SYLLABI-BOOK MAPPING TABLE

Sociology of Change and Development

Syllabi	Mapping in Book
Unit I Introduction **Social Change:** Forms of social change, interrelationship between change and development indicators of development, change in structure and change structure.	**Unit 1:** Introduction to Sociology of Change and Development **(Pages 3-22)**
Unit II Changing Conceptions of Development Economic development, human development, social development, sustainable development, socio-cultural sustainability, multiple sustainabilities.	**Unit 2:** Changing Conceptions of Development **(Pages 23-41)**
Unit III Social Change in Contemporary India Trends of social change, patterns of social change, Sanskritization, westernization, modernization and secularization.	**Unit 3:** Social Change in Contemporary India **(Pages 43-62)**
Unit IV Theories of Agencies and Development Theories of development and under development: Modernization theories, centre-periphery, world system and unequal exchange.	**Unit 4:** Theories and Agencies of Development **(Pages 63-84)**
Unit V Indian Experience and Development Sociological appraisal of Five Year Plans, socio-cultural repercussions of globalization social implications of info-tech revolution, development and displacement.	**Unit 5:** Indian Experience and Development **(Pages 85-104)**

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Unit I: Introduction Social Change: Forces of social change, interrelationship between change and development, change in structure and change of structure	Unit 1: Introduction to Sociology of Change and Development (Pages 3-22)
Unit II: Changing Conceptions of Development Economic development, human development, social development, sustainable development, and alternative development subaltern	Unit 2: Changing Conceptions of Development (Pages 23-42)
Unit III: Social Change in Contemporary India Trends of social change: agrarian and social change, sanskritization, westernization, modernization and globalization	Unit 3: Known Process in Contemporary India (Pages 43-63)
Unit IV: Theories of Agencies and Development Theories of development and under-development, theories of modernization, world system and dependency thinking	Unit 4: Theories and Approaches to Development (Pages 65-84)
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CONTENTS

INTRODUCTION

This book covers the topic '*Sociology of Change and Development*'. The book is a practical contribution to the literature on social change. The book tries to capture the fastly changing facets of social change which consequently shape the developmental projects in various countries.

The topics are meant to trace the fluctuating fortunes of development efforts in the world in general and India in particular. Conceptions of development have been changing with the passage of time. With expansion in trade, economic systems throughout the world are now entering the domain of a world economy driven by the forces of globalization. Since development is such a massive force leading to still bigger social changes, the book covers the topic of '*development*' from various angles. Economic development, human development and social development are the critical aspects of development. However, under the present scenario, blatant emphasis on development has taken us to the brink of an environmental disaster. Sustainable development, thus, is a very significant aspect of the modern connotation of development.

Indian society has undergone a vast transformation during the past few decades. The book tries to get the pulse of the trends of these social changes taking India to the threshold of the status of a developed country. Sanskritization, Westernization, modernization and secularization are the specific streams of the mighty river of change and development which has virtually over-hauled the face of Indian culture and society.

The book involves an analytical peek into the world of development theories and models including the capitalist, socialist, mixed economy and Gandhian models.

In modern India, planned development has changed the fates of millions of common Indians. We have discussed various Five Year Plans along with their focus areas and priorities.

UNIT 1 INTRODUCTION TO SOCIOLOGY OF CHANGE AND DEVELOPMENT

Structure

1.0 INTRODUCTION

In this unit you will learn about the concept of social change and development where you will study the meaning and nature of the concepts and their interrelationships. The unit also describes different forms of change, indicators of development and change in structure and change of structure.

1.1 UNIT OBJECTIVES

After reading this unit, you will be able to:

- Know the meaning of 'change'
- Understand the meaning and definitional analysis of social change
- Analyze the concept of development and its features and indicators
- Discuss the interrelationship between change and development

