

MA in Sociology

Paper-19

Sociology of Development

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Unit-I

Development is a buzz word of the world since the period following the Second World War. It is a social process affecting as well as wanted by both the rich and the poor nations. This unit gives an overview of the theoretical concept of development and the associated dimensions of it. Here an attempt is made to provide a conceptual analysis of the concept of development, its related concept of economic growth. Further the unit tries to focus on the paradigm shifts in the concept of development over the years. It also focuses on the concept of social development, human development and sustainable development which have become the dominant paradigms in the development discourse in the present day.

1.0 Objectives: After studying this unit, you can

- Conceptualize what is development, its characteristics, its dimensions, perspectives and models.
- Understand the meaning of economic growth along with its characteristics, need of economic growth, phases of economic growth, driving forces that promote economic growth, its difference from economic development and barriers to the process.
- Develop an idea of the concept of human development, the reflection of the concept of human development in the UN agenda, how the concept departs from the conventional development models, indicators of human development and barriers to human development.
- Comprehend the meaning and features of social development and the UN's commitment for social development. Added to that you can note the process of social development in India along with the factors facilitating and hindering social development.
- Trace out the meaning, origin, requirements of sustainable development, its pre-requisites. The unit will also impress upon you the world conventions on sustainable development, its dimensions, issues arising and challenges faced by the process.

1.1 Concept and Definitions of 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 a one-dimensional 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.”

1.1.1. Characteristics of Development

The following are the important characteristics of development.

1. 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.

2. 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.

3. 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.

4. 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.

5. Development is multidimensional

The conventional notion of development always insisted upon the unidimensionality 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 dimensions 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.

6. 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.

7. 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.

8. 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.

9. 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.

10. 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.

11. 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.

12. 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 household 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.

1.1.2. Perspectives on Development

Development as a concept can be discussed from various perspectives. They are:

- ‘Development’ as a long term process of structural societal transformation.
- ‘Development’ as a short-to-medium term outcome of desirable targets.
- ‘Development’ as a dominant ‘discourse’ of western modernity

‘Development’ as a long term process of structural societal transformation-
The first conceptualization is that ‘development’ is a process of structural societal change. Thomas (2000, 2004) refers to this meaning of development as ‘a process of historical change’. This view, of ‘structural transformation’ and ‘long-term transformations of economies and societies’, as Gore noted, is one that predominated in the 1950s and 1960s in particular. The key characteristics of this perspective are that

- It is focused on processes of structural societal change.
- It is historical.
- It has a long-term outlook.

In this conceptualization development relates to a wide view of diverse socio-economic changes. The change in one structural element of the society has the propensity to bring changes in other institutions and elements. For example, when there is development in the economy, there is a change in the social institutions like family, marriage, education, system of stratification in the society.

‘Development’ as a short-to-medium term outcome of desirable targets- A second perspective on ‘development’ can be seen in the light of some targeted goals and their degree of achievements. Thomas (2000, 2004) characterizes

this second approach as 'a vision or measure of progressive change' and Gore (2000) relates it to 'performance assessment'. At its most basic level it is simply concerned with development as occurring in terms of a set of short- to medium-term 'performance indicators' – goals or outcomes – which can be measured and compared with targets. For example change in the level of education, increase in income, poverty reduction etc. is the short or medium term outcomes used to indicate development. It is a practitioner accepted model of development very much used by the development agencies like the UNDP (the United Nations Development Programme), OECD (Organization for Economic Cooperation and Development), The World Bank etc. The key feature of this second perspective is that it is focused on the outcomes of change so that it has a relatively short-term outlook. But it becomes easy to measure development in terms of some pre fixed objectives and the level of their attainment.

'Development' as a dominant 'discourse' of western modernity: This is the 'post-modern' conceptualization of development. It is also referred to as the 'post-development', 'post-colonial' or 'post-structuralism' development perspective. This third perspective emerged as a reaction to the deliberate efforts at progress made in the name of development since World War II and was triggered in particular by the 1949 Declaration by the US President Truman that: "We must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas." Michel Foucault (1966, 1969) is a strong advocate of this post modern approach to development.

The post modern theorists are vocal against the development maladies created in the Third World countries. To the post modern development theorists development created a neo colonial regime in the Third World countries. Instead of creating abundance promised by theorists and politicians in the 1950s, the discourse and strategy of development produced its opposite: massive underdevelopment and impoverishment, untold exploitation and oppression. The western development model was super imposed on the Third world countries with a top down, ethnocentric, and technocratic approach. It neglected the local people, their needs and cultural demands.

1.1.3 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 Mahbub ul Haq and Indian economist Amartya Sen 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; and*

- *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.

1.1.4. Models of Development

The post-World War II period, the process of decolonialisation, the emergence and need for economic reconstruction of nation-states, and the shadow of the Cold War widely shaped the development discourse till the late 1970s. The industrial and political rise of the West and Southern Europe and North America on the one side, and Russia and communist states on the other, with the stagnation of a vast number of nations with low productivity, industrial backwardness and poverty gave rise to the First, Second and developing world models of development respectively. The first world model of development is

called the “Capitalist Model”, the second world model was popularly known as the “Socialist Model” and The third world development model was named as the “Developing World Model”.

