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QUESTION PAPER

Exam Held in
February – 2021

(Solved)

SOCIOLOGY OF DEVELOPMENT

M.S.O.-3

Time: 3 Hours]

[Maximum Marks: 100

Note : Answer any five of the following questions. All question carry equal marks.

Q. 1. Discuss the Gandhian perspective on development.

Ans. The Gandhian perspective demands a very civilized society, who understand and respect the nature, and looking development from the perspective of self-sustenance. Unless people subscribes vision of self-sustenance and link with nature the Gandhian economy or developemnt world view will remain an cutopia.in democracy, people hold the key of governance. Therefore, government vision will change with the change of vision of the people which Gandhi wanted to do during his life time. People must redesign their role as change actor not just as beneficiary of any change. We need very live society for Gandhian way of development.

Also Add: Ref.: See Chapter-8, Page No. 43, 'Khadi and Village Industries', 'Page No. 44, 'Education' and 'Swadeshi'

Q. 2. Explain the cultural dimensions of globalisation.

Ans. Ref.: See Chapter-20, Page No. 110, 'Cultural Dimensions of Globalization'.

Q. 3. Critically discuss the concept of sustainable development.

Ans. Ref.: See Chapter-4, Page No. 26, 'Criticisms of the Concept of Sustainable Development'.

Q. 4. Critically examine the growth oriented theories of development.

Ans. Ref.: See Chapter-10, Page No. 52, 'Criticism of the Growth-Oriented Theories of Development: The Need for a Holistic Perspective'.

Q. 5. Explain endogenous development as an alternative development approach.

Ans. The idea of endogenous development has emerged from the approach of the alternative development. It is more specific to ones' own culture in respect of its own development. The term, as it

suggests, indicates the development from within the culture. It takes impetus from its own foundation of culture and gears the process of development. The notion of the 'endogenous' takes into consideration social, cultural and symbolic aspects of a society. When we call endogenous development, we think it is opposite to the idea of mainstream development, which emphasises development through the process of change, that means, through the process of modernisation i.e. development of a society following the cultural characteristics of western societies. It is the process which can be called as westernisation. But endogenous development means shaking off all the traditional and existing customs, values, and beliefs of the society which intends to develop its self confidence. When goals and values are generated from within the culture, it also generate self-confidence. Here it is believed that modernity is generated from within own culture. Therefore, modernisation is not a thing to be borrowed from the west. There is no need to believe in modernisation of tradition. Any society can develop of its own; it can develop itself without the help of the others' path of development.

It is seen that the endogenous idea of development is the foundation of the alternative development approach. But there are some problems to discern what is endogenous and what is exogenous element in a culture. There may not always any distinct boundary between endogenous and exogenous elements in a culture and development thinking. There is also a problem with regard to the unit of development in the endogenous concept. In the conventional idea "society" is used as a unit of development or a "state" or a "nation". In criticising the approaches of the mainstream development the ethnodevelopment approach has highlighted that the development statistics usually show country statistics, or at the national level. Besides country statistics other

development statistics are available at the regional level concerning Latin America, Africa, Asia, the Caribbean, etc. In development studies the regions have become a familiar unit of development similar to the nation. The other scale of development action is the world – local, national and macroregional under UN system. These broader units of development may not have any systematic in-depth approach at the micro-level such as the community or ethnic group of a nation or of a region, etc. The need-based approach of the ethnic group of community requires micro-and in-depth analysis of the community own ideas or perception of development. In other words this is what is called understanding of indigenous knowledge. The idea of indigenous knowledge has emerged to recognize the local knowledge (Chamber 1983, Brokensha et al and Hobart 1993). Agrawal (1995) has pointed out that ignoring people's knowledge about their own development is almost to ensure failure in developmental efforts. There has been a clear shift of the orientation of developmental approach which has been largely influenced by ethnomethodology in opposition to the enlightenment or positivistic approach in the areas of development. Norman Long (1992) has advocated 'actor-oriented' approach in criticising structuralist approaches in development and prefers to adopt anthropological approach.

