MASOC-508
Sociology of Development-II

MA SOCIOLOGY
4th Semester

MA (Sociology)

FOURTH SEMESTER

MASOC 508

SOCIOLOGY OF DEVELOPMENT

PART II

Authors:

Mr. Bikash Bage

Head of the Department, Department of Sociology, Rajiv Gandhi University, Rono Hills, Doimukh, Arunachal Pradesh

& Mr. Kiri Taso

Assistant Professor, Department of Sociology, Rajiv Gandhi University, Rono Hills, Doimukh, Arunachal Pradesh

SYLLABI-BOOK MAPPING TABLE

Sociology of Development

Syllabi	Mapping in Book
Unit I: Introduction to Sociology of Development Basic concept: Economic growth and development, Progress and Evolution; Human Development, Globalization and Sustainable Development.	**Unit I.** Introduction to of Sociology Development
Unit II: Approaches to Study Development Liberal and Ecological	**Unit II:** Approaches to Study Development
Unit III: Theories of Development World System, Uneven Development	**Unit III:** Theories of Development
Unit IV: Development of Northeast India North East India Development Policies-Philosophy, Culture and Social Parameters, Establishment of Northeastern Council and, DONER, Issues of Tribal Development And Ethnic Identity, Look East Policy	**Unit IV:** Development of Northeast India

CONTENTS

4.5. Answer to 'Check your Progress'

4.6. Questions and Exercises

4.7. Further reading

INTRODUCTION

The MASOC-504 is introduced in MA Sociology Programme in Institute of Distance Education (IDE). The main Purpose of the introduction of MASOC-504, 'Sociology of Development' is to introduce the learner to make understand the concept of development from Sociological Perspectives and to appreciate development as an integrated process.

Course Introduction

The Concept of Development has always been a matter of significant concern. Henceforth, the subject so called the 'Sociology of Development' is introduce at Post Graduate Level (IDE) to enable the students to understand the *concept of development* and *its process* in a more better way from the sociological perspective. The present book is an attempt to enable the students to have a comprehensive overview of the Sociology of Development.

The basic purpose of the subject is to enable the students to grasp the concept of development along with its various approaches to development. Development as a subject matter is quite complex one. Since, Development as a process has been understood differently like as growth, change, transformation and modernisation, etc.

Traditionally, the concept of development and its process was usually explained in economic term. However, later there has been paradigm shift in the ideology and people realised that, the economic factor too need socio-cultural prerequisite which play a decisive role in making economic factor more effective. Therefore, presently there is global tendency to view development with social and human orientation besides economic and political orientation. And it has been observed that, due to liberalisation, privatisation and globalisation there is frequent, rapid, and radical changes in the field of development. Therefore, the course has been formulated and developed with the objective of understanding development which will enable students to acquire a sociological understanding of the concept of development and its process. This will assist in developing and acquiring socio-historical critique of the development process.

Therefore, keeping all these factors in mind, the present course is an attempt to critically examine and understand the historical, empirical and social context, the intellectual perception and relevance of the developmental concept and perspective pertaining to development. Thus, the course called Sociology of Development is incorporated in the MA Sociology (IDE) to focus on the concept, approaches or perspective of development from critical orientation. The course also highlights the development process and its impact in Indian context as well in Northeast Indian context.

Course organisation

There are five units in this course. Each unit is incorporated with a view to enable the students to have comprehensive knowledge in relevant topics. Further, for the convenient,

each unit is divided into sub-headings. The themes focus on the following:

- The concept of development
- Approaches to study development
- Theories of development
- Development and Northeast India

UNIT 1: INTRODUCTION TO SOCIOLOGY OF DEVELOPMENT II

2.0. Introduction

1.1. Unit Objectives

1.2. Basic Concept

    1.2.1. Economic Growth and Development

    1.2.2. Progress and Evolution

    1.2.3. Human Development

    1.2.4. Globalisation and Sustainable Development

1.3. Summary

1.4. Key Terms

1.5. Answers to 'check your progress'

1.6. Questions and Exercises

    1.6.1. Short-Answer Questions

    1.6.2. Long-Answer Questions

1.7. Further Reading

1.0. INTRODUCTION

Understanding the concept of **"Development"** has become more significant in the modern contemporary era. There is complexity in dealing *development* as its subject matter. Development is composite concept with multiple meaning like- economic development, social development, human and sustainable development. Therefore, it has multi-dimension. Thus,it required profound knowledge in the same field. And various Philosopher, Scholars and Intellectuals have propounded different insightregarding the same. However, Development can be understood as a process of positive sense. It refers to the planned change in desire way. To sum up, we can say "development" is a planned change in the material conditions and related socio-cultural milieu.

Development is an integral aspect of the society. It is an important indicator for change in society. Since, society is ever changing process with interaction and adaptation of other cultures it become necessary for us to study the concept and indicator that are related to development.***Development*** thus, *is a planned change in the material conditions and related socio-cultural milieu.*

1.1. UNIT OBJECTIVES

After going through this unit, you will be able to:

- Understand Developement and Social & Human Developement.

- Diffwrentiate between Economic Growth and Development

- Distinguish economic growth with development

- Understand the term "Progress" and "Evolution"

- Describe human development

- Explain globalisation and sustainable development

1.2.   BASIC CONCEPT

1.2.1. Economic Growth and Development

A. Economic Growth

Economic Growth Economic growth is one of the prime goals of every nation be small or large. Right from the beginning of the development debates, it is taken as the key driver and indicator of development. The prosperity of a nation is judged in terms of the rate of economic growth it achieves from time to time.

Meaning Economic growth is the long-term expansion of a country's productive potential. It is the process by which a nation's wealth increases over time. Although the term is often used in discussions of short-term economic performance, in the context of economic theory, it generally refers to an increase in wealth over an extended period. An increase in the capacity of an economy to produce more goods and services, compared from one period of time to another becomes an indicator of economic growth. Economic growth is indicated through GDP or GNP per capita. Increase in the capital stock, advances in technology, and improvement in the quality and level of literacy are considered to be the principal causes of economic growth. In recent years, the idea of sustainable development has become a prime indicator of economic growth. Sustainable development focuses on environmentally sound processes that must be taken into account in growing an economy.

Economic growth has two meanings:

1. Firstly, and most commonly, growth is defined as an increase in the output that an economy produces over a period of time.

2. The second meaning of economic growth is an increase in production of an economy by the use of its scarce resources. When an economy is in a position to produce more, it is termed as economic growth. The increase in production can be noted through the increase in the production of consumer goods and capital goods.

Economic growth, thus simply means an increase in the production and consumption of goods and services. Todaro and Smith define economic growth as "The steady process by

which the productive capacity of the economy is increased over time to bring about rising levels of national output and income." Economic growth has been defined by Arthur Lewis as "the growth of output per head of population". Economic growth is often and generally indicated by increasing real gross domestic product (GDP) or real gross national product (GNP), and it has been a primary, perennial goal of many societies and most governments. However, it should be remembered that economic growth has its limitations and sometimes blind stress on economic growth results in negative yields like degradation of environment which becomes detrimental to the lives and longevity of the people and the planet. So instead of brining economic welfare it proves disastrous for human existence.

Characteristics of Economic Growth There are some marked characteristics of economic growth. According to Simon Kuznet there are six characteristics of modern economic growth. They are:

- High rates of growth of per capita incomes.

- High rates of growth of total factor productivity.

- High rates of structural transformation of the economy.

- High rates of social and ideological transformation.

- Growth of trade, specifically import of raw materials and

- Export of manufactures.

Rostow's Stages of Economic Growth

W.W. Rostow, the American economic historian described the transformation of countries from underdevelopment to development in terms of stages of growth. He is of the view that all countries must pass through the following stages:

1) The traditional society;

2) The transitional society;

3) The take- off stage;

4) The mature stage and;

5) The age of high mass consumption.

B. Development

Social and economic development as processes is inherent to a society right from its inception. However, the emergence of the concept of development is a recent one dating back to the early nineteen fifties. The post Second World War period and the period of decolonization witnessed the emergence and the dominance of the concept of "Development" in academic literature. The declaration of 1960s as the Development decade by the United Nations led to a burgeoning of literature on the concept. Initially development was conceived as an exclusive economic term referring to "growth", "increase in per capita income" etc. But soon it was felt, development cannot be thought of in aonedimensional way having economic implications. It should affect the other dimensions of the society. Since then development became a sociological lexicon. Simply speaking development came to be interpreted as a process that is for the benefit of the society and only economic growth minus societal progress cannot be termed as development. Development thus stands for improvement in quality of life and conditions of living.

In general terms, "development" means an "event constituting a new stage or a changing situation". "Development" is implicitly intended as something positive or desirable. When referring to a society or to a socio-economic system, "development" usually means improvement, either in the general situation of the system, or in some of its constituent elements. The concept of development though was not explicitly used, finds its essence in August Comte's 'Law of Three Stages", in Herbert Spencer's evolutionary theory, in Emile Durkheim's ideas on the progress of society from mechanical to organic solidarity, in Karl Marx's ideas on the progress of societies through different epochs and Max Weber's ideas on the growth of modern capitalism.

But it was in the post Second World War period and the subsequent process of decolonization, the concept of "Development" got a momentum. During this period, the pro active role of the International agencies in assisting the war affected nations to rebuild their economies, the nation building process initiated by the newly liberalized countries gave a boost to the concept of development.

The word "develop "has come from an Italian word "voluper" meaning to unwrap or unfold. The definition of 'development' has been always controversial over time. As Thomas argues, development as a concept is 'contested, complex, and ambiguous'.

Although development has been a constant concern of governments, policymakers, economists and other social scientists – and has touched the lives of more people than ever before – there has been little agreement on what constitutes development, how it is best measured and how it is best achieved. One reason for this lack of agreement is that dissatisfaction with the pace and character of economic and social change has instilled a desire to redefine the aims and measures of development."(UNDP 1990, 104) Development can be defined as the process of economic and social transformation that is based on complex cultural and environmental factors and their interactions.

Thomas (2000) explains three ways the word 'development' is used.

Development as a vision: a vision or description of how a desirable society should be.

Development as a historical process: social change that takes place over long periods of time due to inevitable processes. Here development refers to the unavoidable results of progress like agricultural to industrial society.

Development as action: deliberate efforts to change things for the better and to ensure a better standard of living like providing food, education, health services etc. To Prof.Yogindra Singh "Development is a strategy of planned social change which is considered desirable by the members of a society."

Characteristics of Development

The following are the important characteristics of development:

Development is a continuous process:

The process of development continues from the moment of inception of the society. The society always marches forward. Sometimes the process of development is faster and under some situations it slows down. However, it witnesses no complete halting point. It is ongoing in nature.

Development follows a pattern

Development occurs in an orderly manner and follows a certain sequence. Thus, primitive, medieval and modern are the different phases of development of the society. The society cannot skip one stage to reach at the other in the process of development. The pattern is always maintained.

Development has a direction

It runs as corollary from the above said feature that the process of development follows a definite direction. The direction is always forward and never backward. August Comte's "Law of Three Stages", Herbert Spencer's proposition that the society moves from a simple to the complex one, Ferdinand Tonnies's idea that the society transits from community to association, Emile Durkheim's proposition that the society makes a shift from mechanical to organic solidarity and Karl Marx's idea that the society progresses from a class to a class less society amply justify the directionality involved in the process of development. It also impresses that in the process of development, the society progresses towards maturity Development can be evolutionary or revolutionary in nature:

Development when occurs in a slow and gradual manner it is said to be evolutionary in character. Evolutionary development takes its natural course, time and in not very spectacular in nature. In the long run the impacts of development become visible. On the

other hand, revolutionary development refers to the abrupt and rapid change in the society. Revolutionary development is triggered by some factors like education, migration in large scale, introduction of policies etc. Revolutionary development is marked in a quick span and is vividly visible in nature. For example, transition of a society from pre modern to modern is evolutionary development, but transition of a society from monarchy to democracy due to some revolution is revolutionary in nature. Even the developments taking in India in the post globalization period can said to be revolutionary.

Development is multidimensional

The conventional notion of development always insisted upon the uni dimensionality of the concept of development focussing on economic growth. However, later on it was felt economic growth is a parameter of development, but not the sole or whole of it. At this moment the social scientists and development practitioners felt that development has to be multidimensional touching various aspects of the society. So that it can become better yielding in nature. It should not confine itself to the economic dimension, but should have its political, cultural and social dimensions too. Its political dimension is expressed through the process of democratization, distributive justice; increased consciousness for human rights, equity, liberty etc. The cultural dimension of development is manifested through the growth of secular culture, increased consumerism etc. The social dimensions of development include increased participation of people in societal affairs, development of self reliance, better human development and environmental sustainability, etc.

Development is universal, but not uniform

Development is a common process witnessed by every society however primitive or modern it is. Every society witnesses the process of development in some form or the other. Time and space cannot arrest it. Right from the beginning of the society development process is initiated. The rich and the poor societies, the most developed and the most under developed

societies too experience it. In some societies it is faster while in some societies it is slow. In some societies the yields of development are more remarkable than other societies. So, the process is universal, but the outcome is not uniform.

Development insists upon adaptability

Development as process is driven by human needs. Human needs change with the changing time and situations. The process of development demands the existing institutions to change and adapt to the upcoming demands to fulfil the emerging needs of the individuals. For example: with the process of industrialization there was increased migration which required the institution of joint family to disintegrate structurally.

Development stands for dynamism

Development necessarily entails change. It brings changes in the status quo of a society. No development process can be imagined without bringing subsequent changes. Thus, the concept of development is against the notion of static.

Development is irreversible

Development as a process is always forward looking and has no look back. There may be temporary stalemates but once a society is into the process of development, it will never revert back to its original state. So development is always progressive.

Development is diffusive

Development never remains concentrated in the place of its origin. It has a natural tendency to spread beyond its place of origin. The best example of it is that when a new technology is innovated, very soon, it spreads to other areas beyond the place of its origin.

Development always has positive yields

The outcomes of development are always positive. It is for the betterment of the society. Development thus is progressive. But sometimes when development outcomes are used by human beings in a negative way its consequences become disastrous. For e.g. Development of technology necessarily improves human quality of life. But when men blindly use it for destructive purpose the outcomes become sorrowful.

Development has got its qualitative and quantitative connotations

Development as a process can be judged through the qualitative improvement human conditions of living. For example when there is a reduction of house hold drudgery for the women we find a qualitative change in their living conditions and term it as development of women. Similarly when there is a quantum lift or there is an increase in number of some institution, then also we feel the impact of development. For example the increase in the number of educational institutions is also described as development. Thus the qualitative aspects of development are felt while the quantitative aspects of development are observed.

Dimensions of Development

Development is always multi dimensional. Four important dimensions of development can be introduced here. They are: economic dimension, human dimension, sustainable dimension and the territorial dimension.

Economic development: Economic development is traditionally seen as the initial form of development. It has been strictly associated with the concept of economic growth determined through an increase in the per capita income. It proposes economic transformations to initiate growth and does not speak much about social transformation. However, soon it was realised that economic development cannot ensure true development as the benefits are cornered by a few.

Human development: Human dimension of development presupposes that development should be measured in terms of the richness of human life. The concept was insisted upon by

a Pakistani economist MahbubulHaq and Indian economist AmartyaSen in 1990 and was published by the United Nations Development Programme. To quote Haq income or growth figures cannot be the sole determinant of development. Development needs to ensure greater access to knowledge, better nutrition and health services, more secure livelihoods, security against crime and physical violence, satisfying leisure hours, political and cultural freedoms and sense of participation in community activities to people of a society. The objective of human development lies in creating an enabling environment for people to enjoy long, healthy and creative lives. Today human development approach has profoundly affected an entire generation of policy-makers and development specialists around the world.

Sustainable development: The concept of "sustainable development was first introduced by Brundtland (1987), who defined development as "sustainable" if it "meets the needs of the present without compromising the ability of future generations to meet their own needs". It contains within it two key concepts:

The concept of needs in particular, the essential needs of the world's poor, to which overriding priority should be given.

The idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs.

Sustainable development implies minimising the use of exhaustible resources to create a constant flow of it across generations, and making an appropriate use of renewable resources. This applies to energy, fish stock, wildlife, forests, water, land and air. The concept of sustainability has also been extended beyond environmental concerns, to include social sustainability, i.e. long term acceptance and ownership of development changes by the citizens, their organisations and associations (civil society), and financial and economic sustainability.

Thus, sustainable development recognizes that growth must be both inclusive and environmentally sound to reduce poverty and build shared prosperity for today's population and to continue to meet the needs of future generations. It is efficient with resources and carefully planned to deliver both immediate and long-term benefits for people, planet, and prosperity. The three pillars of sustainable development are economic growth, environmental stewardship, and social inclusion.

Territorial development: This dimension of development refers to a territorial system. It is intended to establish interrelationships between rural and urban areas connecting them by information systems and transport infrastructures. Territorial development implies focusing on the assets of the territory, its potential and constraints (FAO, 2005).Policies to exploit and enhance this potential play an important role in the development process.

Check your progress

   3. How is growth different from development?

1.2.2. Progress and Evolution

It has been understood that social change as a term shall signify such changes as affect the nature and structure of social groups and institutions and the social relations between the individual, the group and the institutions in a society.

'Development', 'evolution' and 'progress' are the different modes of change and whenever we speak of social change the importance of each of these modes has to be assessed, for the changes brought about by each of these processes will have distinct impressions upon the functioning's of social phenomena.

A. Progress: Every event of social change cannot be regarded as progress, for progress must connote the taking of a step forward. If at the root of evolution we have the stages of integration and differentiation, progress would stand for a development in a particular

direction which is regarded as a step forward according to definite criteria of value-judgments.

While evolution has no definite direction other than the one which is inherent and irresistible in it, **progress** must "*stand for a march in a forward direction according to some accepted principle that is formulated by a particular principle of judgment. However, that forward direction may or may not strive towards positive changes or strive towards desired way of change*".

Ginsberg maintains (Idea of Progress) that progress 'is a development or evolution in a direction which satisfies rational criteria in value'. In order to measure progress, it is necessary to apply the test of ethical advancement made by society which, of course, is an irrelevant factor so far as evolution is concerned.

Writers like Comte and Spencer would maintain that any evolutionary development of society must necessarily mean that it has progressed. Herbet Spencer particularly insists that social evolution cannot have any meaning other than that of progress. But these views are not accepted now by more modern writers. McIver states in his Society that 'evolution is a scientific concept and progress an ethical concept'.

Even Hobhouse observes that evolution of any form does not necessarily imply that it is changing into the better form; and, therefore, we cannot conclude that evolution necessarily implies that society is progressing.According to him, progress can be made only when the individual in society strives for ethical advancement. Social progress, therefore, is not a phenomenon marked by spontaneity; it is the product of conscious efforts made by social individuals.

The *concept of progress is based on the vision of an ideal society in which every individual will have the opportunity of developing his innate qualities, in which the very basis of social relations will be principles of liberty and equality, and in which the institutions will*

aim at comprehending the foundations of collective good. These are, however, matters of value-judgments and the concept of progress cannot be understood without applying the test of values. Evolution, as a term, does not depend upon these values.

Some modern sociologists, however, feel that the science of sociology is not concerned with ethics and, therefore, the term 'social progress', which cannot be understood unless it is related to ethical values, will not be the concern of the sociologist and will consequently have no scientific value. They maintain that no scientific observation and rational conclusion shall be based on any ethical value.

If the method followed by the sociologist in the study of society is that of positive science, and if the principles of causation are to be objectively investigated into, it will be an anomaly if facts are correlated to values. However, social facts cannot be regarded as isolated phenomena; every social event has a practical side to it and another concerning values. McIver and Page observe that social facts can also be regarded as 'value-facts' since social valuation is much concerned with them.

Therefore, the authors maintain, that science appreciates value-judgments, first, in order to test the accuracy of factual evidence in support of a value-judgment and, secondly, for testing the validity of conclusions regarding the good or the bad in so far as these conclusions are supported by reasoning from statements of facts.For example, valuations obtainable in any social institution may be studied scientifically in order to test their validity, but the sociologist shall not apply his own personal judgment to such valuations which are ingrained in the social facts themselves. In this way, a value- judgment can be objectively made in upon the term 'social progress", but the social scientist must begin his work by looking upon evolution as a value-free fact.

Thus, one may objectively determine the degree of progress made by a particular society only after one has disinterestedly studied the growth of its associations and institutions and the psychological elements in social relations between individuals in it.

An objective study of social progress can be facilitated by considering the factors that hinder and obstruct advancement in material as well as psychological terms. Any rigid attitude towards scientific development of material conditions will have both material and psychological implications.If science and technology is looked upon with suspicion and if there is a blind adherence to outmoded custom, material development in the society will not be achieved, while social mentality in general will remain unliberated.But if technology is applied to the processes of developing and utilizing natural resources, material advancement will undoubtedly take place; and at the same time, man will have enough scope of cultivating constructive thoughts about developing his families. His social and moral consciousness grows in degree and he learns to propagate the idea of integrating efforts in the direction of realizing the common good.

Hence, we can conclude that the society in which scientific development is hindered will not progress, while the one which encourages such development will have chances of making progress; and this observation about social progress can remain scientific in so far as it is based on social facts and not merely upon ethical considerations.

However, there are problems connected with the adoption of a scientific attitude towards the study of social change, whether such change speaks of evolutionary development or of mere progress. Social change as a phenomenon is so complex by itself that the analysis of no single factor can lead us to a definite conclusion.

'Social progress' does not mean mere development or evolution, for in either of these terms we have witnessed the change from the simple to the complex.If the principle according to which, the valuation is to be made can be objectively ascertained, measuring

'progress' does not become a difficult affair; but such principle cannot always remain free from subjective value-judgments. When a subjective analysis confuses 'progress' with 'happiness' or material comforts, the conclusions tend to remain on the wrong side of value-free judgments and the sociologist must always guard against such pitfalls in reasoning.

B. Evolution

The term "Evolution" has been derived from the Latin word "evoluere" which means "to develope" or "to unfold". Evolution literally means *gradually unfolding* or *unrolling*. It indicate the process of changes from within and not from without. In other words it is spontaneous, but not automatic. It must take place on its own accord. The term evolution implies continuous change that takes place especially in some structure. Since, it is derived from biological science; the concept of evolution applies more precies to the internal growth of an organism. As a term has its complexities and, as has been noticed earlier, evolution in an organism means branching out from a single amoeba into different genera and species and then from the species into various forms that are caused by the process of differentiation. Evolution, as understood in a living organism, necessarily stands for a process in which simple matter develops into the complex, but such development is always caused by innate qualities of such organism and not by any extraneous factor.

Social evolution

The term "Evolution" is borrowed from Biological Science to Sociology. Thereby, the term "organic evolution" is replaced by "Social evolution" in Sociology. Whereas the term organic *evolution* is used to *denote the evolution of organism*, the *Social evolution* is used to explain the *evolution of human society*. Here the term implies the evolution of human's social relations. The Anthropologist and Sociologists wanted to find a satisfactory and significant explanation of how our society evolved? In this regard it was hope that, the theory of social evolution would explain the origin and development of human. The Anthropologist and

Sociologists were impressed by the idea of *organic evolution* which could convincingly explain how one species evolves into another and wanted to apply the same principle to the social world. Which could help them in understanding the explanation of how our society evolved?Hence, the concept of social evolution is quite popular in sociological discussion. In the case of a society, as *Gisbert* puts it in his *Fundamentals of Sociology,* evolutionary change means a 'branching off of a line in various directions, which again ramify indefinitely'. A condition of simplicity changes into situations of complexity and social evolution witnesses the *gradual change* in the social ways and customs, norms and beliefs, and associations and institutions etc.

Social Change and evolution

Our explanation of the concept of social evolution revolves round two basic questions:

i.   How does society evolve?

ii.   How did our civilisation come to be what it is today?

Therefore, our common assumption is that society evolves due to human being. In other words, it is the human who made society evolved. Thus, human who evolved more has more advanced society. The reason why there is variation in societal change. Here the "society" is understood in terms of "social behaviour", whereby behaviour is a function of biological structure. Thus, human with superior and more evolved biological structure, thus, could give rise to a more complex society.

When we consider the factor that explain social evolution we are again confronted with another question, that is, *"what is that evolving in the social world"?* The answer is usually a "society". And as per as society is concerned, something other than the biological element in it is undergoing the change. To the Anthropologist like R.H.Lowie and A.Kroeber and that other element is "culture". Therefore, the *social evolution* becomes *cultural evolution* and evolution of group from since time immemorial become part of the evolution of

human culture. The question – "*what then are the factors that have caused the great evolution of our culture from the simple beginning to more complex one, it has now attained?* The answer to this lies in four factors they are: *accumulation, invention, diffusion* and *adjustment*.

Application of the concept of Social evolution in Sociological studies

The concept of "social evolution" basically involves the notions that, all societies pass through certain definite stages in a passage from simple to complex form. All those who made use of this concept essentially meant the same notion. Some of them have given stressed on the analogy between the growth of an organism and growth of human society. The term **"evolution"**has been extended to include the *process of gradual change taking place in all societies'.*

Darwin's Origin of Species may have crystallized ideas about the phenomenon of development in living organisms, but the concept of it was grasped in some inadequate form or the other by some thinkers even before that. Particularly when it concerns social evolution, the thought has been current for the past century or two; but upon the nature of such evolution there has been difference of outlook between different students of social science. Saint Simon, for example emphasise that there is an evolutionary sequences through which all humankind pass. Therefore, he distinguished three stages of mental activity, that is, Conjectural, the miconjectural and the positive

Auguste Comte further synthesised the works of his predecessors and later develope his own theory in which he asserted that "all societies must pass through three stages: the theological, the meta-physical and the positive or scientific stage. Comte who is regarded as the father of sociology saw society as social organism possessing a harmony of structure and function.

Herbert Spencer's "Principle of Sociology" reflects the some ideas of Comte. Spencer agreed that the social life change from homogeneous to heterogeneous, that is from simple to complex. And in this process society also undergoes change in an integrated manner. Herbert Spencer maintains that social evolution is only a part of the general process of evolutionary development in all living matter in the world. Society evolves from the simple form into the complex one as it fulfills the functions of integration and differentiation in its various organs and consequently, out of the same unit of society, different social systems come into existence. According to Spencer, there are three stages in the evolution of society; the first stage is known as 'integration', the second as 'differentiation' and the final one as 'determination.

On the other hand, the 19th Century Scholars were concerned with different aspects of social evolution:

1. Sir Henry Maine in his Ancient Law,1861 argued that, "societies developed from organisational forms where relationship was based on status to those bases upon contract".

2. McIver and Page have stressed the importance of the process of differentiation in matters of social evolution. They hold that social evolution stands for an internal change within the social system itself and as a result of such change, functional differences can be brought about within the system. According to them, primitive societies did not have many distinctions observed on the basis of different functions and, besides the differences between tribes, clans, age groups and sex groups, not much of differentiation was noted.

Check your progress

4. Who studied the evolutionary model of society?

1.2.3. Human Development

The last decade of the twentieth century witnessed the development of a new approach to development known as the "Human Development" approach. The approach got widespread popularity with the efforts of the United Nations to make it an avowed purpose for all nation states. By this time, the planners, policy makers and the intellectuals realized that development of a society becomes a myth without the proper development of its human beings who are the ultimate stakeholders of the benefits of development. This thinking led to the development of the concept of "Human Development" which has become the most vital index of and an instrument for development today

Human Development: The Concept

The concept of human development can be understood from following discussion-that is, "Income is merely one option that people would like to have, but it is not the sum total of their lives. Therefore, the Development must, be more than just the expansion of income and wealth. Its focus must be people." Human dimension of development presupposes that development should be measured in terms of the richness of human life. It presupposes that people are the real wealth of the nations. So development should be designed and directed to create an enabling environment for people to enjoy long, healthy and creative lives. Human development is defined as the process of enlarging people's freedoms and opportunities and improving their well-being. Human development is about the real freedom ordinary people have to decide who to be, what to do, and how to live. To be more definitive human development can be said to be a paradigm that speaks about creating an environment in which people can develop their full potential and lead productive, creative lives in accord with their needs and interests

The human development concept was developed by the Pakistani economist MahbubulHaq. There was thinking on this human development concept at the World Bank in the 1970s. But it took the concrete shape as an approach when Dr. Haq argued that existing

measures of human progress failed to improve people's lives. In particular, he believed that the commonly used measure of Gross Domestic Product failed to adequately measure well-being. He noted that the existing model of development had the lacunae of not trickling down to the lower rung of the social ladder. So, it was becoming pro rich and anti poor. Working with Nobel Laureate AmartyaSen and others in 1990 Dr. Haq published the first Human Development Report, which was commissioned by the United Nations Development Programme. The concept of human development was then expanded upon by Martha Nussbaum, Sabina Alkire, Ingrid Robeyns, and others who had development concerns

Human Development in the United Nation's Agenda

The UNDP, in its Human Development Report has voiced its concern against the jobless, ruthless, voiceless, rootless and fortuneless growth in the late 1990s.

The conventional development process resulted in jobless growth, since the economy grew but did not expand the opportunities for employment for large sections of the population. For the developing countries, jobless growth has meant long hours of work, but very low incomes. Under jobless growth, hundreds of millions of people are into low productivity work in agriculture and in other informal sectors which does not become paying for them. The traditional developmental process was ruthless by the fact that the fruits of economic growth have mostly benefited the rich; while millions of people stagnate in poverty. Ruthless growth causes people's cultural identity to wither. At places the dominant majority culture amplifies at the cost of marginalisation of the minority cultures. The minority culture gradually withers away.

The development process in practice resulted in a voiceless growth as in many places it has not ensured the process of democratic participation of the people in decision-making processes. The voiceless growth process also provides women a marginal role in economic development. Again, fast economic growth is also achieved in some countries at the cost of

destruction of forests, polluting rivers, destroying bio-diversity and depleting natural resources. Development did not reflect the voices of all sections of the society and all sectors of the planet.

The established development practices yielded a futureless growth in the sense the present generation squanders resources needed by the future generation. At times the futureless growth benefits the industrialised countries at the cost of increased pressure on the poor people of the developing countries. As against this backdrop, the UNDP says development that perpetuates today's inequalities is neither sustainable nor worth sustaining. The UNDP concluded that expansion of real income and economic growth are not necessarily characteristics of successful development as countries with high GDP and per capita income at times have very low achievements in the quality of life.

So the UNDP launched its efforts to make development pro people. For this, it shifted the development paradigm for growth centric to people centric development and insisted upon human development

United Nations Development Programme has been defining human development as "the process of enlarging people's choices. The choices can be enlarged by allowing them to "lead a long and healthy life, to be educated, to enjoy a decent standard of living", as well as "enjoying political freedom, other guaranteed human rights and various ingredients of self-respect."

In principle, these choices can be infinite and change over time. But at all levels of development, the three essential ones that can indicate human development are:

a. To lead a long and healthy life,

b. To acquire knowledge and

c. To have access to resources needed for a decent standard of living.

When human development insists upon expanding the choices people, its focus hovers around the following propositions.

a. To allow human beings to lead lives that they value

b. To improve the human condition so that people have the chance to leadfull lives.

c. To avoid the concentration of the goods and services that underprivileged people need

d. To allow people to take their own decisions.

e. To enable human beings to participate in the life of the community.

The human development approach assumes that without these, many choices are simply not available, and many opportunities in life remain inaccessible. This prevents people from leading a descent life. However, human development does not end there. Additional choices, ranging from political, economic and social freedom to opportunities for being creative and productive and enjoying personal self-respect and guaranteed human rights are also inseparable parts of human development.

Thus, human development is a well-being concept within a field of international development. It involves studies of the human condition with its core being the capability approach. The inequality adjusted Human Development Index is used as a way of measuring actual progress in human development by the United Nations. It is an alternative approach to a single focus on economic growth, and focuses more on social justice, as a way of understanding progress. Fundamental to enlarging these choices is building human capabilities - the range of things that people can do or be in life.

Capabilities are "the substantive freedoms [a person] enjoys to lead the kind of life [they have] reason to value."

Thus, the UNDP depicts two sides of human development. They are:

- The formation of human capabilities – such as improved health,knowledge and access to resources; and

- The people making use of these capabilities for productive purposes being active in cultural, social and political affairs.

<div style="border:1px solid black; padding:10px;">

Check your progress

5. Who developed the concept of Human Development?

6. Which organization releases Human Development Index (HDI)?

</div>

1.2.4. Globalisation and Sustainable Development

A. Globalisation

Globalization or globalisation is the process of interaction and integration among people, companies, and governments worldwide. As a complex and multifaceted phenomenon, globalization is considered by some as a form of capitalist expansion which entails the integration of local and national economies into a global, unregulated market economy. Globalization has grown due to advances in transportation and communication technology. With the increased global interactions comes the growth of international trade, ideas, and culture. Globalization is primarily an economic process of interaction and integration that's associated with social and cultural aspects. However, conflicts and diplomacy are also large parts of the history of globalization, and modern globalization.

Economically, globalization involves goods, services, the economic resources of capital, technology, and data. Also, the expansions of global markets liberalize the economic activities of the exchange of goods and funds. Removal of Cross-Border Trades barriers has made formation of Global Markets more feasible.The steam locomotive, steamship, jet engine, and container ships are some of the advances in the means of transport while the rise of the telegraph and its modern offspring, the Internet and mobile phones show development in telecommunications infrastructure. All of these improvements have been major factors in globalization and have generated further interdependence of economic and cultural activities around the globe.

Though many scholars place the origins of globalization in modern times, others trace its history long before the European Age of Discovery and voyages to the New World, some even to the third millennium BC.Large-scale globalization began in the 1820s. In the late 19th century and early 20th century, the connectivity of the world's economies and cultures grew very quickly. The term *globalization* is recent, only establishing its current meaning in the 1970s.

In 2000, the International Monetary Fund (IMF) identified four basic aspects of globalization: trade and transactions, capital and investment movements, migration and movement of people, and the dissemination of knowledge.Further, environmental challenges such as global warming, cross-boundary water, air pollution, and over-fishing of the ocean are linked with globalization.Globalizing processes affect and are affected by business and work organization, economics, socio-cultural resources, and the natural environment. Academic literature commonly subdivides globalization into three major areas: economic globalization, cultural globalization, and political globalization.

Etymology and usage

The term *globalization* derives from the word *globalize*, which refers to the emergence of an international network of economic systems. One of the earliest known usages of the term as a noun was in a 1930 publication entitled *Towards New Education*, where it denoted a holistic view of human experience in education.The term 'globalization' had been used in its economic sense at least as early as 1981, and in other senses since at least as early as 1944. Theodore Levitt is credited with popularizing the term and bringing it into the mainstream business audience in the later half of the 1980s. Since its inception, the concept of globalization has inspired competing definitions and interpretations. Its antecedents date back to the great movements of trade and empire across Asia and the Indian

Ocean from the 15th century onward. Due to the complexity of the concept, various research projects, articles, and discussions often stay focused on a single aspect of globalization.

Sociologists Martin Albrow and Elizabeth King define globalization as "all those processes by which the people of the world are incorporated into a single world society." In *The Consequences of Modernity*, Anthony Giddens writes: "Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa." In 1992, Roland Robertson, professor of sociology at the University of Aberdeen and an early writer in the field, described globalization as "the compression of the world and the intensification of the consciousness of the world as a whole.

