Chapter 1
Introduction to the concept
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1.1 Introduction:

The history of mankind manifests in itself the ups and downs of the civilized world. Social technocrats have tried to expose vividly the strength and weakness of the society in relation to its journey towards development. This can well be found in several of the most popular foundations of development Arnold Toyenbe in “Survival of the future”, Adam Smith (1775) in “Theory of moral codes (1757)”, Schumpeter (1941) in “Socialism, Capitalism and Democracy”, Shumaker in “Small is Beautiful” and Elwin Tofflar in “The Third World” have examined thoroughly fundamental of Development and Change.

Conceptually neither Development nor Change is static in Nature. It has its premises in the history of Human Development evolved over a period of time. There appears to be unfinished debate on the relationship between Development and Change. This has its relevance with reference to the growth of different civilization across the world. What is explicitly characterized as the source of Development and Change has its root in Modern Society blended with classical foundations. Comparative look at the history of Development and Change provides multidimensional picture of the world.

Global trends observed presently has quantitative domain from China and India. These two countries occupy large place in the demographic status of the world. India in itself is huge economy of around 121 crores. The nation holds even today different dimensions of Sociological foundation. India is a nation having plurality of Caste, Culture, Creed, Religion, and Language and so on. This demands meticulous study of the fundamental involved in Development and Change. It is in this context, that ‘India’ is sound having enriched cosmopolitan health and wealth. While on the other hand we came across many ‘Bharat’ struggling hard to have change for the Development what is important is to have more rigors study centered towards Development and Change observed at Micro Level in subcontinents of or to say hinterlands of India. An analytical study is usually embodied with the theoretical foundations therefore the following part examines the roots of the concept.

1.2 Theoretical perspectives of Economic Development:

Origin of social structure and mainstream economics is examined in detail by many social scientists across the world over the period of time. The major links to the entire concept is found in the literature on economics of sociology. Huge literature is available centered around the theme.
Evolutionary history of mankind if examined thoroughly reveals the emergence extent and essentiality of economic action in the society. The entire history is manifestation of the fact that there appears to be close interdependence between economic activity and social setup. All economic phenomena in general are the outcome of applied sociological perspective. It is this journey of mankind implicitly holds sociological foundations in economic actions.

Conceptual foundations in relation to economic development and social change is vividly described and critically examined by many thinkers. Weber and Durkheim introduced the term like “Economic Sociology”, Smelser (1963, pp27.28, 1976 pp37-38) in his attempt to define clearly mentioned the sociological perspective of personal interaction, groups, social structure and social controls. Graneover (1985), Zelizer (1989a) have indicated clearly that social networks, gender and cultural context have become central in economic sociology. Stinchcombe (1983 pp78) has tried to include ecological dimensions in economic sociology. He considers every made of production as transaction with nature. This concept holds significant relevance in modern technological age in relation to sustainability of development.

It is also equally important to understand the links between dynamics of Economic Sociology and Mainstream Economics. In fact hidden elements in the linkages have dominated the Economic Rationality for pretty long period. It is this linkage which has either hindered or accelerated growth over a period of time. We come across considerable distinction between the approaches applied to understand and examine relationship between Economics and Society. Weber in this respect was found little hesitant about the notion of a Social System. On the other hand Parsons viewed Society and regarded Economic as Sub System. Individualistic approach in Economic action and Social Orientation in individual action is well documented discussed and defined by Austrian Economist Carl Menger (1987) and Schumpeter called it as “Methodological Individualism” (1908, pp90). Weber in his introductory chapter to Economic and Society, has clearly highlighted that all actions of individualism having deep routed Social Orientation need to be studied and examined Micro economic refers to Economic Rationality leading to validity of actions aimed at maximizing the utility, while contrary to this Sociology encompasses several possible type of Economic action. Second important point of difference while moulds the society between the two options is in relation to efficient use of scare resources. Fundamental economics here again holds quantitative significance. It refers to the efficient use in terms of “gain”, “advantage” or “profit”. Here Economic Sociology again differs; Economic Sociology thinks beyond the
traditional notion and refers to communal loyalties or sacred values with regard to efficient use of scarce resources.

1.3 Definition of Economic Development:

(1) “Development can be understood as a collective process in which the concerns and interests of the entire population is taken into consideration. Fundamentally Development is a process of change which takes place in a society when surrounding Social, Political, Economic and Cultural conditions are favourable for such a change.”

