INTELLIGENTSIA AND INDIA'S VISION FOR SOCIAL TRANSFORMATION AND INCLUSIVE DEVELOPMENT

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The huge transformations that reshaped the world during the last quarter of the twentieth century will be remembered. Manufacturing and services, private and public, domestic and multinational companies have all been influenced by technological progress. Most economies underwent policy changes during the globalization process, some of which were radical in nature, to usher in economic liberalization and internationalization of products and services. In the early 1990s, India, too, faced intense global competition and embarked on a road of structural change. The implementation of 'New Economic Policy' in 1991 kicked off the process. Change in an organization involves changing its structure, method, management and staff behavior, strategy, and environment, among other things. One of the most common targets of change is the organization's structure. The character and stage of management, in general, and the organization's leadership, in particular, must be considered while considering organizational change. The present paper emphasizes India's intellectuals' involvement in societal revolution and change.

INTRODUCTION

The huge transformations that reshaped the world during the last quarter of the twentieth century will be remembered. Manufacturing and services, private and public, domestic and multinational companies have all been influenced by technological progress. Most economies underwent policy changes during the globalization process, some of which were radical in nature, to usher in economic liberalization and internationalization of products and services. In the early 1990s, India, too, faced intense global competition and embarked on a road of structural change. The implementation of 'New Economic Policy' in 1991 kicked off the process. Change in an organization involves changing its structure, method, management and staff behavior, strategy, and environment, among other things. One of the most common targets of change is the organization's structure. The character and stage of management, in general, and the organization's leadership, in particular, must be considered while considering organizational change.

The shifting economic environment and policy regime, the concept of inclusive growth and development has gained traction. The word is commonly used to describe the participation of the weaker, more vulnerable, and marginalized populations, as well as balanced spatial development. The Approach Paper for the 11th Five-Year Plan (2007-12) emphasized inclusive economic growth and development. Several policies, programmes, and plans for inclusive development were also launched by the government, which

concentrated on inclusive governance throughout the 12th Five Year Plan (2012-17). During the COVID -19 years, the government unveiled a number of programmes and economic packages under the banner of "Self Reliant India" in order to ensure inclusive growth and development. Furthermore, legislative actions and governance changes ensured the protection and welfare of vulnerable, marginalized, and weaker populations.

SOCIAL CHANGE

Change is an inescapable fact of life. In nature, things are always changing. Society evolves as well. The phrase "social change" is used to describe the evolution of human interactions and interrelationships. According to McIver and Page, "society is a web of social interactions," hence social change entails a shift in the system of social relationships. These can be explained in terms of social interactions, social processes, and social organisation. Sociologists not only describe how society is organized, but also investigate its causes and consequences. Morris Ginsberg defines social transformation as a shift in social structure. Any change in society makeup, including cultural change, is referred to as social change. Change refers to a shift in observation across time. "Change" signifies "variations from a previous condition or manner of existence." According to Fictor, society is constantly undergoing change, which can be caused by a variety of circumstances. Any change in culture, demography, technology, or other factors causes societal change. The speed of change varies from time to time. Change is quicker now than it was previously due to the rapid pace of industrialization and urbanization. It could take social, economic, political, or religious forms. Any change in one segment of society has an impact on the rest.

Yogendra Singh maintained a high level of critical awareness while developing an integrated approach or paradigm mix for studying cultural resilience in the Indian setting. The cause of social change, according to Singh, can be found both within and beyond the social structure or tradition. In other words, heterogenic or foreign sources of change are just as essential as orthogenetic or endogenous sources of change. Most studies of social change in India have a conceptual framework that focuses either on "social structure" to the exclusion of "tradition," or on the latter without sufficient analysis of the former, according to Singh (Singh 1973). Singh had researched India's traditional modernizing method. Because modernization is not a universal process, historical constructions are required to establish the cognitive-structural characteristics of the Indian tradition (Singh 1973): According to Singh, India's social development process has assumed two distinct forms in the four years since independence. First, there has been a significant change in the social structure without a structural change in society. It has caused tensions and, in certain cases, social crisis. Second, in terms of societal transformation, there has been a tidal change in the subjective sphere, or people's consciousness. Singh saw that the conventional occupational structure of castes and tribes in the country was about to shift dramatically. The relationship between caste or community and the hereditary occupation has been dissolved as these groups have shifted to new occupational spaces. At the same time, there is a significant increase in non-agricultural employment in the countryside, owing to improved connectivity with cities/ towns and changes in lifestyle as a result of greater use of consumer durables like as bicycles, motorcycles, jeeps, and electronic devices. Despite recent qualitative changes,

Singh is true in his assertion that the quality of resilience and adaptation that Indian culture shown during westernisation is still being retained.