Globalisation refers to the *integration* of markets in the global economy, leading to the increased *interconnectedness* of national economies. Markets where globalisation is particularly common include financial markets, such as capital markets, money and credit markets, and insurance markets, commodity markets, including markets for oil, coffee, tin, and gold, and product markets, such as markets for motor vehicles and consumer electronics. The globalisation of sport andentertainment is also a feature of the late 20th and early 21st centuries.

Why has Globalisation Increased?

The pace of globalisation has increased for a number of reasons:

1. Developments in ICT, *transport and communications* have accelerated the pace of globalisation over the past 30 years. The internet has enabled fast and 24/7 global communication, and the use of *containerisation* has enabled vast quantities of goods and commodities to be shipped across the world at extremely low cost.

2. More recently, the rise of *social media* means that national boundaries have, in many ways become irrelevant as producers use new forms of communication and

marketing, including micro-marketing, to target international consumers. The widespread use of smartphones has also enabled global shoppers to have easy access to 'virtual' global markets.

3. The rise of new electronic payments systems,, including e-Wallets, pre-pay and mobile pay, e-Invoices and mobile pay apps, also facilitate increased global trade.

4. Increasing em>capital mobility has also acted as a stimulus to globalisation. When capital can move freely from country to country, it is relatively straightforward for firms to locate and invest abroad, and repatriate profits.

5. The development of *complex financial products*, such as derivatives, has enabled global credit markets to grow rapidly.

6. Increased trade which has become increasingly free, following the collapse of communism, which has opened up many former communist countries to inward investment and global trade. Over the last 30 years, *trade openness*, which is defined as the ratio of exports and imports to national income, has risen from 25% to around 40% for industrialised economies, and from 15% to 60% for emerging economies.

7. The emergence of footloose *multinational* and *transnational* companies (MNCs and TNCs) and the rise in the significance of global brands such as Microsoft, Apple, Google, Sony, and McDonalds, has been central to the emergence of globalisation. The drive to reduce tax burdens and avoid regulation has also meant the establishment of complex international business structures.

B. Sustainable Development

Sustainable development is a major approach that has dominated the development discourse in contemporary periods. This approach makes an attempt to combine growing concerns about a range of environmental issues with socio-economic issues. According to this paradigm, development cannot be simply growth and economy centric. But it has to bring

a blend between growth, human development and environment. So it has to take into consideration environmental concerns to make development more yielding, lasting and effective.

Meaning and definition

Sustainable development has thus, the potential to address fundamental challenges for humanity, now and into the future. It tries to bring a synergy between humanity and environment. The approach insists environment is not external to humanity, but an integral part of it. So, development concerns should take into consideration environment issues. Thus as an approach of development it is environment centric in character.

Sustainable Development implies economic growth together with the protection of environmental quality, each reinforcing the other. Sustainable Development, thus, is maintaining a balance between the human need to improve lifestyles and feeling of well-being on one hand, and preserving natural resources and ecosystems, on which we and future generations depend.

The concept of sustainable development is the result of the growing awareness of the global links between mounting environmental problems, socio-economic issues to do with poverty and inequality and concerns about a healthy future for humanity. It strongly links environmental and socioeconomic issues. This process of bringing together environmental and socioeconomic questions was most famously expressed in the Brundtland Report's definition of sustainable development as meeting 'the needs of the present without compromising the ability of future generations to meet their needs'. This defines needs from a human standpoint; as Lee has argued, 'sustain-able development is an unashamedly anthropocentric concept'. According to the The World Consevation Union, 1991, sustainable development may also be defined as "improving the quality of life while living within the carrying capacity of ecosystems"

Thus, Sustainable development does not focus solely on environmental issues. More broadly, it encompasses the three general policy areas namely economy, environment and society. The Swiss 'Monitoring of Sustainable Development Project' in 2001, proposed the following definition: 'Sustainable development means ensuring dignified living conditions with regard to human rights by creating and maintaining the widest possible range of options for freely defining life plans. The principle of fairness among and between present and future generations should be taken into account in the use of environmental, economic and social resources.

According to Robert Prescott Allen, who has founded and chaired several influential IUCN-The World Conservation Union projects and has 18 years experience evaluating and advising development strategies on four continents, sustainability is just another way of saying "the good life" as a combination of (a) a high level of human well-being, and (b) the high level of ecosystem wellbeing that supports it.

Origin of the Concept

The first important use of the term was in 1980 in the World Conservation Strategy. The idea of sustainable development was very much imbedded long ago in Malthus theory of population growth in late 1700s. But the term started gaining coinage in early 1970s following a range of key publications drawing attention to man's over exploitation of environment. The theme was in the name of development, man was becoming blind to environment. Few literary publications gave a boost to the world's thinking on sustainable development. The key among them are: Rachel Carson's the Silent Spring (1962), Paul Erich's "How to be Survivor: A Plan to Save Spaceship Earth (1971), Club of Rome's publication " The Limits to growth"(1972), Barbara Ward and Rene Dubos's Only One Earth(1972).

Faced with the over-exploitation of natural resources that accompanied economic and demographic growth, the think tank known as the Club of Rome, created in 1968, advocated zero growth. In 1971, this private international association sounded an urgent alarm by publishing 'The Limits to Growth'. Broadly speaking, it presents current economic development as being incompatible with the long-term protection of the planet.

World Conventions on Sustainable Development

The theoretical framework for sustainable development evolved between 1972 and 1992 through a series of international conferences and initiatives. The UN Conference on the Human Environment, held in Stockholm in 1972, was the first major international gathering to discuss sustainability at the global scale. The conference created considerable momentum, and a series of recommendations led to the establishment of the UN Environment Programme (UNEP) as well as the creation of numerous national environmental protection agencies at the national level.

The United Nations Conference on the Human Environment in Stockholm in 1972 gave birth to the first true notion of sustainable development, which was called 'eco development' in those days. In this conference personalities like Maurice Strong, Professor René Dubos, Barbara Ward and Ignacy Sachs cautioned about the integration of ecological concerns in economic planning. This resulted in the creation of the United Nations Environment Programme (UNEP) and the United Nations Development Programme (UNDP).

The recommendations from Stockholm were further elaborated in the 1980 World Conservation Strategy—a collaboration between the International Union for the Conservation of Nature, the World Wildlife Fund (WWF), and UNEP—which aimed to advance sustainable development by identifying priority conservation issues and key policy options. In 1980, the International Union for the Conservation of Nature (IUCN) published its world

conservation strategy. This document is one of the original sources of the expression 'sustainable development'.

In 1983, the UN convened the WCED, chaired by Norwegian Prime Minister Gro Harlem Brundtland. Comprised of representatives from both developed and developing countries, the Commission was created to address growing concern over the "accelerating deterioration of the human environment and natural resources and the consequences of that deterioration for economic and social development." Four years later, the group produced the landmark publication Our Common Future (or the Brundtland report) that provided a stark diagnosis of the state of the environment. The term 'sustainable development' remained virtually unnoticed until its revival in the Gro Harlem Brundtland report 'Our Common Future', published in 1987. The report popularized the most commonly used definition of sustainable development: "Development that meets the needs of current generations without compromising the ability of future generations to meet their own needs". Since then, the concept of sustainable development has been accepted all over the world.

- A desirable human condition: a society that people want to sustain because it meets their needs.

- An enduring ecosystem condition: an ecosystem that maintains its capacity to support human life and others.

- A balance between present and future generations; and within the present generation

The Brundtland report provided the momentum for the landmark 1992 Rio Summit that laid the foundations for the global institutionalization of sustainable development. Marking the twentieth anniversary of the Stockholm Conference, the Earth Summit adopted the Rio Declaration on Environment and Development and Agenda 21, a global plan of action for sustainable development.

Three seminal instruments of environmental governance were established at the Rio Summit: the UN Framework Convention on Climate Change (UNFCCC), the Convention on Biological Diversity (CBD), and the non-legally binding Statement of Forest Principles. Following a recommendation in Agenda 21, the UN General Assembly officially created the Commission on Sustainable Development (CSD) later that year.

Since that time a number of important international conferences on sustainable development have been held—including the 1997 Earth Summit+5 in New York and the 2002 World Summit on Sustainable Development (WSSD) in Johannesburg. The negotiations at the WSSD in 2002 demonstrated a major shift in the perception of sustainable development—away from environmental issues toward social and economic development. This shift was driven by the needs of the developing countries and strongly influenced by the Millennium Development Goals (MDGs).

The Fourth Assessment Report of the Intergovernmental Panel on Climate Change (IPCC, 2007, chapter 12.1.1) pointed out the iterative relationship between climate change and sustainable development, and that the two can be mutually reinforcing.

Objectives of sustainable Development

Sustainable Development refers to the challenges of reducing global inequity and poverty, and promoting well-being, while reducing threats to the earth's systems from industrial production and consumption. Effective environmental care and management in relation to climate stability, other species and natural resources are the chief objectives of sustainable development. Three main objectives of sustainable development are:

Sustainable Development Goals (**SDGs**) 2030

Analysis & Interpretation I: Understanding of SDGs

Sl.No.	Basic theme of SDGs	Key impact of Sustainable Development Goal (SDG)

Goal 1	No poverty	Aims to provide basic subsistent need to poor and needy people. It targets to eradicateextreme poverty globally by 2030.
Goal 2	Zero hunger	Aims are to end hunger, attained food security and improved nutrition along with aims to promote sustainable agriculture practices.
Goal 3	Good health and well- being of people	Prime focus is to ensure healthy lives and endorse/promote well-being of all people at all ages.
Goal 4	*Quality education*	Aims to ensure inclusive and equitable quality education and to promote universal lifelong learning opportunities.
Goal 5	Gender equality	Ensure fundamental human right by achieving gender equality and women's empowerment.
Goal 6	Clean water and sanitation	Ambition to ensure availability and sustainable management of water and to provide universal sanitation.
Goal 7	Affordable and clean energy	Ensure universal access to affordable, reliable, sustainable and modern energy.
Goal 8	Decent work and economic growth	Ensure and promote inclusive and sustainable economic growth, with full and productive employment and decent work for all.
Goal 9	Industry, innovation and Infrastructure	Strengthen manufacturing industry, to enhancethe infrastructure level and generate employment opportunities. Also to promote inclusive and sustainable industrialisation along with foster innovation.
Goal 10	Reducing inequalities	Ensure to reduce income inequality and disparity within and between the countries.
Goal 11	Sustainable cities and communities	Make cities thereby to make inclusive, safe, resilient and sustainable human settlement.
Goal 12	Responsible consumption and production	Ensure to provide/deliver eco-friendly production and sustainable consumption.

Goal 13	Climate action	Ensure vital action to combats climate change issues and its impact by regulating emissions and waste management. Also to promote development in the field of renewable energy.
Goal 14	Life below water	Ensure to conserve and sustainably use of the ocean, in order to preserve seas and marines species and resources for sustainable development.
Goal 15	Life on land	Ensure to protect/preserve, restore and promote sustainable use of terrestrial ecosystems. Promote sustainable management of forests and to combat desertification, also to halt and reverse land degradation and halt/preserve biodiversity loss.
Goal 16	Peace, justice and strong institutions	Ensure topromote peaceful and inclusive societies to meaningful the sustainable development. Further, ensure to provide access to justice universally and aims to build effective, accountable and inclusive institutions at all leves efficiently.
Goal 17	Partnerships for the goals	Further ensure to enhance and strengthen the means of implementation of its goals and revitalize the global partnership/cooperation for sustainable development.

Thus, the above mention helps in understanding the concepts of Sustainable Development. According to this paradigm, development cannot be simply growth and economy centric. But it has to bring a blend between growth, human development and environment. So it has to take into consideration environmental concerns to make development more yielding, lasting and effective.

Check your progress

7. What do you mean by Sustainable Development?

1.3. SUMMARY

- Development is a composite concept with multiple dimensions- economic development, social development, human and sustainable development.

- Addressing the issue of development from the point of view of sociology is called as Sociology of Development.

- The Scope of Sociology of Development can be understood by making a distinction between the Classical Economics and Development Economics to some extent.

- Economic growth is the long-term expansion of a country's productive potential by which a nation's wealth increases over time.

- Development means improvement in the general situation of the system, or in some of its constituent elements. The term finds its essence in August Comte's 'Law of Three Stages", in Herbert Spencer's evolutionary theory, in Emile Durkheim's ideas on the progress of society from mechanical to organic solidarity, in Karl Marx's ideas on the progress of societies through different epochs and Max Weber's ideas on the growth of modern capitalism.

- 'Evolution' and 'Progress' are the different modes of change whenever we speak of social change within the society.

- Globalisation is the process of interaction and integration among people, companies, and governments worldwide.

- Sustainable Development is maintaining a balance between the human need to improve lifestyles and feeling of well-being on one hand, and preserving natural resources and ecosystems, on which we and future generations depend.

1.4. KEY TERMS

- **Development**: it can be understood as a process of positive sense. It refers to the planned change in desire way. To sum up, we can say "development" is a planned change in the material conditions and related socio-cultural milieu.

- **Sociology of Development:** The *Sociology of development* can be understood as a subject which study the *concept of development* and *its process* from the *sociological perspective*.

- **Human Development:** it is designed and directed to create an enabling environment for people to enjoy long, healthy and creative lives. Human development is defined as the process of enlarging people's freedoms and opportunities and improving their well-being.

- **Human Development Index (HDI):** It has propounded three essential indicators that can indicate human developments are:

  (a) Life expectancy-To lead a long and healthy life,

  (b) Education- To acquire knowledge and

  (c) Per capita income-To have access to resources needed for a decent standard of living.

- **Progress:** stand for a march in a forward direction according to some accepted principle that is formulated by a particular principle of judgment. However, that forward direction may or may not strive towards positive changes or strive towards desired way of change.

- **Evolution:** The term "Evolution" has been derived from the Latin word "evoluere" which means "to develope" or "to unfold". Evolution literally means *gradually unfolding* or *unrolling*.

- **Globalisation:** Globalization or globalisation is the process of interaction and integration among people, companies, and governments worldwide.

- **Sustainable:** It is the ability to maintain at a certain level.

- **Sustainable Development**: maintaining a balance between the human need to improve lifestyles and feeling of well-being on one hand, and preserving natural resources and ecosystems, on which we and future generations depend on other hand.

- **Social Inclusion:** It is the process of improving the terms on which individuals and groups take part in society—improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity.

1.5. ANSWER TO 'CHECK YOUR PROGRESS'

1. Addressing the problem of development from the point of view of sociology is called 'Sociology of Development'.

2. Sociology of Development suggests exploring social structure, culture, polity, gender, displacement and rehabilitations, HDI, Sustainable Development, and Modernization.

3. When growth is meant for all, it leads to development, i.e. inclusive growth is called development.

4. Evolutionary model of society was studied by Saint Simon, Auguste Comte and Herbert Spencer.

5. The concept of Human Development was developed by Pakistani Economist, Mahbub Ul Haq.

6. United Nations Development Programme (UNDP) release HDI

7. Sustainable Development can be understand as the process-that meets the need of the current generation without compromising the ability of the future generation's needs.

1.6. QUESTIONS AND EXERCISES

1.6.1. Short-Answer Questions

1. Define Human Developement.

2. What are the indices under Human Development Index (HDI)?

3. What is Globalization?

4. Define Evolution.

5. What do you mean by Progress?

1.6.2. Long-Answer Questions

1. Describe the nature and scope of Sociology of Development.

2. Discuss, how Sustainable Development is interwined with globalization?

3. Briefly analyze 17 United Nation Sustainable Development Goals (UNSDGS).

1.7. FURTHER READING

- Apter, David E. Rethinking Developement, Sage, New Delhi 1987.

- Desai, A. R State and society in India paths of devlopement, popular.Bombay, 1984.

- Desai, A. R, Essay on Modernisation VolII , Thacker , Bombay,1971

- D'Souza, V. Developement Planning and Structural Inequalities, Sage,1990.

- Joshin,P.G. Land reforms in India, Essay house, Bombay, 1975

- Frank, A.G. Latin America-Underdevelopment or revolution, Monthly Review Press 1964

- Mydral .G. Asian Drama, Penguine 1968

- Lehman, David, Development Theory-Four Critical Studies, frank Lass, London.1974

- RakhiBhattacharjee, Developement Perspective-in North East India, Foundation Publication,2011.

- Borthakur, B.N, 2004, Sociological aspect of economic development, Dibrugarh ,Assam, Upasana Pub Academy.

- Singh ,2010, sociology of development, Rawat Publication, Jaipur.

- Mehta, S.R, 1999, Dynamic of Developement: A Sociological Perspective, GyanBooks , New Delhi.

- Immanuel Wallerstein (1974) The Modern World-System, New York, Academic Press, pp. 347-57.

- Jan NederveenPieterse, A Critique of World System Theory, in International Sociology, Volume 3, Issue no. 3, 1988.

- Robinson, William I. (2011-11-01). "Globalization and the sociology of Immanuel Wallerstein: A critical appraisal". International Sociology. 26 (6): 723–745. doi:10.1177/0268580910393372. ISSN 0268-5809.

- Wallerstein, Immanuel Maurice. "The Modern World System as a Capitalist World-Economy." World-Systems Analysis: An Introduction. Durham: Duke UP, 2004. 23-30. Print.

- Walter C. Ladwig III, "Delhi's Pacific Ambition: Naval Power, 'Look East,' and India's Emerging Role in the Asia-Pacific," Asian Security, Vol. 5, No. 2 (June 2009), pp. 98–101.

- Kondratieff, Waves in the World System Perspective. Kondratieff Waves. Dimensions and Perspectives at the Dawn of the 21st Century / Ed. by Leonid E. Grinin, Tessaleno C. Devezas, and Andrey V. Korotayev. Volgograd: Uchitel, 2012. P. 23–64.

- Korotayev A. A Compact Macromodel of World System Evolution Journal of World-Systems Research 11 (2005): 79–93 Archived 2009-07-06 at the Wayback Machine;

- Korotayev A., Malkov A., Khaltourina D. (2006). Introduction to Social Macrodynamics: Compact Macromodels of the World System Growth. Moscow: KomKniga. ISBN 5-484-00414-4;

- KorotayevA. The World System urbanization dynamics. History & Mathematics: Historical Dynamics and Development of Complex Societies..

UNIT 2: APPROACHES TO STUDY DEVELOPMENT II

2.0. Introduction

2.1. Unit Objectives

2.3. Liberal

2.4. Ecological

2.5. Summary

2.6. Key Terms

2.7. Answer to 'Check your Progress'

2.8. Questions and Exercises

2.9. Further reading

2.0. INTRODUCTION

This unit begins with a discussion on various approaches to study development. It begins with the Marxist approach which describes human societal progress and development through several stages like, primitive communism, slavery, feudalism and capitalism.

The functional approach, on the other hand, describes how the systems of different parts are interlinked to maintain a state of balance and social equilibrium as a whole; the liberal approaches explain different perspectives of development through various theories like, liberal economy theory, liberal feminist theory and social liberal theory.

The unit also discussed about ecological system theory which identifies five environmental systems that are, Microsystem, Mesosystem, Exosystem, Macrosystem, Chronosystem.

2.1. UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss Marx's theory of economic growth

- Explain Historical materialism

- Describe functionalist approach of development

- Discuss Durkheim's views on development and progress

- Analyse liberal perspective of development

- Explain ecological approach to development

2.3. LIBERAL APPROACH

Liberalism is a political and moral philosophy based on liberty, consent of the governed, and equality before the law. Liberals espouse a wide array of views depending on their understanding of these principles, but they generally support limited government, individual rights(including civil rights and human rights), capitalism (free markets), democracy, secularism, gender equality, racial equality, internationalism, freedom

of speech, freedom of the press and freedom of religion. Yellow is the political colour most commonly associated with liberalism.

Liberalism became a distinct movement in the Age of Enlightenment, when it became popular among Western philosophers and economists. Liberalism sought to replace the norms of hereditary privilege, state religion, absolute monarchy, the divine right of kings and traditional conservatism with representative democracy and the rule of law. Liberals also ended mercantilist policies, royal monopolies and other barriers to trade, instead promoting free markets. Philosopher John Locke is often credited with founding liberalism as a distinct tradition, based on the social contract, arguing that each man has a natural right to life, liberty and property and governments must not violate these rights[14]. While the British liberal tradition has emphasized expanding democracy, French liberalism has emphasized rejecting authoritarianism and is linked to nation-building.

Leaders in the Glorious Revolution of 1688, the American Revolution of 1776 and the French Revolution of 1789 used liberal philosophy to justify the armed overthrow of royal tyranny. Liberalism started to spread rapidly especially after the French Revolution. The 19th century saw liberal governments established in nations across Europe and South America, whereas it was well-established alongside republicanism in the United States. In Victorian Britain, it was used to critique the political establishment, appealing to science and reason on behalf of the people. During 19th and early 20th century, liberalism in the Ottoman Empire and Middle East influenced periods of reform such as the Tanzimat and Al-Nahda as well as the rise of secularism, constitutionalism and nationalism. These changes, along with other factors, helped to create a sense of crisis within Islam, which continues to this day, leading to Islamic revivalism. Before 1920, the main ideological opponent of classical liberalism was conservatism, but liberalism then faced major ideological challenges from new opponents: fascism and communism. However, during the 20th century liberal ideas also

spread even further—especially in Western Europe—as liberal democraciesfound themselves on the winning side in both world wars.

In Europe and North America, the establishment of social liberalism (often called simply "liberalism" in the United States) became a key component in the expansion of the welfare state. Today, liberal parties continue to wield power and influence throughout the world. However, liberalism still has challenges to overcome in Africa and Asia. The fundamental elements of contemporary society have liberal roots. The early waves of liberalism popularised economic individualism while expanding constitutional government and parliamentary authority. Liberals sought and established a constitutional order that prized important individual freedoms, such as freedom of speechand freedom of association; an independent judiciary and public trial by jury; and the abolition of aristocratic privileges. Later waves of modern liberal thought and struggle were strongly influenced by the need to expand civil rights. Liberals have advocated gender and racial equality in their drive to promote civil rights and a global civil rights movement in the 20th century achieved several objectives towards both goals. Continental European liberalism is divided between moderates and progressives, with the moderates tending to elitism and the progressives supporting the universalisation of fundamental institutions, such as universal suffrage, universal education and the expansion of property rights. Over time, the moderates displaced the progressives as the main guardians of continental European liberalism.

Liberal Perspective of Development

C.B. Macpherson has criticised liberalism on the ground that it promotes "possessive individualism", meaning individuals with little social or collective concerns. The socialist critique of the liberal perspective is based on the interpretation of inequality and social justice. It has been argued that the economic order, characterised by inequality would promote further inequality and social injustice in an atmosphere of free market competition.

The criticism of classical liberalism also came from within the liberal circle; Keynens, for example, came out with a critique of the classical liberalism of Ricardo, Mill and Bentham, and proposed state-welfarism for the protection of the working class's interests.

Sociologists have critiqued the idea of the individual autonomous self as absurd; they have also rejected the possibility of neutral rule which would guarantee the promotion of equal opportunities for all, a precondition of individual liberty. Historically, there has never been a free-market economy, absolutely free of the control of the state. Even now when in the 1980s and 1990s neo-liberalism has made a strong comeback, pushing the idea of state-welfarism to the back seat, there have been renewed talks on the protection of the rights of victims of neo- liberal economics.

The liberal approach has devised an elaborate arrangement of labour control which entails "some mix of repression, habituation, co-option and cooperation all of which have to be organised not only within the workplace but throughout society at large", and is supported by the formation of dominant ideologies. The liberal approach that consolidated capitalism worldwide has passed through "regimes of accumulation", to borrow Boyer's phrase.

According to Boyer, the "regimes of accumulation" designates "the set of regularities that ensure the general and relatively coherent progress of capital accumulation, that is, which allow for the resolution or postponement of the distortions and disequilibria to which the process continually gives rise". A "regime of accumulation", Lipietz writes, describes the stabilisation over a long period of the allocation of the net product between the transformations of the conditions of both the conditions of reproduction of wage-earners.

A regime of accumulation thus implies the co-ordination of the activities of all sorts of social agents, or in other words institutionalisation, in the form of 'norms, habits, laws, regulating networks and so on that ensure unity of the process. This body of interiorised rules and social processes is [what is] called the mode of regulation". The liberal approach has thus

been accompanied by an elaborate arrangement for legitimising and reproduction of the economy, embedded in a legal and social arrangement that facilitated reproduction of the self-regulated economy or the liberal economy.

The triumph of the free market economy was possible not by cutting the state down to size but with an elaborate social, cultural and political arrangement under the patronage of state and an elaborate arrangement of management of the labour force. Hollingsworth and Boyer have aptly referred to this mechanism as "social system of production.

Liberalism is the leading economic theory in the world today. The core concepts, such as supply and demand, free trade, and laissez-faire government, were formulated in the late 18 century. Today, liberal market prescriptions have become the main economic policies of most governments and IGOs. Liberal economists advocate economic growth strategies. They agree that economic expansion produces higher incomes, which in turn generate more demand for products, greater growth, and more jobs. This pattern of mutually reinforcing supply and demand produces an upward growth spiral which enables an economy to break out of the cycle of underdevelopment. Economic growth from this view is best achieved with a minimum of government intervention and a maximum of people willing to invest their capital. (The response to the oil-induced recession of the 1970s was the emergence of a new paradigm returning primary emphasis to growth based on markets. This was called the Washington Consensus by its supporters and neoliberalism by its critics. There are four main elements in the neoliberal model:

1) Neoliberals believe that the economic difficulties of less-developed countries have been cause by too much state regulation of the economy.

2) Countries must control inflation and limit their debt by balancing their budgets.

3) They must rely on private enterprise and competition as the engine of economic development.

4) Countries should pursue free trade with other countries by reducing tariffs and other barriers to trade.

Liberalism—both as a political current and an intellectual tradition—is mostly a modern phenomenon that started in the 17th century, although some liberal philosophical ideas had precursors in classical antiquity and in Imperial China. The Roman Emperor Marcus Aurelius praised, "The idea of a polity administered with regard to equal rights and equal freedom of speech, and the idea of a kingly government which respects most of all the freedom of the governed". Scholars have also recognised a number of principles familiar to contemporary liberals in the works of several Sophists and in the *Funeral Oration* by Pericles. Liberal philosophy symbolises an extensive intellectual tradition that has examined and popularised some of the most important and controversial principles of the modern world. Its immense scholarly and academic output has been characterised as containing "richness and diversity", but that diversity often has meant that liberalism comes in different formulations and presents a challenge to anyone looking for a clear definition.

Major themes

Though all liberal doctrines possess a common heritage, scholars frequently assume that those doctrines contain "separate and often contradictory streams of thought". The objectives of liberal theorists and philosophers have differed across various times, cultures and continents. The diversity of liberalism can be gleaned from the numerous adjectives that liberal thinkers and movements have attached to the very term "liberalism", including classical, egalitarian, economic, social, welfarestate, ethical, humanist, deontological, perfectionist, democratic and institutional, to name a few. Despite these variations, liberal thought does exhibit a few definite and fundamental conceptions. At its very root, liberalism is a philosophy about the meaning of humanity and society.

Political philosopher John Gray identified the common strands in liberal thought as being individualist, egalitarian, meliorist and Universalist. The individualist element avers the ethical primacy of the human being against the pressures of social collectivism, the egalitarian element assigns the same moral worth and status to all individuals, the meliorist element asserts that successive generations can improve their sociopolitical arrangements and the universalist element affirms the moral unity of the human species and marginalises local culturaldifferences. The meliorist element has been the subject of much controversy, defended by thinkers such as Immanuel Kant who believed in human progress while suffering criticism by thinkers such as Jean-Jacques Rousseau, who instead believed that human attempts to improve themselves through social cooperation would fail. Describing the liberal temperament, Gray claimed that it "has been inspired by scepticism and by a fideistic certainty of divine revelation it has exalted the power of reason even as, in other contexts, it has sought to humble reason's claims".

The liberal philosophical tradition has searched for validation and justification through several intellectual projects. The moral and political suppositions of liberalism have been based on traditions such as natural rights and utilitarian theory, although sometimes liberals even requested support from scientific and religious circles. Through all these strands and traditions, scholars have identified the following major common facets of liberal thought: believing in equality and individual liberty, supporting private property and individual rights, supporting the idea of limited constitutional government, and recognising the importance of related values such as pluralism, toleration, autonomy, bodily integrity and consent.

Classical and Modern Liberal Perspective of Development

Enlightenment philosophers are given credit for shaping liberal ideas. These ideas were first drawn together and systematized as a distinct ideology by the English philosopher John Locke, generally regarded as the father of modern liberalism. Thomas

Hobbes attempted to determine the purpose and the justification of governing authority in a post-civil war England. Employing the idea of a state of nature—a hypothetical war-like scenario prior to the state—he constructed the idea of a social contract that individuals enter into to guarantee their security and in so doing form the State, concluding that only an absolute sovereign would be fully able to sustain such a peace. Hobbes had developed the concept of the social contract; according to which individuals in the anarchic and brutal state of nature came together and voluntarily ceded some of their individual rights to an established state authority, which would create laws to regulate social interactions. Whereas Hobbes advocated a strong monarchical authority (the Leviathan), Locke developed the then radical notion that government acquires consent from the governed which has to be constantly present for the government to remain legitimate. While adopting Hobbes's idea of a state of nature and social contract, Locke nevertheless argued that when the monarch becomes a tyrant, it constituted a violation of the social contract, which bestows life, liberty and property as a natural right. He concluded that the people have a right to overthrow a tyrant. By placing life, liberty and property as the supreme value of law and authority, Locke formulated the basis of liberalism based on social contract theory. To these early enlightenment thinkers, securing the most essential amenities of life—liberty and private property among them—required the formation of a "sovereign" authority with universal jurisdiction.

His influential *Two Treatises* (1690), the foundational text of liberal ideology, outlined his major ideas. Once humans moved out of their natural state and formed societies, Locke argued as follows: "Thus that which begins and actually constitutes any political society is nothing but the consent of any number of freemen capable of a majority to unite and incorporate into such a society. And this is that and that only, which did or could give beginning to any lawful government in the world". The stringent insistence that lawful

government did not have a supernatural basis was a sharp break with the dominant theories of governance which advocated the divine right of kings and echoed the earlier thought of Aristotle. One political scientist described this new thinking as follows: "In the liberal understanding, there are no citizens within the regime who can claim to rule by natural or supernatural right, without the consent of the governed".

Locke had other intellectual opponents besides Hobbes. In the *First Treatise*, Locke aimed his guns first and foremost at one of the doyens of 17th century English conservative philosophy: Robert Filmer. Filmer's *Patriarcha* (1680) argued for the divine right of kings by appealing to biblical teaching, claiming that the authority granted to Adam by God gave successors of Adam in the male line of descent a right of dominion over all other humans and creatures in the world.[47] However, Locke disagreed so thoroughly and obsessively with Filmer that the *First Treatise* is almost a sentence-by-sentence refutation of *Patriarcha*. Reinforcing his respect for consensus, Locke argued that "conjugal society is made up by a voluntary compact between men and women". Locke maintained that the grant of dominion in Genesis was not to men over women, as Filmer believed, but to humans over animals. Locke was certainly no feminist by modern standards, but the first major liberal thinker in history accomplished an equally major task on the road to making the world more pluralistic: the integration of women into social theory.

Locke also originated the concept of the separation of church and state. Based on the social contract principle, Locke argued that the government lacked authority in the realm of individual conscience, as this was something rational people could not cede to the government for it or others to control. For Locke, this created a natural right in the liberty of conscience, which he argued must therefore remain protected from any government authority. He also formulated a general defence for religious toleration in his *Letters Concerning Toleration*. Three arguments are central:

(1) Earthly judges, the state in particular and human beings generally, cannot dependably evaluate the truth-claims of competing religious standpoints;

 (2) Even if they could, enforcing a single "true religion" would not have the desired effect because belief cannot be compelled by violence;

(3) Coercing religious uniformity would lead to more social disorder than allowing diversity.

Locke was also influenced by the liberal ideas of Presbyterian politician and poet John Milton, who was a staunch advocate of freedom in all its forms. Milton argued for disestablishment as the only effective way of achieving broad toleration. Rather than force a man's conscience, government should recognise the persuasive force of the gospel. As assistant to Oliver Cromwell, Milton also took part in drafting a constitution of the independents (*Agreement of the People*; 1647) that strongly stressed the equality of all humans as a consequence of democratic tendencies. In his *Areopagitica*, Milton provided one of the first arguments for the importance of freedom of speech—"the liberty to know, to utter, and to argue freely according to conscience, above all liberties". His central argument was that the individual is capable of using reason to distinguish right from wrong. To be able to exercise this right, everyone must have unlimited access to the ideas of his fellow men in "a free and open encounter" and this will allow the good arguments to prevail.

In a natural state of affairs, liberals argued, humans were driven by the instincts of survival and self-preservation and the only way to escape from such a dangerous existence was to form a common and supreme power capable of arbitrating between competing human desires. This power could be formed in the framework of a civil society that allows individuals to make a voluntary social contract with the sovereign authority, transferring their natural rights to that authority in return for the protection of life, liberty and property. These early liberals often disagreed about the most appropriate form of government, but they all shared the belief that liberty was natural and that its restriction needed strong

justification. Liberals generally believed in limited government, although several liberal philosophers decried government outright, with Thomas Paine writing "government even in its best state is a necessary evil".

As part of the project to limit the powers of government, various liberal theorists such as James Madison and Montesquieu conceived the notion of separation of powers, a system designed to equally distribute governmental authority among the executive, legislative and judicial branches. Governments had to realise, liberals maintained, that poor and improper governance gave the people authority to overthrow the ruling order through any and all possible means, even through outright violence and revolution, if needed. Contemporary liberals, heavily influenced by social liberalism, have continued to support limited constitutional government while also advocating for state servicesand provisions to ensure equal rights. Modern liberals claim that formal or official guarantees of individual rights are irrelevant when individuals lack the material means to benefit from those rights and call for a greater role for government in the administration of economic affairs. Early liberals also laid the groundwork for the separation of church and state. As heirs of the Enlightenment, liberals believed that any given social and political order emanated from human interactions, not from divine will. Many liberals were openly hostile to religious belief itself, but most concentrated their opposition to the union of religious and political authority, arguing that faith could prosper on its own, without official sponsorship or administration by the state.

Beyond identifying a clear role for government in modern society, liberals also have obsessed over the meaning and nature of the most important principle in liberal philosophy, namely liberty. From the 17th century until the 19th century, liberals (from Adam Smith to John Stuart Mill) conceptualised liberty as the absence of interference from government and from other individuals, claiming that all people should have the freedom to

develop their own unique abilities and capacities without being sabotaged by others. Mill's *On Liberty* (1859), one of the classic texts in liberal philosophy, proclaimed, "the only freedom which deserves the name, is that of pursuing our own good in our own way".Support for *laissez-faire* capitalism is often associated with this principle, with Friedrich Hayek arguing in *The Road to Serfdom* (1944) that reliance on free markets would preclude totalitarian control by the state.

The development into maturity of classical liberalism took place before and after the French Revolution in Britainand was based on the following core concepts: classical economics, free trade, *laissez-faire* government with minimal intervention and taxation and a balanced budget. Classical liberals were committed to individualism, liberty and equal rights. Writers such as John Bright and Richard Cobden opposed both aristocratic privilege and property, which they saw as an impediment to the development of a class of yeoman farmers.