(2) “Development can be defined as a process of directed change towards some objectives which are accepted as desired goals. Development implies progressive improvement in the Living Conditions and Quality of Life enjoyed by society and shared by its members. It is continuous process that takes place in all societies. It is a multi dimensional process.”


(4) “Development as a process which stands for ‘Transformation of Society’.

(5) “Development is a process of acquiring a Sustained Growth of system’s Capability to cope with new, continuous changes towards the achievement of progressive Political, Economic and Social objectives”.

(6) “Development is a process of Societal Transformation from a Traditional Society to a Modern Society, and such a transformation is also known as Modernization”.

(7) “Development is a whole, it is an integral, value loaded cultural process, it encompasses the natural environment, social relations, education, production, consumption and well being”, “Development is endogenous it bring from the heart of each society which relies first on its own strength and resources and defines in sovereignty the vision of its future, cooperating with societies sharing its problems and aspirations.”

(8) “There is a growing recognition that economic growth alone will automatically bring with it all the virtues of modernization”

(9) “The greater capacity of social system, social structure, institutions and policy to utilize resources to generate favourable changes in the levels of living interpreted in
the broad sense as related accepted social values and a better distribution of income, wealth and opportunities”

(10) “As the ultimate purpose of development is to provide increasing opportunities to all people for a better life. It is essential to bring about a more equitable distribution of income and wealth for promoting both social justice and efficiency of production, to raise substantially the level of employment to achieve greater degree of income security, to expand improved facilities for education, health, nutrition, housing and social welfare and to safe guard the environment. Thus quantitative and structural changes must go hand in hand with rapid economic growth, and existing disparities, regional, sectoral and social should be substantially reduced.”

1.4 Growth and Economic Development:

Development has many meanings. The meaning a particular person attaches to the term depends on her subjective view of the world. Indeed, the meaning of development is not only a product of the individual’s perspective but also of the particular period in time when the word is being uttered. Thus, in order to understand the various theories of development, one must place them in a historical context. We need to trace the evolution of capitalism and the theories that have been developed to explain how the process works and what its impact has been on society.

The transition from feudalism to capitalism (The early stages of Capitalism)
[13th Century to the beginning of 18th Century]: The concept of development as we know it today, which stresses continuous improvement of social welfare, did not exist in feudal society. However, with the decline of feudalism and the rise of the nation-state came increased government concern regarding general economic welfare. Government-ledef forts to increase wealth through exports became an explicit goal under a set of belief s referred to as mercantilism. With the collapse of Roman Empire, the West experienced a time in which all effective public authority vanished. Feudalism was a system whose ultimate goal was to create decentralized government. The system was based on contractual relationship among the members of the nobility. Most importantly, the higher authority (the Count) guaranteed that the as long as the subordinates (vassals) remained loyal they would be allowed to remaining possession of their land or fiefdoms. In other words, government was essentially a system of cooperation that existed to protect and perpetuate the feudal system and to preserve order.
Age of Competitive Capitalism [1700-1860]: The causes for transition from feudalism to capitalism are highly debated. Government played very marginal role in the process. The movement was a local one driven by ambitious men. Some were in search of fame, others sought prestige. But most of all, individuals were in search of personal financial gain. Development, or "progress," as the early bourgeoisie called it, was synonymous with the improvement of an individual’s lot in society. During this period, political and economic power moved from the feudal aristocracy to the capitalist bourgeoisie. With the elimination of the last vestiges of feudalism in Europe, the bourgeoisie turned its attention to the rest of the world. Capitalism was exported to the rest of the world via the colonial system. Two schools of thought, Classical Political Economy and Historical Materialism, emerged during this period. Both sought to explain the role of capitalism in economic development. Adam Smith was a proponent of classical political economy. Karl Marx was the main representative of the historical materialism school.

The Age of Imperialism [1860 to 1945]: Feudalism began to decline; the power of the feudal governments had eroded through wars and feudal rebellion. The concomitant rise of the nation-state and the concentration of power in the hands of sovereigns laid the foundation for post-Medieval progress and development. These rulers became known as the new Monarchs. They consolidated the smaller feudal governments and had to maintain army to maintain control. Because they had to pay the private army, the monarchs realized that their survival was dependent on an important aspect of development—a growing and sound tax base. Tax revenues could be increased in two ways: increasing the size of the tax base—the number of people that could be taxed—or stimulating an increase in production. Most rulers opted for a combination of the two. But wars to expand the tax base tended to be too costly, prompting rulers to stress increases in production. Thus, the promotion of economic development can be said to have become an objective of state policy during this time period. Gradually, the notion of promoting sustained increases in economic wealth became an independent and legitimate aspect of state policy, which came to be known as mercantilism. Two main schools of thought relating to development arose during this period: neo-classical economic theory and the classical theory of imperialism. Various theorists are associated with each school. We will limit our discussion to the works of Alfred Marshall and Vladimir I. Lenin.
Theories of Economic Development

