

AN INTEGRATION OF SOCIAL PARADIGMS INTO THE ANALYSIS OF SOCIAL DEVELOPMENT THEORIES

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ABSTRACT

Of all social paradigms, the four paradigms provide alternative outlooks on the social nature by seeing in different views. In terms of rational approach, they've been deployed subjective-objective standpoint to discover the reality through debating two poles of analysis, the sociology of radical change and regulation dimension. The objective of this article aims at integrating the social paradigms into the analysis of the social development theories and to suggest an approach to apply the four paradigms as the analytical tool to interpret the social development theories. The basic method which was deployed to explain the theories was originated from the model of social theory analysis Burrell and Morgan (1979). In application, the process of analysis was carried out in four steps. It is conclude that the integration is compatible and some of them are able to be employed with only one paradigm while others are able to be sequentially applied with two paradigms.

Keywords: Development, Paradigm, Radical change, Society, Status quo.

INTRODUCTION

Whenever we discuss about the assumption of the nature of science, we should bear in mind of the subjective-objective approach. If we think of the assumption about the nature of society, we have to remember about a regulation-radical change standpoint. Both of dimensions are basic distinct view and interpretation the nature of social theories. They are the alternative model reciprocal approach explaining the social process (Borrel & Morgan, 1978). In this article, we 'd like to discuss about the two paradigms in which belong to the sociology of regulation, the functionalist and interpretive paradigm, and other two belong to sociology of radical change, the radical humanist and radical structuralist paradigm. The polarization of the subjective-objective dimension was applied as rational approach to explain the reality of paradigms. The functionalist and the radical structuralist paradigm utilized objective approach while the interpretive and radical humanist paradigm used subjective lens.

The term "development" can mean the actualization of an implicit potentiality, the simplest example being the patterned growth and maturation of a seed, or an initial germ cell, to the full adult form of the individual plant, or animal, or human person (Fletcher, 1974). Particularly, social development is the process of change, growth, evolution and progress of the society. Thus, social development

theories explain the process of change, growth, evolution and progress in the structure and framework of the society. Scientifically, it is a phenomenon which might only be perceived over a long period of time from a macro perspective; there is no monopoly on theories of social change and development (Fagerlind & Saha, 1983).

Applying with the four paradigms, the development theories are very fit in terms of paralleled assumption of theirs. On the other hand, the development theories' subject area is under the subject investigation of theirs. More beneficially, Borrel and Morgan (1978) contend that all social theorists can be located within the context of these paradigms according to meta-theoretical assumptions reflect in their work. The paradigms give us the good way of locating our personal frame of reference with regard to social theory. They also provide us a convenient mean of identifying the basic similarities and differences between the work of various theories and underlying frame of reference which they adopt. Moreover, they provide a tool for establishing where we have ever been, where we are and where we will be in the future.

METHODOLOGY

The fundamental aim of the article is to integrate the social paradigms into the analysis of the social development theories and to suggest an approach to apply the four paradigms as the analytical tool to interpret the social development theories. The basic method which was deployed to explain the theories was originated from the model of social theory analysis Burrell and Morgan (1979). Essentially, we'd like to suggest an approach based on their model as lens to analyze particularly the social development theories.

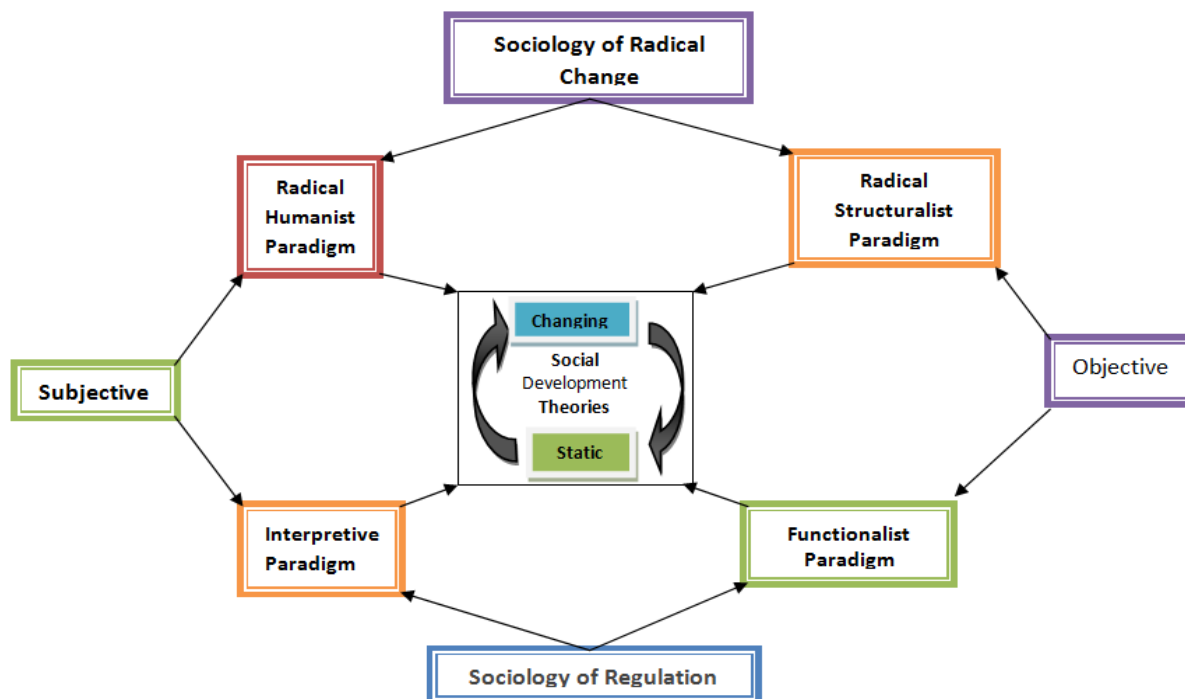


Figure 1: A Scheme for Analysing Theories of Social Development by Using the four Social Paradigms

In general, some of social development theories explain about being static of the society such as the status quo, the social order, the social integration, solidarity, and the need of satisfaction and actuality which are the subject area of investigation while others explain the radical change: modes of domination, emancipation, deprivation and potentiality. However, if we utilize macro perspective to examine the society, we'll see the changing of social phenomenon being in the form of dialectical

process in the sense that changing and the state of being static complete each other. It is stable; then, it changes even though there has existed the stability in the social elements. It changes, then, becoming stable.