Beginning in the late 19th century, a new conception of liberty entered the liberal intellectual arena. This new kind of liberty became known as positive liberty to distinguish it from the prior negative version and it was first developed by British philosopher Thomas Hill Green. Green rejected the idea that humans were driven solely by self-interest, emphasising instead the complex circumstances that are involved in the evolution of our moral character. In a very profound step for the future of modern liberalism, he also tasked society and political institutions with the enhancement of individual freedom and identity and the development of moral character, will and reason and the state to create the conditions that allow for the above, giving the opportunity for genuine choice. Foreshadowing the new liberty as the freedom to act rather than to avoid suffering from the acts of others, Green wrote the following:

If it were ever reasonable to wish that the usage of words had been other than it has been one might be inclined to wish that the term 'freedom' had been confined to the power to do what one wills.

Rather than previous liberal conceptions viewing society as populated by selfish individuals, Green viewed society as an organic whole in which all individuals have a duty to promote the common good. His ideas spread rapidly and were developed by other thinkers such as Leonard Trelawny Hobhouse and John A. Hobson. In a few years, this *New Liberalism* had become the essential social and political programme of the Liberal Party in Britain and it would encircle much of the world in the 20th century. In addition to examining negative and positive liberty, liberals have tried to understand the proper relationship between liberty and democracy. As they struggled to expand suffrage rights, liberals increasingly understood that people left out of the democratic decision-making process were liable to the "tyranny of the majority", a concept explained in Mill's *On Liberty* and in *Democracy in America* (1835) by Alexis de Tocqueville. As a response, liberals began demanding proper safeguards to thwart majorities in their attempts at suppressing the rights of minorities.

Besides liberty, liberals have developed several other principles important to the construction of their philosophical structure, such as equality, pluralism and toleration. Highlighting the confusion over the first principle, Voltaire commented that "equality is at once the most natural and at times the most chimeral of things". All forms of liberalism assume in some basic sense that individuals are equal. In maintaining that people are naturally equal, liberals assume that they all possess the same right to liberty. In other words, no one is inherently entitled to enjoy the benefits of liberal society more than anyone else and all people are equal subjects before the law. Beyond this basic conception, liberal theorists diverge on their understanding of equality. American philosopher John Rawls emphasised the need to ensure not only equality under the law, but also the equal distribution of material

resources that individuals required developing their aspirations in life. Libertarian thinker Robert Nozick disagreed with Rawls, championing the former version of Lockean equality instead.

To contribute to the development of liberty, liberals also have promoted concepts like pluralism and toleration. By pluralism, liberals refer to the proliferation of opinions and beliefs that characterise a stable social order. Unlike many of their competitors and predecessors, liberals do not seek conformity and homogeneity in the way that people think. In fact, their efforts have been geared towards establishing a governing framework that harmonises and minimises conflicting views, but still allows those views to exist and flourish. For liberal philosophy, pluralism leads easily to toleration. Since individuals will hold diverging viewpoints, liberals argue, they ought to uphold and respect the right of one another to disagree. From the liberal perspective, toleration was initially connected to religious toleration, with Baruch Spinoza condemning "the stupidity of religious persecution and ideological wars". Toleration also played a central role in the ideas of Kant and John Stuart Mill. Both thinkers believed that society will contain different conceptions of a good ethical life and that people should be allowed to make their own choices without interference from the state or other individuals.

Liberal Economic Theory

Adam Smith's *The Wealth of Nations*, published in 1776, was to provide most of the ideas of economics at least until the publication of John Stuart Mill's *Principles* in 1848. Smith addressed the motivation for economic activity, the causes of prices and the distribution of wealth and the policies the state should follow in order to maximise wealth. Smith wrote that as long as supply, demand, prices and competition were left free of government regulation, the pursuit of material self-interest, rather than altruism, would maximise the wealth of a society through profit-driven production of goods and services. An

"invisible hand" directed individuals and firms to work toward the nation's good as an unintended consequence of efforts to maximise their own gain. This provided a moral justification for the accumulation of wealth, which had previously been viewed by some as sinful.

Smith assumed that workers could be paid as low as was necessary for their survival, which was later transformed by *David Ricardo* and *Thomas Robert Malthus* into the "iron law of wages". His main emphasis was on the benefit of free internal and international trade, which he thought could increase wealth through specialisation in production. He also opposed restrictive trade preferences, state grants of monopolies and employers' organisations and trade unions. Government should be limited to defence, public works and the administration of justice, financed by taxes based on income. Smith was one of the progenitors of the idea, which was long central to classical liberalism and has resurfaced in the globalisation literature of the later 20th and early 21st centuries, that free trade promotes peace. Smith's economics was carried into practice in the 19th century with the lowering of tariffs in the 1820s, the repeal of the Poor Relief Act that had restricted the mobility of labour in 1834 and the end of the rule of the East India Company over India in 1858.

In addition to Smith's legacy, Say's law, Malthus theories of population and Ricardo's iron law of wages became central doctrines of classical economics. Jean Baptiste Say challenged Smith's labour theory of value, believing that prices were determined by utility and also emphasised the critical role of the entrepreneur in the economy. However, neither of those observations became accepted by British economists at the time. Malthus wrote *An Essay on the Principle of Population* in 1798, becoming a major influence on classical liberalism. Malthus claimed that population growth would outstrip food production because population grew geometrically while food production grew arithmetically. As people were provided with food, they would reproduce until their growth outstripped the food

supply. Nature would then provide a check to growth in the forms of vice and misery. No gains in income could prevent this and any welfare for the poor would be self-defeating. The poor were in fact responsible for their own problems which could have been avoided through self-restraint.

Several liberals, including Adam Smith and Richard Cobden, argued that the free exchange of goods between nations would lead to world peace. Smith argued that as societies progressed the spoils of war would rise, but the costs of war would rise further, making war difficult and costly for industrialised nations. Cobden believed that military expenditures worsened the welfare of the state and benefited a small but concentrated elite minority, summing up British imperialism, which he believed was the result of the economic restrictions of mercantilist policies. To Cobden and many classical liberals, those who advocated peace must also advocate free markets.

Utilitarianism provided the political justification for the implementation of economic liberalism by British governments, which was to dominate economic policy from the 1830s. Although utilitarianism prompted legislative and administrative reform and John Stuart Mill's later writings on the subject foreshadowed the welfare state, it was mainly used as a justification for *laissez-faire*. The central concept of utilitarianism, which was developed by Jeremy Bentham, was that public policy should seek to provide "the greatest happiness of the greatest number". While this could be interpreted as a justification for state action to reduce poverty, it was used by classical liberals to justify inaction with the argument that the net benefit to all individuals would be higher. His philosophy proved to be extremely influential on government policy and led to increased Benthamite attempts at government social control, including Robert Peel's Metropolitan Police, prison reforms, the workhouses and asylums for the mentally ill.

Keynesian Economics

During the Great Depression, the definitive liberal response to it was given by the English economist John Maynard Keynes (1883–1946). Keynes had been "brought up" as a classical liberal, but especially after World War I became increasingly a welfare or social liberal. A prolific writer, among many other works, he had begun a theoretical work examining the relationship between unemployment, money and prices back in the 1920s. Keynes was deeply critical of the British government's austerity measures during the Great Depression. He believed that budget deficits were a good thing, a product of recessions. He wrote: "For Government borrowing of one kind or another is nature's remedy, so to speak, for preventing business losses from being, in so severe a slump as the present one, so great as to bring production altogether to a standstill". At the height of the Great Depression in 1933, Keynes published *The Means to Prosperity*, which contained specific policy recommendations for tackling unemployment in a global recession, chiefly counter cyclical public spending. *The Means to Prosperity* contains one of the first mentions of the multiplier effect.

Keynes's *magnum opus*, *The General Theory of Employment, Interest and Money*, was published in 1936 and served as a theoretical justification for the interventionist policies Keynes favoured for tackling a recession. The *General Theory* challenged the earlier neo-classical economic paradigm, which had held that provided it was unfettered by government interference, the market would naturally establish full employment equilibrium. Classical economists had believed in Say's law, which simply put states that "supply creates its own demand" and that in a free market workers would always be willing to lower their wages to a level where employers could profitably offer them jobs. An innovation from Keynes was the concept of price stickiness, i.e. the recognition that in reality workers often refuses to lower their wage demands even in cases where a classical economist

might argue it is rational for them to do so. Due in part to price stickiness, it was established that the interaction of "aggregate demand" and "aggregate supply" may lead to stable unemployment equilibria and in those cases it is the state and not the market that economies must depend on for their salvation. The book advocated activist economic policy by government to stimulate demand in times of high unemployment, for example by spending on public works. In 1928, he wrote: "Let us be up and doing, using our idle resources to increase our wealth. With men and plants unemployed, it is ridiculous to say that we cannot afford these new developments. It is precisely with these plants and these men that we shall afford them".Where the market failed to properly allocate resources, the government was required to stimulate the economy until private funds could start flowing again—a "prime the pump" kind of strategy designed to boost industrial production.

Liberal Feminist Theory

Liberal feminism, the dominant tradition in feminist history, is an individualistic form of feminist theory which focuses on women's ability to maintain their equality through their own actions and choices. Liberal feminists hope to eradicate all barriers to gender equality, claiming that the continued existence of such barriers eviscerates the individual rights and freedoms ostensibly guaranteed by a liberal social order. They argue that society holds the false belief that women are by nature less intellectually and physically capable than men; thus it tends to discriminate against women in the academy, the forum and the marketplace. Liberal feminists believe that "female subordination is rooted in a set of customary and legal constraints that blocks women's entrance to and success in the so-called public world". They strive for sexual equality via political and legal reform.

British philosopher Mary Wollstonecraft (1759–1797) is widely regarded as the pioneer of liberal feminism, with *A Vindication of the Rights of Woman* (1792) expanding the boundaries of liberalism to include women in the political structure of liberal society.[98] In

her writings such as *A Vindication of the Rights of Woman*, Wollstonecraft commented on society's view of the woman and encouraged women to use their voices in making decisions separate from decisions previously made for them. Wollstonecraft "denied that women are, by nature, more pleasure seeking and pleasure giving than men. She reasoned that if they were confined to the same cages that trap women, men would develop the same flawed characters. What Wollstonecraft most wanted for women was personhood".

John Stuart Mill was also an early proponent of feminism. In his article *The Subjection of Women* (1861, published 1869), Mill attempted to prove that the legal subjugation of women is wrong and that it should give way to perfect equality. He believed that both sexes should have equal rights under the law and that "until conditions of equality exist, no one can possibly assess the natural differences between women and men, distorted as they have been. What is natural to the two sexes can only be found out by allowing both to develop and use their faculties freely".Mill frequently spoke of this imbalance and wondered if women were able to feel the same "genuine unselfishness" that men did in providing for their families. This unselfishness Mill advocated is the one "that motivates people to take into account the good of society as well as the good of the individual person or small family unit".[97] Similar to Mary Wollstonecraft, Mill compared sexual inequality to slavery, arguing that their husbands are often just as abusive as masters and that a human being controls nearly every aspect of life for another human being. In his book *The Subjection of Women*, Mill argues that three major parts of women's lives are hindering them: society and gender construction, education and marriage.

Equity feminism is a form of liberal feminism discussed since the 1980s, specifically a kind of classically liberal or libertarian feminism. Steven Pinker, an evolutionary psychologist, defines equity feminism as "a moral doctrine about equal treatment that makes no commitments regarding open empirical issues in psychology or biology".Barry Kuhle

asserts that equity feminism is compatible with evolutionary psychology in contrast to gender feminism.

Social Liberal Theory

Jean Charles Léonard Simonde de Sismondi's *Nouveaux principes d'économie politique, ou de la richesse dans ses rapports avec la population* (1819) represents the first comprehensive liberal critique of early capitalism and laissez-faire economics, and his writings, which were studied by John Stuart Mill and Karl Marx among many others, had a profound influence on both liberal and socialist responses to the failures and contradictions of industrial society. By the end of the 19th century, the principles of classical liberalism were being increasingly challenged by downturns in economic growth, a growing perception of the evils of poverty, unemployment and relative deprivation present within modern industrial cities as well as the agitation of organised labour. The ideal of the self-made individual, who through hard work and talent could make his or her place in the world, seemed increasingly implausible. A major political reaction against the changes introduced by industrialisation and *laissez-faire* capitalism came from conservatives concerned about social balance, although socialism later became a more important force for change and reform. Some Victorian writers, including Charles Dickens, Thomas Carlyle and Matthew Arnold, became early influential critics of social injustice.

New liberals began to adapt the old language of liberalism to confront these difficult circumstances, which they believed could only be resolved through a broader and more interventionist conception of the state. An equal right to liberty could not be established merely by ensuring that individuals did not physically interfere with each other, or merely by having laws that were impartially formulated and applied. More positive and proactive measures were required to ensure that every individual would have an equal opportunity of success.

John Stuart Mill contributed enormously to liberal thought by combining elements of classical liberalism with what eventually became known as the new liberalism. Mill's 1859 *On Liberty* addressed the nature and limits of the power that can be legitimately exercised by society over the individual. He gave an impassioned defence of free speech, arguing that free discourse is a necessary condition for intellectual and social progress. Mill defined "social liberty" as protection from "the tyranny of political rulers". He introduced a number of different concepts of the form tyranny can take, referred to as social tyranny and tyranny of the majority, respectively. Social liberty meant limits on the ruler's power through obtaining recognition of political liberties or rights and by the establishment of a system of "constitutional checks".

His definition of liberty, influenced by Joseph Priestley and Josiah Warren, was that the individual ought to be free to do as he wishes unless he harms others. However, although Mill's initial economic philosophy supported free markets and argued that progressive taxation penalised those who worked harder, he later altered his views toward a more socialist bent, adding chapters to his *Principles of Political Economy* in defence of a socialist outlook and defending some socialist causes, including the radical proposal that the whole wage system be abolished in favour of a co-operative wage system.

Another early liberal convert to greater government intervention was Thomas Hill Green. Seeing the effects of alcohol, he believed that the state should foster and protect the social, political and economic environments in which individuals will have the best chance of acting according to their consciences. The state should intervene only where there is a clear, proven and strong tendency of a liberty to enslave the individual. Green regarded the national state as legitimate only to the extent that it upholds a system of rights and obligations that is most likely to foster individual self-realisation.

The New Liberalism or social liberalism movement emerged about 1900 in Britain. The New Liberals, which included intellectuals like L. T. Hobhouse and John A. Hobson, saw individual liberty as something achievable only under favorable social and economic circumstances. In their view, the poverty, squalor and ignorance in which many people lived made it impossible for freedom and individuality to flourish. New Liberals believed that these conditions could be ameliorated only through collective action coordinated by a strong, welfare-oriented and interventionist state. It supports a mixed economy that includes both public and private property in capital goods.

Principles that can be described as liberal socialist have been based upon or developed by the following philosophers: John Stuart Mill, Eduard Bernstein, John Dewey, Carlo Rosselli, Norberto Bobbio and Chantal Mouffe. Other important liberal socialist figures include Guido Calogero, Piero Gobetti, Leonard Trelawny Hobhouse and R. H. Tawney. Liberal socialism has been particularly prominent in British and Italian politics.

Anarcho-capitalist theory

Classical liberalism advocates free trade under the rule of law. Anarcho-capitalism goes one step further, with law enforcement and the courts being provided by private companies. Various theorists have espoused legal philosophies similar to anarcho-capitalism. One of the first liberals to discuss the possibility of privatizingprotection of individual liberty and property was France's Jakob Mauvillon in the 18th century. Later in the 1840s, Julius Faucher and Gustave de Molinari advocated the same. In his essay *The Production of Security*, Molinari argued: "No government should have the right to prevent another government from going into competition with it or to require consumers of security to come exclusively to it for this commodity". Molinari and this new type of anti-state liberal grounded their reasoning on liberal ideals and classical economics. Historian and libertarian Ralph Raico argues that what these liberal philosophers "had come up with was a

form of individualist anarchism, or, as it would be called today, anarcho-capitalism or market anarchism". Unlike the liberalism of Locke, which saw the state as evolving from society, the anti-state liberals saw a fundamental conflict between the voluntary interactions of people, i.e. society; and the institutions of force, i.e. the state. This society versus state idea was expressed in various ways: natural society vs. artificial society, liberty vs. authority, society of contract vs. society of authority and industrial society vs. militant society, just to name a few. The anti-state liberal tradition in Europe and the United States continued after Molinari in the early writings of Herbert Spencer as well as in thinkers such as Paul Émile de Puydt and Auberon Herbert. However, the first person to use the term anarcho-capitalism was Murray Rothbard, who in the mid-20th century synthesized elements from the Austrian School of economics, classical liberalism and 19th-century American individualist anarchists Lysander Spooner and Benjamin Tucker (while rejecting their labor theory of value and the norms they derived from it). Anarcho-capitalism advocates the elimination of the state in favor of individual sovereignty, private property and free markets. Anarcho-capitalists believe that in the absence of statute (law by decree or legislation), society would improve itself through the discipline of the free market (or what its proponents describe as a "voluntary society").

In an anarcho-capitalist society, law enforcement, courts and all other security services would be operated by privately funded competitors rather than centrally through taxation. Money, along with all other goods and services, would be privately and competitively provided in an open market. Therefore, personal and economic activities under anarcho-capitalism would be regulated by victim-based dispute resolution organizations under tort and contract law, rather than by statute through centrally determined punishment under political monopolies. A Rothbardian anarcho-capitalist society would operate under a mutually agreed-upon libertarian "legal code which would be generally

accepted, and which the courts would pledge themselves to follow".This pact would recognize self-ownership and the non-aggression principle (NAP), although methods of enforcement vary.

<div style="border:1px solid">

'Check your progress'

1. In which year American Revolution and French Revolution took place?

</div>

2.4. Ecological Approach

Ecological systems theory (also called development in context or human ecology theory) offers a framework through which community psychologists examine individuals' relationships within communities and the wider society. The theory is also commonly referred to as the ecological/systems framework. It identifies five environmental systems with which an individual interacts. The theory Ecological systems theory was developed by Urie Bronfenbrenner.

The five systems are given below:

Microsystem: Refers to the institutions and groups that most immediately and directly impact the child's development including: family, school, religious institutions, neighborhood, and peers.

- *Mesosystem:* Interconnections between the microsystems, Interactions between the family and teachers, Relationship between the child's peers and the family

- *Exosystem:* Involves links between a social setting in which the individual does not have an active role and the individual's immediate context. For example, a parent's or child's experience at home may be influenced by the other parent's experiences at work. The parent might receive a promotion that requires more travel, which might increase conflict with the other parent and change patterns of interaction with the child.

- *Macrosystem:* Describes the culture in which individuals live. Cultural contexts include developing and industrialized countries, socioeconomic status, poverty, and ethnicity. A child, his or her parent, his or her school, and his or her parent's workplace are all part of a large cultural context. Members of a cultural group share a common identity, heritage, and values. The macrosystem evolves over time, because each successive generation may change the macrosystem, leading to their development in a unique macrosystem.

- *Chronosystem:* The patterning of environmental events and transitions over the life course, as well as sociohistorical circumstances. For example, divorces are one transition. Researchers have found that the negative effects of divorce on children often peak in the first year after the divorce. By two years after the divorce, family interaction is less chaotic and more stable. An example of sociohistorical circumstances is the increase in opportunities for women to pursue a career during the last thirty years.

The person's own biology may be considered part of the microsystem; thus the theory has recently sometimes been called Bioecological model.

Per this theoretical construction, each system contains roles, norms and rules which may shape psychological development. For example, an inner-city family faces many challenges which an affluent family in a gated community does not, and vice versa. The inner-city family is more likely to experience environmental hardships, like crime and squalor. On the other hand, the sheltered family is more likely to lack the nurturing support of extended family.

Since its publication in 1979, Bronfenbrenner's major statement of this theory, *The Ecology of Human Development* has had widespread influence on the way psychologists and others approach the study of human beings and their environments. As a result of his groundbreaking work in *human ecology*, these environments — from the family to

economic and political structures — have come to be viewed as part of the life course from childhood through adulthood.

Bronfenbrenner has identified Soviet developmental psychologist Lev Vygotsky and German-born psychologist Kurt Lewin as important influences on his theory.

Bronfenbrenner's work provides one of the foundational elements of the ecological counseling perspective, as espoused by Robert K. Conyne, Ellen Cook, and the University of Cincinnati Counseling Program.

There are many different theories related to human development. Human ecology theory emphasizes environmental factors as central to development.

Bronfenbrenner's Ecological Systems Theory of Development

American psychologist, Urie Bronfenbrenner, formulated the Ecological Systems Theory to explain how the inherent qualities of a child and his environment interact to influence how he will grow and develop. Through the Bronfenbrenner Ecological Theory, Bronfenbrenner stressed the importance of studying a child in the context of multiple environments, also known as ecological systems in the attempt to understand his development.

A child typically finds himself simultaneously enmeshed in different ecosystems, from the most intimate home ecological system moving outward to the larger school system and the most expansive system which is society and culture. Each of these systems inevitably interacts with and influences each other in every aspect of the child's life.

The Urie Bronfenbrenner model organizes contexts of development into five levels of external influence. The levels are categorized from the most intimate level to the broadest.

The Bronfenbrenner Model: Micro system

The **microsystem** is the smallest and most immediate environment in which the child lives. As such, the microsystem comprises the daily home, school or daycare, peer group or community environment of the child.

Interactions within the microsystem typically involve personal relationships with family members, classmates, teachers and caregivers, in which influences go back and forth. How these groups or individuals interact with the child will affect how the child grows. Similarly, how the child reacts to people in his microsystem will also influence how they treat the child in return. More nurturing and more supportive interactions and relationships will understandably foster the child's improved development.

Given two siblings experiencing the same microsystem, however, it is not impossible for the development of the two siblings to progress in different manners. Each child's particular personality traits, such as temperament, which is influenced by unique genetic and biological factors, ultimately have a hand in how he is treated by others.

One of the most significant findings that Urie Bronfenbrenner unearthed in his study of ecological systems is that it is possible for siblings who find themselves within the same ecological system to still experience very different environments.

The Bronfenbrenner Model: Meso system

The **mesosystem** encompasses the interaction of the different **microsystems** which the developing child finds him in. It is, in essence, a system of microsystems and as such, involves linkages between home and school, between peer group and family, or between family and church.

If a child's parents are actively involved in the friendships of their child, invite friends over to their house and spend time with them, then the child's development is affected positively through harmony and like-mindedness. However, if the child's parents dislike

their child's peers and openly criticize them, then the child experiences disequilibrium and conflicting emotions, probably affecting his development negatively.

The Bronfenbrenner Model: Exosystem

The **exosystem** pertains to the linkages that may exist between two or more settings, one of which may not contain the developing child but affects him indirectly nonetheless. Other people and places which the child may not directly interact with but may still have an effect on the child, comprise the exosystem. Such places and people may include the parents' workplaces, the larger neighborhood, and extended family members.

For example, a father who is continually passed up for promotion by an indifferent boss at the workplace may take it out on his children and mistreat them at home.

The Bronfenbrenner Model: Macrosystem

The **macrosystem** is the largest and most distant collection of people and places to the child that still exercises significant influence on the child. It is composed of the child's cultural patterns and values, specifically the child's dominant beliefs and ideas, as well as political and economic systems. Children in war-torn areas, for example, will experience a different kind of development than children in communities where peace reigns.

The Bronfenbrenner Model: Chrono system

The **chronosystem** adds the useful dimension of time, which demonstrates the influence of both change and constancy in the child's environment. The chronosystem may thus include a change in family structure, address, parent's employment status, in addition to immense society changes such as economic cycles and wars.

By studying the different systems that simultaneously influence a child, the Bronfenbrenner's Ecological Theory is able to demonstrate the diversity of interrelated

influences on the child's development. Awareness of contexts can sensitize us to variations in the way a child may act in different settings.

For example, a child who frequently bullies smaller children at school may portray the role of a terrified victim at home. Due to these variations, adults concerned with the care of a particular child should pay close attention to behavior in different settings or contexts and to the quality and type of connections that exist between these contexts.

Ecological Systems Review The ecological framework facilitates organizing information about people and their environment in order to understand their interconnectedness. Individuals move through a series of life transitions, all of which necessitate environmental support and coping skills. Social problems involving health care, family relations, inadequate income, mental health difficulties, conflicts with law enforcement agencies, unemployment, educational difficulties, and so on can all be subsumed under the ecological model, which would enable practitioners to assess factors that are relevant to such problems (Hepworth, Rooney, Rooney, Strom-Gottfried, & Larsen, 2010, p. 16). Thus, examining the ecological contexts of parenting success of children with disabilities is particularly important. Utilizing Bronfenbrenner's (1977, 1979) ecological framework, this article explores parenting success factors at the micro- (i.e., parenting practice, parent-child relations), meso- (i.e., caregivers' marital relations, religious social support), and macro-system levels (i.e., cultural variations, racial and ethnic disparities, and health care delivery system) of practice.

'Check your progress'

   2. The Ecological System Theory was developed by _____

2.5. SUMMARY

- Karl Marx theory of economic development can be categorised as conflict perspective of development.

- Functionalist approach of development tries to study the functional aspects of development on the society.

- The functionalist perspective is based largely on the works of Herbert Spencer, Emile Durkheim, Talcott Parsons, and Robert Merton.

- Emile Durkheim carried out the study of social division of labour. In his study he highlighted, how solidarity undergoes change from mechanical to organic as society progresses form pre-industrial to industrial society.

- Liberalism is a political and moral philosophy based on liberty, consent of the governed, and equality before the law.

- Ecological systems theory was developed by UrieBronfenbrenner which offers a framework through which community psychologists examine individuals' relationships within communities and the wider society.

2.6. KEY TERMS

- **Communism:** A theory or system of social organization in which all property is owned by the community and each person contributes and receives according to their ability and needs.

- **Capitalism:** An economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state.

- **Development:** The act or process of growing or causing something to grow or become larger or more advanced. Functionalist approach of development tries to study the functional aspects of development on the society.

- **Marxist Approach:** This theory of economic development emphasis on the the conflict perspective of development.

- **Functionalist Approach**: this approach tries to study the functional aspects of development on the society in its functional pre-requisite manner.

- **Liberal Approach:** Liberalism is a political and moral philosophy based on liberty, consent of the governed, and equality before the law.

- **Ecological Approach:** Ecological systems theory offers a framework through which community psychologists examine individuals' relationships within communities and the wider society.

2.7. ANSWER TO 'CHECK YOUR PROGRESS'

1. Karl Marx

2. Primitive Communism, Slavery, Feudalism and Capitalism

3. Emile Durkheim

4. Organic Solidarity

5. American Revolution (1776), French Revolution (1789)

6. Urie Bronfenbrenner

Now you will be able to give answer to the following topics

1. Marxist Approach to Developement.

2. Functionalist perspevtive of development.

3. Emile Durkheim views on development.

4. Mechanical and Organic Solidarity by Emile Durkheim

5. Liberal Approach to Developement.

6. Ecological Approach to Developement.

7. Urie Bronfenbrenner approach.

2.8. Questions and Exercises

Short-Answer Questions

1. Describe historical materialism.

2. Explain Durkheim's view on Development and Progress

3. What do you mean by functional approach to study development?

4. Explain Karl Marx's Theory of Economic Growth.

5. Define Liberal feminist's perspective on development.

6. Define Ecological Approach to development

Long-Answer Questions

1. How is Marx idea on development different from that of Durkheim's view on development?

2. Give a critical analysis on the functional perspective of development.

3. Define Liberal Perspective of development.

4. Differentiate between Classical and Modern Liberal Perspective of Development.

5. Briefly analyze Ecological Systems Theory developed by Urie Bronfenbrenner.

2.9. FURTHER READING

- Booth, D. (1985). Marxism and development sociology: interpreting the impasse. *World Development*, *13*(7), 761-787.

- Foster-Carter, A. (1973). Neo-Marxist approaches to development and underdevelopment. *Journal of Contemporary Asia*, *3*(1), 7-33.

- Becker, S. L. (1984). Marxist approaches to media studies: The British experience. *Critical Studies in Media Communication*, *1*(1), 66-80.

- Chenery, H. B. (1975). The structuralist approach to development policy. *The American Economic Review*, *65*(2), 310-316.

- Rose, D. (1984). Rethinking gentrification: beyond the uneven development of Marxist urban theory. *Environment and planning D: Society and Space*, *2*(1), 47-74.

- Seddon, D. (Ed.). (1978). *Relations of production: Marxist approaches to economic anthropology*. Psychology Press.

- Meillassoux, C. (1972). From reproduction to production: A Marxist approach to economic anthropology.

- Mouzelis, N. P. (1988). Sociology of development: reflections on the present crisis. *Sociology*, *22*(1), 23-44.

- Castro, C. J. (2004). Sustainable development: mainstream and critical perspectives. *Organization & Environment*, *17*(2), 195-225.

- Caporaso, J. A. (1980). Dependency theory: continuities and discontinuities in development studies. *International Organization*, *34*(4), 605-628.

- Bernstein, H. (1971). Modernization theory and the sociological study of development. *The Journal of Development Studies*, *7*(2), 141-160.

- Eisenstadt, S. N. (1974). Studies of modernization and sociological theory. *History and Theory*, *13*(3), 225-252.

- Sandbrook, R. (1976). The 'Crisis' in political development theory. *The Journal of Development Studies*, *12*(2), 165-185.

- Muñoz, H. (Ed.). (2019). *From dependency to development: strategies to overcome underdevelopment and inequality*. Routledge.

- Weaver, C. (1978). Regional theory and regionalism: towards rethinking the regional question. *Geoforum*, *9*(6), 397-413.versity Press, 1977),

- Parsons, Talcott, *The Social System* (New York: Free Press, 1951) and Parsons, Talcott, "Evolutionary Universals in Society," in *Sociological Theory and Modern Society*,

- Parsons, Talcott, eds. (New York: Free Press, 1967), pp. 490–520. Marion J. Levy, *The Structure of Society* and Levy, , *Modernization and the Structure of Society* (Princeton, N.J.: Princeton University Press, 1966

- La Palombara, Joseph and Weiner, Myron, eds., *Political Parties and Political Development* (Princeton, N. J. : Princeton University Press, 1966).

- La Palombara, Joseph, ed., *Bureaucracy and Political Development* (Princeton, N. J.: Princeton University Press, 1963).

- Pye, Lucien W., ed., *Communications and Political Development* (Princeton, N. J.: Princeton University Press, 1967).

- Abrahamsen, R. and Williams, M. C. (2007) Securing the city: private security companies and non-state authority in global governance, International Relations, 21, pp. 237-253. Downloaded from usj.sagepub.com at University of Leeds on May 17, 2015 212.

- Angelis, M. de (2003) Neoliberal governance, reproduction and accumulation, The Commoner, 7(Spring/Summer) (http://www. commoner.org.uk/07deangelis.pdf).

- Bayley, D. (1995) A foreign policy for democratic policing, Policing and Society, 5, pp. 79–93. Beckett,

- K. and Herbert, S. (2006) Dealing with disorder: social control in the post-industrial city. Paper presented at the conference Place Matters: Seeking Equity in Diversity, Diversity Research Institute, University of Washington, October.

- Bond, P. (2000) Elite Transition: From Apartheid to Neoliberalism in South Africa. London: Pluto Press. Bond, P. (2003)

- Bronfenbrenner, U. (1994). Ecological models of human development. *Readings on the development of children*, 2(1), 37-43.

- Apple, M. (1982) in F.Ahmad, J.Schultz, E.Smith and W.Whelan (eds.) From Gene to Protein: Translation into Biotechnology, London, Academic Press.

- Bahro, R. (1982) Socialism and Survival, London, Heretic Books. Baker, L. (1981) 'The environmental nexus', Resource Management, 13(2): 12–25.

- Barbira-Scazzochio, F. (1980) (ed.) Land, People and Planning in Contemporary Amazonia, University of Cambridge.

- Barratt-Brown, M. (1985) Models in Political Economy, London, Penguin. Bartelmus, P. (1986) Environment and Development, London,

- Allen and Unwin. Batisse, M. (1985) 'Action plan for biosphere reserves', Environmental Conservation, 12(1):17–27.

- Bernstein, H. (1979) 'African peasantries: a theoretical framework', The Journal of Peasant Studies, 6(4).

- Bishop, J. and Cook, L. (1981) 'Genes, phenotype and environment' in J.Bishop and L.Cook (eds.) Genetic Consequences of Man-Made Change, London, Academic Press.

- Blaikie, P. (1985) The Political Economy of Soil Erosion in Developing Countries, London, Longman. Block,

- H.R. (1981) The Planetary Product in 1980, Washington, US Department of State.

- Blowers, A. (1985) 'Environmental politics and policy surrounding minerals, agriculture, air pollution and nuclear waste', paper presented to RESSG

Conference 'Environmental Problems and Politics in Rural Societies', Loughborough.

- Booth, D. (1984) Marxism and development sociology: interpreting the impasse, mimeo.

- Bowler, I. (1985) Agriculture Under the Common Agricultural Policy, Manchester University Press. 206 Bibliography Brandt Commission (1983) Common Crisis, London, Pan Books. Branford, S. and Glock, O. (1985) The Last Frontier, London, Zed. Brown, L. (1984) The State of the World, New York, Worldwatch Institute,

- W.W.Norton. Brundtland (1985a) Mandate for Change: Key Issues, Strategy and Workplan, World Commission on Environment and Development, Geneva.

- Brundtland (1985b) Brundtland Commission Public Hearings, Jakarta, transcript. BTAM (1985) British Tropical Agricultural Mission, Bolivia, Review, London, Overseas Development Administration.

- Bull, D. (1982) A Growing Problem: Pesticides and the Third World Poor, Oxford, Oxfam.

- Burbach, R. and Flynn, P. (1980) Agribusiness in the Americas, New York, Monthly Review

- Press. Burcham, T. (1957) California Range Land, Sacramento, California, Department of Natural Resources, Division of Forestry.

- Burgess, R. (1978) 'The concept of nature in geography and Marxism', Antipode 10(2):1–11.

- Burton, D. J. (1981) 'The political economy of environmentalism', Kapitalistate, Working Papers 9, 147–57.

- Buttel, F. (1983) Sociology and the Environment: The Winding Road toward Human Ecology, Cornell University, Department of Rural Sociology.

- Buttel, F., Kenney, M. and Kloppenburg, J. (1983) Biotechnology and the Third World: towards a global political-economic perspective, Cornell University, unpublished MS. Caufield, C. (1984) Tropical Moist Forests, London, Earthscan, IIED CEPAL (198 5 a) The Environmental Dimension in Development Planning: main issues in Latin America, Santiago, Chile, CEPAL (United Nations).

- CEPAL (1985b) 'El Medio Ambiente como factor del Desarrollo', Notas sobre la Economia y el Desarrollo, CEPAL, 417, May.

- Chambers, R. (1986) 'Sustainable livelihoods', Institute of Development Studies, University of Sussex, mimeo.

- Cherfas, J. (1982) Man-Made Life, Oxford, Blackwell. Clements, F. (1916) Plant Succession, Washington, Carnegie Institute.