The three building blocks of most growth models are: (1) the production function, (2) the saving function, and (3) the labor supply function (related to population growth). Together with a saving function, growth rate equals \( s/\beta \) (\( s \) is the saving rate, and \( \beta \) is the capital-output ratio). Assuming that the capital-output ratio is fixed by technology and does not change in the short run, growth rate is solely determined by the saving rate on the basis of whatever is saved will be invested. The Harrod-Domar theory delineates a functional economic relationship in which the growth rate of gross domestic product (\( g \)) depends directly on the national saving ratio (\( s \)) and inversely on the national capital/output ratio (\( k \)) so that it is written \( g = s/k \). The equation takes its name from a synthesis of analyses of growth process by two economists (Sir Roy Harrod of Britain and E.V. Domar of the USA). The Harrod-Domar model in the early post-war times was commonly used by developing countries in economic planning. With a target growth rate, the required saving rate is known. If the country is not capable of generating that level of saving, a justification or an excuse for borrowing from international agencies can be established. An example in the Asian context is to ascertain the relationship between high growth rates and high saving rates in the cases of Japan and China. It is more difficult to introduce the third building block of a growth model, the labor and population element. In the long run, growth rate is constrained by population growth and also by the rate of technological change. The Exogenous Growth theory (or Neoclassical Growth Model) of Robert Solow and others places emphasis on the role of technological change. Unlike the Harrod-Domar model, the saving rate will only determine the level of income but not the rate of growth. The source-of-growth measurement obtained from this model highlights the relative importance of capital accumulation (as in the Harrod-Domar model) and technological change (as in the neoclassical model) in economic growth. The original Solow (1957) study showed that technological change accounted for almost 90 percent of U.S. economic growth in the late 19th and early 20th centuries. Empirical studies on developing countries have shown different results. The Lewis-Ranis-Fei (LRF) theory of Surplus Labor is an economic development model and not an economic growth model. Economic models such as Big Push, Unbalanced Growth, Take-off, and so forth, are only partial theories of economic growth that address specific issues. It is a model taking the peculiar economic situation in developing countries into account: unemployment and underemployment of resources (especially labor) and the dualistic economic structure (modern vs. traditional sectors). This model is a classical model because it uses the classical assumption of subsistence wage. Here it is understood that the development
process is triggered by the transfer of surplus labor in the traditional sector to the modern sector in which some significant economic activities have already begun. The modern sector entrepreneurs can continue to pay the transferred workers a subsistence wage because of the unlimited supply of labor from the traditional sector. The profits and hence investment in the modern sector will continue to rise and fuel further economic growth in the modern sector. This process will continue until the surplus labor in the traditional sector is used up, a situation in which the workers in the traditional sector would also be paid in accordance with their marginal product rather than subsistence wage. The existence of surplus labor gives rise to continuous capital accumulation in the modern sector because (a) investment would not be eroded by rising wages as workers are continued to be paid subsistence wage, and (b) the average agricultural surplus (AAS) in the traditional sector will be channelled to the modern sector for even more supply of capital (e.g., new taxes imposed by the government or savings placed in banks by people in the traditional sector). In the LRF model, saving and investment are driving forces of economic development. This is in line with the Harrod-Domar model but in the context of less-developed countries. The importance of technological change would be reduced to enhancing productivity in the modern sector for even greater profitability and to promote productivity in the traditional sector so that more labor would be available for transfer. The Harris-Todaro (H-T) theory of rural-urban migration is usually studied in the context of employment and unemployment in developing countries. In the H-T model, the purpose is to explain the serious urban unemployment problem in developing countries. The applicability of this model depends on the development stage and economic success in the developing country. The distinctive concept in the H-T model is that the rate of migration flow is determined by the difference between expected urban wages (not actual) and rural wages. The H-T model is applicable to less successful developing countries or to countries at the earlier stages of development. The policy implications are different from those of the LRF model. One implication in the H-T model is that job creation in the urban sector worsens the situation because more rural migration would thus be induced. In this context, China's policy of rural development and rural industrialization to deal with urban unemployment provides an example.