1.2 SOCIAL CHANGE

Change and continuity are the inevitable facts of life. Not only people themselves undergo the process of change, but also the habitat they live in. That's why 'change' is often called as the unchangeable or inescapable law of nature. Change is the only reality. Looking at the inevitability of change, the Greek Philosopher Heraclitus pointed out that a person cannot step into the same river twice since in between the first and the second occasion, both the water in the river and the person concerned get changed (Giddens 2001, 42). History reveals that man's life has been transformed from the caves and jungles to the palatial buildings. People, family, religion, value system, etc. will not remain same forever. Societies grow, decay and modify to changing conditions. Every society, from primitive to industrial and post-industrial, has witnessed continuous state of transformation. Change is permanent, although the intensity or degree of change is different in different societies. As to Giddens (2001), in human societies, to decide how far and in what ways a particular system is in a process of change or transformation, we have to show to what degree there is any modification of basic institutions during a specific time period. There are social systems which change very fast, whereas there are others which have ties with the remote past. World religions like Christianity and Islam maintain their ties with ideas and value systems pioneered thousands of years ago. Primitive societies considered change as external and problematic phenomena. However, in modern times, Change is seen as natural and necessary. Every new generation faces different and new socio-economic challenges and yet they forge ahead with new possibilities of life keeping continuity with the past.

Like natural scientists study different aspects of change in the nature, social scientists study change in the social life of man. Change and continuity have long been the subjects of research and study for social scientists and philosophers. Scholars like Aristotle, Plato, Hegel and others have written at length on various aspects of change during their times. In fact, sociology as a separate discipline emerged in the middle of the 19th century as an effort to explain the socio-cultural and economic changes that erupted in Europe following the industrialization and democratization processes. It will not be wrong to state that major classical sociologists were preoccupied with explaining change, more precisely articulating on the change that followed the rise of capitalism in the West. Considering change as an important aspect of study, the father of sociology, August Comte, even remarked that the role of this discipline is to analyze both the **Social Statics** (the laws governing social order) and **Social Dynamics** (laws governing social change (Slattery 2003, 57). Similarly, Herbert Spencer also talked about change in his analysis of 'Structure' and 'Function'. 'Structure' indicated the internal build-up, shape or form of societal wholes, whereas 'function' signifies their operation or transformation (Sztompka 1993, 3). He has measured change or progress taking into consideration the degree of complexity in society. According to Spencer, society passes from simple, undifferentiated, homogeneity to complex,

differentiated, heterogeneity. Another classical sociological thinker, and one of the founders of the discipline, Emile Durkheim talks about evolutionary change in his famous work '*The Division of Labour*' and observes that society passes from 'mechanical solidarity' to 'organic solidarity'. Karl Marx explains societal change with his economic deterministic model and describes change of society from primitive communism to socialism. Max Weber's analysis of religious codes and its impact on economic development in his '*The Protestant Ethic and the Spirit of Capitalism*' examines the major aspects of change.

1.3 MEANING AND DEFINITIONAL ANALYSIS OF CHANGE

Before going into details about social change, it is pertinent to discuss the meaning of the term 'change'. 'Change' refers to any alteration or transformation in any object, situation or phenomena over a certain period of time. As Strasser and Randall (1981, 16) have said, 'If we speak of change, we have in mind something that comes into being after some time; that is to say, we are dealing with a difference between what can be observed before and after that point in time.' Similarly, the *Blackwell Encyclopedia of Sociology* defines change as a 'succession of events which produce over time a modification or replacement of particular patterns or units by other novel ones' (Sekulic 2007, 4368). Time is an important factor in the context of change.

'Social change' on the other hand indicates the changes that take place in human interactions or interrelationships. Society is regarded as a 'web of social relationships' and in that sense social change refers to change in the system of social relationships (Shankar Rao 2000, 484). It is the alteration or modification of the structure and function of any system. For example, change in interpersonal relationships, inter-caste and inter-community marriage, change in family type from joint-living to nuclear households, etc. can be called as social change.

Different scholars have defined social change in different ways. A glance at some of them can make understanding clear. According to Morris Ginsberg (1986, 129), 'Social change is the change in social structure, i.e. the size of a society, the composition or balance of its parts or the type of its organisation. The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and change with them.' Here, he talks about two types of changes: changes in the structure of society and changes in the values system of society. However, these two types of changes should not be treated separately because a change in one brings on changes in the other, as a change in the attitude of people may bring about changes in the social structure and vice versa (Kar 1994, 500). Describing it as a part of 'cultural change', Kingsley Davis says, 'Social change is meant only such alterations as occur in social organizations, i.e. the structure and function of society' (Kar 1994, 501). Macionis (1987, 638) defines social change as the 'transformation in the organisation of society and in patterns of thought and

behaviour over time'. Again, according to Ritzer et al. (1987, 560), 'Social change refers to variations over time in the relationships among individuals, groups, organizations, cultures and societies.' So, it can be summarized from the above definitions that almost all the authors while defining social change, give emphasis on social relationships, social organizations, social patterns and values. Social change, therefore, is change in the societal system as a whole.