- Colchester, M. (1986) 'Unity and diversity: Indonesian policy towards tribal peoples', The Ecologist, 16(2/3), 89–98.

- Commoner, B. (1971) The Closing Circle, New York, Knopf. Conlin, S. (1985) 'Anthropological advice in a government context', in R.Grillo and A.Rew (eds.) Social Anthropology and Development Policy, London,

- Tavistock. Conway, G. (1984) Rural Resource Conflicts in the UK and Third World - Issues for Research Policy, London, Imperial College/SPRU, Papers in Science, Technology and Public Policy.

- Conway, G. (1985b) 'Agricultural ecology and farming systems research', paper prepared for the Farming Systems Research (FSR) Workshop, Hawkesbury, Australia.

- Conway, G. (1985c) 'Rapid rural appraisal and agro-ecosystem analysis: a case study from Northern Pakistan', paper presented at International Conference on RRA, Khon Kaen, Thailand.

- Cook, K. (1983) 'Surplus madness', Journal of Soil and Water Conservation, 31(1), 25–8.

- Cotgrove, S. (1982) Catastrophe or Cornucopia: The Environment, Politics and the Future, Chichester, Wiley.

- Crow, B. and Thomas, A. (1982) Third World Atlas, Milton Keynes, Open University Press.

- Dandler, J. and Sage, C. (1985) 'What is happening to Andean potatoes? A view from the grassroots', Development Dialogue, 1, Uppsala, Sweden.

- Dasmann, R.F. (1975) The Conservation Alternative, London, Wiley. Dasmann, R.F. (1985) 'Achieving the sustainable use of species and ecosystems', Landscape Planning 12:211–19.

- Denevan, W., Treacy, J., Alcorn, J., Padoch, C., Denslow, J., Flores, S. (1982) 'Indigenous agroforestry in the Peruvian Amazon: Bora Indian management of swidden fallows', in

- J.Hemmings (ed.) Change in the Amazon Basin, Manchester University Press, vols. 1 and 2.

- Devall, B.B. (1979) 'The Deep Ecology Movement', Natural Resources Journal, 20, 299–322.

- Devall, B.B. and Sessions, G. (1984) Deep Ecology, Layton, Utah, Peregrine Smith Books.

UNIT 3: THEORIES OF DEVELOPMENT II

3.0. INTRODUCTION

The present unit explains the process of modernization, model of a progressive transition from traditional to a modern society. Dependency theories describe about how wealthy or developed countries depended on peripheral poorer nations for maintaining their status as rich nations. While the World System Theories discuss about relationships between core-, peripheral- and semi-perpheral nations, and describe how core nations exploit them in the name of development.On the otherhand, Trotsky and Rudolf Hilferdings discusses uneven development or unequal distributions of resources and wealth .

3.1. UNIT OBJECTIVES

After going through this unit, you will be able to:

1. Explain modernization.

2. Modernization Theory and its Critism.

3. Describe Dependency theory.

4. Discuss World System Theory of Immanuel Wallerstein and its Critism.

5. Analyse Uneven Development Theory and its Origin, Concept and Rudolf Hilferding's Theory.

3.2. World-System Theory

World-systems theory (also known as world-systems analysis or the world-systems perspective)[1] is a multidisciplinary, macro-scale approach to world history and social change which emphasizes the world-system (and not nation states) as the primary (but not exclusive) unit of social analysis.

"World-system" refers to the inter-regional and transnational division of labor, which divides the world into core countries, semi-periphery countries, and the periphery countries.[2] Core countries focus on higher skill, capital-intensive production, and the rest of the world focuses on low-skill, labor-intensive production and extraction of raw materials. This constantly reinforces the dominance of the core countries. Nonetheless, the system has dynamic characteristics, in part as a result of revolutions in transport technology, and individual states can gain or lose their core (semi-periphery, periphery) status over time. This structure is unified by the division of labour. It is a world-economy rooted in a capitalist economy. For a time, certain countries become the world hegemon; during the last few centuries, as the world-system has extended geographically and intensified economically, this status has passed from the Netherlands, to the United Kingdom and (most recently) to the United States.

Background

Immanuel Wallerstein has developed the best-known version of world-systems analysis, beginning in the 1970s. Wallerstein traces the rise of the capitalist world-economy from the "long" 16th century (c. 1450–1640). The rise of capitalism, in his view, was an accidental outcome of the protracted crisis of feudalism (c. 1290–1450). Europe (the West) used its advantages and gained control over most of the world economy and presided over the

development and spread of industrialization and capitalist economy, indirectly resulting in unequal development.

Though other commentators refer to Wallerstein's project as world-systems "theory", he consistently rejects that term. For Wallerstein, world-systems analysis is a mode of analysis that aims to transcend the structures of knowledge inherited from the 19th century, especially the definition of capitalism, the divisions within the social sciences, and those between the social sciences and history. For Wallerstein, then, world-systems analysis is a "knowledge movement" that seeks to discern the "totality of what has been paraded under the labels of the human sciences and indeed well beyond". "We must invent a new language," Wallerstein insists, to transcend the illusions of the "three supposedly distinctive arenas" of society, economy and politics. The trinitarian structure of knowledge is grounded in another, even grander, modernist architecture, the distinction of biophysical worlds (including those within bodies) from social ones: "One question, therefore, is whether we will be able to justify something called social science in the twenty-first century as a separate sphere of knowledge." Many other scholars have contributed significant work in this "knowledge movement"

World-systems theory traces emerged in the 1970s. Its roots can be found in sociology, but it has developed into a highly interdisciplinary field. World-systems theory was aiming to replace modernization theory, which Wallerstein criticised for three reasons:

1. its focus on the nation state as the only unit of analysis

2. its assumption that there is only a single path of evolutionary development for all countries

3. Its disregard of transnational structures that constrain local and national development.

There are three major predecessors of world-systems theory: the Annales School, the Marxist tradition, and the dependence theory. The Annales School tradition (represented most notably

41

by Fernand Braudel) influenced Wallerstein to focusing on long-term processes and geo-ecological regions as unit of analysis. Marxism added a stress on social conflict, a focus on the capital accumulation process and competitive class struggles, a focus on a relevant totality, the transitory nature of social forms and a dialectical sense of motion through conflict and contradiction.

World-systems theory was also significantly influenced by dependency theory, a neo-Marxist explanation of development processes.

Other influences on the world-systems theory come from scholars such as Karl Polanyi, Nikolai Kondratiev and Joseph Schumpeter (particularly their research on business cyclesand the concepts of three basic modes of economic organization: reciprocal, redistributive, and market modes, which Wallerstein reframed into a discussion of mini systems, world empires, and world economies).

Wallerstein sees the development of the capitalist world economy as detrimental to a large proportion of the world's population. Wallerstein views the period since the 1970s as an "age of transition" that will give way to a future world system (or world systems) whose configuration cannot be determined in advance.

World-systems thinkers include Oliver Cox, Samir Amin, Giovanni Arrighi, Andre Gunder Frank, and Immanuel Wallerstein, with major contributions by Christopher Chase-Dunn, Beverly Silver, Volker Bornschier, Janet Abu Lughod, Thomas D. Hall, Kunibert Raffer, Theotonio dos Santos, Dale Tomich, Jason W. Moore and others. In sociology, a primary alternative perspective is World Polity Theory, as formulated by John W. Meyer.

Dependency theory

World-systems analysis builds upon but also differs fundamentally from dependency theory. While accepting world inequality, the world market and imperialism as fundamental features of historical capitalism, Wallerstein broke with orthodox dependency theory's central

proposition. For Wallerstein, core countries do not exploit poor countries for two basic reasons.

Firstly, core capitalists exploit workers in all zones of the capitalist world economy (not just the periphery) and therefore, the crucial redistribution between core and periphery is surplus value, not "wealth" or "resources" abstractly conceived. Secondly, core states do not exploit poor states, as dependency theory proposes, because capitalism is organised around an inter-regional and transnational division of labor rather than an international division of labour.

During the Industrial Revolution, for example, English capitalists exploited slaves (unfree workers) in the cotton zones of the American South, a peripheral region within a semiperipheral country, United States.

From a largely Weberian perspective, Fernando Henrique Cardoso described the main tenets of dependency theory as follows:

- There is a financial and technological penetration of the periphery and semi-periphery countries by the developed capitalist core countries.

- That produces an unbalanced economic structure within the peripheral societies and between them and the central countries.

- That leads to limitations upon self-sustained growth in the periphery.

- That helps the appearance of specific patterns of class relations.

- They require modifications in the role of the state to guarantee the functioning of the economy and the political articulation of a society, which contains, within itself, foci of inarticulateness and structural imbalance.

Dependency and world system theory propose that the poverty and backwardness of poor countries are caused by their peripheral position in the international division of labor. Since the capitalist world system evolved, the distinction between the central and the

peripheral nations has grown and diverged. In recognizing a tripartite pattern in division of labor, world-systems analysis criticized dependency theory with its bimodal system of only cores and peripheries.

Immanuel Wallerstein

The best-known version of the world-systems approach was developed by Immanuel Wallerstein.] Wallerstein notes that world-systems analysis calls for an unidisciplinary historical social science and contends that the modern disciplines, products of the 19th century, are deeply flawed because they are not separate logics, as is manifest for example in the *de facto* overlap of analysis among scholars of the disciplines.[1] Wallerstein offers several definitions of a world-system, defining it in 1974 briefly: a system is defined as a unit with a single division of labor and multiple cultural systems.

He also offered a longer definition: a social system, one that has boundaries, structures, member groups, rules of legitimation, and coherence. Its life is made up of the conflicting forces which hold it together by tension and tear it apart as each group seeks eternally to remold it to its advantage. It has the characteristics of an organism, in that it has a life-span over which its characteristics change in some respects and remain stable in others. One can define its structures as being at different times strong or weak in terms of the internal logic of its functioning.

In 1987, Wallerstein again defined it: not the system of the world, but a system that is a world and which can be, most often has been, located in an area less than the entire globe. World-systems analysis argues that the units of social reality within which we operate, whose rules constrain us, are for the most part such world-systems (other than the now extinct, small minisystems that once existed on the earth). World-systems analysis argues that there have been thus far only two varieties of world-systems: world-economies and world empires. A world-empire (examples, the Roman Empire, Han China) are large bureaucratic structures

with a single political center and an axial division of labor, but multiple cultures. A world-economy is a large axial division of labor with multiple political centers and multiple cultures. In English, the hyphen is essential to indicate these concepts. "World system" without a hyphen suggests that there has been only one world-system in the history of the world.

Wallerstein characterises the world system as a set of mechanisms, which redistributes surplus value from the *periphery* to the *core*. In his terminology, the *core* is the developed, industrialized part of the world, and the *periphery* is the "underdeveloped", typically raw materials-exporting, poor part of the world; the *market* being the means by which the *core* exploits the *periphery*.

Apart from them, Wallerstein defines four temporal features of the world system. *Cyclical rhythms* represent the short-term fluctuation of economy, and *secular trends* mean deeper long run tendencies, such as general economic growth or decline. The term *contradiction* means a general controversy in the system, usually concerning some short term versus long term tradeoffs. For example, the problem of underconsumption, wherein the driving down of wages increases the profit for capitalists in the short term, but in the long term, the decreasing of wages may have a crucially harmful effect by reducing the demand for the product. The last temporal feature is the *crisis*: a crisis occurs if a constellation of circumstances brings about the end of the system.

In Wallerstein's view, there have been three kinds of historical systems across human history: "mini-systems" or what anthropologists call bands, tribes, and small chiefdoms, and two types of world systems, one that is politically unified and the other is not (single state world empires and multi-polity world economies). World systems are larger, and are ethnically diverse. Modernity is unique in being the first and only fully capitalist world economy to have emerged around 1450 to 1550 and to have geographically expanded across

the entire planet, by about 1900. Not being political unified, many political units are included within the world system loosely tied together in an interstate system. Efficient division of labor is the unifying element of the different units, and it is also a function of capitalism, a system based on competition between free producers using free labor with free commodities, 'free' meaning available for sale and purchase on a market. More specifically, it can be described as focusing on endless accumulation of capital; in other words, accumulation of capital in order to accumulate more capital. Such capitalism has a mutually dependent relationship with the world economy since it provides the efficient division of labour, the unifying element of the world economy, through the process of accumulating wealth. Likewise, such capitalism is dependent on the world economy since the latter provides a large market and a multiplicity of states, enabling capitalists to choose to work with states helping their interests.

Research questions

World-systems theory asks several key questions:

- How is the world system affected by changes in its components (e.g. nations, ethnic groups, social classes, etc.)?

- How does it affect its components?

- To what degree, if any, does the core need the periphery to be underdeveloped?

- What causes world systems to change?

- What system may replace capitalism?

Some questions are more specific to certain subfields; for example, Marxists would concern themselves whether world-systems theory is a useful or unhelpful development of Marxist theories.

World-systems analysis argues that capitalism, as a historical system, has always integrated a variety of labor forms within a functioning division of labor (world economy). Countries do not have economies but are part of the world economy. Far from being separate societies or worlds, the world economy manifests a tripartite division of labor, with core, semiperipheral and peripheral zones. In the core zones, businesses, with the support of states they operate within, monopolise the most profitable activities of the division of labor.

There are many ways to attribute a specific country to the core, semi-periphery, or periphery. Using an empirically based sharp formal definition of "domination" in a two-country relationship, Piana in 2004 defined the "core" as made up of "free countries" dominating others without being dominated, the "semi-periphery" as the countries that are dominated (usually, but not necessarily, by core countries) but at the same time dominating others (usually in the periphery) and "periphery" as the countries dominated. Based on 1998 data, the full list of countries in the three regions, together with a discussion of methodology, can be found.

The late 18th and early 19th centuries marked a great turning point in the development of capitalism in that capitalists achieved state society power in the key states, which furthered the industrial revolution marking the rise of capitalism. World-systems analysis contends that capitalism as a historical system formed earlier and that countries do not "develop" in stages, but the system does, and events have a different meaning as a phase in the development of historical capitalism, the emergence of the three ideologies of the national developmental mythology (the idea that countries can develop through stages if they pursue the right set of policies): conservatism, liberalism, and radicalism.

Proponents of world-systems analysis see the world stratification system the same way Karl Marx viewed class (ownership versus nonownership of the means of production) and Max Weber viewed class (which, in addition to ownership, stressed occupational skill

level in the production process). The core nations primarily own and control the major means of production in the world and perform the higher-level production tasks. The periphery nations own very little of the world's means of production (even when they are located in periphery nations) and provide less-skilled labour. Like a class system with a nation, class positions in the world economy result in an unequal distribution of rewards or resources. The core nations receive the greatest share of surplus production, and periphery nations receive the smallest share. Furthermore, core nations are usually able to purchase raw materials and other goods from non-core nations at low prices and demand higher prices for their exports to non-core nations. Chirot (1986) lists the five most important benefits coming to core nations from their domination of periphery nations:

1. Access to a large quantity of raw material

2. Cheap labour

3. Enormous profits from direct capital investments

4. A market for exports

5. Skilled professional labor through migration of these people from the non-core to the core.

According to Wallerstein, the unique qualities of the modern world system include its capitalistic nature, its truly global nature, and the fact that it is a world economy that has not become politically unified into a world empire.

Core Nations

Are the most economically diversified, wealthy, and powerful (economically and militarily)

- Have strong central governments, controlling extensive bureaucracies and powerful militaries

- Have stronger and more complex state institutions that help manage economic affairs internally and externally

- Have a sufficient tax base so state institutions can provide infrastructure for a strong economy

- Highly industrialised and produce manufactured goods rather than raw materials for export.

- Increasingly tend to specialise in information, finance and service industries

- More often in the forefront of new technologies and new industries. Examples today include high-technology electronic and biotechnology industries. Another example would be assembly-line auto production in the early 20th century.

- Has strong bourgeois and working classes

- Have significant means of influence over non-core nations.

- Relatively independent of outside control

Throughout the history of the modern world system, there has been a group of core nations competing with one another for access to the world's resources, economic dominance and hegemony over periphery nations. Occasionally, there has been one core nation with clear dominance over others. According to Immanuel Wallerstein, a core nation is dominant over all the others when it has a lead in three forms of economic dominance over a period of time:

1. *Productivity dominance* allows a country to produce products of greater quality at a cheaper price, compared to other countries.

2. Productivity dominance may lead to *trade dominance.* Now, there is a favorable balance of trade for the dominant nation since more countries are buying the products of the dominant country than buying from them.

3. Trade dominance may lead to *financial dominance*. Now, more money is coming into the country than going out. Bankers of the dominant nation tend to receive more control of the world's financial resources.

Military dominance is also likely after a nation reaches these three rankings. However, it has been posited that throughout the modern world system, no nation has been able to use its military to gain economic dominance. Each of the past dominant nations became dominant with fairly small levels of military spending and began to lose economic dominance with military expansion later on. Historically, cores were found in Northwestern Europe (England, France, and The Netherland) but were later in other parts of the world (such as the United States, Canada, and Australia).

Peripheral nations

- Are the least economically diversified

- Have relatively weak governments.

- Have relatively weak institutions, with tax bases too small to support infrastructural development.

- Tend to depend on one type of economic activity, often by extracting and exporting raw materials to core nations.

- Tend to be the least industrialized.

- Are often targets for investments from multinational (or transnational) corporations from core nations that come into the country to exploit cheap unskilled labor in order to export back to core nations

- Have a small bourgeois and a large peasant classes.

- Tend to have populations with high percentages of poor and uneducated people.

- Tend to have very high social inequality because of small upper classes that own most of the land and have profitable ties to multinational corporations.

- Tend to be extensively influenced by core nations and their multinational corporations and often forced to follow economic policies that help core nations and harm the long-term economic prospects of peripheral nations.

Historically, peripheries were found outside Europe, such as in Latin America and today in sub-Saharan Africa.

Semi-peripheral nations

Semi-peripheral nations are those that are midway between the core and periphery. Thus, they have to keep themselves from falling into the category of peripheral nations and at the same time, they strive to join the category of core nations. Therefore, they tend to apply protectionist policies most aggressively among the three categories of nations. They tend to be countries moving towards industrialization and more diversified economies. These regions often have relatively developed and diversified economies but are not dominant in international trade. They tend to export more to peripheral nations and import more from core nations in trade. According to some scholars, such as Chirot, they are not as subject to outside manipulation as peripheral societies; but according to others (Barfield), they have "periperial-like" relations to the core. While in the sphere of influence of some cores, semiperipheries also tend to exert their own control over some peripheries. Further, semi-peripheries act as buffers between cores and peripheries and thus "partially deflect the political pressures which groups primarily located in peripheral areas might otherwise direct against core-states" and stabilise the world system.

Semi-peripheries can come into existence from developing peripheries and declining cores. Historically, two examples of semiperipheral nations would be Spain and Portugal, which fell from their early core positions but still managed to retain influence in Latin America. Those countries imported silver and gold from their American colonies but then had to use it to pay for manufactured goods from core countries such as England and France. In the 20th century, nations like the "settler colonies" of Australia, Canada and New Zealand had a semiperipheral status. In the 21st century, nations like Brazil, Russia, India, Israel, China, South Korea and South Africa (BRICS) are usually considered semiperipheral.

External areas

External areas are those that maintain socially necessary divisions of labor independent of the capitalist world economy.

Interpretation of world history
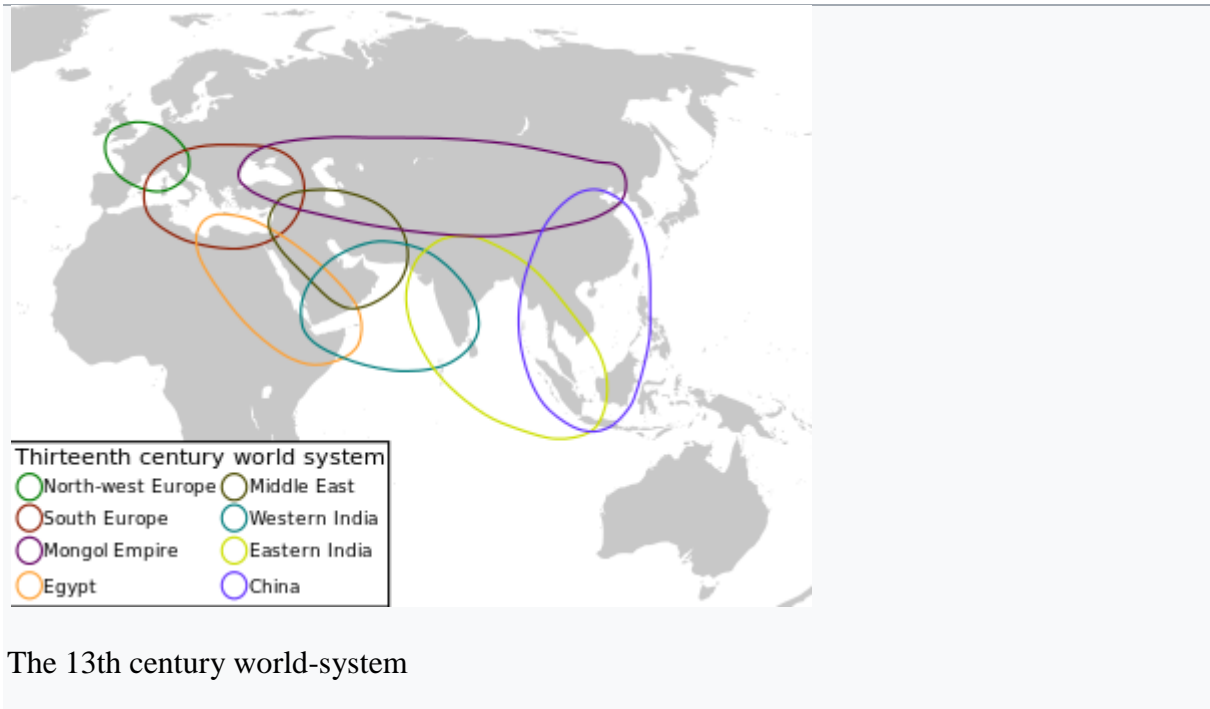
The 13th century world-system

Before the 16th century, Europe was dominated by feudal economies.[6] European economies grew from mid-12th to 14th century but from 14th to mid 15th century, they suffered from a major crisis.[3][6] Wallerstein explains this crisis as caused by the following:

1. stagnation or even decline of agricultural production, increasing the burden of peasants,

2. decreased agricultural productivity caused by changing climatological conditions (Little Ice Age),

3. an increase in epidemics (Black Death),

4. optimum level of the feudal economy having been reached in its economic cycle; the economy moved beyond it and entered a depression period.

As a response to the failure of the feudal system, Europe embraced the capitalist system. Europeans were motivated to develop technology to explore and trade around the

world, using their superior military to take control of the trade routes. Europeans exploited their initial small advantages, which led to an accelerating process of accumulation of wealth and power in Europe.

Wallerstein notes that never before had an economic system encompassed that much of the world, with trade links crossing so many political boundaries. In the past, geographically large economic systems existed but were mostly limited to spheres of domination of large empires (such as the Roman Empire); development of capitalism enabled the world economy to extend beyond individual states. International division of labor was crucial in deciding what relationships exist between different regions, their labor conditions and political systems. For classification and comparison purposes, Wallerstein introduced the categories of core, semi-periphery, periphery, and external countries. Cores monopolized the capital-intensive production, and the rest of the world could provide only workforce and raw resources. The resulting inequality reinforced existing unequal development.

According to Wallerstein, there have only been three periods in which a core nation dominated in the modern world-system, with each lasting less than one hundred years. In the initial centuries of the rise of Europe, Northwestern Europe constituted the core, Mediterranean Europe the semiperiphery, and Eastern Europe and the Western hemisphere (and parts of Asia) the periphery Around 1450, Spain and Portugal took the early lead when conditions became right for a capitalist world-economy. They led the way in establishing overseas colonies. However, Portugal and Spain lost their lead, primarily by becoming overextended with empire-building. It became too expensive to dominate and protect so many colonial territories around the world.

The first nation to gain clear dominance was the Netherlands in the 17th century, after its revolution led to a new financial system that many historians consider revolutionary. An impressive shipbuilding industry also contributed to their economic dominance through more

exports to other countries. Eventually, other countries began to copy the financial methods and efficient production created by the Dutch. After the Dutch gained their dominant status, the standard of living rose, pushing up production costs.

Dutch bankers began to go outside of the country seeking profitable investments, and the flow of capital moved, especially to England. By the end of the 17th century, conflict among core nations increased as a result of the economic decline of the Dutch. Dutch financial investment helped England gain productivity and trade dominance, and Dutch military support helped England to defeat France, the other country competing for dominance at the time.

Map showing the British Empire in 1921

In the 19th century, Britain replaced the Netherlands as the hegemon.[As a result of the new British dominance, the world system became relatively stable again during the 19th century. The British began to expand globally, with many colonies in the New World, Africa, and Asia. The colonial system began to place a strain on the British military and, along with other factors, led to an economic decline. Again there was a great deal of core conflict after the British lost their clear dominance. This time it was Germany, and later Italy and Japan that provided the new threat.

Industrialization was another ongoing process during British dominance, resulting in the diminishing importance of the agricultural sector. In the 18th century, Britain was

Europe's leading industrial and agricultural producer; by 1900, only 10% of England's population was working in the agricultural sector.

By 1900, the modern world system appeared very different from that of a century earlier in that most of the periphery societies had already been colonised by one of the older core nations. In 1800, the old European core claimed 35% of the world's territory, but by 1914, it claimed 85% of the world's territory, with the Scramble for Africa closing out the imperial era. If a core nation wanted periphery areas to exploit as had done the Dutch and British, these periphery areas had to be taken from another core nation, which the US did by way of the Spanish–American War, and Germany, and then Japan and Italy, attempted to do in the leadup to World War II. The modern world system was thus geographically global, and even the most remote regions of the world had all been integrated into the global economy. As countries vied for core status, so did the United States. The American Civil War led to more power for the Northern industrial elites, who were now better able to pressure the government for policies helping industrial expansion. Like the Dutch bankers, British bankers were putting more investment toward the United States. The US had a small military budget compared to other industrial nations at the time.

The US began to take the place of the British as a new dominant nation after World War I. With Japan and Europe in ruins after World War II, the US was able to dominate the modern world system more than any other country in history, while the USSR and to a lesser extent China were viewed as primary threats. At its height, US economic reach accounted for over half of the world's industrial production, owned two thirds of the gold reserves in the world and supplied one third of the world's exports.

However, since the end of the Cold War, the future of US hegemony has been questioned by some scholars, as its hegemonic position has been in decline for a few decades. By the end of the 20th century, the core of the wealthy industrialized countries was composed

of Western Europe, the United States, Japan and a rather limited selection of other countries. The semiperiphery was typically composed of independent states that had not achieved Western levels of influence, while poor former colonies of the West formed most of the periphery.

Criticism

World-systems theory has attracted criticisms from its rivals; notably for being too focused on economy and not enough on culture and for being too core-centric and state-centric. William I. Robinson has criticized world-systems theory for its nation-state centrism, state-structuralist approach, and its inability to conceptualize the rise of globalization. Robinson suggests that world-systems theory doesn't account for emerging transnational social forces and the relationships forged between them and global institutions serving their interests these forces operate on a global, rather than state system and cannot be understood by Wallerstein's nation-centered approach.

According to Wallerstein himself, critique of the world-systems approach comes from four directions: the positivists, the orthodox Marxists, the state autonomists, and the culturalists. The positivists criticise the approach as too prone to generalization, lacking quantitative data and failing to put forth a falsifiable proposition. Orthodox Marxists find the world-systems approach deviating too far from orthodox Marxist principles, such as by not giving enough weight to the concept of social class. The state autonomists criticize the theory for blurring the boundaries between state and businesses. Further, the positivists and the state autonomists argue that state should be the central unit of analysis. Finally, the culturalists argue that world-systems theory puts too much importance on the economy and not enough on the culture. In Wallerstein's own words:

In short, most of the criticisms of world-systems analysis criticize it for what it explicitly proclaims as its perspective. World-systems analysis views these other modes of analysis as defective and/or limiting in scope and calls for unthinking them.

One of the fundamental conceptual problems of the world-system theory is that the assumptions that define its actual conceptual units are social systems. The assumptions, which define them, need to be examined as well as how they are related to each other and how one change into another. The essential argument of the world-system theory is that in the 16th century a capitalist world economy developed, which could be described as a world system. The following is a theoretical critique concerned with the basic claims of world-system theory: "There are today no socialist systems in the world-economy any more than there are feudal systems because there is only one world system. It is a world-economy and it is by definition capitalist in form."

Robert Brenner has pointed out that the prioritization of the world market means the neglect of local class structures and class struggles: "They fail to take into account either the way in which these class structures themselves emerge as the outcome of class struggles whose results are incomprehensible in terms merely of market forces."[31] Another criticism is that of reductionism made by Theda Skocpol: she believes the interstate system is far from being a simple superstructure of the capitalist world economy: "The international states system as a transnational structure of military competition was not originally created by capitalism. Throughout modern world history, it represents analytically autonomous level world capitalism, but [is] not reducible to it."

A concept that we can perceive as critique and mostly as renewal is the concept of coloniality (Anibal Quijano, 2000, Nepantla, Coloniality of power, eurocentrism and Latin America Issued from the think tank of the group "modernity/coloniality" (es:Grupo modernidad/colonialidad) in Latin America, it re-uses the concept of world working division

and core/periphery system in its system of coloniality. But criticizing the "core-centric" origin of World-system and its only economical development, "coloniality" allows further conception of how power still processes in a colonial way over worldwide populations (Ramon Grosfogel, "the epistemic decolonial turn" 2007):" by "colonial situations" I mean the cultural, political, sexual, spiritual, epistemic and economic oppression/exploitation of subordinate racialized/ethnic groups by dominant racialized/ethnic groups with or without the existence of colonial administration". Coloniality covers, so far, several fields such as coloniality of gender (Maria Lugones), coloniality of "being" (Maldonado Torres), coloniality of knowledge (Walter Mignolo) and Coloniality of power (Anibal Quijano).

'Check your progress'

2. Who developed World System Theory?

3. Which countries fall under Core Nation?

3.3. Uneven Development

In examining the general character of the process of capitalist development as it has appeared historically across many different countries over a long period of time, one of its most striking characteristics is the phenomenon of uneven development. Specifically, the process is marked by persistent differences in levels and rates of economic development between different sectors of the economy. This differentiation appears at many levels and in terms of a multiplicity of quantitative and qualitative indices (Kuznets, 1966; Maddison, 1982; Mueller, 1990; Pritchett, 1997; Salter, 1966). Relevant measures which sharply identify the phenomenon include the level of labour productivity in different sectors, the level of wages, occupational and skill composition of the labor force, the degree of mechanization and vintage of production techniques, rates of profit, rates of growth, and the size structure of firms. This phenomenon appears regardless of the level of aggregation or disaggregation of the economy, except for the extreme case of

complete aggregation – in which case, structural properties of the economy are made to disappear. For example, it appears at the level of comparing the broad aggregates of manufacturing industry and agriculture, at the level of individual industries within the manufacturing sector, and at the level of individual firms in an industry. It appears on a regional level within national economies as well as on a global scale between different national economies. In this latter context, one form that it takes is the continued differentiation between underdeveloped and advanced economies, usually identified as the problem of underdevelopment. These disparities appear from observing the economy as a whole at any given moment and over long periods of time. While the relative position of particular sectors may change from one period to another, nevertheless there is always a definite pattern of such differentiation. We may say, therefore, and certainly it is an implication of these observations, that these disparities are continually reproduced by the process of development. Uneven development, in this sense, is an intrinsic or inherent property of the economic process. Far from being merely transitory, it appears to be a pervasive and permanent condition. Now, it is an equally striking fact that, when we examine the theoretical literature on economic growth, we find the completely opposite picture. In particular, the dominant conception of the growth process that has motivated the postWorldWar II literature is constructed in terms of uniform rates of expansion in output, productivity and employment in all sectors of the economy. In this sense, it is largely a literature of steady state growth, whether presented in multisectoral or aggregative models (Burmeister and Dobell, 1970; Harris, 1978). Some notable and relevant exceptions, including Haavelmo (1954), Leon (1967), Nelson and Winter (1982), Pasinetti (1981), Salter (1965), explicitly examine aspects of the problem of persistent differentiation posed here. The recent flurry of work in endogenous growth theory seeks to incorporate some relevant elements of the problem into the neoclassical

conception of the growth process (Aghion and Howitt, 1998). However, much of existing economic theory predicts that, given enough time, many of the features of differentiation which we observe empirically would tend to wash out as a result of the operation of competitive market forces (Harris, 1988). Such differentiation should therefore be viewed only as a transitory feature of the economic process.

Thus, on the one side, we find a historical picture of uneven development as a persistent phenomenon, and on the other, a theory which essentially negates and denies this fact. It is possible to go some of the way towards bridging this gap. Accordingly, I consider here a strategy for analysis of uneven development that breaks through the narrow limits of the existing steadystate theory and advances towards a historically and empirically relevant theory.

The Analytics of Uneven Development It is necessary to start by recognizing the intrinsic character of the individual firm as an expansionary unit of capital with a complex organization. Various efforts have been made to develop a theory of the firm on this basis. (See, for instance, Penrose, 1959; Baumol, 1967; Marris, 1967, and Winter 1968/2006.) In this conception, growth is the strategic objective on the part of the firm. This urge to expand is not a matter of choice. Rather, it is a necessity enforced upon the firm by its market position and by its existence within a world of firms where each must grow in order to survive. It is reinforced also by sociological factors. It is this character of the firm which constitutes the driving force behind the process of expansion of the economy. In the aggregate, the global economy is conceived to consist of an ordered system of firms (an interlocking network of individual circuits of capital) and its sectors (classified variously as industries, regions, national economies) likewise to be clusters of the firms that are the component units of this system. In this system, it is firms which compete, not industries, not regions, not national economies, not 'north' versus 'south'. The state sets

the rules and jointly determines the external conditions (externalities) within which the firms operate. This is a crucial starting point because it establishes the idea of growth as the outcome of a process which is driven by active agents, not by exogenous factors. In particular, in the context of the capitalist economy, growth is the outcome of the self directed and selforganizing activity of firms, each seeking to expand and to improve its competitive position in relation to the rest. Once this principle is recognized it becomes possible to move towards an understanding of the problem of uneven development. The imperative of growth impels the firm constantly to seek out new investment opportunities wherever they are to be found. Such opportunities may lie within a wide range: in existing product lines, in new products and processes, in new geographical spaces and natural resource frontiers, or in the takeover of existing firms. However, at the core of this movement, viewed historically over the long term, are the invention, innovation and diffusion of new technologies that give rise to new products and services (Freeman, 1982; Landes, 1969, 1999; Marx, 1906, Ch. XV; Mokyr, 1990, 2002). The emergence of growth centres or leading sectors is a reflection of this underlying process. It is a consequence of the effort on the part of many firms to create or to rush into those spheres in which a margin of profitability exists that allows them to capture new profit and growth opportunities. It may be conceived to take the form of a 'swarm' (Schumpeter, 1934, p. 223) or 'contagion' (Baumol, 1967, p. 101), marked by both entry and exit of firms. Such spheres are opened up, typically through complementary 'macroinventions' and 'microinventions' (Mokyr, 1990, p. 13) and in a sporadic and discontinuous pattern, as a consequence of the ongoing investment and innovative activity of firms and the competitive interactions among them. It is this 4 constant flux, consisting of the emergence of new growth centres, their

rapid expansion relative to existing sectors, and the relative decline of others, which shows up in the economy as a whole as uneven development

Uneven and combined development (or unequal and combined development) is a Marxist concept to describe the overall dynamics of human history. It was originally used by the Russian revolutionary Leon Trotsky around the turn of the 20th century, when he was analyzing the developmental possibilities that existed for the economy and civilization in the Russian empire, and the likely future of the Tsarist regime in Russia. It was the basis of his political strategy of permanent revolution, which implied a rejection of the idea that a human society inevitably developed through a uni-linear sequence of necessary "stages". Also before Trotsky, Nikolay Chernyshevskyand Vasily Vorontsov proposed a similar idea. The concept is still used today by Trotskyists and other Marxists concerned with world politics.

