family complex. Using college women as a focal point has proved of value in further grasping the impact of dating status upon the various dimensions of interaction. Finally, the concept of interactional decline has been implicit in terms of how the items differentiate between single and dating college women and in terms of frequency and changes over time as shown in categories A-E of the two tables.

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3. The Role of Ideology in Economic Development

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There is today a deliberate attempt to understand the variables involved in economic development so that they might be manipulated in such a way as to accelerate the process. Ideology is one variable that may, through conscious design or fortuitous circumstance, affect the rate of economic development. The purpose of this paper is to suggest several uses of ideology which can facilitate the process of economic development. Special attention will be focused on the role of ideology as a disruptor of pre-industrial society and the various functions of ideology during the early phases of industrialization.

While a discussion of the various meanings given to ideology will not be
considered here, it is necessary to make clear the working definition of ideology used in this paper. The phrase “modernizing ideology” will be used to refer to one or more ideologies which are used in such a way as to facilitate the developmental process. A modernizing ideology may be a single, monolithic ideology such as Chinese or Soviet communism or it may be the blending of several ideologies and political philosophies, such as the idea of progress, the Puritan ethic, laissez faire capitalism, social Darwinism, and nationalism. Development is most likely to occur under conditions of ideological pluralism, for even in the Soviet Union and Communist China, nationalism is subsumed in Marxism-Leninism.

I. The Functions of Ideology

Disruption of pre-industrial society. While resistance to change is a universal phenomena, the stability and inertia of pre-industrial society stands as a major obstacle to self-sustaining economic development. If pre-industrial society is to break out of the stability and fatalism of poverty, superstition, and ignorance, it is vital that key segments of the population change their perception of social reality and their relationship to it. For this to occur, great numbers of people must come to despise their current situation and they must come to believe that progress is both possible and desirable. Ideology is the primary agent by which this is achieved. The emergence of a new ideology which is hostile to the old order prepares people for the changes required by economic development. For instance, in England the positive statements of liberalism on the rights of man and the progress of humanity challenged the old regime and its more oppressive and irrational characteristics. When the problem of man’s relation to the world and to worldly activity was seen in the new light of the Puritan ethic, the foundation for the economic transformation of Western society had been laid. Puritanism opened the door to modern society by giving religious sanction to material pursuits in this world.

In the same sense, the functional significance of Marxism may be less in its vision of a classless society than in its denunciation of the ancien regime and its assertion of the necessity for revolutionary change. In the context of economic development, communism does not come as the successor to capitalism but as a substitute for it.1 Marxism rejects not only capitalist industrialism, but also the traditional social system. Moreover, the traditional elite is identified with the humiliation of colonialism and those bourgeois qualities of traditional society, particularly the concern for land, personal wealth, and position, which need to be changed. Thus in one broad stroke, the fledging communist is able to bring disrepute to the old elite and explain the disintegration of the old society without necessarily attacking the sensitive national pride of a people.

The idea of progress has symbolized the requisite perceptual changes essential for breaking the stability and fatalism of pre-industrial society. In the West, the idea of progress became a “faith” signifying confidence in a new kind of Providence. Technological and economic endeavors would lead inevitably to a happy ending in which the tensions and evils of the human race would be resolved. This “faith” was not a matter of empirical verification, rather it was a