Different scholars debate over if 'change' is a revolutionary process or it happens gradually. However, they settle with the fact that it is both an evolutionary and a revolutionary process. Every change has an effect over different aspects of life and different components of the societal system. The development of the Internet for example in contemporary society has enormous implications for other institutions and ideas—it affects psychology, ideology, the political system, industry, education and the media. It is a revolutionary force but it builds upon previous developments so that it is both gradual and insurrectionary (Hoffman 2006, 561).

CHECK YOUR PROGRESS

1. How is 'change' the inescapable law of nature?
2. When and how did sociology emerge as a separate academic discipline?
3. What is the difference between 'structure' and 'function'?
4. What does 'social change' refer to?

1.4 NATURE OF SOCIAL CHANGE

Following the meaning and definitional analysis of the concept, the features of social change can be discussed as given below:

(i) **Social change is universal:** As discussed in the above section, social change is inevitable. It is not only inevitable, it is also universal. It is found in every society. From primitive society to the post-industrial one, change is found everywhere. No society or culture remains static forever. Human beings changed themselves from nomads, food gatherers to agriculturists and later modern, industrial beings.

(ii) **Social change is continuous:** Right from the time mother earth came into being to the present times, society/life has been in a continuously changing mode. No society or people can be stopped from the influences of change. It is a never-ending process.

(iii) **Social change may produce chain reactions:** Change in one aspect of a system may lead to changes of varying degrees in other aspects of that system. As to Biesanz and Biesanz (1964, 63), the change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible. Similarly, the Protestant emphasis on Bible reading as a road to

salvation led to a great rise in literacy. Further, introduction of the system of reservation for backward communities in Government institutions and offices in India has brought changes in their socio-economic status, interpersonal relationships and also in the social and economic structure of the country. Similarly, improvement in literacy in the country leads to economic independence of women which in turn brings changes in the whole notion of family, marriage and husband-wife ties.

(iv) Social change may be planned or unplanned: Change may occur with or without proper planning. People, government or any other agent may initiate change through plans or programmes and may determine the degree and direction of change. The Government of India after Independence devised several socio-economic developmental programmes to bring the country out of poverty and unemployment through the broader provision of Five Year Plans. In the 60 years of Independence, the country has seen phenomenal improvement in literacy, health, infrastructure and industry, and considerably managed to overcome poverty, hunger and unemployment problems. Apart from the planned social change, there can be changes which are unplanned and happen accidentally. Changes due to natural calamities like earthquakes, tsunamis, volcanic eruptions, etc. belong to this category.

(v) Social change is temporal and directional: Change can be directional. It happens in a particular direction. In several instances, such direction is planned, predetermined and is fixed ideally. Such changes are called as progress. However, change in general may happen in any direction. Similarly, the rate or tempo of change varies from time to time and place to place. Some changes may take months and years while some may occur rapidly. Social change is temporal in the sense that it involves the factor of time. It denotes time sequence. It can be temporary or permanent. Time is an important component in the process of change.

(vi) Social change is value-neutral: The concept of social change is not value-laden or judgemental. It doesn't advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral.

1.5 FORMS OF SOCIAL CHANGE

There are different types of social change. The term 'social' is so vast in scope that different forms of change which carry several names of their own can actually be brought under the broader concept of social change. However, different types of change are discussed below for better understanding of the concept.