The capitalist model of development is characterised by provision of private ownership of property and means of production, minimum state control on economic enterprises, and a free economy regulated by competition. This developmental model also emphasises sustained growth and modernisation with massive state investment at the takeoff stage. This perspective insists economic development would revolve around industrialisation. This model of development is criticised as pro rich and anti poor in character. It is claimed that it increases the rich poor gap and results in uneven development.

The Second World model or the socialist model was contradictory to the capitalist model of development. It challenged the capitalist model of development. It propagated the abolition of ownership of private property and means of production, emphasised state ownership of means of production, state-owned public enterprise, and a state regulated economy and centralised planning by the state for economic growth. While both the capitalist and the socialist models laid primary emphasis on economic growth, the socialist model also emphasised on the equal distribution of the fruits of growth among all sections of the population. This model of development faced its tragic consequences in the 80s when there was the fall of communism in Soviet Russia. The model could not yield its targeted result and failed to create an egalitarian society. Rather, poverty and unemployment became the worst outcomes of this model of development.

The developing world is represented by the ex-colonial, newly independent and non-aligned countries of Asia, Africa and Latin America. These countries were industrially backward at the time of liberation. These countries witnessed wide diversity in terms of their socio-cultural and political settings and historical experiences and levels of technological and economic development. These countries were economically and technologically underdeveloped, and were undergoing the process of nation-building and fast social transformation in the post-colonial era. As against these backdrops, these countries have been experimenting with diverse models of development. For example, India has

followed the path of “mixed economy” by adopting a path of development in between the capitalist and socialist models. With the process of Globalization and the subsequent structural adjustment policies this model is tending to take a capitalist trend of development.

1.2. 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.

1.2.1 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 bringing economic welfare it proves disastrous for human existence.

1.2.2 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.

1.2.3 Why countries desire economic growth?

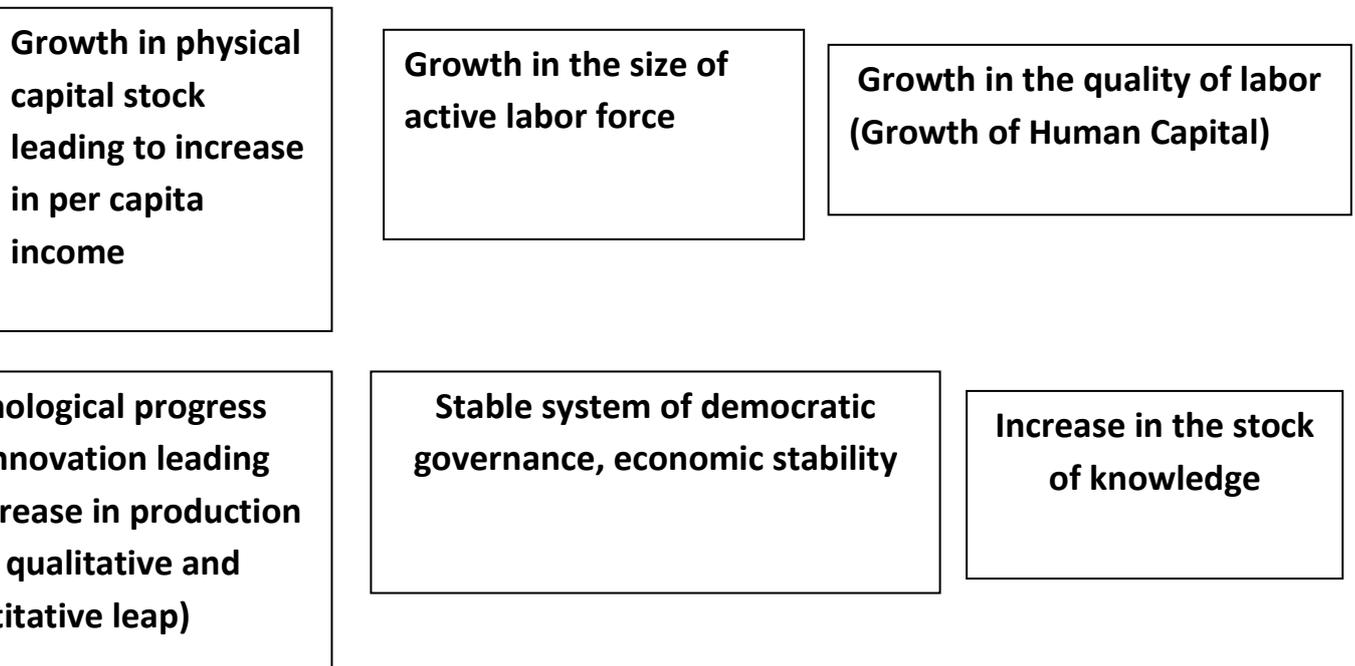
Economic growth is the most important economic indicator of development. It simply tells us how much more the economy is producing than it did before. If the economy is producing more, businesses are more profitable, and stock prices rise, it leads to more capital investment and more employment. As more jobs are created, incomes rise. This gives consumers more money to buy

more products and services, driving more economic growth. For this reason, all countries want positive economic growth.

