney 1989). The culmination of these changes was the deployment of a model that had been suggested by experts who were employed by the Rockefeller Foundation and the Ford Foundation (Rudra 1987; Varshney 1989; Goldsmith 1990). This technique was frequently referred to as a "package deal," as it involved the use of HYV seeds, as well as fertiliser and irrigation. It was an intensive method that placed a primary emphasis on seeds, fertiliser, and water (Rudra 1987: 25).

GENDER AND AGRARIAN CHANGE

The gender question has, for the most part, been met with silence in the discussion on the path that the transition toward agriculture will follow. Concerns relating to gender, despite the fact that they are being addressed more and more, have only contributed to further confuse discussions regarding the benefits of technological advancement (Bourque & Warren 1987:174)

OBJECTIVE

The following is a list of the primary aims of the research that was presented.

1. To investigate the current state of the multigenerational family.
2. To determine the extent to which the benefits of modernity may be applied to human society.

REVIEW OF LITERATURE

Lina Kashyap 2002. India is known for possessing one of the world's oldest and still-thriving civilizations, giving it a significant advantage over other countries. This civilization has continuously adapted itself to the evolving political and socio-economic features, as well as some watershed events that have happened throughout the course of her history. In spite of the

rapid pace of social change, the composition of her family has shown to be an extraordinarily stable social unit that exhibits a high degree of adaptability and flexibility. This is the case despite the fact that the structure of her family has remained the same. This article provides a concise history of India's path to modernization. It then analyses the impact of social change on the structure of the family, as well as the functions, roles, relationships, and status of its members, as well as the relationship between the family structure and the kinship system. Finally, the article concludes with some recommendations for future research. In conclusion, it summarises the findings while drawing recommendations for counselling therapies based on the changing requirements of contemporary Indian families.

Edward Shorter 2000.the relationship between spouses was primarily one of a contractual nature, with male peasants caring more for their animals than they did for their wives, that mothers were indifferent about the welfare of their children, and that the community constantly interfered with family privacy, which decreased the chances of loving interaction between family members in the household. It was argued in "The Making of the Modern Family" that courting was founded on instrumental concerns, that the connection between spouses was mostly contractual, that male peasants cared, and that the relationship between spouses was primarily contractual.

Shorter 2000 .The necessity of capitalism, it was asserted further, broke the boundaries of the local economy, and as a result, freed the life of the family and communities from the previous constraints. Shorter was of the opinion that the relationship between a husband and wife in industrial societies is founded on an agreement that is not emotionally bounded in the same way that the relationship between a child and their parents in pre-industrial societies is. In other words, Shorter believed that the relationship between a child and their parents in pre-industrial societies is emotionally bounded. In pre-industrial civilizations, parents were responsible for finding a romantic interest for their offspring. In addition to this, he was of the opinion that in today's industrial society, husbands care less about their spouses and more about their respective businesses than they do for their offspring and grandkids. According to Shorter, mothers in industrialised societies showed a shocking lack of care for the physical and mental well of their offspring. Instead, they concentrated their efforts on managing all of the many places where they were employed.

William Goode 1963.in his paper titled "World Revolution and Family Patterns," used data from a broad variety of locations all around the world to attempt to discover patterns that he felt to be universal. It would appear that industrialization is often followed by a trend toward what is known as the "Conjugal Family System." This family structure is characterised by relatively isolated nuclear families that preserve bonds with grandparents, grandchildren, and wives. It was his argument that the expansion of free labour markets had made it possible for individuals to make their living without the consent or involvement of their family, and that this had become possible as a direct result of the establishment of open labour markets. In Goode's view, the expansion of industrial capitalism led to a rise in the degree to which individuals were free to pursue their own interests. When Goode talks about liberty, he is

referring largely to the freedom from the authority of one's parents or the extension of one's kin groups.

Edwin Shorter 2000 .It has been hypothesised that individuals who come from traditional families have the perception that they share more in common with their various peer groups than they do with their own relatives. To put it another way, the traditional family functioned more as a unit that was accountable for the creation as well as the reproduction of offspring. He was of the opinion that the development of modern technology had greatly affected the condition of life by giving people the opportunity to pursue their own personal fulfilment, which he believed had been made possible as a result of this change. He was of the opinion that the advent of industrialisation released people from the requirement of relying on inheritance for their means of survival. He said this because of his belief that industrialization liberated people from the necessity of relying on inheritance.