1.5 **Conceptualization of Social Change:**

Social Change is complex and multifaceted phenomenon. Change in one sphere of society will affect other spheres of Social Life. It’s desired to get integrated view of processes of Social Change.
Social Change is the Changes in ongoing Life Styles (Gillin and Gilln). These changes are induced by Geographical Condition, Cultural Instruments, Changing Density of Population, Ideological Changes and these may have occurred due to innovations. In other words, Social Changes are defined as those which have occurred or lead to occur in changing Life styles in Human Relations, Social Customs, Changes in prevailing organizational process and Social Structure (Mckiever Page).

Talcot Parson’s views on Social Change

Parsons was many a times criticized on the ground of his inability to expose Social Change clearly. However Parson has been clear although out his life arguing the fact that “I have never worked upon the Changes of Social Structure but I have worked upon the Changes in Social Structure.” His thoughts on Social Change can be summarized as under:

1. The process of Socialization and Social Control functions towards restricting people to live and act within the defined boundaries and maintain continuity. This is an indicator for implicit slow Social Change.

2. Social Structure functions within its own destined boundary to maintain its unique identity. It neither assimilates nor gets converted into a separate mechanism.

3. Parsons thoughts are introduced in Social Structured as slow and adoptive changes in response to deviation and stress structured mechanism attempts to readjust it to generate routine situations. However this readjustment does not carry the original forum within it. This balance is fluctuating one. This indicates nature and degree of change having taken place between the original and last existing situation.

4. Largely there is no possibility of any major change as wasted interests having deep roots do not allow dynamic elements to work.

5. Parson refers to the Social Change as phenomenon occurring in response to deviation and stress. All attempts to balance the two lead to slow and adaptive changes.

6. Any individual in action desires to have balance in life avoiding stress and conflicts. Individuals move towards to exit from the conflicting situation or to adjustment with distance leads to interaction towards change.

7. Parson however agrees to the view that change in itself is incomplete and fragmenting.
1.6 Social Change: Definitions

1. Gillin and Gilln: Social Changes the changes in ongoing Life styles. These changes are induced by Geographical Condition, Cultural Instruments, Changing Density of Population, Ideological Changes and these may have occurred due to innovations.

2. Mckiever Page: Social Changes are defined as those which have occurred or lead to occur in changing Life styles in Human Relations, Social Customs, Changes in prevailing organizational process and Social Structure.

3. Johnson: Social Change are Changes in the Social Structure and Functions. It can note as Institutional and Interrelationship changes.

4. Wilbert Mere: These Changes can be understood in relation to time period having comparison of changes occurred between two different villages.

5. Ogburn-Nimkolf: Social change examines Physical and Non Physical elements of culture. In other words Changes occurred in Physical instruments in relation to change in Social Customs, Traditions, Fashion, Conventions, Values etc. In general former occurs faster than the latter.

1.7 Development and change diagram:
Social Process and Social Reforms:

Progress: Moving ahead towards destined direction it is designed to elevate the status and role of male and female in combined towards institutions.

Social Reforms: ….

1.8 Input for Social Change

Social change as explained earlier is continuous process it is complex one induced by many inputs globally we came across large variations in the degree of infultion of various input amounting to social change. Gunnar Mirdal in Asian Drama provides critical view on the phase of the change observed in Asian nations. On the other hand world history provides distinct picture of social change observed in Europe during medieval age known as: “The Age of Renaissance”. From amongst various input leading to change in societal fabric and culture, the major explained as under:

1. Demography: Demography is primly a science but the process shaping around demography is the result of several dimensions on one hand demography is the result of change and importantly on the other hand is it reason for change also. The history of demography if inquired it reveals into multidimensional picture observed across the world. In general the size of population began to increase from 14th and 15th century till the end of 19th century. Again it has shown downward trends in acceleration though at distant gap between the countries of world. In Asia continent particularly the Southeast Asian nation show slow phase in demographic trends leading to more rigidity and complexity in social fabric and culture. The same demographic trends in the western society have shown more dynamic impacts in relation to social integration and cohesion. Another aspects of demography like sex ratio, occupational classification also provide the grass root picture of change taking place amongst different countries of the world.
2. **Political:** Social technocrats have viewed political structure as one of the factors influential to change in the society. The history explicitly demonstrate the fact that more open the political alignment, more vibrant is the social structure it is because of the strong roots of democracy in Greece that liberal thoughts took place vibrantly and vividly in that country. American society is another example where in democratic roots are found responsible for liberal society. However democratic forces did not influence much to the change in social fabric of United Kingdom. it is of very late that conservatism is found weakling in United Kingdom. China is classic example where in political suppression did not allow major change in the social structure till the period of Mao. Thus it is the political system which place instrumental role in reshaping the social organ.