Positive economic growth generates economic welfare. It raises the level of employment. It brings more purchasing power to the people. It betters of their consumption capacity and ensures them a better standard of living. When there is a general rise in the standard of living of the people, the country's economy moves forward.

1.2.4 Key drivers of economic growth

There are certain driving forces of economic growth. According to Arthur Lewis, economic growth is conditioned by (1) economic activity, (2) increasing knowledge and (3) increasing capital. In other words, these three factors are labour, technical improvements and capital. Taking into consideration the aforesaid factors, the following factors can be discussed as the most important drivers of economic growth.



The most important driver of economic growth is the increase in the physical capital stock of a nation. The amount of physical stock determines the distribution pattern. Physical capital stock includes land available, natural resources, water, forest etc. In every country there is a dearth of physical

capital available to the population. If the stock of physical capital can increase through the careful utilization pattern or better exploration of the natural resources, then there is a necessary increase in the stock and the number of users increase and the amount available to each user increases. This gives birth to economic growth.

An increase in the labour force participation rate symbolizes economic growth. The challenges of growth, job creation, and inclusion are closely intertwined. Increased labour force participation creates opportunities for people, increase their economic self sufficiency and lead to a better standard of living among them. It also reduces the dependency rate. The demand for products increase and it brings transformations in the process of production. When production increases due to increased demand, the market expands and diversifies. This brings economic growth.

Along with physical capital an important factor of economic growth is productive labour force. Productive labour force is needed to make an optimal and efficient use of physical capital. Productive labour force is the outcome of an increase in the quality of human capital in the country. The human capital depends on the level of education, skill development, health of the workers, their training and ability to innovate, motivation for work etc. When a country fosters all these qualities or provides these inputs, economic growth is spearheaded, because the process of production is well anchored and very efficiently managed to yield the maximum output.

When the human capital of a country is overstressed, there is a qualitative improvement in the labour force. This brings forth tremendous innovations and transformations in the process of production. There are rapid technological progresses. The intelligent labour force provides a new face to the process of production. There is both a quantitative increase and a qualitative rise in production. This significantly contributes towards economic growth.

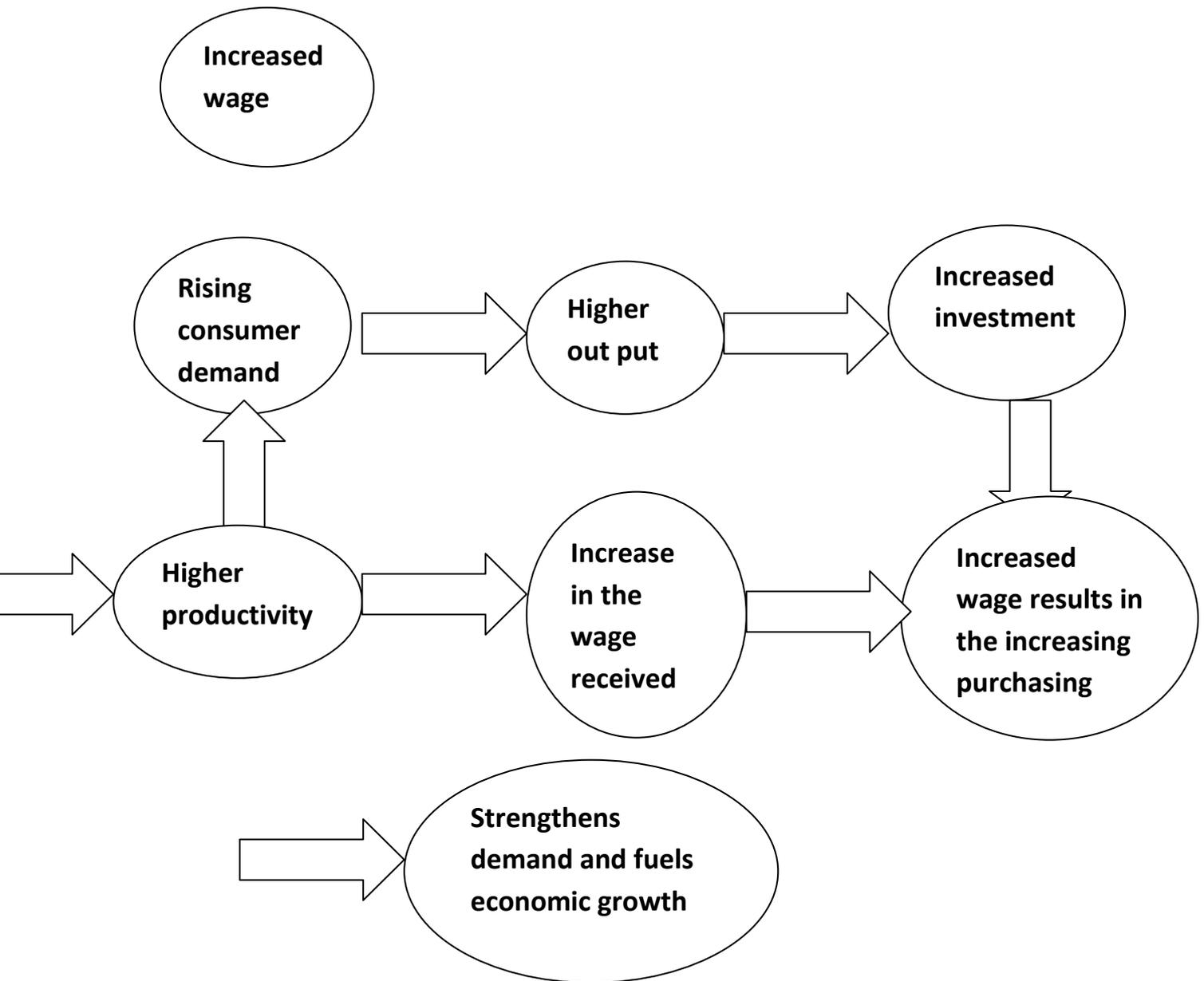
However economic growth is always tied to economic stability and a stable system of governance. Economic instability like recessions, depressions retard the process of economic growth. Economic stability is dependent on a prudent and stable government which plays a significant role in making economic