Dr. Bindeshwar Pathak started the Sulabh' Sanitation Foundation in 1970. It is making a substantial contribution to sanitation and social changes. Sulabh International has dedicated 50 years of public service to ensuring equitable sanitation and hygiene for all. It has been a driving force behind India's flagship Swachh Bharat Abhiyan, which aims to eliminate open defecation. Sulabh has also taken a community-based behavior change strategy, raising sanitation and hygiene awareness and demand. Dry latrines have been successfully converted to two-pit pour flush latrines. Its "pay-as-you-go toilet" model offers a broad network of economical and convenient sanitation services as well as employment opportunities for sanitation employees in cities across India. Sulabh has prioritized integrated planning to address sanitation, water, and hygiene issues at the same time. Since its beginning, Dr. Bindeshwar Pathak has campaigned to alleviate the plight of manual scavengers. Sulabh stepped in in 2012 to give care for widows in Vrindavan and Varanasi who had been abandoned by their families and were penniless and mistreated. It has also taken on the tasks of education, widow rehabilitation, scavenger rehabilitation, and social upliftment of other neglected and poorer parts of society. As a result, the social reform movement has been critical to the nation's socioeconomic development.

THE ROLE OF INTELLECTUALS

The involvement of intellectuals as a cause of societal change might be viewed as an intervening variable acting as a precipitant. The term precipitant was coined by MacIver as a heuristic instrument to describe the component that disrupts the balance of forces in society. A precipitant could be an accident, an event, or a leadership action. "Then something momentous occurs in such a way as to bring about a state of disequilibrium, a change of direction, or a realignment of forces," according to MacIver (1942). As a result, there is a nagging doubt regarding intellectuals' causal role in modern society. Values, especially bearers and mobilizers of values, played a role in pre-industrial society, but there is little room for people in an industrial society ruled by sophisticated institutions. Even radical thinkers are limited to a one-dimensional existence.

Some current intellectuals feel that in modern industrial civilizations, the dialectics or the process of immanence of culture and social structure has ceased to exist (Sorokin, 1966). The stratified social structure processes ideological distinctions. In terms of social differentiation, Talcott Parsons (1967) considers the varied influence of ideological thinking. He rules out the possibility of social structure disruption at the highest level of institutionalized values. Ideology devolves into a commitment tragedy. Incongruent intellectuals may be reduced to the silence of social integration as a result of upward social mobility. These findings could have a considerable impact on the societal role of intellectuals in today's world. The rebels, on the other hand, are almost usually intellectuals. Intellectuals have been at the forefront of movements that have shaken the entire system. "It may be considered as a paradox that just when the intellectuals were believed to be in decline, groups that have shook the entire political framework have developed among them," wrote Ignazio Silone in 1970. The literary review cast the first ray of light in Prague, as ordinary people realized that writers and philosophers

were voicing everyone's secret ideas. This occurred in other locations as well. In other words, tyranny was the catalyst for the intelligentsia's return to the forefront, which they had not been since 1848. They are either revolutionaries or conformists based on their intellectual perception of social events. In plural democracies, the intelligentsia has been lowered to the level of intelligence workers. They are innovative in their own intellectual domains, but they are not really connected to society, which "limits the recognition and treatment of societal issues." Intellectuals who have the ability to direct society have minimal societal impact. Intellectuals can help society modify its structure if they build "new public selves" by stepping out of their private selves. These are the seeds of hope for the transformation of an inauthentic society. They are the ones who are involved (Netti, 1967). "Intellect is the critical, creative, and contemplative side of mind, and intelligence is the capacity to understand, manipulate, reorganize, and adjust," according to Nirad C. Choudhury (1967). The primary goal of intellectual work is to "create." Intellectuals have a unique sensitivity to the sacred, as well as a unique ability to reflect on the nature of their cosmos and the norms that govern their society."