(i) Social change and cultural change: Social and cultural changes are often regarded as the same and denote similar kind of change. However, there

are differences between the two. 'Social' refers to interactions and interrelationship between people. 'Culture' on the other hand refers to the customs, beliefs, symbols, value systems and in general the set of rules that are created by people in society. It can be both material and non-material. Material culture consists of manufacturing objects and tools like automobiles, furniture, buildings, roads, bridges, books, mobiles, TV sets and anything of that sort which is tangible and is used by the people. Non-material culture includes belief systems, values, mores, norms, habits, language, etc. The concept of culture relates to the body of knowledge and techniques and values through which a society directs and expresses its life as an interacting entity (Mohanty 1997, 13). So, the change in social relationships, human interactions, modifications in role expectations and role performance, etc. are regarded as social change, whereas changes in human artifacts, beliefs, values, body of knowledge, etc. are called as cultural change. Culture changes through time and it spreads from place to place and group to group. As Biesanz and Biesanz (1964, 61–62) put it, in the span of time since World War II began, immense changes have taken place. Television, since the experimental stage before the war, has entered almost every living room in the world. From the first atomic reaction in the early decades of 20th century, we have progressed to space capsules and satellites and in a few short post-war years, plastics and synthetic fabrics, wash-and-wear clothes, stretch socks, automatic washers, dishwashers, clothes driers, food freezers and packaged mixes have changed the housewife's fate.

It is important to mention here that sometimes changes that occur in a cultural system don't go smooth and face maladjustment with other parts of the system. Such a situation is termed as 'cultural lag'. Defining the concept, Ogburn (1957), wrote, 'A cultural lag occurs when one of the two parts of culture which are correlated changes before or in greater degree than the other parts does, thereby causing less adjustment between the two parts than existed previously.'

However, any cultural change has its impact on human relationships and, therefore, influences social changes too. The advent of mobile telephony and internet has far-reaching consequences on interpersonal relationships. Thus, cultural change positively affects social change and change in a society comes through both social and cultural changes. As Kingsley Davis stated, cultural change is broader than social change and social change is only a part of it (Shankar Rao 2000, 485). All social changes are cultural changes, but not vice-versa. Those cultural changes that affect social organizations and human interpersonal relations can be called as social changes.

(ii) **Social change and social progress:** Progress is a change in a desirable direction. It can also refer to change for the better. It involves value-judgement because it implies betterment or improvement. Progress involves change that leads to certain well-defined goals. It is also a type of social

change. However, there are differences between the two. Every change is not progress, but every progress can be called as a change. Moreover, change is a value-free concept, while progress always denotes change for the better. In that sense, progress is a value-laden concept. It has been discussed before that change can be planned and un-planned. Nonetheless, progress is always planned and ideally fixed. Besides, change is obvious and certain. Small or big, slow or fast, change takes place in every society, but progress is uncertain (Mohanty 1997, 21).

(iii) **Social change and social evolution:** The use of word evolution or 'social evolution' in sociology is borrowed from biology. Biology studies 'organic evolution' which denotes the evolution of all kinds of organisms. Social evolution on the other hand refers to the process of evolution of human society, human social relationships, societal values, norms and the way of life. It involves the idea that every society passes through different phases, from simple to complex. Sociologists and social anthropologists were impressed by the idea of organic evolution which could convincingly explain how one species evolves into another, and wanted to apply the same to the social world (Shankar Rao 2000, 491). As put forward by MacIver and Page (2005, 522), evolution means more than growth. Growth does connote a direction of change, but it is quantitative in character. Evolution involves something more intrinsic, a change not merely in size, but at least in structure also. Social evolution is also a type of social change. Both of them are natural and are inevitable facts of life. However, there are differences between the two. First, every change is not evolutionary in nature, whereas, evolution always implies change. Second, evolution, unlike change is a continuous process. Third, the cause of social change may be both internal and external, whereas evolution is mostly affected through the operation of internal factors. Fourth, social change can be planned or unplanned but evolution is an automatic process. Firth, social change is a value-neutral concept, whereas evolution is value-loaded. Sixth, there can be slow or fast social change, but evolution is always a slow process (Mohanty, 1997, 27).

As discussed in the beginning of this sub-section, any kind of change that we witness in the society, can come under the broader definition of either social or cultural change. However, some specific variety of change can also be discussed here, although they come under the umbrella term of social or cultural change.

(iv) **Demographic change:** Demography deals with the size, distribution, growth, etc., of population over a period of time. Demographic change is change in the patters of fertility, mortality, age structure, migration, etc. High fertility or high mortality can have important implications in any society. The same can happen if the rate of such indicators are too slow. High fertility might lead to large-scale instances of poverty and unemployment, and might

affect the developmental efforts of a state. Over-population also leads to greater use of natural resources and affects environmental sustainability. High birth and death rates bring about change in the attitude of people towards family and marriage. In India, demographic change in the form of high fertility led to the adoption of family planning programmes and following which there was a decrease in the population growth rate. The small family norm has introduced change in social relationships between husband and wife, parents and children, the status of women and so on.