policies, planning and programmes. A visionary government can better facilitate economic growth. Particularly, when a government remains free from rifts, challenges and threats it remains relatively stable and focuses on better investment of capital for economic growth.

Finally, the stock knowledge or knowledge capital plays a crucial role in economic growth. Of all the factors of production, knowledge capital creates the longest lasting competitive advantage for economic growth. Knowledge capital is an essential component of human capital. Stock knowledge is an intangible asset that comprises the information and skills of the individuals who serve as employees, their experience with the process of production, group work and on-the-job learning. Thus, knowledge capital refers to the know how that results from the experience, information, knowledge, learning, and skills of the labor force. Knowledge capital is not like the physical factors of production - land, labor and capital. It is based on skills that employees share with each other in order to improve efficiencies, rather than on physical items. Skills and access to knowledge provides a better work efficiency to the labor engaged in the process of production.

1.2.5 Circle of Economic Growth

There is a well decided circle of economic growth. It is initiated from the point of rising consumer demand. When the consumers have higher demand, the supply sides need a strengthening by increasing the output. To increase the output, investment of capital in all its forms, physical, human, and knowledge capital becomes a need. When the quality and amount of investment increases, there is a phenomenal rise in productivity. This leads to an increase in the wages received by the people engaged in production. This increases their purchasing power and the demand side is strengthened which boosts the subsequent stages of economic process and ultimately result in economic growth by increased per capita income and GDP. The circle of economic growth can be indicated through the figure below.



1.2.6 The Phases of Economic Growth

Economic growth normally has two important phases. They are the rising phase called **economic expansion** and a declining phase called **economic recession**. Economic expansion is the most desirable phase of economic growth, when the economy grows sustainably. At some point, confidence in economic growth dissipates. When economic growth becomes economic contraction, it's known as a recession. An economic depression is a recession. It is also called a down turn in the economy.

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**

The traditional societies are custom-bound and tradition-oriented. These hinder progress and generate economic backwardness. The poor countries of today are good examples of traditional society. In short, the factors which are essential for economic growth like development of new knowledge, changing practices of production, skill are missing in such societies.

In the transitional society, the conditions for take-off stage are established. During this stage, the force of customs and traditions get reduced; economic motivation rises and there are perceptible improvements in physical and social infrastructure. Once an economy attains the take-off stage, it experiences sustaining growth.

The take-off stage refers to a situation where an economy transforms itself from a predominantly agricultural to a predominantly industrial society. For an economy to attain the take-off stage, it is required to make heavy investment from its resources for industrial production and development of allied services. The take-off stage was made possible in some countries by leading sectors like railways and defence.

After the take- off stage, when the economy attains self sustaining growth, it enters the mature stage. During this stage, the government has to make some basic decisions. As there will be abundant resources and goods, it has to decide whether it has to use them for strengthening the nation into a strong and

powerful state militarily or to use the resources for improving the welfare of the people.

The final stage is the age of high mass consumption. During this period, people will consume all kinds of goods especially durable goods like cars on a mass scale.

Rostow's stages of economic growth are only broadly true. All nations have not gone through the order in which he has described the stages.

1.2.7 Economic growth and development

Economic growth and economic development have received a lot of attention in the 20th century. In an economy there must be balanced economic growth of all sectors – agriculture, manufacturing industry and the service sector. Only then, economic growth will benefit all sectors of the population. Economic welfare is based on proper distribution among the population. The distribution takes place in the form of rent, wages, interest and profits.

In the past, economic growth and economic development were used more or less with the same meaning. For example, the rate of growth of income per capita or per capita GNP was an index of economic development. The wellbeing of population depends on the rate of growth of 'real' per capita GNP. Real per capita GNP refers to the monetary growth of GNP per capita minus the rate of inflation.