The analytical approach was undertaken in four steps. Firstly, we thoroughly read the theory to find out the subject area of its in order to more specifically classify in which concern because development theories explicate distinct areas, being static or changing. In this stage, we scanned several articles and books on the focused theory, written by different scholars and theorists. The reason laying behind perusing is to ascertain the prevalent point of view in purpose of setting theoretically conceptual assumptions. We did so because different theorists raise different pictures of social reality. Secondly, we decided to choose one of the two social dimensions of analysis, the sociology of regulation or the sociology of radical change. The goal of selection is to contradicting or to explore the distinctions between the two types of social phenomena towards choosing the rational approaches. The sociology of regulation is the writing of theorists who are primarily concerned with expounding on society by putting emphasis on unity and cohesiveness (Burrell & Morgan, 1979). It answers the basic questions on: By tending to explain about why society holds together rather fall apart, why does society maintain as an entity? In contrast, the sociology of radical change is to seek explanations for radical change, deep-seated structural conflict, modes of domination and structural contradiction which its theorist see as characterizing modern society. It concerns with emancipation, both material and psychic, from the existing structures which limit and stunt his potential for development (Burrell & Morgan, 1979).

Thirdly, we opted one of the two rational approaches, subjective or objective standpoint. They are the powerful mean for identifying and analysing social theories. Subjective view is an analytical approach based on feeling, experiences existing in the mind; belonging to the thinking subject rather than to the object of thought. For Max, subjective level refers the psychological domain, where individuals act with personal purposes in terms of their understanding of the material condition of their existences; on the other hand, individuals' activities are the part of a socio-historical collectivity of other subjective individuals and their collective subjective forms a culture. Culture is the outcome of socio-historical collectivities of individuals acting in their relation to each other and to other material objects and conditions that affect their existence (Jukes & Barresi, 1993). Being consistent with Porpora, (1989), the subjective view on social structure places emphasis on culture, norms, ideology and symbolic orders are all internal to the collectivity of agents as cultural constructs that are inter-subjectively shared. With distinctive perspective, objective view is based on facts, unbiased reference. In objective level, social structure is a material system maintained by the activity of individuals in social position (worker, employers...) relating in particular way (exploitation ...) to other positions (owners, employers...) (Jukes & Barresi, 1993). In this level, the relation between material modes of productions and positions made by the modes of production is included (Porpora, 1989).

Fourthly, we made conclusions on the selective social dimensions and rational approach by finding congruence of the four paradigms and social development theories. Of course, it is hard to wrap up those theories because there is no monopoly on their assumptions. Thus and thus, we explore the joint assumption or main concept of theories. We had to be carefully considered. Then, we make a recommendation on particular paradigm applicable in which theories.

SOCIAL PARADIGMS

According to Merriam-Webster Online dictionary (2016), paradigm is a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the experiments performed in support of them are formulated. It is a basic concept of the subject matter within a science which helps us to define what should be studied, what inquiries should be asked, how they should be asked, and what rule should be followed in interpreting the answers obtained (Ritzer, 2005). Of all social paradigms, the ones, the functionalist, the narrative paradigm, the radical humanist, and the radical structuralist paradigm, developed by Burrell and Morgan (1979), are in the

spotlight since they've been the most affective lens for analysing social reality and organization. They defined these paradigms for organization analysis by thoroughly debating on subjective-objective perspective in social science with consensus-conflict debate of the social theory. Its assumption about the nature of society is in term of a regulation-radical change dimension. Each of these paradigms has provided alternative standpoints of the social nature by seeing in different ways. In application, one can operate in different paradigms sequentially over time, but mutually exclusive, in the sense that one cannot operate in more than one paradigm at any given point in time, since in accepting the assumptions of one, we defy the assumptions of all the others (Burrell & Morgan, 1979).

The functionalist paradigm is in the dimension of sociology of regulation. It utilizes objective approach as method to study about its subject area. One is characterized by an interest in giving explanations on the status quo, the social order, the social integration, solidarity, and the need of satisfaction and actuality. It is focused on the existing state of affairs, especially regarding with social or political issues, and social order is relevant to regulation and law which maintain the stability in system of linked social structures, institutions, relations, customs, values and practices, which conserve, maintain and enforce certain patterns of relating and behaving. Additionally, The functionalist paradigm concerns about the generally accepted opinion or decision among a group of people in the society while social integration is focused on the need to move toward a safe, stable and just society by mending conditions of social disintegration, social exclusion, social fragmentation, exclusion and polarization; and by expanding and strengthening conditions of social integration towards peaceful social relations of coexistence, collaboration and cohesion. On the other hand, it is described about the unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within the society, and this paradigm is paid attention on the motivation to push the social members to become united, and actuality explains about the actual existence, typically as contrasted with what was intended, expected, or believed.

The basic notion is that the social world is composed of relatively concrete empirical artefacts and relationship which can be identified, studies and measured via natural science approach. According to Durkheim the prominent social theorist positioned the idea that social facts exist outside of the men's consciousness and restrain men in their daily activities. The aim was to understand the relationships between these objective social facts and to articulate the sociology which explained the types of solidarity providing the social cement which holds society together. In real practice, most of functionalist theories use mechanical and biological analogies as model to understand the social world (Burrell & Morgan, 1979). Theoretically, this paradigm relies on the premise that society has real, concrete existence, and systematic character and is directed towards the production of regulation, order equilibrium, stability in society, and the way in which these can be maintained. Commonly, based on the functionalist paradigm, society is held together by social consensus or cohesion in which members of the society agree upon and work together to achieve what is the best for society as a whole. In terms of education, the individual's abilities and potential is not to be developed for their own sake. Rather they are to cultivate abilities and capacities which societies need. Totally, the basic assumption of functionalist is that the society or an organization cannot survive if their members do not share at least some perceptions, attitudes and values in common.

Originally, the functionalist paradigm was formulated by the interaction of three sets of intellectual forces such as Marxist theory, German idealism, and sociological positivism. Of these forces, sociological positivism has been the most influential one. The main theories practically belong to this paradigm are integrative theory, social system theory, interactionism, social action theory and objectivism etc.