3. **Technology:** Ogburn nimcoff is classic example of technocrats who brought forth innovative approaches through measuring degree of technological factor affecting change. In fact, the world civilization and culture is known to have begun from pre-historic period of civilization to the digital age of civilization. Technology is both a cause and consequence for change. It is application of technology which found to have accelerated change in western society while it is less application of technology is found to have generated gaps in Asian society.

4. **Economic:** Bread is the prime concern for human civilization it is the success or failure on economic fronts leading to greater implications of social fronts. In general wealthier the society easier the changes are found. It is the upper income group which works as driving force towards the changes. Modernity is easily accepted by the riches and appreciates by the society. It in this context that economic backwards in many Asian parts and African countries keeping them far behind to the change. Occupational diversification, employment and employability are the key components shaping societal fabric.

5. **Cultural:** It is well said that man does not live by bread alone. The quest for societal warmth and integration is continuous still today. Culture is what we are and civilization is what we used. It is this context that narrowed interpretations of the cultural ethos have subsequently influenced the phase of change in huge continent like India. Liberalism in cultural ethos has kept Europe and America ahead to the other parts of the world. Culture has its deep roots in social fabric and transformation in cultural ethos is very long process. This results into wide gap between dynamism and conservatism.
6. **Education**: Primarily education is symbolized as strength of the society. It is the process and nature of education which leads to the fabric of human society. The thrust for education is reflection of demand for change and the process of change brings forth the quest for education. To repeat the history European nations in general and ancient Indian society provides strong impact of education on the then social fabric. Currently rural society is experiencing rapid transition because of application of education.

1.9 **Relational Analysis**:


The hectic race for development has made men more absolute less relative. Economic Development is considered achievable but the cost of such Economic Development is under estimated.

At present, we know much less about the Cultural, Social and Psychological aspects of development than about pure technological development.

A doctor today is expert in vaccinating a child most approximately but the same doctor knows least to mobilize a remote parent to bring a child for vaccination. An agricultural extension agent can analyze soil conditions and prescribe a hybrid seed and modified cultivation practices that will vastly increase production. But he cannot be sure that farmers will see the benefits, he is sure to lie in his improved methods. It is simple technical problem to teach an adult to read but it is quite another matter to make adult want to know how to read or to create an environment in which it is to his continuing advantage to do so.

Various social thinkers have time and again discussed in detail the difference between rural and urban community. Aristophanes (448-380 BC) in the “The Clouds” portrayed the difference between the good life of old and the contemporary life of the city. Caro Bajro (1963) and Susan Lowenstein in independent essays have pointed out how since the time of ancient Greece, urban moralists and intellectuals have deplored the real and imagined vices of city life and have searched for and have sometimes found a lost “Utopia” in the natural and unspoiled ways of the traditional rural community.

There are some thinkers who have generally described less developed rural society as blessed by the nature, less developed though they are, they tend to live happily without disturbing others and have to pay little social cost. They are considered to be
moral reserve living life of noble savages. Columella in the first century A.D. held views that, “Those people who spent their time idly within the walls, in the shelter of the city, were looked upon as more sluggish than those who tilled the fields or supervised the labourers of tillers (Lowenstein-1965, 114).

Redfield and Lewis however remarked quite differently. They were stuck by the lack of cooperation, the tensions between villages within the municipal, the schams within the village and the pervading quality of fear, envy and distrust in interpersonal relations. (Lewis 1951,429)

In understanding and in examining the behavioral approach of villages it is found that social institutions still dominate our economic institutions. Though there has been mushroom growth of financial institutions, conservatives rely more on social warmth. This traditional approach is losing its strength gradually. There are still many a social groups, castes in is not appreciated. Unlike metro dwellers wiser and wiser had observed that “No villager think of himself apart from his family. He rises or falls with it. We need the strength of the family to support us. That man is to be pitied who must stand alone against the dangers, seen and unseen, which be set him. Our families are our insurance. When a man falls ill, he knows that his family will care for him and his children until he is able to earn again and then will be cared for without a word of reproach. If a man dies, his widow and children are sure of the protection of a home. (Ref. Wiser C.V. and Wiser W.H. “Behind Mud Walls, New York: Agricultural Mission Inc 1951)

Studies also reveal and found extended mode of family village. There is found internalization of social harmony and warmth in such villages. They have their own-interpretation for proposal of improvement. Mac Carmack (1957, 258) had cited an example from village of Mysore where in lack of cooperation, conflicts in families was considered shameful. There was tradition of hereditary leadership playing an arbitrative to restore social order.