Q. 6. Discuss the social challenges in Brazil since 1980s.

Ans. Ref.: See Chapter-19, Page No. 102, 'The Social Challenges', Page No. 100, 'A General Background'.

Q. 7. Examine the initiatives for the protection of indigenous and traditional knowledge.

Ans. Ref.: See Chapter-22, Page No. 122, 'Protection of Indigenous and Traditional Knowledge'.

Q. 8. Explain the participatory approach to the management of natural resources.

Ans. Different conceptions and debates on environment-development connections by conservationists, developmentalists, women activists, tribals and other marginalized groups reveals that each one has a different position or emphasis on issues such as conservation, subsistence needs of the poor, particularly women; economic growth models and sustainability of critical resources, threats to ecosystems and issues of equity and distribution of costs and benefits in the management of natural resources. The focus on the environment development

connection has reframed the issues of control and management of natural resources as it reflects the demands of the global economy which are pitted against the peoples' claim to traditional rights and their livelihood. As political and economic battles intensify, livelihood interests and commercial interests are locked in never ending contradictions and may not be easily reconciled. Over the years, various approaches for natural resource management have been outlined both formal and informal arrangements to support participatory processes on the grounds of efficiency, involving local people and building a partnership between the state and the community through appropriate institutional arrangements. Within the agenda of decentralised management of natural resources, one can identify several institutional arrangements such as self-initiated user groups, formal community groups established through government initiatives (Joint Forest Management or Watershed Management) and institutions of Local Self-Government (Panchayati Raj institutions). These local institutional arrangements shape the choices, priorities and bargaining systems to change state-community dynamics.

Also add: Ref.: See Chapter-13, Page No. 70, 'Participatory Approach for the Management of Natural Resources'.

Q. 9. What are the functions and scope of World Trade Organization (W.T.O.)?

Ans. Ref.: See Chapter-23, Page No. 125, 'World Trade Organisation : Functions, Principles and Scope'.

Q. 10. What is Green Peace Movement? Examine its relevance to the contemporary world.

Ans. The Gandhian perspective demands a very civilized society, who understand and respect the nature, and looking development from the perspective of self-sustenance. Unless people subscribes vision of self-sustenance and link with nature the Gandhian economy or development world view will remain an utopia. In democracy, people hold the key of governance. Therefore, government vision will change with the change of vision of the people which Gandhi wanted to do during his life time. People must re- design their role as change actor not just as beneficiary of any change. We need very live society for Gandhian way of development.

Also Add: Ref.: See Chapter-28, Page No. 153, 'Greenpeace Movement: Global Avenues of Action'.



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SOCIOLOGY OF DEVELOPMENT

CONCEPTS OF DEVELOPMENT

Development and Progress: Economic and Social Dimensions



INTRODUCTION

The concept of development and progress is used to indicate the processes of advancement of individual or of group. Development conceived of as economic growth is a quantitative concept and basically means more of the same. Yet, even if we limit ourselves to the economic sphere, it is clear that economic development is more than economic growth alone. Economic development refers to growth accompanied by qualitative changes in the structure of production and employment, generally referred to as structural change.

The economic scenario of development is measured with the calculation of GDP. Third world model of development is also explained in this chapter. We learn that in the 1970s the development perspectives have experienced a paradigm shift. Development of marginalized groups and their related issues are also covered in this chapter. This chapter is the first chapter of this course hence it begins with an understanding of the concepts of development and progress.

CHAPTER AT A GLANCE

UNDERSTANDING OF DEVELOPMENT AND PROGRESS

Lets us start with understanding development. Development is a normative concept referring to a multidimensional process. Some people argue that development must be relative to time, place, and circumstance, and dismiss any universal formula. As we proceed to understand the term development we have to counter with the issues like evolution, change,

progress, etc.

The word “evolution” in its broadest sense refers to change or growth that occurs in a particular order. Although this broad version of the term would include astronomical evolution and the evolution of computer design, this article focuses on the evolution of biological organisms.

The notion of progress, the sense that all experience is future-directed with the specific, calculated purpose of improving or bettering the world, society, and the individual. We all know this term and use it without thinking, so much that it has become integrated into the way we experience the world. It seems almost counter-intuitive to regard the notion as a cultural invention, and a recent one at that. However, it is a cultural invention and has a complex origin and meaning. The concepts of development and progress have been understood by the social scientists. In this chapter we will learn about the concepts of Marx, Weber, Durkheim and Parsons.