In terms of the interpretive paradigm, it is polarized in the sociology of regulation dimension, using subjective approach as analytical tool. The subjective area of analysis is stressed on the same to those of functionalist paradigm: the status quo, social order, consensus, social integration and cohesion, solidarity and actuality. Regarding with its approaches to the social science, the interpretive paradigm intends to be nominalist, anti-positivist, voluntarist and ideographic. Additionally, the

interpretive paradigm concentrates on the consensus and equilibrium of regulation perspective. Initially, it was created based on the accumulation of German Idealist tradition. Its foundation was revealed in the seminal work of Kant which emphasized the essentially spiritual nature of social world. Besides Kant, there were some other prominent theorists; namely, Dilthey, Weber, Husserl and Schutz who significantly contribute to establish this paradigm as a completed framework for analysing organization and social reality.

Its assumption is that, to understand the world, we have to be aware of the fundamental nature of social world at the level of subjective experience. It explains the realm of individual consciousness and subjectivity. Interpretive theorists see the world as emergent social process, created by the individuals concerned, and the world of human affair is cohesive, ordered, and integrated. To find social reality, based on this paradigm, we have to scrutinize in depth of human consciousness and subjectivity in order to seek for the fundamental meanings that underscore in social life.

With regard to the radical humanist paradigm, it is based on subjective perspective by putting most emphasis on radical change, modes of domination, emancipation, deprivation and potentiality. Its approach is congruent with that of the interpretive paradigm in the mean of seeing the social world from a view which tend to be nominalist, anti-positivist, voluntarist and ideographic. The contradiction of both is that the humanist paradigm's frame of reference beholds the society to be transformed the limitation of existing social arrangement concerning with *release* from the constraints which existing social arrangements place upon human development. However, it is based on the principle that there will be revolution or transformation through consciousness that is the means through which society will change with people throwing off the chains of psychic impressions which tie them into alienating modes of life. It is a belief in the ability to change society through changing consciousness, by changing the way people think, see, and understand of the world. It tries to bring about a new world view, a new paradigm which allows people individually and in conjunction with others to reorganize their experiences.

This paradigm is the production of German idealist tradition, especially from the work of Kant and Helgel. Moreover, it is also much influenced by the combination of the phenomenology of Husserl. The social theories belonging to this paradigm are French essentialism of Satre, Anarchistic individualism, critical theory etc. All in all, the explanation on the release of human consciousness and experience from domination of the ideological superstructure of the social world in which the men live is the main aim of this school of thought. Particularly, the radical humanist paradigm finds the way to transform the social world via a change in modes of cognition and consciousness.

On the subject of the radical structuralist paradigm, it espouses sociology of radical change from an objective view. Based on this paradigm, conflict is inherently occurred in society, so this conflict brought to create social change. This view is a much more realist position that grounds social change in the antagonisms between structural relations, not consciousness as the radical humanist. More specifically, the reality is not changed by the consciousness of people, but is changed by the binding together of these contradictions that will transform existing societies into new forms. The radical strutralists tend to be interested in emancipation, structural conflict, modes of domination, inconsistencies, and deprivation.

Different theorists put emphasises on different social forces that is the agents of radical change. Some stress on the deep-seated internal contradiction while others accentuate the structure and analysis of power relationships. The joint perspective is the view that contemporary society is characterised by fundamental conflicts which generate radical change through political and economic crises. It is through such conflict and change that the emancipation of men from the social structures in which they live is seen as coming about. Remarkably, it is borrowed intellual force from the work of mature Marx and others, Althusser, Poulantzas, Colietti and various Marxist sociologists. According to Marx, there consist of two main elements in model of society- the superstructure and the

substructure. the substructure was to represent the economic base of society that the production play core role. In this level, he analyzes by distinguishing three components, namely:

1. The modes of production: capitalism, feudalism, or communism.
2. The means of production: technology, land, capital, labor).
3. The relation of production: producer or non-producer, owner or non-owner, and class system (Burrell and Morgan,1979).

In terms of superstructure, Max denote other non-economic factors such as the state , religion, art, literature etc.

Thus, goal of radical structuralist paradigm is to analyse the structural conflict, the existing modes of domination, contradictions and deprivations which cause the society to radically change, and to provide the critique in social affair. Moreover, it emphasizes the need for destruction or transcendence of the limitations imposed on the social and organizational arrangements.

Overall, in respect of nature of social view, the four paradigms were polarized into two distinct dimensions. The functionalist and the interpretive paradigms have placed an emphasis on the sociology of regulation concerning with the status quo, social order, consensus, social integration and cohesion, solidarity, need satisfaction and actuality. It's contrasting with the radical humanist and the radical structuralist paradigms which have put an emphasis on sociology of radical change focusing on radical change, structural conflict, modes of domination, contradiction, emancipation, deprivation and potentiality. With respect to rational approaches, the functionalist and the radical structuralist paradigms were adopted objectivist approach whereas the narrative and the radical humanist paradigms were adopted subjectivist approach. Both theory and practice, these paradigms hold profound benefit for analysing social world as well as organizational structure and behaviour since they have different standpoints on reality. Furthermore, they're playing active roles in developing countless theories for yielding considerable benefit in many fields.

THEORIES OF SOCIAL DEVELOPMENT

Historically, before emergence of capitalism, the people lived based on the agriculture, called agricultural societies. The productive force, which was limited by the feudal property relation, changed very slowly for years. The economics output was consequently relatively stagnant. Since then, the capitalism had gradually substituted. Thus, the concept of development appeared in the close connection with the arrival of capitalism and the critique of feudal society. It was capitalism which introduced the idea of material progress and development that the bourgeoisies who played main roles as agents in the process and of the new concept of development (Larrain, 1989). There are many words, which has similar meaning to that of development such as change, growth, evolution, progress, advancement and modernization. However, the term change implies both downward and upward. For the term "development", it implies only progress optimistically. The term "Social development" was used first by sociologist in the late nineteen century to define the process by which the society evolved from a traditional or primitive state to a modern, advanced level of civilization.

Classical Cyclical Theories

There has been no consensus on the definition of classic cyclical theory; however, the denominator is that they are those, which focus on the rise and fall of civilizations in the repeated pattern. They were created by the classical thinkers via the observation as well as study from the history of the society and its civilization change. Originally, classic cyclical theories were emerged in religion, legend, mythology of ancient civilization.