(v) **Technological change:** The human civilization is moving from the most rudimentary technology of bow and arrow to the modern and highly sophisticated instruments of the present day. The invention of computers, Internet, mobile phones, jet planes, atomic bomb and discoveries of men like Vasco da Gama and Columbus have changed the socio-cultural space of the modern man dramatically. Ancient man walked on bare feet. Then came the bullock cart which made movement comparatively faster. Subsequent technological innovations brought about bicycles, automobiles, jet planes and so on. These have helped the movement of people faster than ever before. These technological changes have enormous societal implications. The introduction of high-yield seeds in the form of Green Revolution in India that ensured massive increase in foodgrains like rice and wheat managed the hunger situation in the country quite well. Dramatizing the fact that technological change may lead to social change, sociologist William F. Ogburn once attributed the emancipation of women to the invention of the automobile self-starter, which enabled women to drive cars, freed them from their homes and permitted them to invade the world of business (Biesanz and Biesanz 1964, 64). The modern means of entertainment and communication like TV, Radio, Internet, cell phones, etc. have drastically changed the family life in India and substantially affected the role of women in society. Not only they are empowered and emancipated but also the husband-wife ties are now being seen as that of co-partners rather than that of superiors and inferiors. Although technological changes have not spread equally everywhere in the country, still phenomenal improvement in this respect cannot be ignored.

(vi) **Economic change:** Economy plays a cardinal role in man's daily life. Noted sociologist and philosopher, Karl Marx pointed out the significance of economy as a factor in social change. He propounded that economy which constitutes the means of production like labour, instruments, etc. and the relations of production is the infrastructure and all others like family, legal system, education, religion, polity, etc. are the superstructure. As he says, a conflict between the oppressor and the oppressed, haves and the have-nots brings change in the society and the society transforms to a new mode of production. In this manner, Marx says, society gets transformed from primitive communism to slavery, slavery to feudalism, from feudalism to

capitalism and from capitalism, Marx predicted, socialism a classless society will emerge (Morrison, 2006). In Indian society, industrial economy brought enormous change in the lives of people. Not only it changed the occupation structure in the society but also it affected inter-personal relationships. People from rural areas migrated to cities to work in factories. This drastically reduced the effect of caste/untouchability and also transformed joint families to nuclear households. India, once an agricultural economy, is now manufacturing industrial products to emerge a world leader in producing software, making it a service economy. The software giants like Infosys, Wipro, TCS, etc. are renowned world over. So the economic change is one of the important forms of social change.

CHECK YOUR PROGRESS

5. State whether 'change' is a revolutionary process or not?
6. How can the social change be both planned and unplanned?
7. How is social change 'temporal' in character?
8. State how the process of social change is value-neutral?

1.6 DEVELOPMENT

Development refers to improvement in the quality of life and advancement in one's state of condition. It may refer to improvements in one's well-being, living-standards and socio-economic opportunities. However, the term development is multifaceted due to which lots of confusions and disagreements have taken place with regard to its meaning and definition. Nevertheless, influenced by the scholars like Amartya Sen, the United Nations Development Programme (UNDP) created a Human Development Index (HDI) that combines indicators like health, life expectancy, literacy, political participation and access to resources (UNDP 2001, 14). Noted economist, Amartya Sen argues that development can be seen as a process of expanding real freedoms that people enjoy. This contrasts with the narrow view of development that identifies it with growth or Gross National Product (GNP) or personal income or industrialization or technological advancement or social modernization (Sen 2000, 3). Sen argues that growth of GNP and personal income can be important means that can expand individual freedom. However, freedom depends also on other determinants like proper arrangements for schooling or education, proper healthcare system, civil and political rights, etc. Sen Says, 'Development requires the removal of major sources of un-freedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over activity or repressive state' (Sen 2000, 3). Further, Gunner Myrdal (2003, 248) defines development as the upward movement of the entire social system, and this social system encloses, besides the so-called economic factors, all non-economic factors,

including all sorts of consumption by various groups of people; consumption provided collectively; educational and health facilities and levels; the distribution of power in society; and more generally economic, social and political stratification; broadly speaking, institutions and attitudes – to which we must add, as an exogenous set of factors, induced policy measures applied in order to change one or several of these endogenous factors'.