Origin

Trotsky's concept was originally inspired by a series of articles by Alexander Helphand (better known as "Parvus") on "War and Revolution" in the Russian journal *Iskra* in 1904. At first, Trotsky intended this concept only to describe a characteristic evolutionary pattern in the worldwide expansion of the capitalist mode of production from the 16th century onwards, through the growth of a world economy which connected more and more peoples and territories together through trade, migration and investment. His focus was also initially mainly on the history of the Russian empire, where the most advanced technological and scientific developments co-existed with extremely primitive and superstitious cultures.

In the 1920s and 1930s, Trotsky increasingly generalised the concept of uneven and combined development to the *whole* of human history, and even to processes of evolutionary biology, as well as the formation of the human personality - as a general dialectical category.

The concept played a certain role in the fierce theoretical debates during the political conflict between the supporters of Joseph Stalinand Trotsky's Left Opposition, a debate which ranged from the historical interpretation of the Russian revolution and economic strategies for the transition to socialism, to the correct understanding of principles of Marxism.

Explanation of the concept

Different countries, **Trotsky** observed, developed and advanced to a large extent *independently* from each other, in ways which were *quantitatively* unequal (e.g. the local rate and scope of economic growth and population growth) and *qualitatively* different (e.g. nationally specific cultures and geographical features). In other words, countries had their own specific national history with national peculiarities.

At the same time, all the different countries did not exist in complete isolation from each other; they were also interdependent parts of a world society, a larger totality, in which they all co-existed together, in which they shared many characteristics, and in which they influenced each other through processes of cultural diffusion, trade, political relations and various "spill-over effects" from one country to another.

Sociologically speaking, this had five main effects:

- a more backward, older or more primitive country would adopt parts of the culture of a more advanced, or more modern society, and a more advanced culture could also adopt or merge with parts of a more primitive culture – with good or bad effects.

- Cultural practices, institutions, traditions and ways of life belonging to both very old and very new epochs and phases of human history were all combined, juxtaposed and linked together in a rather unusual way, within one country.

- In turn, this meant that one could not really say that different societies all developed simply through the same sort of *linear* sequence of necessary developmental stages, but

rather that they could adopt/utilize the results of developments reached elsewhere, without going through all the previous evolutionary stages which led up to those results. Some countries could thus "skip", "telescope" or "compress" developmental stages which other countries took hundreds of years to go through, or, very rapidly carry through a modernization process that took other countries centuries to achieve.

- Different countries could both *aid* or *advance* the socio-economic progress of other countries through trade, subsidies and contributing resources, or *block* and *brake* other countries as competitors from making progress by preventing the use of capital, technology, trading routes, labour, land or other kinds of resources. In Trotsky's theory of imperialism, the domination of one country by another does not mean that the dominated country is *prevented* from development altogether, but rather that it develops mainly according to the requirements of the dominating country. For example, an export industry will develop around mining and farm products in the dominated country, but the rest of the economy is not developed, so that the country's economy becomes more unevenly developed than it was before, rather than achieving balanced development. Or, a school system is set up with foreign assistance, but the schools teach only the messages that the dominating country wants to hear.

- The main tendencies and trends occurring at the level of world society as a whole, could be also found in each separate country, where they combined with unique local trends – but this was a locally specific "mix", so that some world trends asserted themselves more strongly or faster, others weaker and slower in each specific country. Thus, a country could be very advanced in some areas of activity, but at the same time comparatively retarded in other areas. One effect was that the response to the same events of world significance could be quite different in different countries, because the local people attached different "weightings" to experiences and therefore drew different conclusions.

According to Trotsky, the unequal and combined development of different countries had an effect on the class structure of society.

- For example, the Russian empire in 1917 was largely a peasant society composed of many different nationalities and governed by an absolutist state headed by the Czar; popular democracy did not exist.

- A process of industrialization had begun in the main cities since Peter the Great (for example, the Putilov steel works established in Petrograd - where the February 1917 revolution began, with a strike - was the largest in the world at the time). But this urban industrialization process relied mainly on the investment of foreign capital from France, Britain and other countries, and was limited to some urban areas and regions

- The Russian bourgeoisie which developed under the tutelage of the Czarist state lacked much power, and was politically weak. The bourgeoisie was unable to establish political democracy. At the same time, a militant industrial working class developed in the main cities, concentrated in large factories and plants.

- In this way, the archaic culture of primitive peasant production and a semi-feudal state *combined* with the culture of modern industrial society.

Trotsky believed that this would shape the unique character of the Russian revolution. Namely, the Russian bourgeoisie was politically too weak and too dependent on the Czarist state to challenge its autocratic rule, and therefore the revolution against Czarist rule would be spearheaded by the revolt of urban workers.

Thus, the political and modernizing tasks normally associated in Europe with the leadership of the rising bourgeoisie, such as fighting for popular democracy and civil rights against absolutism, land ownership reform, industrializing the country, and national self-determination for oppressed nationalities, would have to be carried out in the Russian empire under the leadership of *working-class* parties, in particular the Russian Social-

Democratic Labor Party which had been outlawed (although there were several other socialist, nationalist and liberal parties).

In the chaos towards the end of the First World War, in which Russian soldiers fought against the imperial German army, this political assessment proved largely correct. The provisional government established by the February revolution in 1917 collapsed and the October revolution, in which the Russian Marxists played a dominant role, destroyed Czarist state power completely. Thereafter, the Russian bourgeoisie was largely expropriated; most businesses then fell under state ownership.

A new stage in Trotsky's understanding of uneven and combined development in world history was reached in his analyses of fascism and populism in Germany, France, Spain and Italy. Trotsky makes it clear, the human progress is not a linear, continuously advancing process of bourgeois modernization - progress can also be reversed or undone, and ancient cults, superstitions or barbarous traditions can be revived, even although nobody previously thought that was possible.

Rudolf Hilferding's Theory

Around the time that Trotsky settled in Vienna as a journalist in exile, after escaping from Siberia a second time, the Austro-Marxist Rudolf Hilferding wrote his famous book *Finance Capital* (first published in 1910) in which Hilferding mentions an idea very similar to Trotsky's. The passage occurs in chapter 22 on "the export of capital and the struggle for economic territory". It has never been proved whether Hilferding was influenced in any way by what Trotsky had written, although it is known they corresponded with each other, but Hilferding's own analysis of "the latest phase of capitalist development" certainly influenced a whole generation of socialist leaders. In any case similar notions were widespread among socialists throughout Central, Eastern, and Southeastern Europe at this time. Among other things, Hilferding states:

The export of capital, especially since it has assumed the form of industrial and finance capital, has enormously accelerated the overthrow of all the old social relations, and the involvement of the whole world in capitalism. Capitalist development did not take place independently in each individual country, but instead capitalist relations of production and exploitation were imported along with capital from abroad, and indeed imported at the level already attained in the most advanced country. Just as a newly established industry today does not develop from handicraft beginnings and techniques into a modern giant concern, but is established from the outset as an advanced capitalist enterprise, so capitalism is now imported into a new country in its most advanced form and exerts its revolutionary effects far more strongly and in a much shorter time than was the case, for instance, in the capitalist development of Holland and England.

Hilferding's insight was rarely noticed by English-speaking Marxists. His book *Finance Capital*, which went out of print several times, was never translated into English until 1981 (i.e. 70 years later). After the publication of Lenin's classic interpretation of imperialism as the highest (and final) stage of capitalism in 1917, most Marxist writers based their analyses of imperialism on Lenin's book. Even though, on several occasions throughout the book, Lenin cites Hilferding approvingly, by the time that Hilferding became Finance Minister in Germany in 1923, the Marxist–Leninists regarded him as a reformist renegade, and his analyses were no longer trusted or taken seriously

Contemporary application

The idea of uneven and combined development, as formulated by Trotsky, as well as Lenin's "law" of uneven economic and political development under capitalism are still being used today, especially in academic studies of international relations, archaeology, anthropology and development economics, as well as in discussions of the Trotskyist movement. Such International relations schools as the world-systems theory and dependency

theory have been both influenced by *Imperialism, the Highest Stage of Capitalism* and Trotsky's writings on the subject.

3.4. **SUMMARY**

- From this unit we have become familier about the Marxist Theory of Modernization

- Modernization Theory, its aims, cultural and economic barriers in development and its criticisms were also discussed

- The unit also discussed about the Rostow Model of five different stages in detail

- Dependency Theory of A.G. Frank and World-System Theory of Emanuel Wallerstein (how countries are interlinked and dependent on each other)

- Uneven Development Theory given by Trotsky and Rudolf Hilferding's (Unequal distribution of resources and wealth)

3.5 KEY TERMS

Modernization"'Modernization' can be understood as the process of becoming modern". It broadly covers two aspects that are, advancement in 'science' and 'technology', however. It also attached to various other socio-cultural aspects.

Modernization Theory: Modernization theory is a theory used to explain the process of modernization that a nation goes through as it transitions from a traditional society to a modern one.

Marxist theory of modernization : The **Marxist theory of modernization** theorized that as nations developed, adopting a communist approach to governing, such as eradicating private property, would end conflict, exploitation, and inequality.

Dependency theory is the notion that resources flow from a "periphery" of poor and underdeveloped states to a "core" of wealthy states, enriching the latter at the expense of the former. It is a central contention of dependency theory that poor states are

impoverished and rich ones enriched by the way poor states are integrated into the "world system.

World-System Theory : "World-system" refers to the inter-regional and transnational division of labor, which divides the world into core countries, semi-periphery countries, and the periphery countries.[2]Core countries focus on higher skill, capital-intensive production, and the rest of the world focuses on low-skill, labor-intensive production and extraction of raw materials. This constantly reinforces the dominance of the core countries.

Uneven Development : the process is marked by persistent differences in levels and rates of economic development between different sectors of the economy. This differentiation appears at many levels and in terms of a multiplicity of quantitative and qualitative indices.

Core nations-Developed countries

Peripheral nations – Developing and under- developed countries

3.6 ANSWER TO 'CHECK YOUR PROGRESS'

- Five

- It attempts to explain why poorer countries have failed to develop and it aims to provide a non-communist solution to poverty in the developing world

- Immanuel Wallerstein

- Developed countries

Now you will be able to give answer to the following problems

- Explain Modernization and Modernization Theory.

- It attempts to explain why poorer countries have failed to develop and it aims to provide a non-communist solution to poverty in the developing world.

- Note down Rostow's five stage model of development.

- Critical analysis of Modernisation Theory.

- Able to describe Dependency Theory.

- Explain World System Theory in relevance manner.

- Understand the concepts of Peripheral, Semi-peripheral and Core Nation.

3.7 Questions And Exercises

Short-Answer Questions

1. What is Modernization?

2. Define Dependency Theory

3. Describe Marxist Theory of Modernization.

4. Define Economic barriers to development

5. Criticisms of modernization theory.

6. What do you mean by Peripheral Nation?

7. Define Semi-Peripheral Nation.

Long-Answer Questions

1. Discuss uneven Development according to Trotsky and Rudolf Hilgerding's Theory.

2. Describe the World System Theory of Immanual Wallerstein.

3. Explain Rostow's Five Stages Model of Development.

3.8 Further Reading

- Cardoso, F. H. (1979). Development under Fire. Mexico D.F.: Instituto Latinoamericano de Estudios Transnacionales, DEE/D/24 i, Mayo (Mexico 20 D.F., Apartado 85 - 025). Cited after Arno Tausch, Almas Heshmati, Re-Orient? MNC Penetration and Contemporary Shifts in the Global Political Economy, September 2009, IZA Discussion Paper No. 4393

- Carlos A. Martínez-Vela, World Systems Theory, paper prepared for the Research Seminar in Engineering Systems, November 2003

- F. Peter Wagner, Rudolf Hilferding: theory and politics of democratic socialism. Atlantic Highlands, N. J. : Humanities Press, 1996.

- Hongmei, Li (27 October 2010). "India's "Look East Policy" means "Look to encircle China?". People's Daily. Retrieved 1 November 2010.

- Hopkins, Terence K., and Immanuel Wallerstein, coordinators (1996). The Age of Transition. London: Zed Books.

- http://countrystudies.us/india/126.htm India-Nepal Treaty

- Laskar, Rejaul (December 2013). "Promoting National Interest Through Diplomacy". Extraordinary and Plenipotentiary Diplomatist. 1 (9): 59–60.

- Leon Trotsky, "Peculiarities of Russia's development", chapter 1 in History of the Russian Revolution, Vol. 1

- Leon Trotsky, The struggle against fascism in Germany, introduced by Ernest Mandel. Harmondsworth: Penguin, 1975.

- Leon Trotsky, The Spanish Revolution 1931-1939. New York: Pathfinder Press, 1975. Leon Trotsky, On France. New York: Pathfinder, 1979. Leon Trotsky, Fascism: What It Is and How to Fight It. New York: Pathfinder 1969.

- Marcel van der Linden, "The 'Law' of Uneven and Combined Development: Some Underdeveloped Thoughts". Historical Materialism, Volume 15, Number 1, 2007, pp. 145-165.

- Michael Lowy, The politics of Uneven and Combined Development. London: Verso, 1981. (republished by Haymarket Books in 2010).

- Moore, Jason W. 2011. 2011. "Ecology, Capital, and the Nature of Our Times: Accumulation & Crisis in the Capitalist World-Ecology," Journal of World-Systems Analysis17(1), 108-147, "Archived copy". Archived from the original on 2011-05-10. Retrieved 2011-02-11..

- Morales Ruvalcaba, Daniel Efrén (11 September 2013). "INSIDE THE BRIC: ANALYSIS OF THE SEMIPERIPHERAL NATURE OF BRAZIL, RUSSIA, INDIA AND CHINA". Austral: Brazilian Journal of Strategy & International Relations (in Spanish). 2 (4). ISSN 2238-6912.

- Rudolf Hilferding, Finance Capital. A Study of the Latest Phase of Capitalist Development.London: Routledge & Kegan Paul, 1981, pp. 322-23.

- Shambaugh, David (2006). Power Shift: China and Asia's New Dynamics. University of California Press. p. 218. ISBN 978-0-520-24570-9.

- So, Alvin Y. (1990). Social Change and Development: Modernization, Dependency, and World-Systems Theory. Newbury Park, London and New Delhi: Sage Publications. pp. 169–199.

- Sushant Singh, "China border roads hobbling, 12 years later, 21 of 73 ready", Indian Express, 11 July 2017.

- Wallerstein, Immanuel (1974). The Modern World-System I: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century. New York: Academic Press.

- Wallerstein, Immanuel (1983). Historical Capitalism. London: Verso.

- Wallerstein, Immanuel (1989). The Modern World-System III. San Diego: Academic Press

- Wallerstein, Immanuel (1992). "The West, Capitalism, and the Modern World-System",

- Review 15 (4), 561-619; also Wallerstein, The Modern World-System I, chapter one; Moore,

- Jason W. (2003) "The Modern World-System as Environmental History? Ecology and the rise of Capitalism," Theory & Society 32(3), 307–377.

- Wallerstein, Immanuel (Sep 1974). "Wallerstein. 1974. "The Rise and Future Demise of the World-Capitalist System: Concepts for Comparative Analysis" (PDF). Comparative Studies in Society and History. 16 (4): 390. Cited after

- Wallerstein, Immanuel Maurice (2004). World-systems analysis: An introduction. Duke University Press. pp. 23–24.

- Wallerstein, Immanuel. 1974. The Modern World System: Capitalist Agriculture and the Origins of the European World-Economy in the 16th Century. New York: Academic Press.

- Wallerstein, Immanuel. 2004. 2004a. "World-Systems Analysis." In World System History: Encyclopedia of Life Support Systems, edited by George Modelski. Oxford: UNESCO/EOLSS Publishers, http://www.eolss.net.

- Berlie, Jean A., ed. (2004). Islam in China, Hui and Uyghurs: between modernization and sinicization. Bangkok: White Lotus Press. ISBN 974-480-062-3.

- Bernstein, Henry (1971). "Modernization theory and the sociological study of development". Journal of Development Studies. 7 (2): 141–60. doi:10.1080/00220387108421356.

- Bhikhu Parekh, Gandhi's Political Philosophy: A Critical Examination, Ajanta Publications, Delhi, 1st Indian edition, 1995.

- Blokland, Hans; Van Weesep, Nancy Smyth, eds. (2006). Modernization and Its Political Consequences: Weber, Mannheim, and Schumpeter.

- Brown, Richard D. (1972). "Modernization and the Modern Personality in Early America, 1600–1865: A Sketch of a Synthesis". Journal of Interdisciplinary History. 2: 201–28. JSTOR 202285.

- Brown, Richard D. (1976). Modernization: The Transformation of American Life, 1600–1865.

- Brugger, Bill; Hannan, Kate (1983). Modernization and revolution. Routledge. ISBN 978-0-7099-0695-7.

- Chin, Carol C. (2011). Modernity and National Identity in the United States and East Asia, 1895–1919. Kent State University Press; An intellectual history of American, Chinese, and Japanese views of modernity.

- Dixon, Simon M. (1999). The modernisation of Russia, 1676–1825. Cambridge University Press. ISBN 978-0-521-37961-8.

- Eisenstadt, S. N., ed. (1968). The Protestant Ethic and Modernization: A Comparative View.

- Gavrov, Sergey (2004). Modernization of the Empire. Social and cultural aspects of modernization processes in Russia. ISBN 978-5-354-00915-2.

- Gavrov, Sergey (2005). The phenomenon of modernization. Filozofia Bliższa życiu: Wyższa Szkoła Finansów I Zarządzania in Warsaw. ISBN 978-83-88953-76-7.

- Gavrov, Sergey; Klyukanov, Igor (2015). "Modernization, Sociological Theories of". In Wright, James D. (ed.). International Encyclopedia of the Social & Behavioral Sciences. Vol 15 (2nd ed.). Oxford: Elsevier. pp. 707–13. ISBN 9780080970868.

- Gilman, Nils (2004). Mandarins of the Future: Modernization Theory in Cold War America. Johns Hopkins University Press.

- Goorha, Prateek (2010). "Modernization Theory". Oxford Research Encyclopedia of International Studies. Oxford University Press. doi: 10. 1093/ acrefore/ 9780190846626. 013. 266.

- Hua, Shiping; Zhong, Yang, eds. (2006). Political Civilization And Modernization in China: The Political Context of China's Transformation.

- Immanuel Wallerstein, (2004), "World-systems Analysis." In World System History, ed. George Modelski, in Encyclopedia of Life Support Systems (EOLSS), Developed under the Auspices of the UNESCO, Eolss Publishers, Oxford, UK

- Inglehart, Ronald & Welzel, Christian (2005). Modernization, Cultural Change and Democracy: The Human Development Sequence. New York: Cambridge University Press. ISBN 9780521846950..

- Jaquette, Jane S. (1982). Women and Modernization Theory. World Politics. 34. pp. 267–73.

- Jensen, Richard (1980). "On Modernizing Frederick Jackson Turner: The Historiography of Regionalism". Western History Quarterly. 11: 307–22. JSTOR 967565.

- Jensen, Richard (2001). Illinois: A History, modernizers, traditionalists and post-moderns make state history

- Khan, Joel S. (2001). Modernity and exclusion. SAGE. ISBN 978-0-7619-6657-9.

- Knobl, Wolfgang (2003). "Theories That Won't Pass Away: The Never-ending Story". In

- Delanty, Gerard; Isin, Engin F. (eds.). Handbook of Historical Sociology. pp. 96–107.

- Leroy, Peter; van Tatenhove, Jan (2000). "Political modernization theory and environmental politics". Environment and Global Modernity. pp. 187–208. doi: 10.4135/9781446220139 .n9. ISBN 9780761967675.

- Linden, Ian (2003). A New Map of the World. London: Darton, Longman and Todd. ISBN 0-232-52442-4.

- Lipset, Seymour Martin, ed. (1996). The Encyclopedia of Democracy. (4 vol.)

- Gandhi, M. K. - From Yerrvda Mandir: Ashram Observances, translated by Valji G. Desai, Navajivan Publishing House, Ahmedabad, reprint, 1980.

- Macionis, John J.; Plummer, Ken (2008). Sociology (4th ed.). Pearson Education. ISBN 978-0-13-205158-3.

- Marshall, T. H.; Lipset, Seymour Martin, eds. (1965). Class, Citizenship, and Social Development.

- Mazlish, Bruce (1993). Conceptualizing Global History. Westview Press.

- Mergel, Thomas (2011). "Modernization". Mainz: Institute of European History. Retrieved July 11, 2012.

- Rodgers, Daniel T. (1977). "Tradition, Modernity, and the American Industrial Worker:

- Reflections and Critique". Journal of Interdisciplinary History. 7: 655–81. JSTOR 202886.

- Sam Ashman, "Combined and uneven development", pp. 60-65 in Ben Fine Alfredo & Saad

- Filho (eds.), The Elgar Companion to Marxist Economics. Cheltenham, UK: Edward Elgar, 2012.

- So, Alvin Y. (1990). Social Change and Development: Modernization, Dependency and World-System Theories.

- Thongkholal Haokip, "India's Look East Policy: Its Evolution and Approach," South Asian Survey, Vol. 18, No. 2 (September 2011), pp. 239-257.

- Tipps, Dean C. (1973). "Modernization Theory and the Comparative Study of Societies: A Critical Perspective". Comparative Studies in Society and History. 15: 199–226. JSTOR 178351.

UNIT 4: DEVELOPEMENT AND NORTHEAST INDIA

4.0. Introduction

4.1. Unit Objectives

4.2. Northeast India Development Policies

      4.2.1. Philosophy, Culture and Social Parameters

      4.2.2. Establishment of North Eastern Council

      4.2.3. M DONER

      4.2.4. Issues of Tribal Development and Ethnic identity

      4.2.5. Look East Policy

4.3. Summary

4.4. Key Terms

4.5. Answer to 'Check your Progress'

4.6. Questions and Exercises

4.7. Further reading

4.0. INTRODUCTION

As the main objective behind the introduction of this paper is to make understand the holistic approach of development to the students. This paper may make the students to understand the concept of development in sociological perspective and thereby to appreciate the development as an integrated process. By keeping in mind the major themes this chapter is

solely focussed on the Developement issues with special reference to the Northeast India. As the Northeast India comprised of eight states namely Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Meghalaya and Sikkim. The present chapter will focus on the developemental issues like Northeast India Development Policies which further includes sub-areas like Philosophy, Culture and Social Parameters, Establishment of North Eastern Council, DONER, Issues of Tribal Development and Ethnic identity, Look East Policy and Philosophy, Culture & Social Parameters. So in below the above mentioned issues are highlight in elaborate manner.

4.1. UNIT OBJECTIVES

After going through this chapter you will be able to deals with the following topics:

1. Understand the issues of Northeast India Development Policies.

2. Able to acknowledge the Issues of Tribal Development and Ethnic identity in Northeast India.

3. Also able to grasp the notion of Philosophy, Culture and Social Parameters, North Eastern Council, DONER and Look East Policy, etc. in context to Northeast India.

4.2. NORTHEAST INDIA DEVELOPMENT POLICIES

4.2.1. Philosophy, Culture and Social Parameters

A) Philosophy

Worldview of Tribes as Philosophy: The claim that there exists tribal philosophy is premised on the claim that every tribe has a distinctive worldview consisting of beliefs, values, and emotions etc. This argument is a slippery slope. Every human being has a worldview consisting of beliefs, values, and emotions (Agarwala-2016). If philosophy is taken as the worldview then every individual and every people have a worldview. That is one of the dictionary meanings of philosophy. But when we talk of department of philosophy in the Universities and courses to be taught in them, the expression 'philosophy' is used in a

technical sense and not in the popular dictionary sense of belief systems or worldviews of an individual or a people. Departments of philosophy in all universities world over use the criterion of technical sense of philosophy to design its course and do not include the worldview of man in the street qua the belief system of man on the street.

Two systems of thought of hills tribes: The NEHU Journal, Vol XIV, No. 2, July-December 2016, ISSN. 0972 - 8406 While the views of Thales, Parmenides, Heraclitus and others are included in the courses of classical Greek philosophy one does not find the worldview or the system of belief, values and emotions present in Homeric epics in a course of philosophy. Even if one talks of 'philosophy of Homer' to trace lineage of the classical Greek Philosophy as found in Plato and others, one still recognizes that philosophy originated with Thales and he is the father of Western philosophy, and Homeric ideas remain a mere fertile ground from which sprang the saplings of Western philosophy in Thales and others. The fit place for studies of ideas of Homer is philology and not philosophy. The tribal worldview has yet to be presented as articulated as the worldview of Homer and its presentation is lagging much behind. One has yet to see a single article, which can be called even a philological study of a tribal idea or even a history of a tribal idea, what to speak of the entire world view of any tribe of the North-Eastern region. What the scholars studying the tribes and their worldviews present is only a descriptive anthropological study of belief systems of tribes without rising to the sophistication of philosophical discussion of ideas. Even if one goes by the standard of anthropological study of worldviews of tribes, for example standard set in Rosaldo, Renato: 1980, 1986, and Rosaldo, Michelle: 1980 in their study of the Ilongot, a tribe in Northern Luzon, or standard set in Geertz: 1973; 1974; 1983 in the practice of symbolic anthropology of natives of Java, Bali and Morroco etc.,

The available philosophical study of the belief system of tribes of North-East India does not even meet that anthropological standard. It is, therefore, too early and premature to

demand inclusion of study of worldviews in the courses of philosophy in Departments of Philosophy. When there are Department of Anthropology, Culture Studies, Departments specially devoted to study of the specific tribes, like Department of Khasi Studies, Garo Studies, Mizo Studies, Tenemiya Studies etc. then instead of strengthening, sharpening, refining studies of worldviews and systems of beliefs, values and emotions of tribes in these Departments to meet standards of presentation of such studies accepted by the experts in the subject, to demand study of world views of tribes in philosophy on the strength of nativity or proximity is nothing but advocacy for mere second hand reproduction of studies in anthropology, sociology, culture studies, and tribal studies. Binod Kumar Agarwala 3 The NEHU Journal, Vol XIII, No. 1, January-June 2015 ISSN. 0972 - 8406 Mythos throbbing in the Logos It is argued that 'mythos throbbing in the logos' is philosophy. One of the conditions of mythos throbbing alive in the logos, is that the logos has emerged from the mythos itself, but when a mythos is coupled with a logos which is alien, like the sociological theoretical logos of 'identity' couples with the original myths of a people, it drains away their vitality and turns them into fossil or dead relics of the past, to be used as mere instruments. The coming of Christianity has led to reading of Christian ideas in the local vocabulary. The word 'blei' in Khasi cannot be translated as 'God' nor omniscience be attributed to any of the 'bleis' as they are many and come with gender distinction, and the myth of sending of the people of seven huts to the world to rule it cannot be interpreted as creation myth of the type one finds in Genesis in the Old Testament, rather it is more of a migration myth. That shows that what is presented under the rubric of tribal philosophy is not really tribal philosophy. When tribal myths are coupled with alien logos, without proper examination of the latter's presuppositions and their suitability for the former, then the essence of tribal thought reflected in myths is lost altogether. Myths in Philosophy One may argue: if myths of tribal culture do not contain abstract philosophical truths, then how does one account for the

presence of so many myths in Plato's philosophical dialogues, including the grand myth of the ideal city in words in the Republic? Is there any difference between the tribal myths as they are told in the tribal culture and philosophical myths as used by the philosophers? The answer is in the affirmative. The philosophical myth turns out not to be tribal myth at all, at least in significant respects. It is, rather, a counter image of the tribal myth. Philosophical myth is the philosophers' attempt to appropriate and to contain, i.e., to limit myth proper of folklore, even though this attempt can never fully succeed, owing to the divorce of language from reality itself, and yet philosophy must perforce use language. The philosopher tries to make philosophical myths to be intrinsically univocal, in response to the proliferation of meanings in myths of folklore that make philosophers – most notably Plato – so uncomfortable. The philosopher does this by tying Philosophical myth to demonstrative argument, to which it is in principle subordinated, unlike the tribal myths, which stand alone. The philosophers use myth self-consciously to raise second-order questions about language and reality, which does not happen in tribal myths.

B) Culture

North east India, one of the most beautiful region of India, also known as the "Seven Sisters". It includes Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura states. North east is connected to the rest of the country by a narrow stretch of land between Bhutan and Bangladesh, and surrounded by extremely sensitive frontier with Chinese-occupied Tibet and a 1600 km long border with Myanmar.

The North East is a magnificent & tragic tapestry of people, events & nature. You can be touched by its rivers, rain & mist, overwhelmed by the seeming gentleness of its people & stirred by its powerful & evocative history. There are not less than 220 ethnic tribes in the eight states comprising the region with a population of about forty million people. There are communities with kin in the neighbouring countries.

There are sensitive and complex problems that have defied solution for as long as independent India has existed. The population is about three percent of the national figure. Its people are an anthropologist's delight & an administrator's nightmare. A settlement in a district that satisfies one group will alienate a handful of communities in another part of the same district, not to speak of the state. There are special laws, constitutional provisions such as the Sixth Schedule & Article 371A which seek to protect the traditions, land & rights of various hill communities.

North Eastern India has been facing increasing challenges as it copes with pressures emanating from its ethnic diversity. And increasing mobilisation for economic and political space by more and more socio-economic groups is causing turbulence in an environment of limited resources and constrained capabilities of redistribution of wealth. Thus, the fear of identity is further compounded by a social security factor, which essentially boils down to protecting the land from outsiders and in some cases within the region from other ethnic groups.

Cultural of the North Eastern States

Assam

The people of Assam inhabit a multi-ethnic, multi-linguistic and multi-religious society. They speak languages that belong to three main language groups: Indo-Aryan, Austro-Asiatic, and Tibeto-Burman. The large number of ethnic and linguistic groups, the population composition and the peopling process in the state has led to it being called an "India in miniature".

Culture of Assam: The culture of Assam is traditionally a hybrid one, developed due to cultural assimilation of different ethno-cultural groups under various politico-economic systems in different periods of pre-history and history. With a strong base of tradition and history, the modern Assamese culture is greatly influenced by various events those took place

in the British Assam and in the Post-British Era. The language was standardised by the American Missionaries with the form available in the Sibsagar District (the nerve centre of the Ahom politico-economic system). A renewed Sanskritisation was increasingly adopted for developing Assamese language and grammar. A new wave of Western and northern Indian influence was apparent in the performing arts and literature. Assamese culture in its true sense today is a 'cultural system' composed of different sub-systems. It is more interesting to note that even many of the source-cultures of Assamese culture are still surviving either as sub-systems or as sister entities. In broader sense, therefore, the Assamese cultural system incorporates its source-cultures such as Bodo (Boro) or Khasi or Mishing (Micing) but individual development of these sub-systems are today becoming important. However, it is also important to keep the broader system closer to its roots. Some of the common cultural traits available across these systems are:-

(a) Respect towards areca-nut and betel leaves.

(b) Respect towards particular symbolic cloth types such as Gamosa, Arnai.

(c) Respect towards traditional silk and cotton garments.

(d) Respect towards forefathers and elderly.

(e) Great hospitality.

(f) Bamboo culture.

Nagaland

Nagaland is almost entirely inhabited by the Naga tribes except some Kukis, Kacharis, Garos, Mikris, Benglas, and Assamese etc. in the plains sector. Originally, the Nagas were not known by the names of the tribes as they are known now, but by the name of a group of villages. Gradually they have settled down to the tribe names as are found now,

but still then the process of amalgamation or separation is still going on. According to the census report, there are 16 Naga tribes and four non-Naga tribes inhabiting Nagaland.

Society: The people are simple, straight-forward, hard-working and honest people with a high standard of integrity. They possess a strong sense of self respect and rarely submitted to anyone who roughshod over them. A hallmark of their character was their hospitality and cheerfulness. The Naga tribals have an egalitarian society, and the village is a closely knit unit consisting of households of different clans.

The Village: They traditionally live in villages. The village is a well-defined entity with distinct land demarcation from neighboring villages. Each has a dialect of its own and as such there is a strong sense of social solidarity within it. The people in it are held together by social, economic, political and ritual ties. The villages have their own identity but not in isolation as there are interdependent relationships with neighboring villages. The impact of modernization is slowly but steadily eroding the centrality of villages as a social unit as large commercial towns are rapidly coming up in every region of the Naga hills. This is bringing about drastic changes in the values, lifestyles and social setup of the people.

The Family: The family was the basic unit of the Naga society. Marriages were usually monogamous and fidelity to the spouse was considered a high virtue. Marriage within the same clan is not permitted and it amounts to incest. Incestuous couples used to be ostracized from the villages. The family was the most important institution of social education and social control. There used to be a deep respect for parents and elders. Material inheritance, such as land and cattle, is passed on to the male offspring with the eldest son receiving the largest share.

Status of Women: In the classless, caste-less Naga society, women have traditionally enjoyed a high social position, with a pivotal role in both family and community affairs. However, being a patriarchal society with strong warrior tradition, it is considered an honor

to be born as a man. The traditional culture and customs expect a Naga woman to be obedient and humble; also expect her to perform the roles of wife, mother, child bearer, food producer and household manager. She also supplements the household income by weaving colorful shawls, an activity which is done exclusively by women. Women are highly respected and given a great deal of freedom, however, they are traditionally not included in the decision-making process of the clan or the village.

Social and Cultural Heritage: The cultural traditions of the Nagas include features which are common to all the tribes like head hunting, common sleeping house for unmarried men which are taboo to women, a sort of trial marriage, or great freedom of intercourse between the sexes before marriage, disposal of dead on raised platforms, the simple loom for weaving cloth etc. Life in Nagaland is replete with festivals throughout the year as all the tribes have their own festivals, which they greatly cherish. They regard their festivals sacrosanct and participation in them is compulsory. Most of these festivals revolve round agriculture, which is still the mainstay of the Naga society. Over 85% population of Nagaland is directly dependent on agriculture.

Manipur

Manipur is a place where different waves of races and culture met through the ages, which ultimately mingled together. The main population of the people is of Manipuries known as Meities. The Meitei speak Manipuri language, which is in Kuki chin group. They are divided into seven endogamous groups locally known as 'Salai'. The general characteristics of the Meiteis are of Mongoloid type small eyes, fair complexion, rudimentary beards etc. generally they are thin built with well-developed limbs. The men among them do not exceed 5'7″ in height and women on an average about 4″ shorter than their counterparts.