As an epoch in Asian history of civilization, the classic cyclical thought has taken deep root within most of common belief among ancient cultures. In Indian culture, Hindu mythology had divided the

series of cycle within four ages in which the people in every society passed through; namely, Sayug, Treta, Dwapar and Kalyug. Sayug was considered as the best age. The people in this age were very happy. They spoke the truth, and were honest with each other. In Treta age, the people slightly diminish. They need means to fulfil their desires instead of using mere fiat of will. People grow more materialistic and less inclined towards spirituality. For Dwapar, all people are desirous of achievement of the scriptural dharma that is prescribed to each class, valiant, courageous and competitive by nature and are engaged only in penance and charity. They are kingly and pleasure-seeking. In current Kalyug period, the man has become quarrelsome, dishonour, selfish, false, and deceitful. Thus, they have been full of sorrows, tragic filled with grief and unhappiness (Roy, 2014 & Jain et al, 2006). After Kalyug age, the society would restart into sayug repeatedly.

Greek, moreover, was considered as the first in human history that study about the social change scientifically. The classic philosophers of Greek utilized the word physis of living thing, tree, animal, man or society as metaphor for describing the notion of social development very suitably. The development of civilization, based on them, has proceeded naturally, beginning from the birth, becoming mature, and reaching the last stage, decay. The classic foremost philosopher was Aristotle who developed initially the theory of development. There, according to him, are three important elements of this theory (Fagerlind & Saha, 1983). Firstly, the development of the State represents a growth or unfolding, physis, which is inherent in the nature of the family. Secondly, the State is imminent in the family, which is the cause of the development. Thirdly, the development of the State did not occur by accident but was the result of a natural process.

As Greece thinkers, Augustine as well as other Christian writers applied the notion of physis in the theories of change and development. Like Islam, however unlike Greek and Roman thought, they didn't accept the never-ending cyclical phenomena. For them, the cycle of growth and decay was seen as single unique cycle, starting from the creation of Adam reaching its prime with the descent of Christ or Mohammed, and ended with the decay of material world. Thus, in Christian and Islam thought, the cycle has never been repeated. The natural process of physis was substituted by the *will of God* as the main force of change in the material world.

The classic cyclical theory became more mature within some next generation of modern philosophers' works. Spengler (1880–1936) in his *The Decline of the West* (1917) deployed four seasons as metaphors to explain the cycle of the western civilization. It had its *spring*, which intuition, powerful cultural creation from awakening souls, unity and abundance begin existing (medieval times). In this period, its poets devoted great energies to recreating the visions of Virgil and Ovid; in its political life, it revolved around the conception of a reborn Augustus, a Christianized Roman Emperor. Then, it reached its *summer* which it shifted to maturing consciousness. Critical thought occurred. The Renaissance consolidated in city states, princes surrounded by courtiers, a growing merchant class, and a high development of the arts in which names and personalities become important. Its *autumn* took place in the eighteenth century, when it began to exhaust its inner possibilities, of music in Mozart and Beethoven, of literature in Goethe, of philosophy in Kant. Civilization rose into high point of disciplined organizational strength. Finally, it moved into its *winter* phase which civilization is distinct from culture. Exhaustion of mental organization strength and irreligiousness rises (Frye, 1974). Thus, after winter stage, the civilization began repeating into spring; then, the cycle starts again.

Pareto (1848–1923) in his *The Mind and Society* (1916) centred his theory on the concept of an elite social class, which he divided into cunning 'foxes' and violent 'lions'. In his view of social change, the power constantly passes from the 'foxes' to the 'lions' and vice versa. In *Social and Cultural Dynamics* written by Sorokin (1957), he classified societies according to their 'cultural mentality', which can be ideational (reality is spiritual), sensate (reality is material), or idealistic (a synthesis of the two). He interpreted the contemporary West as a sensate civilization dedicated to technological progress and prophesied its fall into decadence and the emergence of a new ideational or idealistic era (World Heritage Encyclopaedia, 2014).

Overall outlook on the classic cyclical theories is likely to be in order, from being static to change. The Indian cyclical thoughts reflect the stability and change in human consciousness from Sayug, the Golden age to Kalyug, the Iron Age. Similarly, Spengler's theory also accentuates the consciousness, starting with the simulation of the thought forming medieval period in Spring, and ended by the exhaustion of mental strength. Moreover, Sorokin's theory also stress on the mentality as the main agent that transforms from one stage to another. It's consistent with the radical humanist paradigm which seeks the explanation within the change in the realm of individual consciousness and the subjectivity within the frame of reference.

All in all, the transaction from one age to another, from one season to another season, they have shown about the change of individual spirit. It is also paralleled with the radical humanist paradigm which puts a central emphasis on radical change of human consciousness. In contrast, the radical structuralist are very fit to explain the Greek's classic cyclical theories because, according to Aristotle's theory, it places an emphasis on the structural formation of the state originated from the families regarding as the social organizations to villages, from villages to the State. It's not very different from other Greece philosophy, Parato's theory which highlighted the mode of domination and conflict between the social classes for power. Thus, both of them should be scientifically expounded by the radical structuralist paradigm. For Christianity and Islam, they are the same in the sense that, lastly, the world would end with destruction of the material world. Therefore, classical cyclical Theories should be applied the radical humanist paradigm. Then, they should be sequentially and critically analysed by using the radical structuralist as well because the material world plays an important role in the process of change.

The Enlightenment Optimism

Departing from the cyclical standpoint of history, the Renaissance paved the way to extend the geographical and intellectual horizon, which inspires the belief in the unlimited progress of mankind. The most influential intellectual Bernad Le Bovier de Fontenelle who argued that civilization made progress in the past is now making progress, and will continue to make progress into the unlimited future. Similarly, the biggest contributor in that is Descartes, the French mathematician and philosopher, established convincingly the supremacy of rational knowledge and the importance of doubting everything of which we are not certain. Leibniz assumes that progress was "not accident but a beneficent necessity", and that the process does not take place through discontinuities and leaps, but in a continuous, gradual, and cumulative manner. In in his late 18th century's writing, Kant's conviction in optimism is that the unlimited progress of mankind is the natural continuing advance of civilization, particularly in its moral existence. According to him, even though sometimes the progress has been interrupted, it's never broken off or stopped.