The term "intellectual" is a misnomer (Netti, 1967). According to a content analysis of intellectual definitions, they have been described as "dreamers," "brain workers," and those "who create, distribute, and apply culture" (Lipset, 1959); they are critical, creative, and contemplative (Hofstadter, 1963); they have "an unusual sensitivity to the sacred" (Shils, 1961); they are concerned with the "core value of society" (Coser, 1996); "intellectuals are gatekeepers of ideas "; " without them, a civilization will perish. Intellectuals are motivated by "their ideas." "A person whose energies are devoted to the production, elaboration, critical investigation, or interpretative dissemination of ideas of broad importance," says Andreski (1965). He separates them into two categories: enquiries and exhortations. "To understand and interpret the world around him," the intellectual uses his faculties. An intellectual, it may be argued, is someone who analyses his thoughts and acts on them. He has "a trained mind, capable of great mental focus, with a wealth of specialized knowledge, employed to examine evidence and establish the truth in a detached spirit of scientific inquiry." In defining the intellectual, Reinhard Bedix (1967) discovers a circularity of reasoning. Even if intellectuals are concerned with the creation and maintenance (transformation) of cultural values, each of these concepts (culture values, creation, maintenance, transformation) is constantly debated, and discussion is an important intellectual endeavor in and of itself. It also entails appreciative application of these words. There will never be a perfect collection of defining terms. As a result, he proposes a solution. "In light of this difficulty, the most reasonable option is to create a typology of intellectual pursuits while leaving the term "intellectuals" undefined." According to Tyvel (1968), the phrase is currently employed as a professional term for upper academics, scientists and teachers, researchers and communicators, as well as the growing new technical intelligentsia. **Decentralized Governance:**

As the twenty-first century approaches, India's political and administrative institutions have been modernized in order to achieve democratic aspirations. The focus of development planning has evolved to participatory development with social justice and equity as a result of a shift in development paradigms. It advocated for decentralized management, with people participating in decision-making and local concerns being prioritized. Local self-government was ensured under the 73rd and 74th Constitutional

Amendment Acts of 1992, which empowered local bodies. As a result, the units of the Local Self-Government were given statutory character, and state governments were required to construct three tiers of local governments. Importantly, local governments have evolved into government units with a say in decision-making and active engagement in the development process for the region's socioeconomic growth. Though historical texts, monuments, and excavation sites can all be used to trace the provision of local bodies, particularly Panchayats. Local governments had an important part in growth throughout the ancient time; however, the credit for strengthening local bodies during the contemporary age goes to the Bruisers. Local governments could not work well due to a lack of financial and functional autonomy, and state governments had no required authority to establish units of Local Self Government due to the non-statutory status of local bodies. State governments began the process of functional and financial devolution to local entities with the passage of the State Conformity Amendment Act of 1994. The 73rd Constitution Amendment Act of 1992 set the groundwork for the creation of strong bottom-up female leadership capable of ascending the political ladder to positions of power at the state and national levels. The 74th Constitution Amendment Act, 1992, which gave local governments in the country constitutional status and was considered a revolutionary and radical piece of legislation, gave women one-third of the council's strength and extended the same principle of reservation to women in other categories such as SCs and STs apart from the general category. Various versions of democratic decentralization exist. It definitely encompasses situations in which persons in positions of responsibility within institutions at the intermediate and/or municipal levels are chosen by secret vote. Direct and indirect elections are also possible. Members of a council, the executive head of an authority, or both are among those who are elected. Elections are normally held on a first-past-the-post basis, but proportional representation is sometimes used. Within political systems, decentralization might imply power transfers to multiple levels. One or more intermediate levels can receive it. Federalism is defined as the establishment of fully fledged administrations at the regional level. However, in experiments that do not involve total federal reorganization, more limited powers may be delegated to intermediate levels.

In less developed countries, the decline of patronage systems and ruling parties played a role. The governments were confronted with escalating demands from organized interests, but sluggish economic growth and rising political corruption at all levels hampered their ability to react. Oil shocks in the mid- and late 1970s exacerbated the situation and created new ones. Many national leaders centralised power in the name of personal rule, undermining the ruling parties' and formal institutions' autonomy, effectiveness, and responsiveness. Small businesses, particularly state-owned organizations, were increasingly able to compete with larger companies in numerous areas by the 1970s. This was largely due to technological advancements. This prompted all types of decision-makers to advocate for more decentralization. During the 1980s, the two paradigms that had long dominated political assessments of developing nations, the political development/modernization school and dependence theory, became less persuasive. In their place, new techniques of analysis gained traction, laying the groundwork for experiments with decentralization (Manor, 1997). During the 1980s, some donor agencies began to move their focus away from large-scale development programmes and toward smaller, micro-projects that might involve grass-roots