The common notion says if there is decline in poverty, unemployment, and inequality, there is economic development in the country. Otherwise, even if per capita income doubles, it cannot be termed as economic development. So when there is development, there must be improvement in the quality of life. That means people must have higher incomes, better education, better health care and nutrition, less poverty and more equality of opportunity. So according to Michael P. Todaro and Stephen C. Smith, "Development must be conceived of as a multidimensional process involving major changes in social structures, popular attitudes and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty".

The economic development of a country or society is usually associated with (amongst other things) rising **incomes** and related increases in **consumption**, **savings**, and **investment**. Of course, there is far more to economic development than income growth; for if income distribution is highly skewed, growth may not be accompanied by much progress towards the goals that are usually associated with economic development. Economists usually measure economic growth in terms of **gross domestic product** (GDP) or related indicators, such as **gross national product** (GNP) or **gross national income** (GNI) which is derived from the GDP calculation. GDP is calculated from a country's national accounts which report annual data on incomes, expenditure and investment for each sector of the economy. Using these data it is possible to estimate the total income earned in the country in any given year (GDP) or the total income earned by a country's citizens (GNP or GNI).

1.2.8 Barriers to economic growth

Economic growth depends on the quality and availability of these factors. If any of the factors of production suffers from a lack of quality or availability, then economic growth will not be possible to take place. These factors include:

➤ **Dearth of infrastructure:**

- Insufficient or contaminated land
- Substandard labour supply
- Poor technical infrastructure, such as roads and communications
- Poor social infrastructure, such as schools or hospitals
- Poor industrial infrastructure, such as factories and machinery

These are basically the infrastructural support needed for economic growth. In the absence of such infrastructural facilities, economic growth is unimaginable.

Along with the infrastructural barrier, a wide range of other barriers which halt economic growth can be pointed as below.

➤ **Poverty cycle:**

- low incomes
- low savings
- low investment
- low incomes

Poverty cycle reduces the capacity of the country to make flow of capital for production and thus the process of production is retarded and economic growth is stunted.

➤ **Institutional and political factors:**

- ineffective taxation structure
- lack of property rights
- political instability
- corruption
- unequal distribution of income
- formal and informal markets
- lack of infrastructure

Institutional and political factors play a crucial role in stagnating economic growth. When the institutional arrangements are not proper, there is inequality of income among the people, the country fails to generate adequate revenue needed to fuel the production process. Political instability leads to a shift of focus from economic growth to maintain stability and the system of governance withdraws its efforts from accelerating economic growth. Corruption is a great negation to growth as money gets siphoned to individual hands for personal consumption and is not used for mass consumption. Sick markets cannot stir economic growth. Because the demand subsides in a sick market and no longer the market plays its driving role to promote economic growth. Infrastructures like transports, communications, educational institutions and hospitals when are ill developed, economic growth is seriously hampered.

➤ **International trade barriers:**

- overdependence on primary products
- consequences of adverse terms of trade
- consequences of a narrow range of exports
- protectionism in international trade

International trade barriers negate economic growth. Over dependence on primary products do not allow an economy to grow. Adverse terms of trade and limitations on exports cast its unfavourable consequences upon production. For such conditions, market expansion is blocked. Capital generation becomes difficult which is needed for production. Protectionism in international trade restricts consumer's choice and freedom and disallows the products of certain countries to get marketed outside. This negatively affects production and economic growth.

➤ **International financial barriers:**

- indebtedness
- non-convertible currencies
- capital flight

International financial barriers like debt traps, capital flight and drain make investment limited for a country. This adversely affects economic growth.

➤ **Social and cultural factors acting as barriers:**

- religion
- culture
- tradition
- gender issues

Socio cultural factors too arrest economic growth. Religious segregation, taboos, cultural prescriptions and limitations, traditions and gender based discriminations mar the human capital development and dissociate a major chunk of the population from getting integrated in the

labour force and emerging as quality labour force. This becomes degrading for economic growth.

However, today nations are taking measures to overcome such barriers to make economic growth a reality. The structural adjustment policies, liberalization process and globalization have significantly reduced the international trade and financial barriers. Inclusive policies have tried to put an end to the socio cultural barriers to economic growth. Revamping of the economy through economic planning, policies and programmes have addressed many issues arising out of poverty cycle. Development of a strong political will, administrative reforms, and public policies and the ideology of good governance are also tuned to make economic growth an achievable agenda.

1.3 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.

1.3.1 Human Development: The Concept

According to this concept of human development, “Income is merely one option that people would like to have. But it is not the sum total of their lives. Development must, therefore, 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 Mahbub ul Haq. 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 Amartya Sen 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.

1.3.2 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.