Based on Fagerlind and Saha (1983), Chinese civilization developed an intellectual tradition which recognized the continual changing forces of society. The principles of *yang* and *yin* were seen to represent opposites which worked together in harmony to rule the world. Encompassing these two principles is the notion of *tao*: "All yin and all yang are tao." In traditional Chinese thought, *yang* was seen as the male or positive principle in nature: the sun, light, brilliant. On the other hand, *yin* represented the female or negative principle in nature: shady, dark, cloudy, cold. Finally, *tao* meant way, path or road which in its deeper meaning implied social and cosmic order, totality and responsibility. The possession of *tao* with *yang* and *yin* in harmony were seen as leading to the time of Great Happiness or original golden age. In addition to optimistic view, Khaldun, a famous Islamic sociologist, saw continuity in the rise and fall of states and empires as "the past and future resemble each other as two drops of water" (Becker and Barnes, 1961:270 cited in Fagerlind & Saha,1983). His interests in historiography and the rise of Islam continually kept his attention on laws of society and social change. Khaldun definitely believed in ordered social change and rejected randomness, which he attributed to "hidden causes".

The enlightenment optimism is the basis of creating the development theories. To find clear-cut explanation, we should be applied the radical humanist paradigm because there are important figures put their emphasis on optimistic progression in the potentiality of change in human consciousness as Condorcet describes in his *Progress of the Human Mind* about the indefinite perfectibility of mankind, and felt that this continuing progress would vary in speed, but would never be reversed.

Evolutionary Theories

The term "evolution" is different from "revolution" in the sense that evolution implied the gradually continuous progress in ethnics or thoughts within society from simple form to complex form over long period of time. Evolutionary theories were concentrated upon six assumptions about change such as being natural, directional, imminent, continuous, necessary and proceeding through causes. Based on the definition of the key term; theoretically, the radical humanist paradigm is fittingly applicable for deeply analysing evolutionary theory since most of evolutionary theories have explained about potentiality of change in human thought. There are more instances, which support this idea.

Emile Durkheim observes that society, as a living organism, develops from a simple primitive stage to a complex modern one. The practical application of this general theory for understanding societal development was that the poor non-industrial societies were seen as representing a primitive stage of evolution while the industrialized countries were associated with the more complex and civilized stage. The higher more complex societies were seen as the end-points toward which the primitive (less-developed) societies would eventually reach. However, all societies, even the advanced ones, were seen as evolving in a progressive direction. On the other hand, according to Hegel, the prominent evolutionist theorist, the principle of development has been stimulated by tiny force, a capacity or potentiality striving to realize itself. This formal conception finds actual existence in spirit; which has the history of the world for its theatre, its possession, and the sphere of its realization. Initially, he placed an emphasis on the god's will as the center of development (Nisbet, 1969).

It's akin to Comte who viewed progress and development as stemming from the scientific achievements of men. He described progress in terms of the Law of Three stages through which he thought mankind was evolving. The first stage, which he called *Theological*, represented the level of society dominated by "priests", ruled by the military, and built upon the family as the major social unit. The second he called the *Metaphysical* which he saw as based upon the philosophical reasoning of men. The third and final stage toward which he saw mankind evolving was the *Scientific* one, which must be reached by the study of the laws of nature and the use of scientific experiments. So, for him, scientific knowledge of society has played crucial role in developing the society progressively, deriving from knowledge moral development and idea advancement (Fagerlind & Saha, 1983).

Based on the above main theorists, the change of idea is the catalyst in the evolution of the society. However, Hegel emphasized God's will on the main cause of evolution while Comte focused on evolution as the result of the intervention of human scientific knowledge. Thus, the radical humanist paradigm is very suitable for utilizing in explicating the evolutionary theory.

Structural-Functionalism

Structural-functionalism is a framework used to scrutinize the complex system of the society, including political structure, economy, education, religion, family structure etc. whose main interrelated social elements, known as actors, work together to promote the solidarity and stability. The interrelationship of these has been built up by the consensus (Fagerlind & Saha, 1983). It was set up in response to the critique of evolutionism around 1930s. The forerunner theorists of this theory are Talcott Parsons and Robert K Merton. According to Parson cited in Turner (2005), social system is a system of processes of interaction between actors; it is the structure of the *relations* between the actors as involved in the interactive process which is essentially the structure of the social system. Practically, structural-functionalism employs macrosociology analysis as a tool to explain the structures of the society (Macionis & Gerber, 2010).

According to Appelrouth and Edles (2008), this theory assumed that society is seen as a system composed of interrelated parts (religion, education, political structures, economy, the family, etc.). It stresses on how the different parts work together for the good of system. These parts are said to constantly seek equilibrium or harmony between themselves. The interrelationship of these parts is thought to occur by consensus, and pathological or non-normative events or arrangements are said to produce tension. In such a condition the parts strive to adjust in order to achieve equilibrium again.

The functionalist paradigm should be utilized to expound on the structural-functionalism in the reason that this theoretical perspective impose a centre emphasis on being static such as solidarity, social system, social integration, status quo towards equilibrium or harmony by deploying the objective approach, studying the fact of social structure and social functions (Fagerlind & Saha, 1983). However, Structural-functionalism has been criticized because of stressing on only being static, being conservative and opposing change and social reform.

Modernization Theory

Modernization theory is a theory used to explain about the process of progressive transition from tradition society to modern society. Originally, modernization theory was initiated by American political elites and intellectuals in response to the setting of the Post-Second World War era, particularly the influence of Cold War, and the simultaneous emergence of Third World. This such a condition, sponsored by government and private agencies, gave American social scientists attention on the problems and social and cultural change and private agencies, turned increasing of economic development, political stability, in these societies (Tipps, 1973). Modernization theory view the economic development as a process by traditional societies become more complex and differentiate. This theory suggests that nations remain underdeveloped when traditional customs and culture discourage individual achievement and kin relation dominates so the countries must change traditional attitude, value, and institution (Margaret & Taylor, 2008). According to Huntington (1971), modernization implicitly or explicitly assigns nine characteristics to the modernization process.