communities, in the hopes of making development more sustainable. This aided in the decentralization process. The fall of the Soviet Union and the end of the Cold War also had an impact. It leads to globalization and reorganization of society, economics, and government. India has traditionally had a larger constituency for decentralization than most other countries due to Gandhian ideals' influence. However, due to a lack of enthusiasm for such beliefs among Nehru's circle and among India's constitution authors, the elected councils established at local and intermediate levels during the 1950s had only very limited powers. Following that, decentralization was primarily stymied by national authorities' preoccupations with large-scale development projects and state-level politicians' resistance to sharing authority with elected members of lower-level councils. Decentralization helps to address small farmers' and other, even poorer groups' low collective action potential. It has the potential to promote a more equal balance of power over time, both between local communications and higher levels of government, as well as between more and less fortunate groups within local venues (Manor, 1997). Civil society is strengthened by decentralization. It incorporates pre-existing, informal systems and methods for managing resources and local issues into the official political process at the local level. This has the potential to improve the long-term viability of development policies and programmes. Rural residents are more aware of government policies as a result of decentralization, and are better able to distinguish between those that are beneficial and those that are not (Crook and Manor, 1998). Decentralization is currently assisting regular people in developing and applying their analytical abilities. Decentralization encourages the flow of information from the grassroots to the highest levels of government. As a result, the government can become more responsive. It vastly increases the number of people at lower levels of political systems who are aware of the amount of public funds available for development. This helps to maintain political stability. Decentralization can improve political stability by making it more responsive to individuals at lower levels, as well as breaking down common cynicism about politics and increasing political legitimacy. Second, by establishing a high number of elected positions in lower-level authorities, it creates chances for political activity among individuals who wish to serve in government. This alleviates their frustrations, which could jeopardize their stability. Third, it alleviates opposition parties' disappointments by expanding the number of arenas in which political awards can be won. Following decentralization, elections are held not just for the national presidency and legislature, but also for regional and municipal government. This makes it easier for opposition parties and interests whose candidates lose elections for one of those organizations to stay involved in the democratic process since they may win in another arena later (Jenkins, 1997).

The importance of decentralized planning in India has been underlined frequently in our country's Five Year Plan papers. Despite many changes in policy prescriptions, however, progress in this direction has been slow and shaky. The Indian economy has reached a point in its development where the survival of democratic politicization necessitates the immediate implementation of a decentralized planning process. Only when the planning process is tackled and viewed in the context of individual locations and the local public can the structural, technological, institutional, and organizational barriers to growth be effectively addressed. Decentralized government in the post-1992 era has created chances for women, minorities, and the disadvantaged to be empowered

for participatory rural development models to be implemented. In addition, the new Panchayat Raj System has incorporated concepts such as local development planning, participatory development, and people-centered government and development. The empowerment of Panchayat functionaries, representatives, and concerned officials from rural development departments has been the emphasis of decentralized governance. The Indian government has been working to modernize its political and administrative institutions in order to achieve democratic aspirations. The 73rd Constitutional Amendment Act in 1993 recognized democratic decentralization and people's participation in decision-making by establishing three tiers of Panchayati in both rural and urban areas. In rural areas, the 11th Schedule provided for functional devolution to Panchayati. Political democracy necessitates the engagement of the public in the decision-making process. Citizens' participation in political activities is critical because a condition that results in high participation by members of a group has a better democratic potential (Lipset, 1959). Political engagement, according to Norman D. Palmer, is people' involvement in political activities that impact decision-makers' behavior and actions directly or indirectly (Palmer, 1976). It can be defined as any "successful or unsuccessful voluntary action, organized or unorganized, episodic or continuous, employing legitimate or illegitimate methods, intended to influence the selection of public policies, the administration of public affairs, or the selection of political leaders at any level of government, local or national" (Weiner, 1976).

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communication patterns, and social and cultural life have all changed dramatically. The constitution and legal measures have protected vulnerable groups from exploitation, violence, and criminality. The nature and character of social interactions have evolved with time, although social cohesion in rural areas has deteriorated due to the rise of nationalist pressure organizations and people's associations. Adult franchise has increased, and the majority of individuals vote on a regular basis. A large percentage of households have political members who actively participate in village politics and political meetings. With the effect of western culture, globalization, liberalization, privatization, and consumerism culture, attitudes toward social, economic, and cultural issues have been deemed favorable in the majority of situations.

SOCIAL INCLUSION

Community development programmes, social reforms, land reforms, social welfare programmes, social and economic infrastructure development, the green revolution, and other factors alter the rural power structure, making the development process and social transformation the focus of village studies. During the early 1990s, a new phase of globalization, economic liberalization, and privatization prepared the way for new realities, as the changes impacted village society and its agrarian economy. Changes in communication, transportation, consumerism, and other factors have an impact on village social life. The socio-cultural life of villagers was influenced by the rural-urban interface, industrialization, and the influence of western culture. As a result of the new reforms, there has been an increase in male population migration from rural areas to urban centres. Male migration increasingly rose as the share of agriculture in the economy decreased over time due to diminishing land holdings and agricultural production. The migration has also had an impact on village social and cultural life, as joint families have dissolved and a gradual shift of new value systems has resulted in conflict among family members over concerns of individual interests versus old value systems.