Society: The society is patrilineal though the women bear the major yoke of labour. Women share the responsibilities of earning and are not confined only to household duties. The

household is a true social unit ant the head of the family has to perform certain religious duties. Their families consist of man, his wife and unmarried children. They practice both types of marriage by engagement and elopement. Though monogamy is the usual rule, there being more women than men, the practice of polygamy is also not uncommon. Meitei women have always enjoyed high economic and social status in Manipur, and today they work in nearly every social and economic sphere of society. In particular, they control traditional retail, including the Meitei markets and the trade in vegetables and traditional clothing. The Meitei people are well-known for their sporting prowess, hockey and polo are traditional and the Meitei form of martial art, thang ta, has recently been recognised as one of the official forms of international martial arts.

Culture: Agriculture is the main stay of the people. About 88% of the total working population in the hills and about 60% of the working population in the valley depend entirely on the agriculture and allied pursuits like animal husbandry, fisheries and forestry. The people of Manipur have inherent love of performing art with lyrical beauty and rhythm. Their rich culture and tradition are also reflected in their handloom, tasteful clothes and in finer workmanship of handicrafts. Weaving among them is a traditional art of women and finds an easy market. They are deeply sensitive and their unique pattern of life with inherent love of arts is reflected in their dance and music. Their dances, whether folk or classical or modern, are devotional in nature.

Tripura

The Tripuri people are the original inhabitants of the Kingdom of Tripura in North-East India and Bangladesh. The Tripuri people through the Royal family of the Debbarmas ruled the Kingdom of Tripura for more than 2000 years till the kingdom joined the Indian Union in 1949. The Tripuris live on the slopes of hills in a group of five to fifty families.

Society & Culture: The indigenous Tripuri people comprise various hill tribal communities who migrated to this land in successive waves in the ancient past. Each community had its own elementary social and administrative organization starting from the village level and up to the chieftainship of the whole tribe. The tribes enjoy their traditional freedom based on the concept of self-determination. The Tripuri people have a rich historical, social and cultural heritage which is totally distinct from that of the mainland Indians, their distinctive culture as reflected in their dance, music, festivals, management of community affairs, dress and food habit has a strong base.

Mizoram

Historians believe that the Mizos are a part of the great wave of the Mongolian race spilling over the eastern and southern India centuries ago. Mizo comprises of 5 major tribes and 11 minor tribes known under the common name Awzia. Mizos are of Mongoloid origin, speaking a dialect of Tibeto- Burman origin. The Mizos came under the influence of the British missionaries in the 19th century and today the majority of the Mizos are Christians by faith. The literacy rate is the second highest in the country. The people are mostly non-vegetarian and their staple food is rice. The Mizos are a close- knit society with no class distinction and discrimination on grounds of sex, status or religion. They are hospitable, sociable and love music, singing and dancing. Mizos are agriculturists & all their activities revolve around this cultivation and their festivals are connected with such agricultural operations.

Society and Cultural: A gregarious and close- knit society, they evolved some principles of self-help and co- operation to meet social obligations and responsibilities. Constructive social works were executed through voluntary community works. Every family was expected to contribute labour for the welfare of the community. The Mizos are a distinct community and the social unit was the village. Around it revolved the life of the Mizo. The Mizos have been

enchanted to their new- found faith of Christianity with so much dedication and submission that their social life and thought- process have been altogether transformed and guided by the Christian church organisations directly or in directly and their sense of values has also undergone drastic change. No class distinction and no discrimination on grounds of sex are not seen in Mizo society. 90% of them are cultivators and the village exists like a big family. Birth of a child, marriage in the village and death of a person in the village or a community feast arranged by a member of the village are important occasions in which the whole village is involved.

Arunachal Pradesh

There are 26 major tribes and a number of sub tribes living in the state. Most of these communities are ethically similar having derived from an original common stock but their geographical isolation from each other has brought amongst them certain distinctive characteristics in language, dress and customs.

Society and Culture: The whole population of Arunachal can be divided into four cultural groups on the basis of their socio- politico religious affinities.For about 35% of the population of Arunachal Pradesh, agriculture is the main occupation. Festivals are an essential part of the socio- cultural life of the people. The festivals are usually connected with agriculture and are associated with ritualistic gaiety either to thank God or to pray for bumper harvest.

Arunachal Pradesh culture is varied and changes from one place to another. Although most tribes in Arunachal Pradesh descend from the same Mongoloid stock, they have developed indigenous cultural identities over the years. The culture of Arunachal Pradesh, despite their variance, can be divided into three broad cultural groups. Culture in Arunachal Pradesh manifests themselves in the rituals, belief systems and the festivals of each group:

The Buddhist Culture of Arunachal Pradesh

Arunachal Pradesh culture has a strong presence of Buddhism. The Mahayana sect of Buddhism is practiced by the inhabitants of certain groups. These largely agrarian communities live in villages which abound in Buddhist style buildings and houses. Their religious fervor is notable, especially exhibited in their adherence to the ancient script that they carried all the way from their original homeland. The groups that follow this culture at Arunachal Pradesh are:

- Monpas

- Sherdukpens

- Inhabitants of the West Kemang region

The Animist Culture

This branch of Arunachal Pradesh culture adheres to a unique mix of animism and ancestor worship. The sun and the moon are seen to be the original ancestors of these groups. The festivals and the rituals are held on special solar and lunar occasions. The rituals involve athletic displays of physical skill and animal sacrifice is not uncommon. Some of the ethnic people who adhere to this form of culture at Arunachal Pradesh are:

- Nyishi

- Galo

- Mishmis

- Mijis

- Adis

- Tangsas

The Vaishnavite Culture:

The third prominent cultural group in Arunachal Pradesh follow a very basic and rudimentary form Vaishnivism. They live in villages, which are governed by a strict code of hierarchy,

with the head of the village still occupying a significant position. The groups follow this brand of Arunachal Pradesh cultures are:

- Noctes

- Wanchos

The Christian

Many of Arunacahlee are now converted into Christainity. Which reflect the secularistic viewpoint? Henceforth, its reflect one's own choice of Religious beliefs and practices.

However, Community living with strict adherence to local beliefs, custom and social norms have been the hallmark of Arunachal tribes who are yet to come out of a primitive lifestyle. While efforts are on by the state government to provide modern education and usher in social infrastructure to improve their lifestyle, extra care is also being taken to preserve their tribal heritage and expand their numbers as they add vibrancy to the state.

- Major festivals observed in the state are Mopin, Solung, Nyokum, Lossar, Si-Donyi, Boori-boot, Dree, Reh, Sipong Yong, Chalo-loku and Kshyatsowai.

Sikkim

Sikkim is a state in northeastern India. It borders Tibet in the north and northeast, Bhutan in the east, Nepal in the west, and West Bengal in the south. Sikkim is also located close to India's Siliguri Corridor near Bangladesh. Sikkim is the least populousand second smallest among the Indian states.

Modern Sikkim is a multiethnic and multilingual Indian state. The official languages of the state are English, Nepali, Sikkimese and Lepcha. Additional official languages include Gurung, Limbu, Magar, Mukhia, Newari, Rai, Sherpa and Tamang for the purpose of preservation of culture and tradition in the state. English is taught in schools and used in government documents. The predominant religions are Hinduism and Vajrayana Buddhism.

Society and Cultural: Sikkim's Nepalese majority celebrate all major Hindu festivals, including Tihar (Diwali) and Dashain (Dashera). Traditional local festivals, such as Maghe Sankranti and Bhimsen Puja, are popular. Losar, Saga Dawa, Lhabab Duechen, Drupka Teshi and Bhumchu are among the Buddhist festivals celebrated in Sikkim. During the Losar (Tibetan New Year), most offices and educational institutions are closed for a week. Sikkimese Muslims celebrate Eid ul-Fitr and Muharram. Christmas has been promoted in Gangtok to attract tourists during the off-season.

The majority of Sikkim's residents are of Nepali ethnic origin. The native Sikkimese consists of the Bhutias, who migrated from the Kham district of Tibet in the 14th century, and the Lepchas, who are believed to have migrated from the Far East. Tibetans reside mostly in the northern and eastern reaches of the state. Migrant resident communities include Bengalis, Biharis and Marwaris, who are prominent in commerce in South Sikkim and Gangtok

According to 2011 census, 57.8% follow Hinduism making it the state's majority religion. Buddhism is followed by 27.4% of the population while Christainity by 9.9%. It is practised mainly by ethnic Nepalis. There are many Hindu temples throughout the state

Meghalaya

Meghalaya is a state in northeastern India. The name means *"the abode of clouds"* in Sanskrit. Meghalaya covers an area of approximately 22,430 square kilometers, with a length to breadth ratio of about 3:1.

Meghalaya demographics or population, as it commonly known, contains most of the tribal people housed within the territory of Meghalaya. Some of the important tribes that constitute the demographics of Meghalaya are Garo, Khasi and Jaintia. The Khasi and Jaintia tribes have the traits of Proto Austroloid Monkhmer race whereas the Garos have come from Bodo family of the Tibeto-Burmar race.

Society and Culture: Other than those mentioned above, there are many other tribes in Meghalaya. Two of them being the Bhoi and the War who reside generally in the southern and northern part of the central highland. Another tribe is Lyngams in the west of the Khasi and Jaintia hills.

The Meghalaya religion is based on the fear and dread of the supernatural powers. Although, traditionally the religion of Meghalaya is not animistic; yet the religion in Meghalaya celebrates a presiding God, known as 'Dakgipa Rugipa Stugipa Pantugipa' or 'Tatora Rabuga Stura Pantura'.

The religion at Meghalaya is basically monotheistic, yet has many polytheistic stages. In fact, the genesis of the religion shows that it was purely monotheistic; gradually it became polytheistic.

Moreover, the Garos believe in the creation of the universe, earth, living beings, seas, heavenly bodies, rain, storm, thunder, wind- this constitute the essence of the religion in Meghalaya. Besides, the nature worship, the religion of Meghalaya also constitutes many lesser gods and many ceremonies and festivities are attached to it. In the recent years, most of the Garos have turned Christians. Yet, talking about the religion of the Garo clan in Meghalaya, it can be said that the religion is a combination of Hinduism and Pantheism. The Garos, like the Hindus and the Buddhists, believe in the 'Spirit of Man': this incarnation is based on sin. Some of the important deities of Meghalaya are Tartar-Robunga, Choradubi, Saljong, Goers, Susine, etc.

Summary of Characteristics of People of the NE States

Having seen the characteristics of the social, cultural & other factors pertaining to the people of insurgency effected North Eastern states, it is imperative that the peculiarities be summarized. It is difficult to profile such a vast & diverse anthropology, however for the ease

of the study, certain basic similarities could be clubbed together & a basic framework of behavioural & attitudinal pattern could be listed as under:-

a. People have a strong affinity to their race, ethnicity & have strong inclination for preservation of the same.

b. In the rural areas, where people reside in their particular ethnic group, there are stringent rules, customs& traditions to be followed & flouting them is taken very seriously.

c. As the people belong to the lesser developed part of the country, their basic culture & beliefs are intact & there is less proliferation of modernity in their values.

d. They have strong values regarding respect to the elders, women and could go to great extent to preserve their honour.

e. They are basically agrarian community, hardworking, innocent & socially active within their own community.

f. They have rich cultural heritage bonds which gives them a sense of exclusivity & belongingness.

g. The various societies are religious and secular.

h. The division of societies is not based on caste system. It is based on ethnicity, & in a particular tribe, everybody is treated as equal.

i. Women have a pivotal & important role to play in their communities. Few of the societies are male dominated but most of them have equal status for women in the respective society.

j. Education & awareness is on an increase & over a period of times have reached even the remote areas.

k. The languages / dialects spoken are specific to a tribe & it does not have any semblance with most of the languages of rest of the country.

C) Social parameters:

Implications of disparity on social stability India's North-Eastern region have tremendous strategic importance. The longest international border – a total of more than 5000 km, has turned the region into a geo-politically sensitive one. The region, as a whole, has only about 2% of its boundaries attached to the 'mainland India' and around 98% border with Bhutan (650 km), China (1000 km), Nepal, Myanmar(1450 km) and Bangladesh (1640 km). More than that, the Northeast India is emerging as a gateway for cross border trade. The importance of the region has further increased with the international proposal to set up a South Asia Development Triangle that connects India through its Eastern and Northeastern corridor with Nepal, Bhutan and Bangladesh. Through this Triangle, India's connectivity will be further extended to Myanmar, Thailand, Laos and the Southwestern part of China (Neogi). The existing Burma Road and the proposed Trans-Asian Highway and railway can facilitate such connectivity. India – especially its NorthEast will, then, have access to a larger market. While on the one hand the potentials for economic development of the nation and also for improving the country's external relations with its neighbours are centerd around the region, on the other hand because of such proximity to the long international border, many parts of which is still lacking effective manning and monitoring, and also because of the hilly terrain and dense forest covering over 80% of the land surface, the region is penetrated time and again by the insurgency activities and communal conflicts. Over the past decade, the insurgency activities have increased many folds in Assam, Nagaland Manipur. A number of studies have already pointed to the link between poverty and such extremist activities. The results in Alesina et al suggest that it is the poor economic conditions that increase the probability of political rebellion. The economic variables often become the root cause of civil

war and when compared with political variables, the economic ones are found to have more negative impact on such destabilizing forces .A study on African countries also found the increasing probability of civil war as and when the economic growth faces negative exogenous shock. Thus, all these studies point to the fact that inadequate development can cause social destabilization in any region.

The existence of disparity increases the gap between the privileged and unprivileged. This, in turn, generates grudges among one community against the other, which results in communal violence. Though the region is dominated by the tribal population, whose mongoloid origins are associated with similar food habits and life-styles across all the tribes, the gap erects psychological wall between these two groups. As a result, in recent years the incidence of inter-tribe conflict has increased. For instance, communal clashes between Bodo and Muslim community in Assam.

In the era of globalization, when different communities and cultures coexist, as an offshoot of such practice, competitive attitude of people leads to forceful display of the superiority of one culture over the other. This, infact, disturbs their peaceful coexistence. As a result, conflict over the area of domination surfaces. Today, the demand for a separate Bodoland by the Bodo people, for Greater Nagaland by the Nagas or the demand of the Kamtapuris to have a separate state or the demands of ULFA in Assam and Meiti communities of Manipur are the outcome of such ill effects. Besides the effects of globalization, the persistent regional imbalance also creates panic among the communities to get control over the limited economic resources. It again leads to communal violence. The case of Karbi-Anlong in Assam, where clashes between Dimasa and Karbi left almost 50,000 people displaced (Internal Displacement Monitoring Center, 2006). The root cause of the clash had been the demand of the United Peoples' Democratic Solidarity, a Karbi militant organization for removal of a designated camp of Dima Halam Dogo, a Dimasa militant

outfit based in Karbi-Anlong. The demand for inclusion of common land into their respective proposed homelands led the clashes to escalate further. Urge to get control over the prosperous capital town and its nearby locations in Arunachal Pradesh results, recently, in frequent clashes between Nyishi and Apatani tribes, who had been living peacefully in the neighbouring localities since a very long time. The course of uneven development and the instance of associated ethnic unrests were again noticed when it was proposed to construct Tipaimukh dam in Hmar region, reactions from within Hmar community were not uniform. While one section welcomed the decision, the other section was skeptical regarding the rehabilitation and loss of agricultural land. The non-Hmar community, however, reacted more vigorously. The people of Zeliangrong Naga villages, which were expected to be the worst affected, opposed the dam construction. They felt it was the development of one community at the cost of others. Similar is the case of Thengal Kachari tribe of Assam. Unfortunately, inspite of their tribal identity, they were never enumerated separately as scheduled tribe community. Not getting proper recognition, soon they started to demand for an autonomous council and get their demand approved. The long standing border disputes between Assam and Mizoram has also originated out of economic necessity. The problem started during the colonial period, when the land consisting of both sides of the border of the present two states was acquired by the colonial rulers for plantations. The present state of inequality in opportunities for livelihoods also works as a destabilizing force in the society. Given that still over 60% of the population in this region depends on agriculture for their livelihoods, the uneven distribution of irrigation facilities across the states and also within the states leads to differences in the land productivities. The competition to get control over the fertile lands is again a source of intratribe conflict often found in the states like Arunachal Pradesh, Manipur Mizoram and Nagaland. Taking a look at the data on irrigated land reveals that a low proportion of gross sown area, in the entire region has irrigation facility. Out of that in 2005,

Manipur has the highest proportion of 38%, followed by 27% in Nagaland and 22% in Meghalaya. The other states have much lower irrigation facility available. Disparity to this extent can lead the underdevelopment to a vicious circle where unequal distribution of development generates communal conflicts, which in turn, hampers any further development activity.

Northeast India Development Policies

North-East India is situated at the eastern most region of the India. The North-East India comprised of eight states of India, viz- Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Meghalaya and Sikkim. These eight North-eastern regions represent the georraphical and political administrative division of India. The NorthEastern region comprises an area of 262,230 square kilometres (101,250 sq. mile) which constitute the 8 percent (%) of the total geographical area of the country. The region shares international boundary of 5,182 kilometres (3,220 miles) with several neighbouring countries. It share 1,640 kilometres (1,020 miles) international border with China in the north, with Myanmar in the Eastern part (1,596km/992m), with Nepal in the West (455km/283m), with Bhutan in the Nort-West, with Bangladesh in in South-West (97km/60m). . These states are only connected to the "mainland" of India through the so-called chicken neck. This small channel constitutes only about 1% of the region's borders, thus, the region is surrounded by thousands of kilometers of international border.

Check you progress

- o Which article of the Indian Constitution protects the traditions, land and rights of various hill communities of Arunachal Pradesh?

4.2.2. Establishment of North Eastern Council

North Eastern Council (NEC) was constituted as a statutory advisory body under the NEC Act 1971 (84 of 1971) and came into being on the 7th November, 1972 at Shillong. During

its inauguration, the then Hon'ble Prime Minister Smt. Indira Gandhi had announced, "I should like to assure you that the suggestions made by the Council and the projects drawn up by it will be considered with particular attention by the Planning commission and also the various Ministries of the Government of India. I can assure you that any worthwhile idea that it might propose as being of tangible benefit to the region will not suffer for want of funds."

Introduction The North Eastern Council (NEC) was constituted in the year 1971 by an act of Parliament and with it marked the beginning of a new chapter of concerted and planned efforts for rapid socio-economic development of the North eastern Region. Over the last 45 years, NEC has been instrumental in removing the basic bottlenecks of connectivity, capacities etc. that stood in the way of development of the region. NEC has funded various projects across all sectors of the economy of the North Eastern states. Construction of 10,500 kms of roads, installation of 694 MW of power generating capacity and 2540 kms of transmission and distribution lines have been carried out with NEC funding, apart from the improvement of infrastructure of airports in Guwahati, Dibrugarh, Jorhat, Imphal and Umroi in collaboration with the Airport Authority of India. Besides, NEC has also assisted and promoted many iconic institutes such as Regional Institute of Medical Sciences, Imphal, North East Police Academy, Shillong, North Eastern Electrical Power Corporation Ltd, Shillong, B Barooah Cancer Institute, Guwahati, North East India Regional Institute of Science and Technology, Itanagar, Regional Institute of Paramedical and Nursing Sciences, Aizawl etc.

Goals of the NEC: The goals of Norht Eastern Council are given below:

a) Preparation of integrated and holistic regional perspective plans to achieve specific short-term and long-term objectives, by taking into account the aspirations, needs and sensitivity of the people of the region.

b) Identifying the strengths of the region and focusing on the opportunities for accelerating the pace of socio-economic development in the NER through participatory planning and implementation.

c) Synergizing and building convergence in the efforts of Central/State Government/other stakeholders for balanced development of the region.

d) Evolving a coordinated common approach for all agencies working for the development, public order and security in the region.

e) Evolving and aiding in the formulation of innovative and appropriate policies and strategies suited for the region for its all-round rapid development.

Function of the Division North Eastern Council :

The Transformation & Development Department is nodal department for Assam. NEC is generally funding projects for infrastructure development having regional character. NEC Cell of T&D department is working as a coordinating Deptt. For this purpose, with various Depts. Line deptts. Submit proposals to T&D Deptt. After verification, T&D Deptt. Forwards it to NEC, Shillong for consideration. After sanction, NEC releases 1st installment on 90:10 basis. After getting U/C of 1st installment, through Transformation and Development Department, NEC releases next installment.

Function of the Cell:

- To consider and scrutinize the Five Year Plan as well as Annual Plan proposals submitted by different departments and recommended the selected proposal to NEC, Shillong with the approval of the government.

- To consider and scrutinize the DRP (detail project report) as well as SFC (standing finance committee) memorandum/EFC (economics finance committee) memorandum / PIB (public invest board) memorandum and to forward the same, if found satisfactory.

- To collect and compile the QPR (quarterly progress report) for physical and financial progress of NEC Schemes under implementation and to forward the same to NEC, Shillong and Govt. of India.

- To arrange review meeting with different departments from time to time to assess the progress of the schemes under implementation.

- To prepare draft speech for the Hon'ble Chief Minister in connection with the Council's Meetings (held at least twice a year). Also to prepare draft views on Agenda Notes for the council meetings as well as steering committee meetings and other meetings arranges by NEC.

- To initiate follow up action as per decision of such meetings to prepare/compile the following reports:

- Position of submission of audit certificates/utilization certificate by the concerned department.

- Position of release of fund by NEC as well as State Finance departments.

- Proposals submitted to NEC under Annual Plan/Five year plan.

- Budget proposals for submission to state finance (budget) department for making necessary budget provision in the state budget of relevant year.

- Other reports as required from the time to time.

- To consider and scrutinize various proposals for financial assistance under different NEC programmes submitted by Autonomous Bodies/Trust/NGO/Industrial Un

Role North Eastern Council (NEC)

The Council was initially set up as an advisory body but now sanctioned as a Regional planning body since 2002.They now discuss any matter in which the North Eastern States have a common interest and decide the action to be taken on any such matter. This was done

so as to take care of the economic and social planning of these states, as well as to provide mediation in the event of inter-State disputes.

Funding

The funding of the Council mainly lies with the Central Government, with historically 56% contributed by the state governments and the rest by the central govt departments.[4] 3 year plan issued in 2017, envisages an annual budget of INR2500 crore, 40% from the government and the rest 60% from the Non-Laspable Central Pool of Resources (NLCPR).[

Impact

The distribution of financial resources spent has been 47% towards transport and communication, 14% in agriculture, 11% in human resource development and education, 9% in power, 4% in health, 3% in tourism and 3% in industries for fiscal year 2017.[4] The Council has demonstrated considerable achievements, mostly in the provision of electricity, education, highways and bridges development in the North-Eastern States. The Council has also taken up major highway and bridge building projects and funds several engineering and medical colleges. The council has funded projects producing around 250 megawatts of electricity to reduce the region's dependency on the States of West Bengal and Odisha.

Role and functioning of North Eastern Council in Five Year Plan wise

The North Eastern Council (NEC) is not a constitutional body, but a statutory organization established under the North Eastern Council Act, 1971, as amended in 2002.

Initially, NEC was an Advisory Body for North Eastern Region (NER). Now NEC is mandated to function as a Regional Planning Body for the North Eastern Region. The Council comprises Governors and Chief Ministers of constituent States and three members nominated by the President.

While formulating the regional plans for the North Eastern Region, it is mandated to give priority to schemes and projects, benefitting two or more States, provided that in case of

Sikkim, the Council shall formulate specific projects and schemes for that State including the review of implementation of such project and schemes.

To fulfil its mandate, the NEC has been implementing various projects in different sectors. Over the years, NEC has achieved construction of 10500 kms. of roads, supported installation of 695 MW of power plants, construction of transmission and distribution lines, improvement in infrastructure of 5 major airports and construction of new airport in Tezu, Arunachal Pradesh. A major livelihood programme has transformed the lives of over 120000 women in the NER.

As the NEC was set up in 1971, the fund allocations made to the NEC since the 4th Five Year Plan (1973-74) is as under:

The fund allocation made to the NEC since the 4th Five Year Plan (1973-74) (Rs. in crore)

Plan	Approved Outlay	Actual Allocation	Percentage
4th Five Year Plan (1973-74)	0.33	0.33	*100.00*
5th Five Year Plan (1974-75 to 1977-78)	65.11	65.11	*100.00*
Rolling Plan (1978-79 to 1979-80)	35.85	35.85	*100.00*
	47.00	47.00	*100.00*
6th Five Year Plan (1980-82 to 1984 -85)	417.15	417.15	*100.00*
7th Five Year Plan (1985-86 to 1989-90)	811.05	835.00	*102.95*
Rolling Plan (1990-91 to 1991-92)	202.00	202.00	*100.00*
	219.50	219.50	*100.00*
8th Five Year Plan (1992-93 to 1996-97)	1588.00	1452.00	*91.44*
9th Five Year Plan (1997-98 to 2001-02)	2079.00	2055.02	*98.85*
10th Five Year Plan (2002-03 to 2006-07)	2511.5	2511.50	*100.00*
11th Five Year Plan (2007-08 to 2011-12)	3248.00	3247.00	*99.97*

The funds to the tune of Rs.4500.00 crore, including Rs.1000.00 crore for North Eastern Road Sector Development Scheme (NERSDS), have been approved for allocation to the NEC

during 2017-18 to 2019-20. The funds amounting to Rs.1096.36 crore and Rs.1156.00 crore have been allocated for financial years 2017-18 and 2018-19 respectively.

Some sectors have been identified as priorities like Bamboo; Piggery; Regional Tourism; Higher Education, Tertiary Healthcare & Special Intervention in backward areas; Livelihood project; Science & Technology Interventions in NER; Survey & Investigation and NER Promotion.

This information was provided by the Union Minister of State (Independent Charge) Development of North-Eastern Region (DoNER), MoS PMO, Personnel, Public Grievances & Pensions, Atomic Energy and Space, Dr Jitendra Singh in written reply to a question in Rajya Sabha today.

Check your progress

1. Which statutory body was established in the year, 1971 to ensure growth and development of the northeastern region?

4.2.3. M DONER

The Ministry of Development of North Eastern Region is responsible for the matters relating to the planning, execution and monitoring of development schemes and projects in the North Eastern Region. Its vision is to accelerate the pace of socio-economic development of the Region so that it may enjoy growth parity with the rest of the country.

The Ministry of Development of North Eastern Region is a Government of India ministry, established in September 2001, which functions as the nodal Department of the Central Government to deal with matters related to the socio-economic development of the eight States of Northeast India, Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. It acts as a facilitator between the Central Ministries/ Departments and the State Governments of the North Eastern Region in the economic

development including removal of infrastructural bottlenecks, provision of basic minimum services, creating an environment for private investment and to remove impediments to lasting peace and security in the North Eastern Region.

The current, Minister of Development of North Eastern Region is Jitendra Singh (Minister of state, Independent Charge)

Function/Responsibilities of MDoNER:

MDONER is responsible for the matters relating to the planning, execution and monitoring of development schemes and projects in the NE region.The Department of Development of North Eastern Region (DoNER) was created in 2001 and was accorded the status of a full-fledged ministry on May 2004. The ministry is mainly concerned with the creation of infrastructure for economic development of North-Eastern region.

Main activities/functions of the DoNER.

- Non Lapsible Central Pool of Resources (NLCPR)[4]

- North Eastern Council (NEC)

- Coordination with the Central Ministries and the State Governments of the NE states.

- Capacity Building

- Advocacy and Publicity

- International Cooperation

- Enterprises of the Department

Organisational Structure

The ministry has following organisations functioning under it:

- North Eastern Council (NEC)

- North Eastern Development Finance Corporation Ltd.(NEDFi)

- North Eastern Regional Agricultural Marketing Corporation Limited (NERAMAC)

- The Sikkim Mining Corporation Limited. (SMC)

- North Eastern Handlooms and Handicrafts Development Corporation (NEHHDC)

Major achievements of Ministry of Development of North Eastern Region

(Press Information Bureau Government of India Ministry for Development of North-East Region- 18-December-2018)

1. Flow of Funds to North Eastern Region: The trend of budgetary allocation to MDoNER in the last few years reflects an increase of 51% allocation in BE 2018-19 compared against actual of 2015-16. MDoNER was allocated Rs. 1986.80 crore (Actual), Rs. 2495.84 crore (Actual), Rs.2682.45 crore (RE) and Rs. 3000.00 crore (BE) for the years 2015-16, 2016-17, 2017-18 and 2018-19 respectively. The trend of allocation to North Eastern Region amongst the various Ministries/Departments (including both Central Sector and Centrally Sponsored Schemes) in the last few years has shown an increase of 65% in BE 2018-19 as compared against BE 2015-16. Non-Exempt Union Ministries made budgetary allocation of Rs. 29669.22 crore (RE), Rs. 32180.08 crore (RE), Rs. 40971.69 crore (RE) and Rs. 47994.88 crore (BE) for the years 2015-16, 2016-17, 2017-18 and 2018-19 respectively.

2. 10% Gross Budgetary Support (GBS): MDoNER, being the nodal Ministry, monitors and keeps track of expenditure under mandatory 10% GBS by non-exempted Ministries/Departments, since inception. As per information received from 51 non-exempted Ministries/ Departments, as on date, under 10% GBS, the actual expenditure in NER has been of Rs. 38845.26 crores as against RE allocation of Rs 40971.69 crores for the year 2017-18 for 54 non-exempted Ministries/Departments. As per PFMS data, the expenditure till 28th December, 2018 is Rs. 19960.66 crores (consisting of release against Central Sector scheme, Centrally Sponsored Schemes and Other Grants/Loans/Transfer to NER states) against the earmarked allocation (BE) of Rs. 47994.88 crore for the entire year.

3. Establishment of an Industrial Corridor in North Eastern Region: Government of Assam proposed for establishment of an Industrial Corridor in the North-Eastern Region (NER) from Dawki (on Indo-Bangladesh Border) Shillong via Guwahati to Nagoan and from Golaghat via Dimapur via Imphal to Moreh (on Indo-Myanmar Border). In view of the Asian Development Bank's (ADB's) engagement in the NER, Ministry of Finance has requested ADB for undertaking the feasibility study for the proposed North East industrial Corridor and to draw up scope and terms of reference for the study in consultation with Department of Industrial Policy and Promotion (DIPP), Ministry of DoNER and the States concerned.

4. NITI Forum for North East: NITI Forum for North East has been constituted under the chairmanship of Vice Chairman, NITI Aayog and co-chairmanship of Minister of State (IC), DoNER. The members of the forum include CEO, NITI Aayog, Chief Secretaries of North Eastern States, Secretaries of key Ministries/ Departments, retired bureaucrats, economists and academicians. The terms of reference of the Forum, inter alia, include identification of various constraints on the way for accelerated, inclusive but sustainable economic growth in the North East Region of the country and to recommend suitable interventions for addressing identified constraints.

The first meeting of NITI Forum for North East was held under the chairpersonship of Hon'ble Vice-Chairman NITI Aayog and co-chairpersonship of Hon'ble Minister of State (Independent Charge), Ministry of Development of North Eastern Region on 10.04.2018 in Agartala, Tripura. Subsequently, second meeting of NITI Forum for North East was held on 04.12.2018 in Guwahati, Assam. In the recently concluded 2nd Meeting, panel discussions were held in five key sectors, namely, Tourism, Pisciculture, Bamboo, Dairy, and Tea.

5. North East Special Infrastructure Development Scheme (NESIDS): The Guidelines for administering newly formulated scheme NESIDS has been circulated to all NE States. Since approval of NESIDS on 15.12.2017 with outlay of Rs. 1600 crore, projects worth of Rs. 1458.12 crore have already been selected for funding in a short span of one year. Out of these selected projects, 10 Projects worth of Rs. 473.11 crore have been sanctioned so far with token release of Rs.10.00 lakh for completing tender formalities. The average size of the sanctioned projects under NESIDS have increased to 47.00 crore from Rs. 3-5 crore under the erstwhile NLCPR projects. Major projects sanctioned under NESIDS are :-

Sl. No.	Project	Cost (Rs. in crore)
1.	Construction of three lane Road over Bridge at Jorhat in replacement of Railway LC gate No. ST-58 on Naali, Jorhatin Assam	77.00
2.	Alternate Gravity Water Supply Scheme of Aizawl, Mizoram	119.00
3.	Construction of two lane balanced cantilever bridge over river Kanaka at KayumDzongu in North Sikkim	88.54

Check your progress

3. What is M DONER?

4.2.4. Issues of Tribal Development and Ethnic Identity

Tribal Development

Diversity is also a characteristic of the tribal population of the northeastern region of India. However, tribes of this region may be divided broadly into hill-dwelling and valley-dwelling with distinct economic problems. The economic problems of the valley-dwelling tribes are not basically different from those of the Indian peasantry in general. Because of their long

exposure to the national economy, polity and society, they have retained very little of their indigenous economic and political practices and institutions.

The strategy of tribal development also requires defining in clear terms the contents of development for the tribals. These are bound to be different from the national contents. Economic development for the tribals, and also for the north-eastern region, as I have defined elsewhere, it is a persistent rise in per capita income in real terms emanating from increased domestic factor productivity without accentuating economic disparities. This must be achieved while minimizing the adverse effects on future resource availability and ecology and without jeopardizing, ethnic identity.

Development, whether tribal or otherwise, is a value loaded term as it signifies a process of change in the desired direction. It is an indivisible whole, although for the sake of convenience it is decomposed into economic, political, cultural, educational, spiritual and the like. A harmonious, balanced progress in different spheres of individual and societal life is needed. Lop-sided progress in one sphere is often at the expense of progress in another (others). When this happens, overall development, which we want to maximize, becomes a casualty.

Economic Inequality

Tribal people mostly live and earn through the hills and forest areas. Along with agriculture, they also depend on waving and rearing of woolly animals. Most hill communities in the north-east practised shifting cultivation and their socio-political life was regulated by customary laws and practices. However, over the decades due to market penetration, several hill communities have taken to settled cultivation, and community ownership over means of production was gradually replaced by individual ownership, leading to economic inequalities. Laws exist to protect the locals against outsiders, but they could not stop class differences growing within. Today, among the hill communities, some are millionaires while most others

do not even have an acre of land to cultivate. Interestingly, the neo-rich tribal elite are vociferous in asserting indigenous rights, not so much to benefit the poorest their own interest and keep promote their own interests and keep the exploited poor under control. Privatization of communal lands is often the result of president promotion of commercial horticultural and other crops, as well as due to rising land values near towns and along highways. However, the emerging tribal elite have not much entrepreneurial talent to establish industry, and much investment is only in real estate.

A. Problem of Geographic separation

The first and the most important reason is its physiography: first, it is a hilly region covered by the Eastern Himalayan Range, the Naga Hills, the Garo Hills, etc.. Owing to this, the development in the communication systems is not very good. Besides this, this region has two massive rivers: the Brahmaputra and the Barak River. This is another reason for poor communication. The bridges take years to be built, and it is a very costly and slow affair.

B. Problem of insurgency movements

It is an ugly but true fact. Insurgency in Northeast India is rampant. Some of the Insurgent Groups in North East India are:

- Nagaland- NSCN-IM, NSCN-K
- Manipur- Peoples Liberation Army, PREPAK
- Assam- ULFA,NDFB,KLNLF,UPDS.
- Tripura-National Liberation Front Of Tripura, All Tripura Tiger Force
- Meghalaya-ANVC,HNLC
- Arunachal Pradesh- NSCN-IM, NSCN-K.