1. Modernization is a *revolutionary process*. The change from tradition to modernity consequently involves a radical and total change in patterns of human life.
2. Modernization is a *complex process*. It cannot be easily reduced to a single dimension. It involves changes in all parts of society include: industrialization, urbanization, social mobilization, differentiation, secularization, media expansion, increasing literacy and education, expansion of political participation.
3. Modernization is a *systemic process*. Changes in one factor are related to and affect changes in the other factors. All elements of modernization have been highly associated together.
4. Modernization is a *global process*. In fact, it originated in fifteenth and sixteenth century in Europe, but it has now become a world- wide phenomenon. Through the diffusion of modern ideas and techniques from the European centre, it also in part through the endogenous development of non-Western societies. In any event, all societies were at one time traditional; all societies are now either modern or in the process of becoming modern
5. Modernization is a *lengthy process*. The totality of the changes which modernization involves can only be worked out through time. Western societies required several centuries to modernize. The contemporary modernizing societies will do it in less time. The time required to move from tradition to modernity will still last in generations.
6. Modernization is a *phased process*. It is possible to distinguish different levels or phases of modernization through which all societies will move. Societies obviously begin in the traditional stage and end in the modern stage. The intervening transitional phase, however, can also be broken down into sub phases. Societies consequently can be compared and ranked in terms of the extent to which they have moved down the road from tradition to modernity. While the leadership in the process and the more detailed patterns of modernization will differ from one society to another, all societies will move through essentially the same stages.

7. Modernization is a *homogenizing process*. Many different types of traditional societies exist; indeed, traditional societies, some argue, have little in common except their lack of modernity. Modern societies, on the other hand, share basic similarities. Modernization produces tendencies toward convergence among societies. Modernization involves movement "toward interdependence among politically organized societies and toward an ultimate integration of societies." The "universal imperatives of modern ideas and institutions" may lead to a stage "at which the various societies are so homogeneous as to be capable of forming a world state. . . 3"
8. Modernization is an *irreversible process*. While there may be temporary breakdowns and occasional reversals in elements of the modernizing process, modernization as a whole is an essentially secular trend. A society which has reached certain levels of urbanization, literacy, industrialization in one decade will not decline to substantially lower levels in the next decade. The rates of change will vary significantly from one society to another, but the direction of change will not.
9. Modernization is a *progressive process*. The traumas of modernization are many and profound, but in the long run modernization is not only inevitable, it is also desirable. The costs and the pains of the period of transition, particularly its early phases, are great, but the achievement of a modern social, political, and economic order is worth them. Modernization in the long run enhances human well-being, culturally and materially.

The individual's value held by the majority of population has been seen as the achievement motive, promoting modernity through socialization opening to economic growth and technology advancement (McClelland, 1961). Being akin to David McClelland, Inkeles and Smith (1974 cited in Fagerlind and Saha, 1983) proposes a model in modernization theory which mainly focuses on the value. Their model depends on the notion that there is a direct causal link between five sets of variables, namely, modernizing institutions, modern values, modern behaviour, modern society and economic development in modernization.

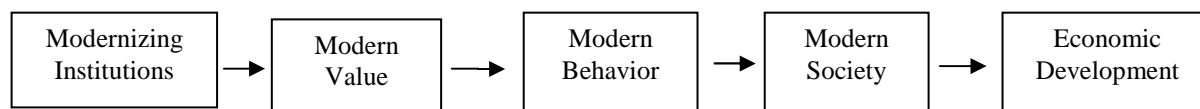


Figure 2: The process of modernization (Inkeles & Smith, 1974).

Empirically, the causal relation between modernization institution and modern value are acknowledged, but the last three variables are still controversial in the real practices since, based on some researches revealed that they are inapplicable in some contexts.

When discussing on modernization, we cannot refuse to include the economy or industrialization consideration. Rostow (1959) identified five stages of modernization via economic development model. First, *traditional society*: Agriculture is the most important sector. Production is labour intensive using only limited quantities of capital. Technology is limited, and resource allocation is determined very much by traditional methods of production. Second, *preconditions for take-off*: Increased specialization generates surpluses for trading. There is an emergence of a transport infrastructure to support trade. Entrepreneurs emerge as incomes, savings and investment grow. External trade also occurs concentrating on primary products. Private enterprise has been encouraged. Third, *take off*: Industrialization increases with workers switching from the agricultural sector to the manufacturing sector. Growth is concentrated in a few regions of the country and within one or two manufacturing industries. The economic transitions are accompanied by the evolution of new political and social institutions that support industrialization. The growth is self-sustaining as investment leads to increasing incomes in turn generating more savings to finance further investment. Fourth, *drive to maturity*: The economy or industrialization is diversifying into new areas. Technological innovation is providing a diverse range of investment opportunities. The economy is producing a wide range of goods and services and there is less reliance on imports. Urbanization increases. Technology is used more widely. Fifth, *high mass consumption*: The economy is geared

towards mass consumption, and the level of economic activity is very high. Technology is extensively used but its expansion slows. The service sector becomes increasingly dominant. Urbanization is complete. Now, multinationals emerge. Income for large numbers of persons transcends basic food, shelter and clothing. Interest in social welfare also increases.

Relying on three main models of modernization above, the radical humanist paradigm should be applied to explain the extent to which the human value, which is the main domain, contributes in seeking the reality of modernization process. The frame of reference of this paradigm is committed to explaining the importance of overthrowing and transcending the limitation of social arrangement. Additionally, then, the radical structuralist paradigm is suitably applicable as well since its concern concentrates upon the shift of structural relation within a reality of social world. Based on this, contemporary society is characterised by fundamental conflicts which generate radical change through weakness of institutions, political and economic crises. It is through such conflict and change that the emancipation of men from the social structures in which they live is seen as coming about (Burrell and Morgan, 1979). Finally, the reason of both paradigms, which best fit to sequentially utilize, is that the modernization process goes through the phenomena of radical change, modes of domination, emancipation, deprivation and potentiality in common both consciousness and structural conflict.

Human Capital Theory

Human capital theory is an influential economic framework for explaining about the costs and benefits of the investment in skills and knowledge (Van Loo & Rocco, 2004). The origin of modern human capital concept emerged firstly in Adam Smith's work, an Inquiry into the Nature and Causes of the Wealth Nations (1776). Birth of this theory created in 1960 with the address at the annual meeting of the American Economic Association of Theodore Schultz, who was awarded Nobel Prize in 1979. It became a more scientific study field in 1962 within the work of Becker, the Nobel Prize famous economist titled "Investment in Human Being". Human capital theory explains the relation between the human capital and the economic outcome. It suggests that individual and society derive economic benefits from investment in people (Sweetland, 1997). Thus, the economic growth of the nation depends mainly on the extensiveness of knowledge and skill of people as Schulz (1970) finds that 36% to 70% of unexplained increases in income were attributable to education.