1.7 NATURE OF DEVELOPMENT

Development is a process that makes the human society a better place to live in. It brings social well-being. The nature of development is analyzed below (Jena and Mohapatra 2001; Mohanty 1997).

(i) Development is a revolutionary process. In many cases, it involves sudden and rapid change of the social structure. In its technological and cultural dimensions, it is comparable to Neolithic revolutions which had turned food-gatherers and nomads into settled agriculturists. Now, during the development revolution, society is getting transformed from rural agricultural one to urban and industrial.

(ii) Development is a complex and multi-dimensional process. It involves a lot of economic, behavioural and institutional rearrangements. It involves equity, socio-economic and political participation, etc.

(iii) Development is a systematic process. Change in one aspect brings chain reaction and corresponding changes in other aspects also.

(iv) Development is a lengthy process. The process of development needs substantial level of efforts over a long period of time.

(v) Development is an irreversible process. It always moves forward. Although some aspects of the process might have some occasional downfalls, but the whole process of development is irreversible.

(vi) Development is a universal process. Developmental ideas and know-how are diffused from centre of origin to other parts of the world. There are transformations of ideas and techniques between nations world over.

(vii) Development is directional. It is a process that moves in a direction. In that sense development is also called an evolutionary process. As stated by Spencer, it can be from simple to complex. As stated by Marx, it can be from class-less primitive communism to capitalistic mode of production and finally to socialism. As discussed by Durkheim, it can be from mechanical solidarity to organic solidarity and so on.

(viii) Development is a value-loaded concept. Qualitatively, it talks about improvement of something over some other. It talks about improvement in lifestyle, infrastructure, education, health system and so on. Quantitatively, it always advocates for more (of anything) in number. So it is a process that involves value-judgement.

1.8 INTERRELATIONSHIP BETWEEN CHANGE AND DEVELOPMENT

Development is a form of change. However, there are differences between the two. Change is a value-neutral concept while development, as discussed in the previous sections, is value-loaded one. Change is ethically neutral and suggests alterations or modifications in the structure and functioning of society over a period of time. Development on the other hand, advocates change for good. It is a process of desired change. Although development leads to change, all forms of change don't indicate development. Those changes which are planned are termed as development. A change to be defined as development must occur continuously in a desired direction. These desired goals are set looking at the values, norms and needs of any society. Any change in society must get absorbed in the system and must be felt by the people to make it more effective. Such change can then be regarded as development. Advancement in education and modern means of transport and communication has resulted in high female literacy in the modern societies. This has led to women joining in various jobs in both government and non-government establishments, changing the family relationship as a whole. Such a move leads to a situation like role conflict where the modern women are confused whether to perform the role of a traditional family woman, a mother, a daughter, a wife or to play the role of a teacher, an administrator or an engineer. Such a phenomenon is an example of social change. However, such change can be regarded as development only when proper institutional arrangements and social adjustments are made so that working woman doesn't face the situation like role-conflict and manages both her roles well. Such institutional arrangements and social adjustments will then be called as development (Jena and Mohapatra 2001; Mohanty 1997).

1.9 INDICATORS OF DEVELOPMENT

As discussed in previous sections, development is a multi-faceted term and there are lots of confusions over its meaning and definition. Questions are often raised on how should one count the development parameters. How can a society be called developed and underdeveloped? What should be the basis? To understand the concept clearly, the indicators of development are discussed below.

(i) **Literacy or education:** Education is the medium through which the members of society are socialized and the modern means of knowledge, skill and technique are imparted to them. Formal education and training expands opportunities for people and increase their capacities. Availability of educated labour force in a country is a pre-requisite for development, better governance system and healthy functioning of democracy. In India, to eradicate illiteracy, the successive governments have come out with policies like 'Sarva Shiksga Aviyan' (SSA), 'Mid-day Meal Scheme', 'Mahila

Samakhya Scheme', 'Teacher Education Scheme', etc. Following the National Literacy Mission (NLM), set up in 1988, the 'Total Literacy Campaign' was initiated to eliminate illiteracy. India's soaring literacy helped the country to become a knowledge economy. From a mere 12 per cent during independence, India's literacy has reached at 65 per cent (2001 census) now. This is a strong indicator of development.