Morris Zelditch 2005.It should be highlighted that even in regions where industrialization does not take place, there may be a significant drop in the size of the extended family. He made the argument that it is feasible for any kind of non-subsistence expanding economic or even political developments to bring down the authoritative structure that the family and descend group depends on.

Young and Willmott 2010.It was postulated that family networks were an essential component of the infrastructure that underpinned the sociability and cohesiveness of the community. The relocation of a significant number of working-class families to new towns or overflow estates presented an opportunity to investigate the effects that geographical mobility has on established patterns of kinship behaviour. Mobility did indeed herald a reduction in interaction with him. Women seemed to experience particularly keenly the relative isolation from their mothers and sisters, although some husbands could manage visits to kinfolk on their way to or from work. Nevertheless, women seemed to experience particularly keenly the relative isolation from their mothers and sisters. Because people relocated as nuclear family groups, leaving most of their kin behind, Young and Willmott arrived at the conclusion that geographical mobility reduces kinship bonds.

Perlmam (2008).It is a generally held belief that industrialization has changed the sexual control functions of the family, which has contributed to the decline of the family unit as a social institution. This belief is supported by a number of studies. He postulated that the custom of marrying while one is still a virgin was becoming an increasingly rare occurrence and that it will almost completely disappear in the not too distant future. If this is what Skolnik (2000) means when he refers to a "sexual revolution," or if it is merely another of the many historical swings between permissiveness and restrictiveness, then history is full of examples of both (Shorter,2007).

RESEARCH METHODOLOGY

The aim of this research was to evaluate the effect that urbanisation and industrialization have had on Oman's conventional concept of the nuclear family as a social unit. An online survey

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questionnaire was developed with the purpose of investigating the structural in addition to the cultural aspects of contemporary family life.

In order to carry out this research, a pilot survey consisting of 54 questions was given to ten Omani children who were enrolled in a school in the city of Portland, Oregon. All of the questions in the survey were written in English. After that, the surveys were rendered into Arabic and sent to government employees in Muscat who were employed by nine distinct ministries. It was decided to get in touch with the Directorate of Higher Education in Muscat and inquire about obtaining a letter of approval to carry out the administration of the survey. The participants were provided with this letter to read on their own time and think about. In addition to that, it gave an introduction to the researcher and a succinct description of the purpose of the inquiry.

CHILDCARE

This thesis looks into a variety of topics, one of which being child care. It was hypothesised that families residing in the capital region would have a greater need for child care provided by individuals from the surrounding communities. This presumption originated due to the fact that most families in Muscat currently reside in locations that are quite a distance away from their parents, grandparents, and other relatives. When the mother has to go to work, there is an increased need for child care, so having such a requirement in place is essential. The number of families with children that receive at least some child care from each provider is outlined in Table 4.14, along with the average number of hours of child care that they receive over the course of one week. As was mentioned, the vast majority of families are still depending on assistance from members of their own families. From the child's parents or other guardians, for

Average Hours Of Child Care Received Last Week From:

	Grandparent	Sibling	Relative	Housekeeper	Neighbor	Daycare
Average Hours	13.6	15.2	13.0	17.4	13.6	39.5
Number	54	41	28	32	9	2
Receiving From						

Table 4.15 provides additional evidence to support the claim that the majority of today's families still favour providing child care from within the family. In order to get a better idea of how much involvement immediate family members had, we asked respondents to rate their preferences for various child care options. As can be seen in Table 4.15, the majority of people who have children consider their older siblings to be their first or second choice when it comes to finding someone to care for their children. Seventy-five percent of respondents selected

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grandparents as either their first or second choice, while seventy-five percent of respondents selected other relatives as either their first, second, or third choice, with the majority selecting third choice (58.5%). As a method of child care, it was abundantly evident that relatives were preferred over non-relatives such as housekeepers, neighbours, and daycare workers. The least desired option was neighbours, with only 13% of respondents naming them as their first through third choice. In contrast, housekeepers and daycare providers were the most preferred options for almost 20% of respondents whose households included children.

Table 4.16 presents a comparison between having a foreign housekeeper as a source of child care and the amount of money that a family has. The results of this survey are compared to those obtained from an investigation carried out in 1984 by the Ministry of Social Affairs and Labor using a sample size of 160 families. There is some evidence to suggest that even if having a higher income is associated with a greater preference for employing a housekeeper for child care, the vast majority of respondents indicated that they would rather not have a housekeeper from another country. Over ninety percent of people with an income of or more indicate a preference for this.