According to Schultz (1961), it's hard to measure exactly the stage of our understanding of human investment. However, he proposed five categories for improving the human capacities:

1. Health facilities and services, broadly conceived to include all expenditures that affect the life expectancy, strength and stamina, and the vigour and vitality of a people;
2. On-the- job training both formal and informal, including old-style and vitality of a people apprenticeship organized by firms.
3. Formally organized education at the elementary, secondary, and higher levels;
4. Study programs for adults that are not organized by firms, including extension programs, notably in agriculture;
5. Migration of individuals and families to adjust to changing job opportunities.

Schulz (1961) further emphasizes that labourers have become capitalists through the acquisition of knowledge and skills that have economic value:

"This knowledge and skill is in great part the product of investment and, combined with other human investment, predominantly account for the productive superiority of the technically advanced countries. To omit them in studying economic growth is like trying to explain Soviet ideology without Marx. "

To cogently understand the human capital analysis and to guide the design of future research approach, it should be worth categorizing methodologies into three approaches based on Blaug (1966). Firstly, *the production-function approach* is the particular method of measuring the contribution of education to economic growth presents the most serious difficulties to the average

student: it is quite impossible to understand what it is all about without knowledge of the marginal productivity theory of distribution and a firm grasp of the concept of a Production Function. Secondly, *human capital formation* focuses on the measurement of stock of physical capital. According to him, There are essentially two equally correct ways of measuring the current stock of physical capital: by cumulating data on past investment in current prices and deflating the total with an index of price trends (the backward view), and by discounting the expected flow of future earnings from currently invested capital (the forward view). Third, *measurement of the returns* attempt to answer the question raised by many economists since Adam smith "is it a profitable investment compared to alternative investment options?" To answer that question we have to compare the known stream of the costs of education with the expected stream of the future earning that will accrue to an educated individual. We can do this either by calculating the internal rate of return which would equate them present value of the costs with the present value of the prospective earnings, after which we can compare this rate of return with the yield of business capital, or by using the yield of business capital as a discount factor to calculate the net present value of a certain amount of education, for subsequent comparison with the net present value of capital projects in industry.

Bowen (1964 cited in Sweetland, 1966) proposes three methods for analysing human capital. Firstly, *simple correlation approach* "consists of correlating some overall index of educational activity with some index of the level of economic activity". Bowen discussed the disparate effects of correlative comparisons among and within specific sectors of economies. Secondly, *the residual approach* consists of taking the total increase in economic output of a country over a given period of time, identifying as much of the total increase as possible with measurable inputs (capital and labour being the two measurable inputs usually chosen), and then saying that the residual is attributable to the unspecified inputs. Thirdly, *the returns-to-education approach* is obvious way of studying the economic consequences of education is by contrasting the lifetime earnings of people who have had more education with the lifetime earnings of people who have had less education. The difference in lifetime earnings can then be expressed as an annual percentage rate of return on the costs involved in obtaining the education. The returns-to-education, relaying on Bowen, consists of two types. Firstly, *the personal profit orientation* considers differences in lifetime earnings as evidence of personal financial gain relative to investments in education. Therefore, this orientation is useful to the individual who attempts to determine the appropriate level of education to acquire. The personal profit orientation is also useful for guiding the "country's decision as to what fraction of the costs of education should be borne by the students themselves". *The national productivity orientation* considers about differences in lifetime earnings relative to educational attainment as an indicator of how investments in education affect national productivity. This orientation presumes "that in a market economy differences in earnings reflect differences in productivity". If the assumption is correct, the national productivity orientation "is relevant to the question of whether society as a whole is investing the right share of its resources in education".

After examining the characteristics of human capital theory, we see that it was created by the accumulation of three fields; namely, economics which is a dominant proportion, education and sociology. Methodologically, based on Bow's and Blaud's human capital approaches, we realize that the tools for scientifically measuring or analysing were using objectivist view because the analysis approach in this theory was utilized data and mathematics to calculate. For instance, in the production-function approach, Blaug (1966) advises us learn the concept of a production function is a mathematical one, *Mathematical Analysis for Economists* written by Allen (1949). Therefore, the functionalist paradigm should be applied to expound the human capital theory since it provides the explanation of need satisfaction by using objectivist approach. It's paralleled to human capital theory which endeavours to describe about the demand of economic growth and people which complete each other. The nation needs economic growth and the economy needs skilful workers and workers need high wage.

Marxist Theories of Development

While most of the theories of change and development assume that the processes happen in gradual and peaceful ways, ignoring social conflict, Marxist theories considers the social conflict, triggered by two classes, the bourgeoisie, exploiting and the proletariat, exploited, as a major dimension of social change. The social conflict takes in different forms; namely, the innate contradictions of a social system, revolution, exploitation, colonialism, dependency, struggle for survival, and class racial conflicts (Fagerlind & Saha, 1983).

Conflict was seen as occurring implicitly in all theories of change and development. St. Augustine spoke about the struggle between good and evil, Egoism and Altruism, Oppressor and Oppressed (Nisbet, 1969). Spencer also acknowledged conflict in the notion of the struggle for survival. However, Hegel was perhaps the first and most important of the social thinkers who gave conflict a central focus in his theory of change. His principles of the dialectic whereby all change is seen as the result of a process of thesis, antithesis and synthesis, was the foundation for Marx's theory of society which has had profound impact on one school of development theory today. Marx saw society as progressing through stages from an original primitive communist stage, through slavery, feudal, capitalist, socialist and finally to a visionary communist society. But unlike the evolutionary theorists, Marx saw these changes from stage to stage as the result of dramatic and qualitative leaps due to the conflicts within society and changes in modes of production, and the economic structure has played roles as main agent (Fagerlind & Saha, 1983).