(ii) **Health:** Health is as the World Health Organisation (WHO) defines it 'a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity'. Good physical health is the basic requirement for a stable society. Low maternal and infant mortality, good quality of life and availability of proper health facilities to all sections of a society are necessary conditions for a healthy and developed society. In India although phenomenal improvements in various health indicators have been witnessed in post-independence period, still several facts need wide attention. Year 2007 data show, in India, the infant mortality rate (IMR)—the probability of a child dying before the first birthday—is still high, i.e., 55 per one thousand live births, although it has shown continuous decline over the years. Again 43 per cent of children in India under age five are underweight (India 2010, 519 – 522). According to UN World Food Programme report released in 2009, more than 27 per cent of the world's under-nourished population lives in India. Besides, 40 per cent of women are found with chronic energy deficiency and around 30 per cent of babies in India are born underweight (Bhattacharya 2010). Development of any country with such bad health indicators will be difficult.

(iii) **Income:** Adequate level of employment generation is essential for a country to raise income level of its populace. High incomes per capita and increased Gross National Product (GNP) makes a country economically healthy. When a country has enough economic resources and its per capita income is high, it can invest in social sectors like health and education. Therefore, income and economic welfare are most important indicators of the development process.

(iv) **Democratic participation:** Participation in the political process of a state is a rational thing every citizen would want to carry out. The political process can enable or hamper developmental process. The participation of people in every developmental activity makes it more effective and serves the developmental goals. Right to choose one's representative and the right to choose one's government are important for the people in polity. The introduction of adult franchise in India soon after independence is a significant step in this context. However, only right to vote is not enough for a country to be called as developed. People must also have the right to choose the development that is meant for them. This makes a state democratic and people friendly. It is an important indication for development when people enjoy such freedom.

(v) Scientific and technological advancement: Technological prowess makes a country advanced and that enables for creating better facilities for its citizens. When a country is technologically advanced, its people have larger choices for scientific and technological knowhow. There are very few countries who can afford substantial amount of resources devoted for Research and Development (R&D) since it is very expensive and involves complicated processes. However, a country with adequate and latest technology can manage its various needs well and make facilities available for its masses.

(vi) Strong and sustained cultural civilization: A country for its true development needs not only scientific tools and economic growth but also a strong urge to sustain its traditional heritage and cultural civilization. The very notion of Human Development Index (HDI) devised by UNDP is that progress and development is no longer to be measured just in terms of GDP or per capita income but also in terms of human well-being which includes a number of factors like cultural identity, a sense of security, of both one's personal safety as well as safety of one's culture and one's place in this world. In that sense, Bhutan has very high indicators of human happiness. This is due to Bhutan's flourishing craft activities, linking craft to Bhutan sense of identity (Chatterjee and Ashoke 2005). So traditional cultural ethos and values are major parts of a country's development. In India, it is the traditional skill (local knowledge) of the handicrafts artisans that is a major basis of their identity and in post-liberalization India that identity is either getting vanished or getting diluted and the skill/local knowledge is very much influenced by the market forces (Jena 2008, 22). Sustaining one's own cultural heritage of any form in modern globalized times is one of the greatest challenges for any country. Without this, true development of nation and humanity is impossible.

1.10 CHANGE IN STRUCTURE AND CHANGE OF STRUCTURE

To Kingsley Davis, social change refers to alterations in the 'structure' and 'function' of a society. This was discussed while dealing with the definitional analysis of change. The notion of 'structure' is important in this context. 'Structure' refers to the ordered arrangements where various parts of a system or whole are organized and follow established rules and norms. Structure itself remains invisible to public eye, but it produces visible result. It controls the behaviour of fellow human beings in a society. The members of a societal system are controlled by the structure or established rules, values, norms, customs, laws and so on. There can be two types of change related to social structure—the change that is witnessed inside the structure and the change of the societal system or structure as a whole. Among these two types of changes, structural change or change of structure is most important