Examples narrated in the earlier part of the 20th century the American villages do caste their shadows seen today in Asian villages in particular Wirth (1938). Robert Park has sharply and strongly exposed the causes of migration and consequences of the same. These studies reveal that natal villagers feel deprived of opportunity, growth in terms of better living when compared with their own fellow men live at a distance in cities.

Relationship between Social Change and Economic Development is closely examined and interpreted by many Sociologist Economists and Anthropologist.
Crane (1955:467) has tried to exemplify the influence of nearby cities on the village life. He observed that in most of the cases cities have worked as centres of diffusion for western ways. Migrants while going back to villages frequently on occasionally bring with them new ideas, new attributes and new skills. These innovations, allied with other circumstances make change and dislocate the traditional ways observed for a long period in village life. To put in his own words just as the economic tentacles of the city spread out to the hinterland, so too do the Intellectual and Cultural influences (Crane, 1955:467, Urbanism in India, The American Journal of Sociology, 196c).

Indian anthropologists S.C. Dube expressed clearly the dominance of urbanization on Social Change. He explicitly opined that the presence of a nearby big city is an important factor in determining the degree of acculturation that will take place in rural areas. However he had admitted that rural communities clearly take the lead from the urban areas with a degree of hesitation, misgivings doubts and initial resistance. (Ref. Dube S.C., Indian Village, Ithaca, NY, Cornell University Press)

Historically the trend for segregation is not a surprising one. Trends from change in the form of Nuclear family pattern took place in Japan early in 1960s. Norbeek and Feble (1958) had categorically remarked that the Nuclear family is displacing the extended family and has come to be the dominant form in the cities of Japan, where the extended family exist, it has everywhere diminished in size and functional importance. (Ref. Notbeck Edward and Harumi Beta, American Anthropologist 60:102:117)

Social Change originally refers to both structural and functional changes. This has affected living style in aggregate. This change currently is more emphasized and debated for food clothing etc. 

Holm and Sorenson Globalization is defined as the intensification of Economic, Political, Social and Cultural relations across borders.

According to Shivanandan if imperialism is the latest stage of Capitalism, Globalism is the latest stage of imperialism, Shivanandan A. “Globalization and the ‘Left’ in Race and Class” Vol.40 No.2.3 1998-99, p.5.

Global technological breakthrough offer great potential for human advance and for eradicating poverty but not with today’s agenda. Liberalization, Privatization and tighter intellectual property rights are shaping the path for new technologies, determining how they are used. But Privatization and Concentration of technology are going too far. The relentless pressures of global competition are squeezing out care, the invisible heart
of Human Development, caring labour, providing for children, the sick and the elderly, as well as all the rest of us, important input for the development of human capabilities and also assuring for Human Rights and dignity.

Human support to others is essential for Social Cohesion and a strong and resilient community. It is also essential for Economic Growth. But market gives few incentives and few rewards for it. The traditional model of Patriarchal household is no solution; a new approach must build gender equity into sharing the burdens and responsibility for care. New institutional mechanisms, better public policy and a social concerns are needed to provide incentives for rewarding care and increasing its supply and equality. National and Global governance have to be reinvented with Human Development and equity as their care.


Merian, (1957 b- ch. 4) has tried to highlight the fact that the creation of new roles, institutions values and social relationships during meaningful social transformation produces instability and may lead to anomie.

The changes in a society both influence and are influenced by political leadership because Social development affects any current distribution of social power.

Social Transformation as analyzed by various social thinkers travelled through - colonial or premodern Elites - Revolutionary Elites. Subtitles.

Premodern - Hard care - Praditian Register Revolutionary - Contrary to premodern. Full change absolute rapid.

Jubelites : Modest group acting towards gradual replacement and trying to bridge the gap.

With reference to social change and development leadership can be explained in terms of Keller (1963 p.4) = "Leadership means embodied in those authoritative acts of guidance and control, both formed and informed, within any social group which are repaired for the realization of major social goals and for the continuity of social order.