- To allow human beings to lead lives that they value
- To improve the human condition so that people have the chance to lead full lives.
- To avoid the concentration of the goods and services that underprivileged people need
- To allow people to take their own decisions.
- 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 decent 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.**

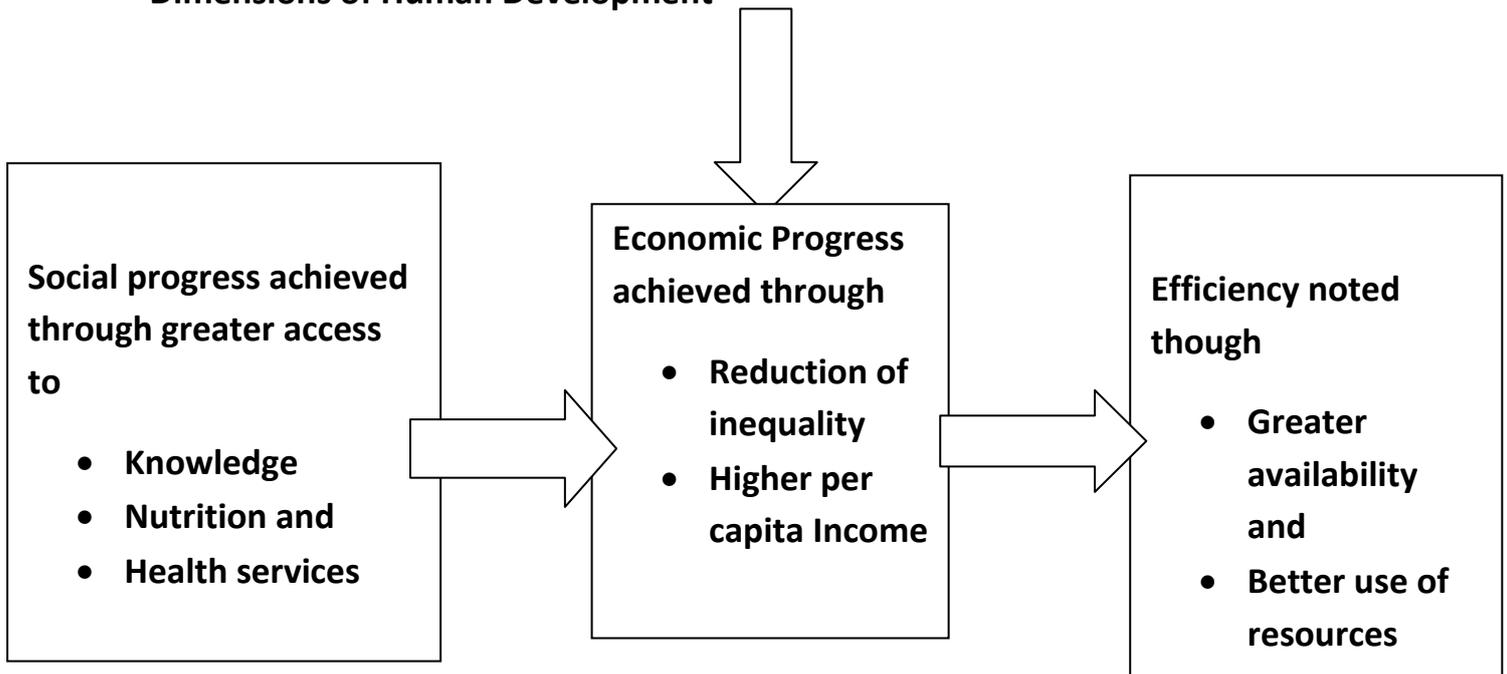
1.3.3 Human development Approach vs. the Conventional Development Approach

The Human Development Approach to development is different from the conventional approaches development. According to this approach, the conventional focus of the development approach on economic growth is an indicator of development, but it cannot be the sole and whole symbol of development. The human development approach subsumes within it human capital formation, human resources development, human welfare or the basic human needs approaches. Economic growth, that is, the increase in production (GDP) is necessary but not sufficient for human development.

The theories of human capital formation and human resources development consider the human being as a means and not as an end. They are concerned with the supply side. The human welfare approach visualises people only as passive recipients of benefits of development and not as its participants. The basic needs approach aims to satisfy the basic minimum needs, i.e., food, shelter, clothing, etc., of the deprived sections of the population rather than on the issue of human choices.

The human development approach puts equal emphasis on the production and distribution of resources, expansion and use of human capabilities, scope of choice, livelihood security, participatory process, and social, economic and political freedom. All these indeed emphasises a paradigm shift in the social development strategy of the State. The Human Development approach emphasizes on three dimensions. They are: social, economic and efficiency dimensions. These can be shown in the following diagram.

Dimensions of Human Development



1.3.4. Indicators of human development

There are six basic indicators of human development. They are: equity, sustainability, productivity, empowerment, cooperation and security.

- Equity is the idea of fairness for every person, between men and women. Every individual has the right to an education and health care.
- Sustainability is the view that we all have the right to earn a living that can sustain our lives and have access to a more even distribution of goods.
- Productivity states the full participation of people in the process of income generation. This also means that the government needs more efficient social programs for its people.
- Empowerment is the freedom of the people to influence development and decisions that affect their lives.
- Cooperation stipulates participation and belongingness to the communities and groups as a means of mutual enrichment. Security offers people development opportunities freely and safely with confidence that they will not disappear suddenly in the future.

1.3.5. Economic development and human development

There is a close nexus between economic development and human development. Economic development can stimulate human development and human development is a necessary pre condition for economic development. Unless and until, the economy of a society is well developed, the environment for human development does not become conducive. When there is growth, increase in per capita income, people gets better purchasing power and the standard of living increases. Their affordability capacity increases and they are in a position to spend for their education, nutrition, health etc. This improves their quality of life and well being. They are able to lead a long life, have access to information and knowledge and have the required resources to lead a descent life. All these promote human development. Thus, economic development is a prerequisite for human development.