Preference Of Child Care Source

Ranks1-6	Child's Grandparent	Older Sisters/ Brothers	Other Relatives	Housekeeper	Neighbors	Daycare
1	1.2%	28.4%	4.9%	2.9%	2.8%	3.1%
2	74.4	61.4	7.3	4.3	1.4	7.8
3	15.1	4.5	58.5	11.4	8.5	10.9
4	5.8	1.1	18.3	14.3	32.4	23.4
5	1.2	2.3	3.7	31.4	22.5	26.6
6	2.3	2.3	7.3	35.7	32.4	28.1
N=	86	88	82	70	71	64

Less than 600 R. per month is required. This could be owing to the fact that the majority of wives who fall into this group do not work and hence do not have a need for child care provided by an outside party. One such explanation is that the majority of participants had negative experiences with domestic help from other countries. Many parents were concerned about the potentially adverse effects of exposing their children to a culture different from their own.

Table 4.1 Distribution Of Family Monthly Income And Family Preference In Hiring Foreign Housekeepers (Child Care)

		Survey					Government				
	<300	300- 600	600- 900	900 - 1200	>1200	200	600	1000	1400	1800	
	R.O.	R.O.	R.O.	R.O.	R.O.	R.O.	R.O.	R.O.	R.O.	R.O.	

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Yes	1.4%	7.1%	43.3%	56.2%	100.0	60.0%	28.6%	33.3%	45.5%	45.5%
No	98.6	92.9	56.7	43.8	-	40.0	71.4	66.7	54.5	54.5
N=	74	85	30	16	3					

Source of Government Data: Ministry of Social Affairs & Labor, 1984, p. 104.

However, the findings of this survey contradict those of a study conducted by the Ministry of Social Affairs, which found that sixty percent of people who fall into lower income brackets actually employ housekeepers. The research conducted by the Ministry also reveals an increase in the proportion of individuals with higher earnings who employ housekeepers.

According to Table 4.17, when the wife is employed, the household is more likely to employ a foreign housekeeper, with a percentage of 53.7%, compared to 11.0% when the wife is not employed. During the course of the study, many of the working wives expressed concern to the researcher about the possibility of having to leave their children in the care of a domestic worker from another country. This is supported by the data presented in Table 4.16. During the day, a few of the mothers took their children along with their housekeepers to spend time at the home of a relative. Others, who did not have any family living in the area and were forced to rely on housekeepers, made frequent phone calls from their places of employment to check in on the situation at home and ensure that everything was in order. According to what the researcher was told, issues of this nature are becoming an increasingly significant source of concern for working mothers.

Table 4. 2 Housekeeper By Wife Working Survey Result

Housekeeper	Wife Works	Wife Does Not Work
Yes	53.3%	11.0%
No	46.7	89.0
N=	30	91

The positive and negative impacts of having a housekeeper on children are compared and contrasted in Table 4.17. Many families were concerned about their children's language development, with 62.5% of them believing that the children's language would suffer as a result of having a foreign housekeeper. Children spoke a form of their own language that was difficult to understand and occasionally mingled in words from the housekeeper's language. Religion did not play a significant role in the outcome. At 59.6%, different kinds of meals had some sort of a negative influence. The rating for clothing was 25.5%, while music and movies both earned a rating of 25.0% for their negative impact. Sixty percent of parents surveyed expressed a preference for their children not learning hobbies from other cultures.

Foreign Housekeeper Effects On Child

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	Language	religion	food	clothes	Music/movies	Hobbies
Positive	37.5%	89.1%	40.4%	74.5%	75%	40%
Negative	62.5%	10.9%	59.6%	25.5%	25.0%	60.0%
N=	48	46	47	47	48	55

ELDERLY CARE

Throughout this study, there was a presumption that as life expectancy rises, there will be an increased need for aged care services. It was also assumed that as young children become more immersed in modern city life and consequently have less time to spend with their old parents or grandparents, there will be an increased demand for the services of other professionals, such as those working in nursing homes. Nevertheless, study and analysis of the available data suggest that providing care for older people in Oman is mostly the responsibility of families. Even though Oman has an estimated life expectancy of 65.2 years, only about a third of the participants who indicated that they have elderly parents said that they were unable to care for their parents themselves. This is despite the fact that the life expectancy in Oman is estimated to be 65.2 years. See Table 4.19.