Kerr (1964) argue that the process of development is really less stressful than has been usually assumed. Contrary to this view, smase the Lewis present that protest and unrest are signs of advanced development and that lack of these signs indicates that development has hardly begun.
In the earlier 20th century we have witnessed two specific examples of the new states having distinct tendencies. One is of Japan where they retain a high degree of social cohesion and premodern forms of political leadership and the other of the then Soviet union on Turkey where the revolutionary elite progressively adopts more extreme military controls and the methods of authoritarian dictatorship.

The unique role of ideology in transforming the societies has been recognized (After 1964Intro MacRac, 1961, Manhelm 1949) Lane, 1962, Bell 1960, Pye - 1961) Various ideologies have raised issues in identification and inforcement of rules. Thinkers have discussed vividly under varied headings as Political Religion (Apter, 1963) Charisma (Friedland, 1964a) and types of regimes (Taker - 1961)

Social thinkers have by and large observed in their studies that development affects the distribution of power in the society and opens up new channels of access to position of power. It is experienced across the world that rigidity for ideological sets restricts the scope of motivational changes and there by invite conflicts. This virtually restricts the scope of development.

Social modernization is defined in terms of adaptiveness, that is, the ability of a society to confront overcome and indeed prepares itself for new challenges by rearranging its social structure.

Gaps in the process of change adaptive ness to change.

Nationally:-Comparison

Chandigarh, Pondichery, Maharashtra, Tamil, Karnataka, Gujarat on the other hand U.P., Bihar, M.P., Rajasthan etc.


Agricultural Surplus amounting to change, Process of urbanization to change, Ref: Rajkot-Jamnagar, Anand, Mehsana, Valsad.

Slow pace : Making late entry in change. Sabarkantha, Bhavnagar, Junagadh, Kachchh.

The Pace is exceptional in Kachchh need to be highlighted.

Vagad - Bhachau, Rapar, Mundra, Anjar
Gaps - Gandhidham, Lakhpat, Abdasa, Nakhatrana.
Modernization cannot take place or be sustained unless it is concentrated upon changing the technological organizations which ramifies broadly through social cultural system.

A comparison of two socio cultural systems one prepared to accept innovation and the other hostile is found in often big 1959, and Schinder 1959. For an example of a society that resisted change fiercely until crisis produced a more favourable orientation toward innovation.

(Gullive 1961 "The Arusha Economic and Social Change" in Bohannon and Jalota - 1968)

Social change through change

a. Occupational Role Performance.
b. Non occupational role performance
c. Transitory non occupational role performance.

1.10 Critical Appreciation:

There are critiques who have observed marked relationship between economic considerations like "wealth" Income power and pragmatic dimensions having profound influence on change in social order. In a diverse society this difference between productive expectations and distributive expectations often creates problems. In general evolutionary history of development demonstrates the fact that normative characteristics of distribution expectations such as labor market commodity market, property lights, taxation, responsibilities to family or community, determine the impacts on various social groups for low status groups these normative institutional factors typically introduces unfavorable differences between distributive and productive expectation perception of this often defects to more persons work hard and to endeavor more risk.

Studies during the periods of time have also drawn some important conclusions regarding differentiated impacts of ideological strains amongst groups having different levels of living. It is observed that amongst poor groups there appears to be insignificant difference between the influence of ultimate values and operational values. In remote villages and even in towns there are poor duelers who have virtually no difference between their socio-genic wants and bio-genic needs. They are too busy in bread earning too have inclination for refined sociological order. It is only when an improvement in standard of living make these groups desirous of self development, health, beauty,
knowledge dignity etc. In other words only at upper level of living the things that seem to be good for mankind in general and to include larger numbers of mankind within the scope of social concern.

Social scientists in their different studies add one important point for the relationship between development and change. They subscribe to the view that the very increase in material well being leading to higher values tend to generate self regarding pseudo values and lead to conspicuous consumption, conspicuous education conspicuous industrialization, conspicuous naturalism and the like.

Rapid economic development induced by industrialization has brought forth multifold changes in thinking. People in general have felt that there is very little or to say insignificant difference between material progress and moral standards. The physical achievements have led the human society to think for achievable goal setting. It is emphasized more by the people in general. This increased trend for materialistic gains and achievements make life more absolute and lead to think in respective of any grounds or pressures. But more standards human development goals and more relative process of development guiding change put society in transitional stage. Groups in attempts to achieve goals and accumulate economic wealth often largely fails to demonstrate relative thinking. This gap indicates the significance of change in continuity.