On the other hand, human development stimulates economic development. Economic development always presupposes growth which is dependent on human productivity. Knowledge, health and access to opportunities like education, health, nutrition, and information generate skill, capacity and expertise in the human beings and make them not only productive, but also add quality to their work. This promotes economic development. Production increases, market develops, market expands and get diversified. This increases the GDP of a nation. The better is the human development of a society, the faster and richer is the economic development of a nation.

1.3.6. Barriers to human development:

There are several forces that constrain human development. The prominent among them are:

An inegalitarian environment that promotes sectoral interest restricts human development. When the interest of a group is protected and promoted at the cost of the majority, the development of the majority is challenged. Their freedom, choice is sacrificed and their development does not get focus. For example in the traditional caste society of India, the privileges were cornered by the higher castes and the vast majority of lower caste people were debarred from accessing the benefits rendered by the society. This prevented the human development.

When the societal resources, economic opportunities are monopolized by a segment of the society, human development becomes retarded.

Political disempowerment restricts the participation of the citizens in a healthy manner and this affects the process of human development.

Poor quality of life and unequal distribution of power and resources negate human development in a society.

Lack of cooperation among the people, rising conflict restrict human development. Because the enabling environment cannot be created when human safety is affected due to conflict and tensions created thereof. Under such situation human development becomes a myth. For examples in the conflict areas human development becomes impossible.

So, all these barriers are to be fought against to make human development possible.

1.4 Social development

Spectacular developments initiated in the early fifties through the economic development approach failed to materialize the dream of human well being. Economic growth could not ensure social progress. It was realized that economic development fuelled the market forces to favour the rich and deprive the poor. This increased the gap between the rich and the poor. Economic growth induced prosperity for a few, but resulted in poverty, massive deprivation and social backwardness. This compelled nations to face a contradiction between economic prosperity on the one hand and social progress on the other which finally culminated in imbalanced development.

The failure of the grand economic theories of growth to ensure balanced development of the society led development thinkers to think for alternative models of development. Economists like Gunnar Myrdal argued for a redefinition of development taking the social factors into account. To him economic prosperity has no meaning unless and until it is able to eradicate social miseries. Similarly, The World Bank and the UNDP also insisted for the inclusion of social issues in economic planning to make it more pro people and development effective in character. The alternative model of development was

expected to be holistic and multidimensional to touch and impact every fringe of the society and to ensure balanced development. Thus, social development emerged as an alternative approach to development to ensure a healthy and balanced development. It was expected to be multidimensional, multifaceted effecting and benefiting every aspect of society. Thus, economic policies started getting tuned to meet the broader social objectives. This added a new dimension to the development discourse.

1.4.1. Social development: Meaning

Social development is a process that results in the transformation of social structures to improve the capacity of a society in order to fulfill its objectives. It refers to a paradigmatic change within the social and economic structure. Social development attempts to explain the qualitative changes in the structure and framework of society, that help the society to better realize its aims and objectives. When development takes place in progressive way featuring in greater levels of efficiency, quality, productivity, complexity, comprehension, creativity, mastery, enjoyment and accomplishment and brings qualitative changes in human existence, it can be termed as social development. The UN document claimed a social development aims at bringing about a more equitable distribution of income and wealth for promoting social justice, alleviating poverty, maximizing productivity, employment and expanding and improving facilities for education, health nutrition, housing and social welfare for the disadvantaged individuals, groups and communities. These become the very indicators of social development.

Thus it can be noted that society centric development can be designated as social development. This implies that development processes need to benefit people, enrich their way of interaction in groups and societies, and make the norms that facilitate such interaction conducive. Social development thus implies the change in social institutions. Progress toward an inclusive society with the process of normative and institutional changes and changes in the interactional pattern among individuals can be depicted as a good example of social development. To quote James Midgley “ Planned change designated to promote the well being of the population as a whole in conjunction with a dynamic process of economic development can be termed as social development.” Emibayer and Mische opine social development aims at

enabling the individuals, efficacy building in them, generating a sense of self determination among them and ensuring opportunities to them to satisfy their basic needs to improve their quality of life. In his essay “The idea of Social Development”, Herbert Blumer argues social development is a new concept which is closely associated with the cultural values of the community. According to Gore, social development as a term means economic growth with social justice, eradication of poverty and minimization of economic inequalities, emphasis on human resources development and development of social services which are inclusive of welfare services but extended to cover health, education, housing, rehabilitation etc. Paiva viewed social development as a process of enhancing the capacity of individuals to work for their own, as well as for the welfare of their society. Salima Omer defined social development as a process concerned with achieving an integrated, balanced and unified social and economic development of society that gives expression to the value of human dignity, equality and social justice. Social Development can thus be concluded to be the promotion of a sustainable society that is worthy of human dignity by empowering marginalised groups, women and men, to undertake their own development, to improve their social and economic position and to acquire their rightful place in society.