All in all, Marxist theories emphasize that conflict is the catalyst that accelerates social progression. On the other hand, economic structure is an agent which creates conflict between the two classes. Theoretically, based on Marxist theories' characteristics, the radical structuralist paradigm should be deployed in these theories relying on some reasons covered by this paradigm. Firstly, the social change is caused from the social conflict between the bourgeoisie and the proletariat or the exploiting the exploited, so it stresses on structural conflict and contradiction. Secondly, it concerns about emancipation. Marx's view is that the socialist system is to strengthen and mobilize the masses in their struggle to completely overcome the capitalist system of production and exploitation, so it implies modes of domination. Thirdly, Marxist theories focus overall upon radical change via forces, not consciousness that leads to structural revolution.

Dependency Theory

Dependency theory was created in 1950s under the guidance of Raul Prebisch, and his colleagues. It's a theory which explains the unequal relation of economy, politics, and culture between dominant and dependent, core and periphery or metropolitan and satellite countries. The intellectual origins of dependency theory can be traced to Marx. It was Marx's concern with the exploitation by the bourgeois of the proletariat which led the American economist Paul Baran, in his work *The Political Economy of Growth* (1957), to see underdevelopment in the poor countries as caused by capitalism in the Western world. Marx argues that specifically the poverty of many countries is the result of exploitation from the powerful countries. He saw that the capitalist world economy create an exploited class of dependent countries, and capitalism in the countries have created the expiated class of workers (Margaret & Taylor (2008). Similarly, a further contribution to the intellectual origins of dependency came from Lenin's concept of imperialism, which dependency theorists used to describe the process whereby capitalism dominates and exploits the poor countries (Fagerlind & Saha, 1983). He states that

"Since we are speaking of colonial policy in the epoch of capitalist imperialism, it must be observed finance capital and its foreign policy, which is the struggle of the great powers for the economic and political division of the world, give rise to a number of transitional forms of state dependence. Not only are there two main groups of countries, those owning colonies, and the colonies themselves, but also the diverse forms of dependent countries which, politically, are formally independent, but in fact, are enmeshed in the knit of financial and diplomatic dependency"(Namkoong, 1999).

It focuses upon the relationships both between and within societies in regards to social, cultural, political and economic structures. The underlying assumption of this theory is that development and underdevelopment as relational concepts within and between societies are inversely related. The underdevelopment of a region or society is seen as a process which is linked to the development of another region or an outside society. The term dependency is used to emphasize that the causal relationship between the development of central or metropole societies and the underdevelopment of peripheral or satellite societies is an historical and at least indirectly an intentional process. According to this theory, the world is divided into the core countries, the industrialized capitalist countries and the peripheral countries, less developed or developing countries. In the process, the core countries try to dominate and to exploit the resource from the peripheral ones through many ways such as plunder, colonial or neo-colonial relationships, or the operations of multinational corporations (Fagerlind & Saha, 1983).

According to Deji (2012), the benefits of this system have been given almost completely to the rich countries, which become progressively richer and more developed while the poor countries continue to be poor. He raises the premises of this theory as follows:

1. The poor nations provide cheap raw material and labour force for obsolete technology, and market to the wealthy ones, without which the latter could not have the standard of living they enjoy.
2. Wealthy nations actively perpetuate a state of dependence by various means. This influence may be multifaceted, involving economics, media control, politics, banking and finance, education, culture, sport and all aspects of human resource development (including recruitment of training of workers).
3. Wealthy nations actively counter attempts by dependent nations to resist their influences by means of economic sanction and/or the employ of military force.

In addition, he suggests that in order to develop, the undeveloped nation must break the tie with the core nation and endeavour to develop internal growth. Moreover, gender equality is a basic internal factor that is sine qua non for substantial individual and social development. The functionalist paradigm should be applied in this theory because it mainly describes about social, cultural, political and economic system and lack of social satisfaction. Furthermore, the radical structuralist paradigm is applicable as well since dependency theory represents explicitly about the conflict of interest between core and peripheral states, and modes of domination which core nations always exploit peripheral ones.

Liberation Theory

According to Fagerlind and Saha (1983), not being so different from The Marxist and dependency theories of development, liberation theory assumes that there is nothing good or profitable can be secured for the poor members of an underdeveloped society without a drastic and radical change in the structure of that society, as well as a broader radical change of the current socioeconomic, political and cultural world order. Members of the underdeveloped societies are oppressed by the power holders of their own societies, who control the relevant economic resources such as land, industry and wealth. Some liberation theorists argue that the main remedy for overcoming this oppression lies in the education of the oppressed to be aware of their condition. Based on Feire, the prominent feature of liberation theory, he regards the practice of consciousness through cultural revolution as a key to overcome the oppression. Particularly, education is an effective tool for promoting cultural revolution to radically change the consciousness (Feire, 1972).

Therefore, the radical structuralist paradigm should be applied to explain more detail and systematically about this theory since it concerns with modes of domination and contradiction by focusing upon the radical change of social structure such as socioeconomics, politics and cultural order, and the exploitation of power holders. On the other hand, the radical humanist paradigm

should be sequentially employed because liberation theory describes about emancipation by putting emphasis on cultivating knowledge via education as a tool for triggering cultural revolution that is able to liberate from the oppression.

CONCLUSION

In conclusion, the functionalist paradigm, the interpretive paradigm, the radical humanist paradigm and the structuralist paradigm are extremely useful for explicating on the social reality because they comprise of distinctive lens, which allow us to see the world outlook manifestly from different sides.

Applying with development theories induces us to comprehend the social as well as psychological phenomena starkly, and enable those theories to be further modified their concerns and assumptions more detail and independently. On the other hand, with combination between the paradigms and development theories, we see that some of them are able to be accumulated with only one paradigm while others are able to be applied with two paradigms sequentially.

Methodologically, we are able to employ these paradigms' concerned areas such as social order, need satisfaction, potentiality, modes of domination, emancipation etc. and approaches, subjectivist and objectivist approach to explain about many other theories. Especially, we can utilize them to make our research design more scientifically accurate in the real context.

Acknowledgement: This article would not have been published if there has not been sponsored by the Scientific and Technological Research Council of Turkey (TÜBİTAK). Therefore, I, Sath SORM, would like to express my heartfelt gratitude for TÜBİTAK; especially the 2215 Graduate Scholarship Program that has given me the golden opportunity to pursue PhD in Turkey.

IJONTE's Note: This article was presented at 5th World Conference on Educational and Instructional Studies- WCEIS, 27- 29 October, 2016, Antalya-Turkey and was selected for publication for Volume 7 Number 4 of IJONTE 2016 by IJONTE Scientific Committee.

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