Total Percentage Of Family Having Elderly Who Cannot Care For Him/Herself

Housekeeping	Wife works	Wife does not works
Yes	53.3%	11.0%
No	46.7	89.0
N=	30	91

According to Table 4.20, it is also abundantly obvious that the majority of the assistance that elderly people require is in the realm of housing, accounting for 88.5% of the assistance. At a rate of 8.5%, daily care was required the least. On the other hand, the provision of such care is anticipated to rise in the coming years as the average lifespan continues to

Kind Of Help Most Elderly Need

	Housing	Financial	Daily Care (Cooking, Washing, Feeding)	Transportation	Shopping
Yes	88.5%	10.5%	8.5%	23.1%	14.3%
No	11.5	89.5	91.5	76.9	85.7
N=	26	38	47	26	14

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In several countries in the Middle East, including Oman in particular, it is customary for the eldest son to bear the primary responsibility of looking after his elderly parents. The data shown in Tables 4.21 and 4.22 lend credence to this theory. The results presented in Table 4.21 demonstrate that the participants themselves supplied the majority of the assistance to their elderly parents (almost 65.0%). At almost 55%, the importance of brothers and sisters in terms of giving assistance for older family members was ranked second and third, respectively.

Who Offers Most Help To Elderly In The Family?

	1	2	3	4	5	6	7	8	N
Self	65.3%	9.3%	16.1%	4.0%	1.3%	1.3%	-	2.7%	75
Brother	20.4	60.9	10.1	1.4	1.4	5.8	-	-	69
Sister	18.5	15.4	55.4	6.2	1.5	-	1.5	1.5	65
Relative	6.5	9.7	6.5	62.9	12.9	1.5	-	-	62
Friends	-	-	1.9	9.4	34.0	22.6	22.6	9.5	53
Neighbor	3.6	-	1.8	1.8	27.3	41.8	16.4	7.3	55
House keeper	8.0	2.0	4.0	8.0	8.0	4.0	24.0	42.0	50
Government	-	2.0	2.0	6.0	12.0	20.0	24.0	34.0	50

In addition, participants were asked their thoughts on who should have the primary responsibility for caring for older people. As can be shown in Table 4.21, about eighty percent of respondents agreed or strongly agreed that the eldest son is expected to have the primary responsibility for caring for ageing parents. In comparison to Western civilizations, where the eldest daughter most frequently takes care of ageing family members, over 70 percent of respondents said the oldest daughter was responsible. Additionally, the majority of participants said that the government ought to be responsible for providing care for senior citizens. This is demonstrated by the fact that more than ninety percent of respondents believed that children and the government share responsibility for providing such care. In point of fact, 91.3% of those who took part in the survey agreed or strongly agreed that it is the responsibility of the government to provide care for old people who do not have children. It should be brought to attention, however, that the government, through the Ministry of Social Affairs, already offers housing and financial aid to a considerable number of older people, particularly those who are in need and for those who are disabled.

Attitudes About Who Should Be Responsible For Elderly Care

	Strongly Agree	Agree	Disagree	Strongly Disagree	N
Oldest Son	37.4%	42.2%	16.1%	4.3%	211

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Oldest Daughter	25.1	52.2	15.6	7.1	211
Any Son or Daughter	29.5	25.1	16.4	29.0	207
Government	35.1	41.5	18.0	5.4	205
Children and Government	55.6	37.1	4.9	2.4	205
Government for Elderly	67.6	23.7	6.8	1.9	207
With No Children					

CONCLUSION

"In spite of the increasing prevalence of nuclear families, there are still approximately 14% of Japanese homes that are composed of individuals from all three generations (Isuneo Yamane, reported in Luis Lenero-Otero, 1977, 88). According to the findings of the Yamane study, 42.8% of the 215 families who took part in the survey have extended relatives. On the other hand, the survey discovered that there has been a reduction of extended families by 8.45%, going from 51.2% in the generation of the parents to 42.8% in the generation of the children today. In Chapter II, it was also mentioned that a survey that was carried out in Turkey revealed that approximately fifty percent of households living in villages in Turkey consist of extended family members. According to this research, 61.5% of government employees in Muscat who lived outside of the capital belonged to extended family types of households, while 38.5% lived in nuclear family types of households. The similar study conducted in Turkey found that the country's capital city is home to about 70 percent nuclear family types. According to the findings of this study, 67.1% of families residing in Oman's capital city are nuclear. It was also mentioned in the literature review that Al-study Thakeb's of certain Arab countries based on the 1970 census indicated that around 77.5 percent of families in Egypt were nuclear families. This information was obtained in Egypt. In Bahrain, 94% of families were nuclear, whereas in Kuwait the percentage was 59%, with 22% of families being extended and 19% being quasi-extended or what is today commonly referred to as modified families.

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