COMTE, MORGAN, MARX AND SPENCER ON DEVELOPMENT AND PROGRESS

There are various ideas of Morgan, Spencer, Comte and others are examined to know about the journey of development and progress in human society. Lets learn about those ideas in detail below:

(a) Auguste Comte (1798-1857): Comte gave to ‘sociology’ its name and laid its foundation so that it could develop into an independent and separate science. Comte, through his “Law of Three Stages” clearly establishes the close association between intellectual evolution and social progress.

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Comte, through classification of sciences drives home the fact that sociology depends heavily on the achievements of other sciences. The 'interdisciplinary approach' of the modern times is in tune with the Comtean view.

Comte gave maximum importance to the scientific method. He criticized the attitude of the armchair social philosophers and stressed the need to follow the method of science. Comte divided the study of sociology into two broad areas: "social statics" and "social dynamics".

Comte also contributed to the development of theoretical sociology. Comte had argued that sociology was not just a "pure" science, but an "applied" science also. He believed that sociology should help solve the problems of society. This insistence on the practical aspect of sociology led to the development of various applied fields of sociology such as "social work", "social welfare".

(b) Morgan (1818-1881): Morgan carefully defined three main cultural stages: savagery, barbarism, and civilization. Savagery and barbarism divided into sub-stages of lower, middle, and upper, for a total of seven stages. These terms sound ethnocentric, or culturally biased, to us today. But in Morgan's time, and certainly in his usage, they were technical terms and did not have all the pejorative connotations they later acquired. It is not sufficiently appreciated that Morgan, especially for his time and place, had a very tolerant, sympathetic attitude toward cultural differences.

According to his evolutionary view, societies were divided into three major stages of social evolution, first proposed in *Ancient Society* (1877):

Savagery: The lowest stage of development, where people relied on hunting and collecting of plants for survival, a hunter-gatherer lifestyle; no soil tilling or animal domestication occurred at this level;

Barbarism: Middle level of development, when people started to domesticate animals and learn the techniques of agriculture and pottery;

Civilization: the highest stage, which starts with the art of writing.

The first two stages were further divided into three sub-stages each, for a total of seven stages. Morgan divided stages by technological inventions, like fire, bow, pottery in the "savage" era, and domestication of animals, agriculture, metal working in the "barbarian" era, and the alphabet and writing in the "civilization" era. Thus, Morgan introduced a link between social progress and technological progress. Morgan viewed technological progress as the force behind the social progress, and any social change—in social institutions,

organizations or ideologies have their beginning in the change of technology.

(c) Karl Marx (1818-1883): Marxist theory recognizes several distinctive modes of production characteristic of different epochs in human history. Human society is seen as organized in traditional tribe structures, typified by shared production and consumption of the entire social product. As no permanent surplus product is produced, there is also no possibility of a ruling class coming into existence. As this mode of production lacks differentiation into classes, it is said to be classless. Palaeolithic and Neolithic tools, pre- and early-agricultural production, and rigorous ritualized social control have often been said to be the typifying productive forces of this mode of production. However, the foraging mode of production still exists, and often typified in contemporary hunter-gatherer societies.

The Asiatic mode of production is said to be the initial form of class society, where a small group extracts social surplus through violence aimed at settled or unsettled band communities within a domain. Exploited labour is extracted as forced labour during a slack period of the year.

Similar to the Asiatic mode, but differentiated in that the form of property is the direct possession of individual human beings. Additionally, the ruling class usually avoids the more outlandish claims of being the direct incarnation of a God, and prefers to be the descendants of Gods, or seeks other justifications for its rule. Ancient Greek and Roman societies are the most typical examples of this mode.

The feudal mode of production is usually typified by the systems of the West between the fall of the classical European culture and the rise of capitalism, though similar systems existed in most of the earth. The primary form of property is the possession of land in reciprocal contract relations: the possession of human beings as peasants is dependent upon their being entailed upon the land. Exploitation occurs through reciprocated contract. The ruling class is usually a nobility or aristocracy.