Insurgency & Ceasefire

1. The basic ingredient of insurgency i.e. popular support is drying up in the region. Insurgency is active in Manipur, Nagaland, Meghalaya, Assam, Arunachal Pradesh, etc.. There are around 50 insurgent groups only in Manipur.

2. Ceasefire and Suspension of Operations with militant groups allows them to indulge in extortion and kidnapping, which in turn help them in maintaining their clout over the people of the region.

3. There exists deep nexus between all the insurgent groups in the Northeast. The CPI (Maoist) is also in touch with the North east insurgents primarily to source weapons. Arms were given by the United Liberation Force of Asom (ULFA) to the CPI (Maoist) in West Bengal.

4. The biggest challenge to the North East is extortion carried out by various insurgent groups. Extortion has become meticulously organised activity in the region and is one of the major sources of funds for the militant

C. Conflict and the Reasons for conflict in North East India need to be change and address:

- Historical reasons – loosely administered under British India.
- Tensions between these states and the central government.
- Tensions between tribal people, who are natives of these states, and migrant peoples from other parts of India.
- Geographical reasons – not well connected with present Indian mainland.
- Developmental reasons – Poorly developed due to lack of fund from Center/States.
- Environmental reasons.
- Military reasons – AFSPA (Armed Forces Special Power Act).
- Foreign Policy – Look easy policy and market changes bought.

- External support – China and Myanmar.

D. Demographic Anarchy

The biggest challenge we are grappling with is the demographic anarchy prevalent in our region. Two negative aspects of our demography are prominent. On the one hand, ingress of migrants and immigrants has crossed the saturation level and the inflow is continuing without any form of resistance or hindrance. On the other hand, depletion of indigenous population is conspicuous and easily palpable. Migrants and immigrants constitute around 45 % of our total regional population. This is beyond the manageable limit and our absorptive capacity. Our leadership has to find out a way out from the impending catastrophe, which we are going to face in the near future.

E. Economic (under-) development

Next, the most dangerous challenge posing against us is the problem of development of economic underdevelopment. Our NE region is rich in minerals and natural resources. Peoples were also hard working. But we are unbelievably poor. Our Society is modernized only in consumption and luxury, not in production. This disparity between income and aspiration engenders many psychological, moral, social and political problems. We have become psychologically disintegrated and morally degenerated and politically bankrupt. These conditions churn out social anomie. This economic problem, along with the concomitant social anomie, has been fabricated by wrong economic policy practiced in this part of India for more than 60 years.

F. Globalization

Next, the most gigantic challenge threatening our existence is the phenomenon called globalization. If viewed from utilitarian outlook, experts claim, all countries gain something from this process. But in our specific condition, globalization is going to be a curse for us. With India's 'Look East' policy, now renamed as 'Act East' policy, which heralded the

tectonic shift of India's west-oriented stance towards east-oriented posture, our status will be reduced to that of passive spectators, while outsiders will hog the stage. Considering our present level of development, it is impossible for us to successfully compete with MNCs and foreign entrepreneurs in business and trade. So, globalization is **not** going to be an opportunity for us as it has been for other countries. A fitting response against this looming catastrophe is a must for our survival.

G. Indiscriminate or unsustainable exploitation of natural resources and imminent environmental catastrophe

In connection with the question of economic development, another dangerous challenge is the indiscriminate mining and excessive exploitation of the natural resources in the NE region. The peoples of the region face threats to their survival on account of development projects undertaken by the government in collaboration with MNCs and international financial institutions like the World Bank and the Asian Development Bank.

For examples, the Subansiri lower dam and the Tipaimukh dam pose as Democles' sword for Peoples of the lower riparian states. In Meghalaya, a large expanse of land is now unusable after open-pit coal mining. Uranium mining, which is most damaging to the environment, is also being carried out in the state. Petroleum deposits in Manipur and Mizoram are of enormous size. Production will be huge. So will the disaster also. Besides, oil fields are contributing their own share of damage to the environment.

H. Social Dis-organization

Now, we have arrived at the dreaded condition of social anomie. A society, that has insufficient productive forces, makes its members capability-poor. A society of 'capability-poor' people is also poor in cultural capital. And if the standard of living of such a society is much higher than what its productive forces can afford, such an economic condition creates

moral degeneration and, consequently, loss of character. Then such society loses all organizational capacity. There is trust deficit among the people. A trust-deficit society becomes anomic and dis-organized. Unity becomes impossible. As a result, social movements die a natural death. Our society has arrived at such a condition. Our civil society is so dis-organized, undeveloped and weak that it may be safely supposed to have died. This is one of the most fatal challenges we are posed against.

I. Governance Deficit

Due to critical level corruption in our society, governance is almost non-existent or it has become sheer mis-governance. Our people elect MPs and MLAs, but their leadership is not accepted. Such elected representatives are taken simply as source of money and favour, not as repository of ideas and visionaries for the future. They are hated or feared, not loved or respected. This deficit in governance is a big challenge. Without good institutions, development is impossible. Without leadership, social development and unity are a far cry.

J. Policy Paralysis

Our education system, including both formal and informal, fails miserably. We have become a nation of (educated) illiterates. There is no hope of ameliorating the condition. Losing hope in the effectiveness of our education system, well-to-do families send out their children to some Indian mainland cities for education. It gives a big economic blow to our society. On the other hand, it is a brain drain from our society, as good students get employment opportunities there and do not return home. At home there is no employment opportunity. Thus, education system failure is a big problem we should tackle for national survival. Social policy is also very conspicuous by its absence in the official policy recipe. Society is degenerating, but there is no policy to stop this slide.

K. AFSPA and HR Violations

The Armed Forces (Special Powers) Act, 1958 has been in force in some parts of the NE region since its enactment in 1958. This was described as 'a lawless law' by an MP from Manipur during the parliamentary debate on the enactment of this Act. This is really a 'lawless' Act. This is against the prevailing norms of any legal system in the present world. It is said that the Act is soft on the insurgents, but very hard on the public. Our people are now cowed into cowering through prolonged intimidation by Indian security forces. Norbert Elias, in his book, *The Civilizing Process*, states that fear is the most important mechanism through which the structures of society are transmitted to the individual psychological functions. If this contention is true at least to a small degree and Union Government's objective is to transform our people from a community having 'no loyalty to mother India' to a community that conforms in toto, the Act is a grand success.

L. Substance Addiction

Drug abuse is also a powerful challenge our society is struggling against. It is generally accepted that more than 30% of our youths are narcotic drug abusers. Starting from No. 4, heroin and opium to cannabis and tobacco, all kinds of drugs are available in abundance in Manipur and some parts of the NE, more easily in towns and cities. The union government seldom does anything effectively accept hollow propaganda and advertisement. In league with drug addiction, the pandemic of HIV/AIDS has spread with gusto in our region. Manipur is the highest affected state in the NE region. Nagaland is next. Mizoram is also not far behind. This is a big challenge confronting our society.

M. Fragmentation of the body politic on ethnic lines

One of the biggest challenges posing against the NE is the fragmentation of the population of the region along ethnic lines. The region has more than 220 communities, with an equal number of languages. *These communities are mobilized and amalgamated into some larger ethnic groups* claimed to be nations or nationalities in the narratives of the ethnic

communities. But there are clashes of these nationalisms and overlapping territorial claims. Such territorial claims and counter-claims create irreconcilable contradictions among the communities. If this issue cannot be addressed successfully by our leadership, hostilities will continue, compromising the real political strength of the region. If the region is not amalgamated into a unified political entity, our future is bleak.

N. Negligence by the Central Government:

The floods that affect millions in North East India fail to gather attention of the National Media, let alone Central Government. 1.8 Million People were affected by the floods of 2016 alone, but we still fail to get the required aid and attention.

O. Border issues

1. The international borders in the North east are extremely porous. Thus, cross border infiltration of militants, and smuggling of arms are rampant in the region.

2. China has differing claim in Arunachal Pradesh. Along the westernmost corner, Chinese claim line lay 20 kms south and in the eastern most extreme of Arunachal Pradesh it lay 30 km south.

3. International boundaries in the North East have not crystallised into lines separating sovereign countries on the ground

P. Lack of big Industries and factories:

1. However, the Northeast will not attract big industries because the region is resource deficit, and does not have economies of scale to match. Moreover, the security situation in the whole of the region has not improved uniformly.

2. The North East Council (NEC) and the Ministry for the Development of the North East Region (DoNER) have become fund disbursing agencies instead of strategic planning agencies. At present approximately Rs. 11,000 crore is lying idle with the Ministry of DoNER

3. However, the Northeast will not attract big industries because the region is resource deficit, and does not have economies of scale to match. Moreover, the security situation in the whole of the region has not improved uniformly.

4. The North East Council (NEC) and the Ministry for the Development of the North East Region (DoNER) have become fund disbursing agencies instead of strategic planning agencies. At present approximately Rs. 11,000 crore is lying idle with the Ministry of DoNER

Q. Political

1. It is important to understand the culture and psyche of the people of North East while framing policy alternatives.

2. The perceived threat to the political identity of the Assamese people from the illegal migrants from Bangladesh lies at the core of the Assam problem. The indigenous people of Assam feel that in future the illegal migrants will become the majority population and they will lose political power.

3. The ceasefire agreements and peace negotiations have resulted in reducing the violence levels and given the civil societies of the region space to talk.

4. One of the ways to contain insurgency in the region is to delegate powers to the ethnic minorities through the Autonomous District Councils so that they can fashion their own development.

5. The implementation of Sixth Schedule in Assam has not benefited the tribal communities of the state. Following the 73rd and 74th amendments, the Central and state governments are providing huge amounts of financial resources to the Panchayati Raj Institutions (PRI) and municipalities. Since, the scheduled areas do not fall under the purview of the PRI and municipalities, they do not receive any share of these funds and as a result they lose out.

R. Look East Policy

1. The North East still remains inward looking focussing primarily on internal conflicts. There is no discussion on the benefits that could accrue to the region from the Look East Policy.

2. If the North East Region is opened up there is a fear of being swamped by cheap Chinese goods, which would spell disaster for the local manufacturing units.

3. Apprehensions exist that the development of communication links could result in developing strong links between the people of the North east with the people of China, Myanmar and ASEAN countries, which would undermine the unity and integrity of India

S. Adverse Impact on Women-

Privatisation has started increasing the vulnerability of women. For instance, as per Naga customary law, women have no land, property, or inheritance rights. There are instances that if they try to assert possession over land, they are branded as witches and are accused of causing harm to communities. These women are physically and mentally tortured. There is evidence of some being buried and even burnt alive. Cases of witch-hunting have mainly been reported from the Goalpara, Bongaigaon, Kokrajhar, Nalbari and Dhubri districts. Control Over resources, personal enmity with powerful members of the community and the prevalence of superstitions are some of the factors responsible for witch hunting.

T. Absence of Land Records-

Nagaland, Arunachal Pradesh, Mizoram, Meghalaya, hill areas of Manipur and some tribal tracts of Assam have no written land records system, nor any payment of land revenue. Absence of land records has increased insecurity of tenure of the poor due to rising tenancy and landlessness, increasing concentration of land ownership in the hands of a few, and declining output from shifting cultivation. The structural condition under which land is cultivated (open access or 'free for all') combined with the fact that the elite are able to

corner most government funds, has intensified poverty and inequality in these states. Privatisation of land by the elite through enclosure of commons can hardly be viewed as positive step because its impact on agrarian relations is retrograde. Cohesive social relations therefore co-exist with increasing economic disparities.

U. Poor Capacity to Spend Funds-

Though, the ADCs have constitutional status with certain amount of autonomy in dealing with subjects, they are not backed by adequate funding arrangement. This has made these Councils ineffective in dealing with the allocated subjects resulting in discontentment. The Central Government has been trying to address these issues by providing ad-hoc grants to the Councils under special packages or by earmarking funds in the Plan allocations of the State. However, due to poor spending capacity of the Councils, as well as of the state governments, overall expenditure remains poor. For instance, at least 10 percent of the Central Ministries Budget is earmarket for the development of North Eastern States, and unspent balance is transferred to a non- lapsable pool. However, in actual practice, release against the total available funds in the pool is not satisfactory. The states are not able to send good proposals to the administrative Ministry, or are not able to spend well with the result that outcomes are not satisfactory.

V. Activate Planning Departments-

Such delays can be avoided and procedures completed expeditiously if the state governments strengthen their Planning Departments. The hard reality is that planning departments have poor capacity to prepare good proposals for external aid or even for getting more funds from GOI, and thus lose out on external or central assistance.

An energised Planning Department would keep in view, the needs and aspirations of the tribal's and within the broad framework of the long term development strategies and priorities envisaged for the State, the Department would formulate Annual and five year

plans, undertake regular monitoring and review of the implementation of Plan Programmes, and effect necessary adjustments in the Plans both in terms of physical content and resource allocation so as to ensure optimum realization of the plan objectives.

Other Systemic Issues

Not only tribal regions, but the entire North-East Region with the exception of Sikkim is characterized by low per-capita income, lack of private investment, low capital formation, inadequate infrastructure facilities, and geographical bottlenecks. The region is primarily disadvantaged on account of connectivity. Power is a big constraint; micro-hydel power and other resources of renewable energy need to be explored in the region. Its own tax collection and internal resources are quite meagre rendering the region totally dependent on central devolution. Local tribal elite prefer to invest in landed property and shy from risky ventures.

In addition to stepping up overall investment by GOI, states must also improve governance and delivery. For instance, Assam's per capita plan outlay for 2014-15 was Rs. 5,775 whereas with similar poor population Chhattisgarh's per capita plan outlay was Rs 12,807.

Besides these states must improve monitoring of outcomes and hold government staff accountable for results. Thus according to the state governments, the percentage of severely malnourished children in the north-eastern states is much less than 1 percent, whereas a survey done by UNICEF have reported a much higher figure varying from 3.5 percent in Meghalaya and Tripura. There is an urgent need to reconcile the two sets of an figures. Process reforms are needed so that field data is authentic, reliable and tallies with the evaluated data.

To significant reduce, let alone eliminate with the next decade or so, the growing gap between growth rates in the country and the tribal pockets of North East India calls for a massive improvement in delivery and governance, and not only increase in the flow of financial resources to the region. It is no longer the availability of financial resources, but the

capacity of institutions and individuals in the North East to make effective use of available resources that is proving the critical constraint to growth. Institution-building calls for strengthening State departments and agencies, as well as promoting fruitful partnerships between civil society and state Governments. Strengthening of institutions of local self government is particularly important.

Recommendations to Solve North East India Problems

Insurgency

Thorough background check of all insurgents groups should be carried out before the central government enters into any Ceasefire or Suspension of Operations Agreements with the insurgents.

Political

1. Political solutions to the Assam problem should be discussed openly as widely as possible to avoid backlash from the tribal and the minority population of the state.

2. A system of work permit should be issued so that the illegal Bangladeshi migrants do not end up as Indian citizens.

3. The Autonomous District Councils should be empowered.

4. Governance should be improved in a step by step manner. Strict supervision by senior officials should be initiated to improve the delivery system of the government.

Development

1. The Ministry of the Development of the North East region (DoNER) be merged with the North East Council (NEC) for better strategic planning and coordination of various developmental projects in the region.

2. Focus of the Ministry f DoNER and NEC should be on investment in mega-projects which will make big difference to the development of the region.

3. Institutional capacities in the North east should be developed urgently.

4. Pragmatic land use policy should be formulated for attracting industries in the region. Micro, small and medium enterprises should be encouraged.

5. Local tourism should be promoted. Tourists residing in the eight North Eastern states should be encouraged to travel within the region.

6. Niche tourism or high end tourism should be encouraged. Medical and higher education tourism should be encouraged.

7. The North east should become a single economic unit without disturbing the political boundaries of the states. No internal traffic barriers in the region. Exclusive five year plan for the North east focusing on development of infrastructure.

4.2.5   Look East Policy

1. Greater awareness about the Look East Policy and its benefits to the North East should be generated among he policymakers and the intelligentsia of the region.

2. Ties with Myanmar should be deepened by exploiting Myanmar's anxieties about China as well as existing deep civilization and spiritual ties.

3. The North East region must be included in the India-ASEAN Vision for trade and cooperation. Development Plan for the North East should factor India-ASEAN strategic cooperation.

4. Integrated and bottoms up approaches are required for integration of the North east in the Look East Policy. The North East should formulate plans as to how it can engage with the ASEAN. Better coordination of efforts by all the Northeastern states should be ensured.

5. Visa offices of Bangladesh and Myanmar should be located in the North East.

6. Centres/Departments for the studies of neighbouring countries like Myanmar, Bangladesh, Tibet, Bhutan and Nepal in Universities should be set up in universities to understand India's neighbours better.

Border Issues

1. Special economic zones along India-Bangladesh border, especially in Meghalaya and Assam should be set up.

2. States should focus more on the development and security of the border areas.

3. Sentiments of the people of Arunachal Pradesh should be taken into consideration by the central government while discussing the frameworks for resolution of the border dispute with China.

4. Matching infrastructure and military capability should be build to ensure peace and enable negotiations from a position of strength

B) Ethnic Identity

North East India is a politically vital and strategically vulnerable region of India [1] which consists of eight states namely Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura and Sikkim. This region is surrounded by four foreign countries, namely China, Myanmar, Bangladesh and Bhutan. It is virtually a land-locked area since it is connected with the rest of India through a narrow, thirty-kilometre corridor of foot hills land in North Bangle. Such unparalleled location of the region has invariably converted the North East India into an isolated pocket, where a feeling of alienation and separation find it easy.

It is pertinent to understand the concept of ethnicity. Ethnicity is often identified with the ideas of primordialism based on descent, race, kinship, territory, language, history, etc. It is also related to the memory of a golden age which is closely linked to a sense of collective destiny. Ethnicity is defined as "the sense of collective belonging to a named community of common myths or origin and shared memories, associated with an historic homeland" (Smith, 1999: 262). Ethnicity also refers to some form of group identity related to a group of persons who accept and define themselves by a consciousness of common descent or origin, shared historical memories and connections (Chazan, Mortimer, Ravenhall and Rothchild, 1988: 35).

Ethnicity can be classified into two groups - instrumental ethnicity which emanates from material deprivation – and symbolic ethnicity based on one's anxiety to preserve one's cultural identity (Noyoo, 2000: 57). Ethnicity entails a subjective belief in common ancestry. Ethnic membership is based on group identity and often identities would be invented or constructed. In certain cases, ethnic identity is intrinsically connected with language. Language is very often becomes a maker of cultural differences.

Ethnic conflict has become a common phenomenon in India, since independence wherein ethnic factor has played central role in the Indian Politics for gaining political power. Political parties have been dually using ethnicity for their own political gains. On one hand, culture, language and ethnic sentiments are politicized by the political parties to ignite ethnic conflicts. And on the other hand, the technique of politicization is used to resolve ethnic violence. Political parties use ethnic conflicts in real or imagined sense to appeal to pride, historic achievements and current injustices to win elections and gain power. The political parties and ethnic leaders greatly use racial-ethnic identity questions, culture and linguistic questions to appeal to their respective fellow ethnic groups. The political parties nominate those individuals as ethnic leaders who enjoy high standing in their ethnic constituencies such as Chandrababu Naidu in Andhra Pradesh, Late Jayalalitha in Tamil Nadu and Prafulla Kumar Mahanta in Assam. The communal ethnic group had led to the organization of different sub-national political identity movements on the basis of language and culture within the region of North East India. Politicisation at one time, inhibits the growth of ethnic consciousness among the ethnic groups regarding their own rights and existence, but at the same time its extremity in politics worsens the situations therefore increasing the politics of identity crisis and subnationalism in Assam. In northeast India, the demand for separate identity is very high for which various ethnic, linguistic and religious groups undertook

123

numerous movements such as identity movements, autonomy movements, secessionist movements etc.

Introduction Ethnic conflict in its outmost form is looked as large scale violence, sweeping insurgency and ultimate civil war resulting in massive death, devastation, agony and affliction. Such type of perpetuated condition may intensely undermine and derange the social order leading to political-economic break down .The concern of ethnic conflict in Indian society has touched different parts of India. The usage of the term "us versus them" connoting one community against another or community against state has accelerated the concern of ethnic violence. This ethnic conflicts and insurgency is however said to be motivated by politically constructed antagonism in India especially Assam. North East India is home to large number of ethnic groups who came from different directions at different historical times. These groups belong to different racial stocks, speak different languages and have varied socio-cultural traditions. However the alienation of ethnic people in different socio-economic and political sphere led to the emergence of ethnic assertion and ethnic conflict in northeastern region. In Northeast India various ethnic groups are now posing serious threat to the political stability and national integrity of India for the sake of preservation of their own distinct identity. Moreover ethnicity is highly politicized and it has become an instrument of politics. In politics, organization or mobilization of people is very important. Unless people are not organized they will not be able to share the fruits of politics and hence they will remain economically underdeveloped. On the other hand organization or mobilizations on the ground of ethnic symbol are very easy. Thus ethnic groups play a very important role in Politics. The northeastern region witnessed the issue of ethnic conflict and therefore is called conflict ridden area. The ethnic clashes that took place on the basis of ethnicity were KukiNaga ethnic clashes (1992-1998), Meities Muslims (1993), Kuki-Paite (1997-1998), and Chaksesangs-Tangkhuls (1995-1996). The tension of ethnic conflict

emerged through the feeling of deprivations and unreturned expectations towards communities concerned. This insight is normally associated with the feelings of political, social, economical and cultural insecurities and apathy. In Assam, ethnic violence took place in linguistic form in post independent period. The first riot on language started in 1960-61 before and after passing of the Official Language Bill by the state assembly. The second riot of language movement out broke in 1972, when Gauhati University and Dibrugarh University decided to introduce Assamese as the medium of instruction in the collegiate level. This resulted in violent inter-ethnic clashes between ethnic Assamese and Hindu Bengalis leading to massive deaths and destructions in the state. Assam, having a favorable economic growth and development has attracted economic opportunities resulting in mass migration from Bangladesh o India, especially Assam. This led to the immense flooding of people from Bangladesh and ultimately International Journal of Advanced Educational Research 293 threatening the job, employment, identity and language of native Assamese making the state overcrowded. Despite of accusations of Assamese leaders against the central government as well as dominating political parties for ignoring the Assamese demands, the conditions of migration is still unfavorable. These shades of ignorance of demand resulted in numerous "sons of soils movements" in Assam since 1970s. The flow of foreigners within Assam has increased the tension and conflict between Assamese and Bengali Muslims in the mid of 1980's. This tensions has taken the shape of more violence under the leadership of the NDFB (National Democratic Front Of Bodoland) and the ULFA (United Liberation Front of Assam). Apart from linguistic issues of ethnic violence, the state has also underwent through another form of ethnic violence between Bodo and Santhals (early 1996), Karbi- Kuki amd DimasaHamr(2003), Karbi- Dimasa (2005), Garo-Rabha (2011), Bodo-Muslim (2008 and 2012) and so on..

The Key Issues Behind the Ethnic Identity in North East India

North east India is rich in diverse ethnic groups having peculiar historical and structural background passing from one generation to another. Therefore for the preservation and the upliftment of their ethnical and cultural uniqueness the groups have been consistently involved in conflict like situation. Following shows some important issues that contribute to ethnic movement in North-East India:

Historical Legacy

Historically Northeast India was never a part of Indian Union. Before the arrival of Britishers this region was rule by Raja's or Maharaja's. It was from 1826 that the region came under British control. Therefore after Independence of India various ethnic groups started to develop a sense of regional or separate tendency due to their past history.

Economic Underdevelopment

The uneven growth of development as well as underdevelopment in tribal as well as plain areas of North East region of India. It is however asserted that the national mainstream has ignored the North East status vehemently in terms of providing sufficient economic resources for their development. It is alleged that despite of contributing a large sum of national earning through exporting natural resources they are not getting enough for their development in return for it. Consequently the ethnic groups such as Karbi, Kuki, Dimasa, Bodo, Naga, Mizu are in continuous conflict and disappointment with the national mainstream sometimes leading to the demand of autonomous status.

The attitude of the people

The attitude of the people of plain areas towards the people of hill tribes of east Assam has been perceived to be discriminatory and big brotherly in nature. Therefore a condition of unlikeness and conflict aroused between plains people and hills people on the basis of differences in language and culture leading to the foundation of separate states like Nagaland, Mizoram, Meghalaya, etc.

Linguistic identity crisis

Assamese language was imposed on the tribal people of North East India through the implementation of Assam State Language Bill (1960). The bill has ensured the safeguard of Assamese identity based on Assamese language. This imposition of Assamese language has threatened the identity of hill people and was therefore afraid of being dominated by people having Assamese identity. The bill has bothered the hill elites as they were linguistically different from Assamese speaking people. These disturbances led to the separation of Nagaland in 1963 by reducing the territorial size of Assam. Likewise, Mizoram, Meghalaya, Arunachal Pradesh got separated on the basis of language.

Illegal Immigration

The continuous inflow of foreigners to the North East India has led to the politics of identity movement by ethnic groups. The national as well as international migration in North East India since British colonial period to present time has increased the insecurity level of local inhabitants. Despite of taking certain measures for the deportation of the foreigners, the risk of demographic imbalance, economic scarcity, political havoc and unemployment remain a common occurrence. The insecurity of various ethnic groups for losing their distinctive identity has resulted in ethnic violence and conflicts.

Developmental Projects

The displacement of the tribal people due to globalization and developmental projects has evicted them from their own inhabited area. They face major loss in terms of their land, livelihood, and identity without receiving any compensation or any alternative for acquisition and requisition of their land. Education among various ethnic International Journal of Advanced Educational Research 294 groups has brought consciousness and awareness regarding their backwardness and deprivation in respect of social, economic and cultural context. To preserve their ethnic identity numerous movements have been undertaken by the

aboriginal people of North east India. Besides the emergence of educated middle class elite, poverty, and unemployment, attitude of the government are also responsible for the emergence of ethnic assertion and conflict in this region.

Ethnicity and politics

Language, culture and religion are directly connected with the emotions of the people so these issues are being used as an instrument of politics. In Assam, Bodo, Missing, Tea Tribes etc are organized and mobilized to create ethnic conflicts in order to preserve distinct linguistic identity. Political deprivation among various groups of north east tribes has resulted into a feeling of regionalism among ethnic groups instead of nationalist feeling. They thought that without political power, economic development is not possible. Therefore they are trying to involve in politics. Like language, religion is also very sensitive issue and politicians are not far from doing politics under the banner of religion. Besides the fear of losing own cultural identity, socio economic and political deprivation, various ethnic groups started secessionist movement and some become insurgent. Therefore it can be said that identity assertion of the ethnic people and politics on the basis of ethnic symbols are the two sides of the same coin in northeastern region.

Nativism and Nationalism

Nativism is a policy, an attitude, a revolution aimed at reviving, preserving and practicing an indigenous culture. According to the great anthropologist Ralph Linton, nativism is the result of culture contact. He has proved on the basis of his studies of Native American communities, that whenever a culture is under threat from another more aggressive culture, weaker one‟s awareness of its native values is expressed in many ways. Nationalism, on the other hand is a political ideology which binds the nation together. Where the native is tied to his space by the love for his land and culture, the nationalist is tied by politics with culture at the backdrop. In the context of Northeast India, the ethnic communities who have been

staying here acknowledge themselves as the natives of the place and adhere to the love of the land. Their nativity reflects their love for a simple life as contrasting the modern lifestyle. These communities have flourished in the lap of nature and the dense foliage of the valley. With immigration and increase in population, the forests have reduced considerably and hence the habitation of such ethnic communities has been perturbed. What happened centuries back in the case of America is reflected in the northeast Indian situation. The manner in which the European turned Americans went on pushing the natives towards the frontiers till there was no more land for them; the immigrants in the northeast India also pushed the natives to reside finally in dense forests as there was no more land for them.

Northeast India's Multi-Ethnicities

Dominant Issues and Problems Neha Jain Volume-III, Issue-II September 2016 280 In the national sphere both the natives Americans and the Northeast Indian native communities have been declined a say. With the immigration came a sense of alienation due to a vast gap in the culture of the immigrants. The immigrants were more involved in the social sphere and dominated the socio-economic processes. The ethnic communities faced intense crisis and as a result, found themselves distanced from the national social sphere. The spirit of nationalism calls for love for the nation but these communities have love for land and the nation has alienated them leaving in them a sense of annoyance for the nation. The native Americans have been extremely repressed, marginalized and subdued whereas the Americans are the richest, most popular and wealthiest people; both inhabiting the same zone. Similarly, in the same nation, some ethnicities are popular while the native communities are ignored in India. The question here is not just of ethnic identity but the importance of national freedom over individual freedom. Before being a representative of a particular cultural group, every person is an individual; then is individual freedom retained in a nationally sovereign nation? Is national recognition dependent on being „like‟ the other ethnic communities in the mainland

nation? In a nation like India which is enormously diverse, there seems to a tendency of homogenizing the diversity on the name of unity among the diversity. And again, there are some communities which are more equal, important than others. The multi-ethnicities in northeast India are represented as such there is an element of weirdness and strangeness in them which would evoke a sense of attraction among the outsiders for the region.

Insider-Outsider Model

In some parts of the northeast, the issue of ethnic identity assertion is related to migration that resulted in a sense of exclusion. This region since Independence witnessed migration of Bangladeshis, Nepalese; migrant workers from Uttar Pradesh and Bihar, people from Rajasthan and other parts that came for business. The „insider" and „outsider" syndrome crippled the social, political, economic and cultural life of the native communities. In Tripura, the indigenous population became landless and land alienation led to Bengali migration. The native community was reduced to minority and the migrant Bengalis emerged as the dominant force. The threat to their survival due to illegal migration created further social exclusion. Apart from creating a feeling of „us" and „them", it led to the alienation of natural resources and cultural specificities of ethnic groups leading to identity crisis. The material existence of tribal communities was threatened by the influx of migration, occupation of key government jobs by non-natives leading to their further exclusion. The phenomenon of ethnic extremism is further activated by declining jobs opportunities in the government sector. Ethnic communities feel in terms of "us" and "them" in the process of generating ethnic consciousness. This feeling emerges out of one group or community realizes its relative deprivation in comparison with others. The frustration of the unemployed youth was utilized by the extremist organizations to serve their interests. The demands of the extremist groups are varying from autonomy to secessionism. They often challenge the sovereignty and integrity of the nation-state. The assertion of ethnic identity and the accompanying extremist

tendencies are related to the feeling of losing one's own identity, marginalization and exploitation by others.

This Northeast India's Multi-Ethnicities

Dominant Issues and Problems Neha Jain Volume-III, Issue-II September 2016 281 situation marks a sharp parallel with what happened in America with the Native Americans. They were pushed towards the frontiers until there was no space more and were finally dispossessed of their land by the outsider European who claimed to be American in the true sense of the term. There is another perspective in which the insider-outsider model can be viewed in Northeast India: the etic-emic approach. The terms were coined by linguist Kenneth Pike in 1954 from terms phonemic and phonetic arguing that the phonemic sounds voice the insider while phonetic voice the outsider objective tones. The emic approach studies what an insider thinks about his/her culture, it takes into account the perception of culture from within. It analyses the discourse that arouses from within by the natives. This perception is often one-sided and pro-cultural as the subject is involved and cannot be objective or neutral. The etic approach studies how the outsider looks at the insider from outside. In the mainland India, the people of northeast are referred to as "dog-eaters", "tribals", "chinkys", and other such derogatory terms. The people are not just humiliated but tortured, attacked and killed also. As per the reports published by the Home Ministry, the crime on the northeastern people outside Northeast has increased by 270% in the last three years.

Perception of Hill Tribes towards people of plain areas

The hill tribes of east while Assam has developed a perception that not only the national mainstream has discriminated against them but also the big brotherly attitude and treatment of plain men of Assam also contributed in this respect. Such perception lead to the conflict between plains people and the hill's people on the basis of lingo-cultural distinctiveness and this ended with the formation of separate states like Nagaland, Mizoram, and Meghalaya etc.

The Orient Northeast

In case of the Northeast India, the ethnic identities are a result of differences among the multi-ethnicities on the lines of language, culture and recognition. These differences take the turn of violent conflicts when the governance is not as per expectation. The attitude of the govt. since independence has neglected and ignored the needs and existence of these communities. Furthermore, they have tried to include them in the national identity without protecting their individual ethnic interests. Here comes, the problem of homogenization of the multi-ethnicities into a single block. The term "Northeast" conjures an image of a regional ethnic identity, a unification of shared identity. But in reality, every single state of northeast is in itself multi-ethnic and diverse. The block representation of the region not only induces a sense of separatism and alienation among the Northeasterners, it also distances the region from the mainland nation. North East India is strategically important. It has natural frontiers on three sides and a political boundary on the fourth. It has common frontiers with four political communities, China in the North, Bhutan in the West, Bangladesh in the East and Myanmar (formerly Burma) in the South. There is huge geo-economic potential in the region as it is the gateway to east and South-east Asia. The entire land mass of the North East is now connected to the rest of India by a 22 kilometer link along the Siliguri Corridor; more than 99 per cent of the borders of the North East abut other countries. No other part of India occupies such a strategic position as the North East. The region is conceived of as an unexplored block and is posted across the world and its immediate neighbors as an unexplored paradise. With respect to the Look East policy, the Northeast India is not only homogenized to mix it with the national cultural milieu but represented as a package with consumerist policies. The block representation not only suppresses the individualism, the uniqueness of every part, in an attempt of homogenization, it induces the Northeast India's Multi-Ethnicities: Dominant Issues and Problems Neha Jain Volume-III, Issue-II September 2016 282 fear of

marginalization and identity crisis in minds of the native communities. The representation echoes the once orientalized India. The Orient today is the Northeast represented in ethnic colors which symbolize mysticism and exotism to attract the world. This isolated geopolitical space is again gendered and termed as the Northeast "Sisters"- a direct parallel to the Mother India. The terms like „unexplored northeast", „slice of paradise" and like designate the region. This region has a long history and a cultural memory of its natives; secondly this region has a long past of immigrants who now have a legacy here, the coming generations of these immigrants have the feeling of nativity towards their land; thirdly this region has so many ethnicities when all the states combined that it itself is a multicultural and diverse space. The issue is that with such a diverse milieu, how can the valley be termed as unexplored? Again, posted as a tourist destination, the representations are always of a so perfect nature and the region is appended as a beautiful part of India. Are the natives and the multi-ethnicities of the region given place in the larger mainland? Are the Northeastern people treated equal to the other Indians? The multi-ethnicities are all classified as one in most representations and the block is homogenized. For the people of the mainland, the Assamese, Bengali, Bodo, Khasi all are "chinkis". In this respect again, there are two perspectives: the etic and the emic.

The etic perceives the land from outside as an outsider; the emic perceives it from within as an insider. In a multiethnic space, the emic also looks at the other ethnic community as an outsider. Where the world is on its way to forming a global culture, a mono-cultural situation, India tags herself with "unity in diversity" and attempts to homogenize all the multi-ethnicities. In this task, some people become more equal than others and the differences among the ethnicities intensify due to discrimination.

In a nation where there are 1652 languages and infinite number of ethnicities and communities surviving together, is it justified to ask for the religious scripture like the Geeta of a particular community to be made a compulsory subject in schools?