At every stage of development change occurs. It occurs at a faster or gradual pace depending on the level of social structure. The functional mechanism is found more supply oriented. This leads to neglection of demand forces. These demand forces emerge from the law income groups. Expressing inner desire - thrust in the development but this remains more implicit rather than explicit. This again tends to generate social conflicts.

"Virtuous Cycle of development and change - Vicious cycle of development and change"
1.11 Virtuous cycle of Development:

As presented in the diagram we come across many a examples of the communities all over the world, where in they have undergone this kind of experiment. The fundamental of demand and supply is applicable in all respect for all changes. The history of development proves that where there is a demand for development there is always a place for change. It is the degree of development and the nature of development which place important role for shaping of positive society. Positive aliments lead to a change ogmanating the demand for development. This cycle stands to operate teal and until a point of saturation does not reach. The cyclical flow may during the course of journey also invite some undesirable aliments in the process of development. These aliments intern generate some negative externalities which is known as "vicious cycle of development"
1.12 vicious cycle of development

It is experience by many a nations and or by deferent community that the accelerated pace towards development invite many a negative externalities. More the thrust for development and rapid the pace of development leads to more and more self centric approach. This intern undermine the quality of sharing and leads to an aliment of selling. This course of journey augments more economic awareness and more financial comforts. Sustainability of development is endangered due to the self centric behavior of the society hence it is identified as vicious cycle of development.

1.13 Is growth and development desirable?

It is disputed. Critics have pointed out the several drawbacks of growth, development and modernization: irreversible disruption of traditional societies and lifestyles, and the spread of a uniform materialistic mass culture, which may lead to cultural shallowness, loss of meaning and spirituality and to the increasing exploitation of people as a result of the spread of capitalist market relations. There is a large group in the
society perceiving that traditional mode of living is more comfortable and happier than path towards modern way of life. Malthusian analysis in this regards is more inconformity with such perception. (Brundtland et al., 1987; Meadows et al., 1972). The History of different civilizations of the world also prove that the relation between growth and development has dominated the global scenario. This trend is found globally irrespective of different cultures. The journey towards knowledge is example of the awareness found globally regarding the coast involved in development. We come across a series of examples where in development induced power culture has played dominant role in changing the face of society. The problems pertaining to the development are both general and specific in nature. It is with the opening up of the economy that the nations are left with no choice but to enter in to the age of competitive culture. (Myint 1980).

Development induced life style is found to have extended the scope depend the rout and brodand the horizon the process of globalization is infect nothing but a search towards development and change.

The process of growth is more easy and simple to understand as it is largely quantified in terms. All nations of the world have their relative growth status available annually and quarter by quarter with the statistics of GDP and GNP. This data is completely measurable hence growth in isolation can be captured and aspted as the indicator of change. It is with the development process that the problem of viability and desirability accrue. Attempts have been made in the for last four decade to understand and examine the relationship between growth and development. Mevub-ul-Haq (1980) is considered the pioneer in respect of constructing a new concept in this regard. The UN has developed a widely accepted set of indices to measure development against a mix of composite indicators: UN's Human Development Index (HDI) measures a country's average achievements in three basic dimensions of human development: life expectancy, educational attainment and real income. UN's Human Poverty Index (HPI) measure deprivation using % of people expected to die before age 40, % of illiterate adults, % of people without access to health services and safe water and the % of underweight children under five. HDI does not replace GNP but adds considerably to an understanding of the real position of as society in many respect as would be clear from the following discussion

1. Besides income the HDI measures education and health and is thus multi-dimensional.
2. It focuses the attention of the policy makers on the ultimate objective of development not just the means.
3. It is more meaningful as a rational average than GNP because there are much greater extremes in distribution than in the distribution of life expectancy and literacy.

4. It shows that Human development gaps between nations are more manageable than the ever widening disparities in income.

Social scientist have been making all efforts to arrive at a viable point of relationship between growth and development. There is a general consensus amongst the social scientist that growth is indispensable for living and same time better living demands change in the life style which is reflected through the nature of development.

1.14 Conclusion:

All that is quantifiable has its strong root in economic literature. How aver the demand for depth in the quality of life is gaining more significance precisely under the changing economic order. Primarily right from the evolutionary history of Darvins thought the journey towards development has brought fourth multitude changes social technocrats constantly express their concern over the legitimacy of the development in relation to economic and social stability. This needs to be examined separately the need for understanding the linkages and leakages of development. A micro level study can provide some direction towards this kind of research journey.
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