(d) Herbert Spencer (1820-1903): According to Spencer, moral rights to life and liberty are requirements to happiness. It follows that people in societies in which moral rights are protected are happier and more successful. He held that to flourish there must be as few unnatural restrictions on individuals as possible. Progress is attained only through the free use of human faculties. This implies that the only legitimate function of government is the policing and protection of individual rights. The sole purpose of the state is to

protect its citizens against external and internal aggression. Spencer's ideas are developed in a number of works including *Social Statics* (1851), *Principles of Psychology* (1855), *Principles of Biology* (1864), *The Study of Sociology* (1873), *The Man Versus the State* (1884), and *The Principles of Ethics* (1892).

Spencer explains that human nature, the sum of men's sentiments and instincts, adapts over time to the conditions of social existence. His idea of human nature involves the adaptation of men's faculties to their organic, social, and psychological needs. His progressive adaptation involves an increasing adjustment of inner subjective relations to outer objective relations.

TÖNNIES, DURKHEIM, WEBER, HOBHOUSE AND PARSONS ON DEVELOPMENT AND PROGRESS

In this section we will focus on some ideas of new scholars like Tönnies, Weber, Durkheim and Parsons.

(a) Tönnies (1855-1936): Tönnies describes evolution as the development from informal society, where people have many liberties and there are few laws and obligations, to modern, formal rational society, dominated by traditions and laws and people are restricted from acting as they wish. He also notes that there is a tendency of standardization and unification, when all smaller societies are absorbed into a single, large, modern society. Thus, Tönnies can be said to describe part of the process known today as globalization. Tönnies was also one of the first sociologists to claim that the evolution of society is not necessarily going in the right direction, that social progress is not perfect, and it can even be called a regression as the newer, more evolved societies are obtained only after paying a high cost, resulting in decreasing satisfaction of individuals making up that society. Tönnies' work became the foundation of neo-evolutionism.

(b) Durkheim (1858-1917): The whole of Durkheim's sociology is concerned with change, of the progress from mechanical to organic solidarity in society; this was his history of man. However, unlike Marx and other radical revolutionaries, he saw true change as slow and gradual.

Every society embodies conflicting factors, simply because it has gradually emerged from a past form and is tending toward a future one. Sudden change for him was superficial—the real currents of social moral-life run deep and are not to be changed overnight. Lasting change also requires careful thought and planning; consequently, developing societies require institutional organizations to supervise their development. In this,

Durkheim saw the emergence of the state and relevant secondary institutions (bodies of deliberation between the state and the people) to nurture and protect development. Consequently, in these can be seen an index of the relative level of development of a society—the rise of a mandarin class.

(c) Max Weber (1864-1920): Max Weber conceived of sociology as a comprehensive science of social action. In his analytical focus on individual human actors he differed from many of his predecessors whose sociology was conceived in social-structural terms. Spencer concentrated on the evolution of the body social as analogous to an organism. Durkheim's central concern was with institutional arrangements that maintain the cohesion of social structures. Marx's vision of society was informed by his pre-occupation with the conflicts between social classes within changing social structures and productive relations. In contrast, Weber's primary focus was on the subjective meanings that human actors attach to their actions in their mutual orientations within specific social-historical contexts. Behaviour devoid of such meaning, Weber argued, falls outside the purview of sociology.

Four major types of social action are distinguished in Weber's sociology. Men may engage in purposeful or goal-oriented rational action; their rational action may be value-oriented; they may act from emotional or affective motivations; or, finally, they may engage in traditional action. Purposeful rationality, in which both goal and means are rationally chosen, is exemplified by the engineer who builds a bridge by the most efficient technique of relating means to ends. Value-oriented rationality is characterized by striving for a substantive goal, which in itself may not be ration—say, the attainment of salvation—but which is nonetheless pursued with rational means—for example, ascetic self-denial in the pursuit of holiness. Affective action is anchored in the emotional state of the actor rather than in the rational weighing of means and ends, as in the case of participants in the religious services of a fundamentalist sect. Finally, traditional action is guided by customary habits of thought, by reliance on “the eternal yesterday;” the behaviour of members of an Orthodox Jewish congregation might serve as an example of such action.