The epics Ramayana and Mahabharata are not just legends but are Indian tradition and they have as many versions as many communities are there. So, is it justified to prioritize any one version and impose it on all? Very recently, the tourism department of India, with respect to the Act East Policy, has proposed to make the Bollywood actors, Priyanka Chopra and John Abraham brand ambassadors of Assam and Arunachal Pradesh resp. the focus has now shifted from merely "looking" to "acting" and hence, actors are employed for the cause of promotion.

The question is if the region is a commodity put forward for sale with the aid of celebrity. While the promotion has potential to bring the region in highlights, the obvious thought is what such treatment aims at. Does it intensify the crisis of population and environment while serving the profit motive and consumerist policies of the tourism department?

4.2.5. India's Look East policy

India's Look East policy is an effort to cultivate extensive economic and strategic relations with the nations of Southeast Asiain order to bolster its standing as a regional power and a counterweight to the strategic influence of the People's Republic of China. Initiated in 1991, it marked a strategic shift in India's perspective of the world. It was developed and enacted during the government of Prime Minister Narsimha Rao (1991–1996) and rigorously pursued by the successive administrations of Atal Bihari Vajpayee (1998–2004) and Manmohan Singh (2004–2014). Currently Prime Minister Narendra Modi is taking policy to next level as Act East PolicyBackground

Ever since the Sino-Indian War of 1962, China and India have been strategic competitors in South and East Asia. China has cultivated close commercial and military relations with India's neighbour Pakistan and competed for influence in Nepal and Bangladesh. After Deng Xiaoping's rise to power in China in 1979 and the subsequent Chinese economic reform, China began reducing threats of expansionism and in turn cultivated extensive trade and economic relations with Asian nations. China became the closest partner and supporter of the military junta of Burma, which had been ostracised from the international community following the violent suppression of pro-democracy activities in 1988. In contrast, during the Cold War India had a relatively hesitant relationship with many states in Southeast Asia as such diplomatic relations were given relatively low priority.

India's "Look East" policy was developed and enacted during the governments of prime ministers P.V. Narasimha Rao (1991–1996) and Atal Bihari Vajpayee (1998–2004). Along with economic liberalisation and moving away from Cold War-era policies and activities, India's strategy has focused on forging close economic and commercial ties, increasing strategic and security cooperation and the emphasis of historic cultural and ideological links. India sought to create and expand regional markets for trade, investments and industrial development. It also began strategic and military cooperation with nations concerned by the expansion of China's economic and strategic influence.

Relations with China

While India and China remain strategic rivals, India's "Look East" policy has included significant rapprochement with China. In 1993, India began holding high-level talks with Chinese leaders and established confidence-building measures. In 2006, China and India opened the Nathu La pass for cross-border trade for the first time since the 1962 war. On 21 November 2006 Indian Prime Minister Manmohan Singh and the Chinese President Hu Jintao issued a 10-point joint declaration to improve ties and resolve long-standing

conflicts. Trade between China and India increases by 50% each year, and is set to reach the $60 billion target set for 2010 by both Indian and Chinese governments and industrial leaders. However, China's close relations with Pakistan, skepticism about India's integration of Sikkim, and Chinese claim over Arunachal Pradesh have threatened the improvement in bilateral relations.[18] India's providing asylum to the political-cum-spiritual leader, the 14th Dalai Lama also causes some friction in bilateral ties.

Chinese commentators have been critical of India's Look East policy. A *People's Daily* editorial opined that the Look East policy was "born out of [the] failure" of India's trying to play the Soviet Union and the United States against each other for its own benefit during the Cold War, and that trying to do the same with China and Japan by strengthening its ties with the latter would also fail. A columnist at the China Internet Information Center criticized the Look East policy as being borne out of a misguided "fear of China" and as reflecting "a lack of understanding of the PLA's strategic ambitions".

Participation in supranational organisations

India has developed multilateral organisations such as, the Mekong-Ganga Cooperation and BIMSTEC, forging extensive cooperation on environmental, economic development, security and strategic affairs, permitting the growth of influence beyond South Asia and without the tense and obstructive presence of Pakistan and China that has stalled its efforts in the South Asian Association for Regional Cooperation. India became a sectoral dialogue partner with ASEAN in 1992, in 1995 was given an advisory status, a member of the Council for Security Cooperation in the Asia-Pacific, a member of the ASEAN Regional Forum in 1996, and a summit level partner (on par with China, Japan and Korea) in 2002 and World cup 2002. The first India-ASEAN Business Summit was held in New Delhi in 2002. India also acceded to ASEAN's Treaty of Amity and Cooperation in Southeast Asia in 2003.

In many cases, India's membership to these forums has been a result of attempts by the region to balance China's growing influence in the area. Notably, Japan brought India into ASEAN+6 to dilute the ASEAN+3 process, where China is dominant, while Singapore and Indonesia played a significant role in bringing India into the East Asia Summit.

Look-East transport connectivity

Part of this policy, India has been developing several Look-East connectivity multi-model transport projects with the nations of ASEAN.

Look-East transport connectivity

Commerce with South and East Asian nations accounts for almost 45% of India's foreign trade. Myanmar and ASEAN nations are part of India's Look East policy. India is part of ASEAN+6, Asia Cooperation Dialogue, Asian Clearing Union, Asian Development Bank, Bangladesh Bhutan India Nepal Initiative, BIMSTEC, East Asia Summit, Mekong-Ganga Cooperation, SAARC, South Asia Subregional Economic Cooperation, United Nations Economic and Social Commission for Asia and the Pacific, Asian Highway Network and the Trans-Asian Railway network.

Discussions are also proceeding on reopening the World War II-era Stilwell Road linking India's Assam state with China's Yunnan province through Myanmar.

India–Myanmar–Thailand Trilateral Highway

India–Myanmar–Thailand Trilateral Highway, also known as the East-West Economic Corridor, is a 3,200 km (2,000 mi) from India to Vietnam highway under upgrade under India's Look East policy, that will connect Moreh, India with Mae Sot, Thailand via Myanmar.

It is AH1 of Asian Highway Network. The road is expected to boost trade and commerce in the ASEAN–India Free Trade Area, as well as with the rest of Southeast Asia. India has also proposed extending the highway to Cambodia, Laos and Vietnam.

India and ASEAN have plans to extend this route to Laos, Cambodia and Vietnam as this connectivity will generate annually, an estimated US$70 billion in incremental GDP and 20 million in incremental aggregate employment by 2025, and India has offered US$1 billion line-of-credit for this project (c. Dec 2017).

Imphal-Moreh-Mandalay National Highway upgrade

Imphal-Moreh-Mandalay Highway currently exists. In May 2017, the Indian Ministry of Road Transport and Highway stated that it would spend an estimated ₹7,500 million (equivalent to ₹7.9 billion or US$110 million in 2018) to upgrade roads and highways in North East India in order to boost the region's connectivity with Myanmar and Bangladesh. Among these projects, the Ministry plans to widen the 108 km (67 mi) Imphal-Moreh highway in Manipur which currently serves as an important trade route between India and Myanmar. This would provide the Manipur's capital city of Imphal with direct access to the trilateral highway

Zokhawthar-Mandalay road strengthening

Mizoram-Kalemyo Highway is a road widening and strengthening project planned by India. In May 2017, the Indian Ministry of Road Transport also plans to construct a 120 km (75 mi) highway linking Zokhawthar-Rikhawdar (also called "Rih") near Champhai, a border town in Mizoram, with the trilateral highway at Kalemyo. This will serve as a second route providing direct connectivity from Mizoram to the trilateral highway.

Mago-Thingbu to Vijaynagar Border Road

The Mago-Thingbu–Vijaynagar Border Highway, also known as Arunachal Frontier Highway, in Arunachal Pradesh India is a 2,000-kilometre-long (1,200 mi) road proposed to be built along the McMahon Line (international border between India and China) by the Government of India at the cost of INR40,000 crore (approx. US$6.5 billion as per 2014 prices).

Currently, along the alignment of this proposed road there is "little habitation" and there are only "small stretches of minor roads". An assessment by the Ministry of Defence (India) in 2013 found that of the 503 stretches on the borders planned to be completed by 2022, only 17 are complete now. Work is underway on just 50.

In 2014 October, Kiren Rijiju, Union Minister of State for Home Affairs of India was trying to expedite the project along with another proposed highway East-West Industrial Corridor Highway, Arunachal Pradesh in Arunachal Pradesh as he said "I am proposing to undertake this road along with another in the foothill areas of Arunachal Pradesh state from Bhairabkunda in Assam located at the tri-junction of Bhutan, Assam and Arunachal Pradesh to Ruksin in East Siang district of Arunachal Pradesh state which will serve as an industrial corridor for the people residing in the foothill areas of the state".

Manipur-Mandalay bus service from 2018

Manipur-Mandalay bus service is pending subject to the signing of motor vehicle agreement. In September 2017, Indian ambassador to Myanmar announced that an Imphal-Mandalay India-Myanmar bus service will commence from 2018 after India and Myanmar sign the motor vehicle agreement.

Imphal-Kalay-Mandalay flight

Imphal-Kalay-Mandalay flight is a proposed air service. In September 2017, Indian ambassador to Myanmar also proposed that a flight service from Imphal in Manipur to Mandalay via stopover in Kalay (Kalaymyo) in Sagaing Division of Myanmar could be started under UDAN regional connectivity scheme. It was proposed to DoNER in 2012 and a successful trail run was conducted in December 2015.

Tinsukia-Myitkyina railway

Tinsukia-Myitkyina railway is a proposed new railway link between the existing rail stations at Tinsukia-Doom Dooma in Assam state of India and Myitkyina in Kachin State of Myanmar, by laying new rail track via Shin Bway Yang and Sumprabum. Indian Railway uses broad gauge (1,676 mm or 5 ft 6 in) and Myanmar, Thailand, Vietnam and Malaysia use narrow gauge (1 meter). In December 2017, India offered a US$1 billion line of credit to build connections to ASEAN nations.

Imphal-Kalaymyo railway

Imphal-Kalaymyo railway is a proposed new railway link between the existing rail stations at Imphal in Manipur of India and Kalay in Myanmar. Indian Railway uses broad gauge (1,676 mm or 5 ft 6 in) and Myanmar, Thailand, Vietnam and Malaysia use narrow gauge (1 meter). In December 2017, India offered a US1 billion line of credit to build connections to ASEAN nations.

Aizawl-Wuntho Railway

Aizawl-Wuntho railway is a proposed new railway link between the existing railway station at Wuntho in Myanmar and by extending the under construction Bairabi–Sairang line via Aizawl-Champhai in Mizoram of India to Wuntho in Myanmar which currently goes further north up to Myitkyina towards China–Myanmar border. These are to be taken up with assistance of India's 1 billion line of credit for connections to ASEAN nations.

Aizawl-Kalaymyo railway

Aizawl-Kalaymyo railway is a proposed new railway link between the existing railway station Kalay in Myanmar and by extending the under construction Bairabi–Sairang line via Aizawl-Champhai in Mizoram of India to Kalay in Myanmar. These are to be taken up with assistance of India's 1 billion line of credit for connections to ASEAN nations.

Aizawl-Kyauktaw-Sittwe railway

Aizawl-Kyauktaw-Sittwe railway is a proposed new railway link between the existing Kyauktaw-Sittwe railway in Myanmar and by extending the under construction Bairabi–Sairang line via Aizawl-Lunglei-Lawngtlai in Mizoram of India to Sittwe Port in Myanmar developed by India. Kyauktaw to Minbu is an under construction railway to link Sittwe with the exiting Myanmar railway network. These are to be taken up with assistance of India's 1 billion line of credit for connections to ASEAN nations.

India-Myanmar-Thailand railway

India-Myanmar-Thailand railway is a proposed new railway link, parts of which already exist, by constructing missing links between Aizawl and Imphal to Myanmar railway network and by linking existing railway lines in southern Myanmar to the Thailand rail network in 2 locations:

- Mongnai existing railway east in Myanmar to Chiang Mai in north-west Thailand

- Kyauk Shat or Dawei to Nam Tok near Bangkok

India-Myanmar-Thailand-Laos railway

India-Myanmar-Thailand-Laos railway is a proposed new railway link, parts of which already exist, by constructing missing links between Aizawl and Imphal to Myanmar railway network and Myanmar-to-Thailand to connect railway in Laos. Laos only has one railway station in the whole nation, located 20 km east of Vientiane, that was built by State Railway of Thailand during 2007-09 by extending its metre-gauge network across the Thai–Lao Friendship Bridge from Thanaleng Railway Station in Thailand. Test trains began running on July 4, 2008, and Princess Maha Chakri Sirindhorn of Thailand formally inaugurated the line on March 5, 2009. There is also an under-construction (2017) Keng Tung railway line in east Myanmar that can be extended to Laos in future.

Laos-Vietnam railway: In 2012, an agreement for the construction of 220-kilometre $5 billion line, from Savannakhet in south Laos to Port of Vũng Ang in Vietnam, via Mụ Giạ

Pass and Tan Ap (intersects Vietnam railway network), was awarded to a Malaysian company "Giant Consolidated Limited" to complete the construction from 2013 to 2017. By December 2016, installation of corridor posts along the proposed railway right-of-way was completed. In future, Savannakhet is planned to be connected to the existing railway in Thailand at Khon Kaen or Ubon Ratchathani.

India-Myanmar-Thailand-Cambodia-Vietnam railway

India-Myanmar-Thailand-Cambodia-Vietnam railway is a proposed new railway link, parts of which already exist, by constructing missing links between Aizawl and Imphal to Myanmar railway network, to Thailand, to Combodia to connect Vietnam Railways. Cambodia has existing rail link with Thailand at Poipet (Krong Poi Pet) though train services is currently suspended (2017) and Phnom Penh-Hoa Lu-Dĩ An connection with Vietnam is under construction (2017), while there is no current or planned rail connection to Laos. Indian Railwayuses broad gauge (1,676 mm (5 ft 6 in)) and Myanmar, Thailand, Vietnam and Malaysia use meter gauge (1,000 mm (3 ft 3 $\frac{3}{8}$ in)).

India-Myanmar-Thailand-Malaysia-Singapore railway

India-Myanmar-Thailand-Malaysia-Singapore railway is a proposed new railway link as part of the Trans-Asian Railway, parts of which already exist, by using existing metre-gauge connections of Thai railway network to railway network in Malaysia (at Palang Besar in north west and Tumpat in north east Malaysia) and Kuala Lumpur–Singapore high-speed rail (being constructed between 2017-26[42]). Two rail crossings along the Malaysian-Thai border are:

- Padang Besar, Malaysia-Padang Besar, Thailand: Both the Malaysian and Thai towns where the crossing is located are known by the same name. This crossing connects to Malaysia's West Coast trunk line and Thailand's main southern line to Bangkok via Hat

Yai. Both Malaysian and Thai customs, immigration and quarantine formalities are conducted at Malaysia's Padang Besar railway station.

- Rantau Panjang-Sungai Kolok: On the Malaysian side, this bridge crossing is on a branch line which is connected to Malaysia's East Coast line. In Thailand, the crossing is connected to the Su-ngai Kolok branch line which links up with the main southern line at Hat Yai. The crossing is currently not in use (January 2018).

India-Bangladesh Sabroom-Cox Bazar railway

This will extend the existing Sabroom in south Tripura on the border of Bangladesh to Khagrachari-Rangamati-Bandarban district headquarters in the tribal areas of Chittagong Hill Tracts, joining the existing Chittagong-Satkania track at Satkania and proceeeding further on the new track to the Cox's Bazar which is one of he official port for transit to India.

India-Bangladesh Baraiya-Zokhawtar railway

This will extend the existing Sabroom in south Tripura on the border of Bangladesh to Baraiya (southwest Tripura)-Chaggalnaiya (Bangladesh)-Manu Bazar (South Tripura)-Sabroom-Khargachari-Magrum-Nunsri Lunglei-Aizawl-Zokhawtar-Kalemo.

India-Bangladesh Bandarban-Tuiping railway

Route for this will be Bandarban (Bangladesh)-Tuiping (Mizoram)-Niawhtlang (Mizoram-Burma border)-Gangaw (Myanmar).

India-Bangladesh Shillong-Sylhet railway

Route for this will be Shillong and Dawki in India to Sylhet in Bangladesh.

India-Bangladesh Dhubri-Jaria railway

Route for this will be Dhubri, Tura, Barengapara and Durgapur in India to Jaria in Bangladesh.

Act East Policy

Under the leadership of Prime Minister Narendra Modi the new government of India has made its relations with East Asian neighbours a foreign policy priority at a time when the United States has engaged in a "pivot to Asia". The Indian Foreign Minister Sushma Swaraj proposed a new outlook calling it Act East policy, following on from the Look East policy which was introduced during the government of Prime Minister P.V. Narasimha Rao and seriously implemented during the following administrations of Atal Bihari Vajpayeeand Manmohan Singh.

From the very beginning the Modi government made it clear that India would focus more and more on improving relation with ASEAN and other East Asian countries as per India's *Look East Policy* which was formulated during Narasimha Rao's government in 1992 for better economic engagement with its eastern neighbours, but the following government successfully turned it into a tool for forging strategic partnership and security cooperation with countries in that region in general and Vietnam and Japan in particular. In her recent visit to Hanoi, Sushma Swaraj has stressed the need for an *Act East Policy*, which she said should replace India's over two decade-old *Look East Policy* emphasizing a more proactive role for India in this region.

Check your progress

4. What do you mean by India's Look East Policy?

4.3. **SUMMARY**

- The tribal philosophy is premised on the claim that every tribe has a distinctive worldview consisting of beliefs, values, and emotions etc.

- North east India,is also known as the "Seven Sisters". It includes Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura states. They have varied culture.

- The North Eastern Council (NEC) was constituted in the year 1971 by an act of Parliament to draw concerted and planned efforts for rapid socio-economic development of the North eastern Region.

- The Ministry of Development of North Eastern Region(MDoNER) is responsible for the matters relating to the planning, execution and monitoring of development schemes and projects in the North Eastern Region. Its vision is to accelerate the pace of socio-economic development of the Region so that it may enjoy growth parity with the rest of the country.

- India's Look East policy is an effort to cultivate extensive economic and strategic relations with the nations of Southeast Asiain order to bolster its standing as a regional power and a counterweight to the strategic influence of the People's Republic of China.

4.4. KEY TERMS

- **Northeast India:** The Northeast India comprised of eight states namely Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Meghalaya and Sikkim.

- **Society:** society refers to the group of people. It can be explained as a web of human relationships where people interact with one another in various ways.

- **Philosophy:** the study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline. And in othe way we can understand it as a theory or attitude that acts as a guiding principle for behaviour.

- **Culture:** it can be simply defines as a social behavior, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities and habits of the individuals in his or her groups.

- **NEC:** North Eastern Council (NEC) is a statutory advisory body constituted under the NEC Act 1971 and came into being on the 7th November, 1972 at Shillong. The eight

States of Northeast India viz. Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim, are members of the council, with their respective Chief Ministers and Governors representing them.

- **DONER:** The **Ministry of Development of North Eastern Region** is a Government of India ministry, established in September 2001, which functions as the nodal Department of the Central Government to deal with matters related to the socio-economic development of the eight States of Northeast India, Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim.

- **Ethnic Identity:** It refers to the ethnic group with which an individual most closely associates. Identifying one's ethnic identity is not as simple as checking a box according to one's skin color. On the contrary, ethnic identity is a complex and multifaceted part of the development of an individual

- **Look East Policy:** is an effort to cultivate extensive economic and strategic relations with the nations of Southeast Asia in order to bolster its standing as a regional power and a counterweight to the strategic influence of the People's Republic of China. Initiated in 1991, it marked a strategic shift in India's perspective of the world

4.5. ANSWER TO 'CHECK YOUR PROGRESS'

1. 371H

2. North Eastern Council (NEC)

3. Ministry of Development of North Eastern Region (MDONER) is a Government of India Ministry which acts as a nodal department to deal with socio-economic department in the North Eastern States.

4. India's Look East Policy is an effort to cultivate extensive economic and strategic relations with the Nations of South East Asia in order to bolster its standing as a

regional power and a counterweight to the strategies influence of the People's Republic of China.

Now you will able to give answers the following

5. The Northeast India comprised of eight states namely Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Meghalaya and Sikkim.

6. Society refers to the group of people. It can be explained as a web of human relationships where people interact with one another in various ways.

7. Philosophy the study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline. And in othe way we can understand it as a theory or attitude that acts as a guiding principle for behaviour.

8. Culture can be simply defines as a social behavior, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities and habits of the individuals in his or her groups.

9. North Eastern Council (NEC) is a statutory advisory body constituted under the NEC Act 1971 and came into being on the 7th November, 1972 at Shillong.The eight States of Northeast India viz. Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim, are members of the council, with their respective Chief Ministers and Governors representing them.

10. DONER: The Ministry of Development of North Eastern Region is a Government of India ministry, established in September 2001, which functions as the nodal Department of the Central Government to deal with matters related to the socio-economic development of the eight States of Northeast India, Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim.

11. Ethnic Identity can be understood as the ethnic group with which an individual most closely associates. Identifying one's ethnic identity is not as simple as checking a box

according to one's skin color. On the contrary, ethnic identity is a complex and multifaceted part of the development of an individual

4.6. QUESTIONS AND EXERCISES

Short-Answer Questions

1. What do you know by Northeast India?

2. Define Social Parameters.

3. Define ethnicity.

4. Describe ethnic identity.

5. What do you know about NEC?

6. Explain DONER.

Long- Answer Questions

1. Give a detail account on the 'North East India Developement Policies' initiated by Government of India.

2. Elaborately discuss the North Eastern Council (NEC) along with its key objective and function.

3. Briefly analyze the issue of 'tribal development' and 'ethnic identity' in North East India.

4. Critically analyze the issue of Look East Policy.

4.7. FURTHER READING

- Bhagabati A. C. (2001). Emergent Tribal Identity in North-East India. New Delhi: Concept Publishing Company.

- Burman B K R (1988). Land Reforms in North- east India. Mainstream, Vol.1 (8)

- Burman B K R (1989). Towards Poverty Alleviation Programme in Nagaland and Manipur. New Delhi: Mittal Publishers.

- Burman B. K. R. (1972). "Integrated Area Approach to the Problems of the Hill Tribes of North East India", in K Singh, (ed), Tribal Situation in India. New Delhi: Inter-India Publications.

- Burman, B K R (1990). Problem of Institutional Finance in Northeast India. Mainstream. Vol.3 (5)

- Behera, M.C. and Jumyir Basar (ed), 2010: Intervention and Tribal Development : challange before Tribes in India in the Era of globalisation, New Delhi: serials publications.

- Ministry of Development of North Eastern Region" (PDF). Indiabudget.gov.in. Retrieved 15 September 2018.

- 73 roads of operational significance being built along China border: Kiren Rijiju", The Economic Times, 18 July 2017.

- About us". Mdoner.gov.in.

- Archived copy" (PDF). Archived from the original (PDF) on 14 July 2014. Retrieved 12 December

- Archived copy" (PDF). Archived from the original (PDF) on 15 December 2017. Retrieved 12 December 2017.

- Asia Times Online : South Asia news - India rediscovers East Asia". Atimes.com. Retrieved 15 September 2018.

- Asia Times Online :: South Asia news, business and economy from India and Pakistan". Atimes.com. Retrieved 15 September 2018.

- Fifteenth Lok Sabha, Members Bioprofile : Handique,Shri Bijoy Krishna". loksabha.nic.in. National Informatics Centre/Lok Sabha. Retrieved 21 October 2014.

- For year-round border security, India plans tunnels on China border."

- , Economic Times, 6 November 2017.

- Govt planning road along McMohan line in Arunachal Pradesh: Kiren Rijiju". Live Mint. Retrieved 26 October 2014.

- India-China trade link to reopen", BBC News, 19 June 2006. Retrieved 31 January 2007.

- Modi govt to give greater push to India's Look East Policy, says Sushma Swaraj". Firstpost. 25 August 2014. Retrieved 10 September 2014.

- Modi govt to give greater push to India's Look East Policy, says Sushma Swaraj". Firstpost. 25 August 2014. Retrieved 10 September 2014.

- New Ministers assume office; PM to hold 1st meeting of expanded cabinet". The Indian Awaaz. AMN. Retrieved 22 December 2014.

- Sixteenth Lok Sabha, Members Bioprofile : Singh,Gen. (Retd.) Vijay Kumar". loksabha.nic.in. National Informatics Centre/Lok Sabha. Retrieved 21 October 2014.

- Sushma Swaraj tells Indian envoys to Act East and not just Look East". The Economic Times. 26 August 2014.

- Ian D. Thatcher, "Uneven and combined development", Revolutionary Russia, Vol. 4 No. 2, 1991, p. 237

- Vietnam among pillars of India's "Look East" policy". english.vietnamnet.vn. Vietnam News Agency. 18 November 2013. Retrieved 18 November 2013.

- Administrator. "India's 'Look East' Policy Pays off". Globalpolicy.org. Retrieved 15 September 2018.

- André Gunder Frank, Barry K. Gills, The world system: five hundred years or five thousand?, Routledge, 1996, ISBN 0-415-15089-2, Google Print, p.3

- Ankit Panda. "Indian Government Plans Highway Along Disputed China Border". Thediplomat.com. Retrieved 27 October 2014.

- Arunachal Dy CM Lays Foundation Stone of Bridge over Bari River, North East Today, 11 Dec 2017.

- Bill Dunn and Hugo Radice (eds.) 100 Years of Permanent Revolution. Results and Prospects. London: Pluto Press, 2006.

- Bing, Dai (22 October 2010). "India and China's great game in full swing". China Internet Information Center. Retrieved 1 November 2010.

- Burman, B. K. R. (1989). Problems and Prospects of Tribal Development in North-East India. Economic and Political Weekly. Vol. 24 (13), pp. 693-697.

- Chaudhuri, B. (1982). Tribal Development in India. New Delhi: InterIndia Publications.

- Chaudhuri, B. (1992). Tribal Development in India: Economy and Agrarian issues. New Delhi: Inter-India Publications.

- Goswami A. (1984). Tribal Development with Special Reference to North-East India. Social Scientist.Vol.12 (8), pp. 55-60

- Hooja, M. (2004). Policies and strategies for tribal development: Focus on the central tribal belt. New Delhi: Rawat Publications.

- Majumdar D. N. (1982). An Appraisal of the Tribal Situation in North East India, In Pankaj Thakur (Ed.), India's North East. Tinsukia: Prakash Publishing House.

- Mehta P. C. (2004). Ethnographic atlas of Indian tribes. New Delhi: Discovery Publishing House. Tribal Development in the North Eastern Part of India: Reality and Constrains.

- Sharma B. D. (1978). Tribal Develpment: The Concept and the Frame. New Delhi: Praclii Prakashan.

- Singh P. K. (2004). Tribal Development in India: What Went Wrong. J. Soci. Res., 26: I & II, 26-32.

- Sinha S. (1974). Rethinking about Tribes and Indian Civilisation, in Buddhadeb Chaudhury (Ed.), Tribal Development in India. New Delhi: Inter-India Publications.

- Thakur D. (1994). Tribal Life in India: Tribal agriculture and animal husbandry. New Delhi: Deep & Deep Publications.

- Vaid N.K. (1992). Who Care for Tribal Development. New Delhi: Ashtam Publication.

- Vidyarthi L. P. (1974). Problems and Prospects of Tribal Development in India, in

- Buddhadeb Chaudhury (Ed.), Tribal Development in India. New Delhi: Inter-India Publications.

- Vidyarthi L. P. and Rai B. K. (1985). The Tribal Culture in India. New Delhi: Concept Publishing Company, New Delhi, 24-39.

- Rastogi PN. Ethno Social Conflict and National Integration, Gyan Publication House, New Delhi. 1993, p. 6 .

- Atul Kohli, Amrita Basu. Community, Conflict and the state in India, eds, Oxford University Press, New Delhi. 2000 p 2.

- Sanjeeb Baruah. Ethno-Nationalism in India, Oxford University Press, 2012.

- Singh AK. Ethnicity and Inter Community conflict: A case study of Kuki-Naga in Manipur, Akasnsha Publishing House, New Delhi. 2008, p 13.

- Kumar BB. Tensions and conflict in North east India, Cosmo Publications, New Delhi, 2005, p 1.

- Sanjib Baruah, India against Itself: Assam and the Politics of nationality, Oxford University Press, New Delhi. 1999, p 105.

- Konwar N. Society and Politics in Assam, Bookland Publisher, Panbazar, Guwahati. 2006, pg. 73

- A K Singh Ibid 10. B C Bhuyan. Political Development of North east, Omsons Publications, New Delhi. 1989, 1:29.

- Pranami Garg. Aspiration for an Ethnic identity- Evolved or created: A Question asked in context of Assam, NESRC).

- Das Deepan, Gonesh CH, Bora Dhiraj Das, Narayan Konwar. Politics of Northeast India with Special Reference to Assam, National Library Publication, Dibrugarh. 2013, pp. 159-194.

- Bhattacharyya Harihar, partha Sarkar & Angshuman kar: 'The Politics of Social Exclusion in: Democracy and Crossroads' Routledge publication, England 2010.

- Das Deepan, Gonesh ch. Bora, Dhiraj Das, Narayan Konwar: ' Politics of North East India with Special Reference to Assam' National Library Publication, Dibrugarh, 2013 pp. 159-194

- Walter.Fermandes: 'The Conflict in the North East: A Historical prespective', Economic and political weekly , Vol- 34, December 1999.

- Das Deepan, Gonesh ch. Bora, Dhiraj Das, Narayan Konwar: ' Politics of North East India with Special Reference to Assam' National Library Publication, Dibrugarh, 2013 pp. 187-194 International Journal of Interdisciplinary Research in Science Society and Culture(IJIRSSC) Vol: 3, Issue:1, (June Issue), 2017 ISSN: (P) 2395-4345, (O) 2455-2909 Impact Factor: 1.585 www.ijirssc.in Page 112 Copyrigt (c).

- Das. N.K: 'Social Exclusion, Misgovernance and Autonomy Movements in North East India, Humankind journal, vol-7, serials publication, 2011.

- Mahanta. Nani Gopal :'What Makes Assam A Perpetual Conflict Zone? Going Beyond

- Management to Conflict Transformation', North Eastern Social Research Centre Guwahati,

- Nader Hashemi (2009). Islam, Secularism, and Liberal Democracy: Toward a Democratic Theory for Muslim Societies. Oxford University Press. ISBN 978-0-19-971751-4. Liberal democracy requires a form of secularism to sustain itself

- Kathleen G. Donohue (19 December 2003). Freedom from Want: American Liberalism and the Idea of the Consumer (New Studies in American Intellectual and Cultural History). Johns Hopkins University Press. ISBN 978-0-8018-7426-0. Retrieved 31 December 2007. Three of them – freedom from fear, freedom of speech, and freedom of religion – have long been fundamental to liberalism.

- Steven Pincus (2009). 1688: The First Modern Revolution. Yale University Press. ISBN 978-0-300-15605-8. Retrieved 7 February 2013.

- Milan Zafirovski (2007). Liberal Modernity and Its Adversaries: Freedom, Liberalism and Anti-Liberalism in the 21st Century. Brill. p. 237. ISBN 978-9004160521.

- Eddy, Matthew Daniel (2017). "The Politics of Cognition: Liberalism and the Evolutionary Origins of Victorian Education". British Journal for the History of Science. 50 (4): 677–699. doi:10.1017/S0007087417000863. PMID 29019300.

- Rothbard,

- Tong, Rosemarie. 1989. Feminist Thought: A Comprehensive Introduction. Oxon, United Kingdom: Unwin Human Ltd. Chapter 1

- Halfmann, Jost (1989). "3. Social Change and Political Mobilization in West Germany". In Katzenstein, Peter J. (ed.). Industry and Politics in West Germany: Toward the Third Republic. p. 79. ISBN 978-0801495953. Equity-feminism differs from equality-feminism

- Kuhle, Barry X. (2011). "Evolutionary psychology is compatible with equity feminism". Evolutionary Psychology. Archived from the original on 16 January 2012.

- Stewart, Ross E. (1984). "Sismondi's Forgotten Ethical Critique of Early Capitalism". Journal of Business Ethics. 3 (3): 227–234. doi:10.1007/BF00382924.

- Spiegel, Henry William (1991). The Growth of Economic Thought. Duke University Press. pp. 302–303.

- Stedman Jones, Gareth (2006). "Saint-Simon and the Liberal origins of the Socialist critique of Political Economy". In Aprile, Sylvie; Bensimon, Fabrice (eds.). La France et l'Angleterre au XIXe siècle. Échanges, représentations, comparaisons. Créaphis. pp. 21–47

- Mill, John Stuart On Liberty Penguin Classics, 2006 ISBN 978-0-14-144147-4 pp. 90–91

- Kail, R. V., & Cavanaugh, J. C. (2010). The Study of Human Development. Human Development: A Life-span View (5th ed.). Belmont, CA: Wadsworth Cengage Learning.

- Vander Zanden, J. W., Crandell, T. L., Crandell, C. H. (2007).Human Development. 8th edition (ed.), New York: McGraw Hill.

- Bronfenbrenner, U. (1979). The Ecology of Human Development: Experiments by Nature and Design. Cambridge, Massachusetts: Harvard University Press. (ISBN 0-674-22457-4)

- Agarwala, Binod Kumar. 2014a. 'Environmental Ethics of Three Old Words from the Hills', in Saji Varghese (ed.), Beyond Humanism: Philosophical Essays on Environmental Ethics, in Concept Publishing Company Pvt. Ltd., New Delhi:1-21.

- Agarwala, Binod Kumar. 2014b. 'Tribal Reason as Metis: A Study of Folk Tales from Khasi, Mizo and Naga Traditions',

- Saji Varghese (ed.), Nature, Culture and Philosophy: Indigenous Ecologies of North East India, Laxmi Publishers & Distributors, New Delhi: 1-73.

- Jacob, Malsawmi. 2008, 'Mauruangi, Ideal Woman of Mizo Folklore'. Mizo Writings in English, http://mizowritinginenglish.com/2008/08/mauruangi-malsawmijacob.html, accessed on 04/06/2011.

- Raphals, Lisa Ann. 1992. Knowing Words: Wisdom and Cunning in the Classical Traditions of China and Greece. Cornell University Press, New York.

- Ricoeur, Paul. 1981. Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation. John B. Thompson (ed., trans.). Cambridge University Press, Cambridge.

- Rosaldo, Michelle. 1980. Knowledge & Passion: Ilongot Notions of Self and Social Life. Cambridge.

- Rosaldo, Renato. 1980. Ilongot Headhunting 1883-1974: A Study in Society and History. Stanford University Press, Stanford.

- Rosaldo, Renato. 1986. 'Red Hornbill Earrings: Ilongot Ideas of Self, Beauty, and Health', Cultural Anthropology, 1(3): 310-316.

- Thangvunga, R. 2009. 'Machiavelli in Mizo Folk Tales', Indian Folklife. Support Center, Serial No. 34, November.

Institute of Distance Education

Rajiv Gandhi University

A Central University
Rono Hills, Arunachal Pradesh

Institute of Distance Education
Rajiv Gandhi University
A Central University

Rono Hills, Arunachal Pradesh