In the shifting economic climate and policy regime, the concept of inclusive growth and development has gained traction. The word is commonly used to describe the participation of the weaker, more vulnerable, and marginalized populations, as well as balanced spatial development. Sociology, like Economics and Political Science, is widely regarded as one of the world's policy sciences. However, in India, this perception did not gain widespread acceptance, let alone currency (Oomen,2014: Preface). Exclusion is not a novel phenomenon in human history; it is a common social truth in the Durkheimian sense, in that no culture can be completely free of social exclusion. However, it is necessary to understand the nature and types of exclusion in order to develop an inclusion plan that may be created and implemented in order to prevent avoidable exclusions and reduce the severity of those that are unavoidable (Oomen, 2014). Policymakers have begun to consider how to include the oppressed into the growing process. The Approach Paper for the 11th Five-Year Plan (2007-12) emphasised inclusive economic growth and development. Several policies, programmes, and plans for inclusive development were also launched by the government, which concentrated on inclusive governance throughout the 12th Five Year Plan (2012-17). During COVID-19, the government unveiled a number of schemes and economic packages under the banner of "Self Reliant India" in order to ensure inclusive growth and development. Furthermore, legislative actions and

governance changes ensured the protection and welfare of vulnerable, marginalized, and weaker populations.

The term "social exclusion" is a relatively new one . The concept of social exclusion emerged in developed countries. "A process by which certain people are persistently disadvantaged because they are discriminated on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, handicap, etc," according to the DFID (2005). Rene Lenoir, a Frenchman, coined the phrase "social isolation" in 1974. The majority of'social exclusion' ideas focus on economic deprivation, which prevents excluded persons from participating constructively in economic matters. It piqued the interest of many thinkers and academics, who began debating it in depth. Many exclusionary practices have been explained using social exclusion theories. Social exclusion, according to Hilary Silver (1994), is a process of deteriorating participation, access, and solidarity. It reflects a lack of social cohesion or integration at the societal level. It refers to an individual's inability to engage in normatively required social activities and form meaningful social relationships. The social bond is shattered by social exclusion. "If systematic disproportionality in treatment of people across social, economic, and political spheres can be shown," Todd Landman (2006) defines social exclusion as a form of rights violation. He goes on to say that human rights violations can make people more vulnerable to exclusion. Todd Landman's concept focuses solely on violations of human rights. Social exclusion, according to Estivill (2003), is "an accumulation of confluent processes with successive ruptures arising from the heart of the economy, politics, and society, which gradually distances and places persons, groups, communities, and territories in a position of inferiority in relation to centres of power, resources, and prevailing values." According to Prakash Louis (2005), social exclusion and discrimination refer to the process and result of keeping a social group out of power and resources. According to Radhakrishna (2009), social exclusion is defined as the systematic exclusion of individuals and groups from one or more elements of society, such as power and privilege structures, opportunities, and resources. Following independence, India adopted democratic socialism, which featured a social inclusion agenda. However, during the 11th Five Year Plan (2007-2012), inclusive development gained traction, with inclusive growth being the dominant political catchphrase and development ambition. With the introduction of new policies and initiatives under the 12th Five Year Plan (2012-2017), there was a greater emphasis on inclusive government. During the worldwide crisis caused by the COVID-19 pandemic, however, the Central Government issued a massive package of economic aid and began governance reforms, in addition to creating new plans for inclusive economic growth and the welfare of the impoverished, disadvantaged, and weaker parts. The task of achieving inclusive growth has been difficult. It necessitates a shift in community mindset as well as policymakers and bureaucrats. Governments at all levels must ensure that these services are provided, and this must be a key component of our inclusive economic approach (Singh, et. al , 2011).

CONCLUSION

The, globalization, liberalization and new policy regimes have brought stronger competition in economic field laying more emphasis on governments to create proper and conducing economic, political and social conditions within which the private sector

can compete more effectively. During 1980s and 1990s, state was considered to continue as an important political institution, though, the role of government was likely to be reduced to cope up with the unleashed challenges and opportunities of the modern forces of change. Hence the realization that the governments could no longer carry on their functions, as the globalization and technological advances, time and again, are sure to continue changing the rules of the game. The role of governments as central planner and the controller of the national economy, as the primary provider of goods and services, and as the engine of economic growth, have largely been discredited for functioning effectively in the countries seeking to promote national competitiveness. There has been remarkable role of Indian intellectuals in shaping the vision and social transformation . Thus, there is imperative need to engage senior intellectuals in review of policy , programmes and schemes as well as examining the gaps of their vision and social development being achieved under political regimes in India.

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