(d) L.T. Hobhouse (1864-1929): Hobhouse regarded the development of human rationality and scientific advances as the foundation for human society in which individuals could achieve their potential, contributing through harmonious relationships to the good of the whole. His view of liberty regarded the taking of responsibility by the individual in their own

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development as key, and thus he opposed coercion. He advocated for the League of Nations as a step in establishing a world state, which he believed would operate according to such principles of harmony and justice. Unfortunately, events proved Hobhouse to be overly optimistic. Rational advances and external developments in science and technology have not led to the establishment of a peaceful, harmonious society.

(e) Talcott Parsons (1902-1979): He is known for introducing European classical sociological theory to the Chaptered States and for formulating his own grand classical theory. Moreover, Parsons had a profound impact on American sociology through his influence on many graduate students who became significant theorists in their own right.

Parsons strove for integration in sociological theory in a number of ways. First, he attempted to unify the social sciences at Harvard under the rubric of the Department of Social Relations. In addition, Parsons clearly delineated his levels of social analysis and argued that the integration of these various levels was of profound importance for stability in the social world. His attempt at integration is somewhat weakened by his inability to reconcile different theoretical orientations over the course of his career.

Parsons also linked the four functional imperatives to four sub-systems in society. The economy performs the adaptation function through labour, production, and allocation. The polity, or political system, performs the function of goal-attainment by determining social goals and mobilizing resources for the achievement of these goals. The fiduciary system (which Parsons construes as such institutions as the family and education) performs the function of latency by conveying norms and values and socializing people. Lastly, the societal commchapters (e.g. law) regulates the relationship between the other parts of society. Parsons considered himself a cultural determinist, and, therefore, he devoted much of his attention to cultural forces such as norms, values, knowledge, symbols, and ideas.

DEVELOPMENT AS GROWTH, CHANGE AND MODERNIZATION

We know that development has been understood widely in terms of increase in productivity, increase in production, increase in modernization and industrialization. In this section we will discuss the different scenario of development in the post-World War period. We will also discuss the impact of development on the society briefly.

1. Development as Multiple Connotations: There are several connotations about development, such as development as growth, development as change and development as modernization.

(a) Growth: Economic development is the development of economic wealth of countries or regions for the well-being of their inhabitants. This is the short definition of economic development. The term economic development is far more comprehensive. It implies progressive changes in the socio-economic structure of a country. Viewed in this way economic development involves a steady decline in agricultural shares in GNP and continuous increase in shares of industries, trade, banking, construction and services. Further, whereas economic growth merely refers to rise in output; development implies change in technological and institutional organization of production as well as in distributive pattern of income.

(b) Change and Transformation: Development as change refers to the changes in economic, social, political and cultural scenarios in human societies.

(c) Modernization: Modernization theory is a theory of development which states that the development can be achieved through following the processes of development that were used by the currently developed countries. Modernization Theory, in contrast to Classical Liberalism, viewed the state as a central actor in modernizing “backward” or “underdeveloped” societies. The Action theory of Talcott Parsons defined qualities that distinguished “modern” and “traditional” societies. Education was viewed as key to creating modern individuals. Technology also played a key role in this development theory because it was believed that as technology was introduced to lesser-developed countries it would spur economic growth.

While Modernization theory understood development and underdevelopment as a result from internal conditions that difference between economies, dependency theory, understood development and underdevelopment as relational. It saw the world’s nations as divided into a core of wealthy nations which dominate a periphery of poor nations whose main function in the system is to provide cheap labour and raw materials to the core. It held that the benefits of this system accrue almost entirely to the rich nations, which become progressively richer and more developed, while the poor nations, which continually have their surpluses drained away to the core, do not advance.

2. Development and its Impact: Development especially that which is large, unique or precedent-setting may have a substantial impact on a commchapters’ financial, environmental and cultural resources. Development impact assessment provides an opportunity for competitors to gain advance understanding of the potential impacts of a particular development, so that they may plan to both efficiently