1.4.2. Features of Social Development

The International Agencies visualize social development as a progressive process of change resulting in steady improvement in social conditions.

The chief features of social development include:

- Promotion of social progress and betterment of human conditions of living by according human beings a life with dignity, equality, respect, mutual responsibility and cooperation.
- People centric development where economic development is a means to achieve human development by fulfilling the basic needs of the individuals.
- Making economic policies and social policies mutually supplementary to each other to maximize development.
- Ensuring social and distributive justice and to achieve maximum sustainable human development.

- Achieving equity and equality for all by ensuring access, opportunity and quality of life to all.
- Creating an enabling environment for all individuals by enriching and enhancing their capabilities.
- Empowering the people to make the right choice for themselves. Also to allow them to enjoy their rights, have access to resources.
- Providing autonomy to all.

To cite some examples, equitable distribution of societal resources like property, prestige, greater and better access to institutions like education, health, food security, greater enjoyment of freedom and dignity by the people, changes in the stratification system and greater opportunity for social mobility are the examples of social development experienced by a society.

All these require facilitating structural changes to bring welfare for all.

1.2.3 Social Development in the United Nation's Agenda

The World Summit for Social Development was held in March 1995 in Copenhagen with the heads of 117 countries. Here, the Governments reached a new consensus on the need to put people at the centre of development. The Social Summit was the largest gathering ever of world leaders. It pledged to make the conquest of poverty, the goal of full employment and the fostering of social integration overriding objectives of development.

Among the ground-breaking agreements made by the world's leaders in the Declaration are ten commitments to:

- Eradicate absolute poverty by a target date to be set by each country;
- Support full employment as a basic policy goal;
- Promote social integration based on the enhancement and protection of all human rights;
- Achieve equality and equity between women and men;
- Accelerate the development of Africa and the least developed countries;
- Ensure that structural adjustment programmes include social development goals;
- Increase resources allocated to social development;

- Create "an economic, political, social, cultural and legal environment that will enable people to achieve social development";
- Attain universal and equitable access to education and primary health care; and
- Strengthen cooperation for social development through the UN.

The United Nations General Assembly convened a special session in Geneva in June-July 2000 to assess the achievements made at

at the end of the last century, where the world leaders distilled the key goals and targets in the Millennium Declaration (September 2000). The Declaration reaffirms universal values of human rights, equality, mutual respect and shared responsibility for the conditions of all peoples and seeks to redress globalization's hugely unequal benefits and governments' commit themselves to fulfilling their obligations by 2015. In the 2000 Summit world leaders committed to fight together against poverty and hunger, gender inequality, environmental degradation, and HIV/AIDS, while improving access to education, health care and clean water, all by 2015. These wide-ranging commitments are encompassed in the eight Millennium Development Goals (MDGs).

1.4.4 Social Development in India

The concept of social development is not new to India. Long back it had emerged in the thinking and practices adopted by the freedom fighters and social reformers. Mahatma Gandhi had set before the nation the objective of "Wiping every tear from every eye." This reflected the ideas to put people's progress at the center of every effort to ensure equal opportunity and justice. Jawaharlal Nehru in his celebrated speech "Tryst with Destiny" delivered in the midnight of 14th August, 1947 said "The service of India means ending poverty and ignorance, disease and inequality of opportunity." All these were the forerunners of the ideas of social development.

Right from the initial years of planning, social development was given weightage in India's development agenda. But in practice, growth centered development dominated over people centric development in the country. But, towards the end of 1960s and beginning of 1970s, there was a shift in the

thrust of development planning and practice. Social sector development, basic needs approach and participatory planning came to be the dominant focus of development to make it pro people in character. During this period, universalization of educational opportunities, health facilities, nutrition etc. dominated the development agenda.

However, a sea change was marked in the social development thinking and practice in India with the introduction of the concepts of like “Expansion of choice and freedom among people” by Prof. Amartya Sen. Today social development plans in India include:

- Expansion of education and health facilities
- Ensuring food security
- Ending child labour and ensuring child rights
- Ending untouchability and bringing social equality
- Fight against gender discrimination
- Protection and promotion of minorities
- Mainstreaming the excluded through inclusive development
- Poverty alleviation
- Population control through family planning
- Increasing the nutritional standards among the people
- Ecological protection and sustainable development

However, a reality check indicates that India’s social development is quite slow and retarded. It has suffered a setback with the introduction of economic reforms as part of the process of liberalization and globalization. There has been a sharp deterioration in the conditions of the poorest and marginalised, particularly the Scheduled Castes Scheduled Tribes, other economically backward communities, and women and children. India ranks 102nd in the Human Development Index which clearly indicate the low social development taking place in the country.

The basic human needs dimension comprise parameters of nutrition and basic medical care, water and sanitation, shelter and personal safety.

The foundations of wellbeing includes parameters of access to basic knowledge, information and communications, health and wellness and ecosystem sustainability, while opportunity dimension includes personal [rights](#), freedom and choice, tolerance and inclusion and access to education.

1.4.5 Factors facilitating Social Development

Social development is a process. Different factors can contribute significantly towards it. These factors are:

- Education and awareness building
- A strong political will:
- An ideology of equality among the people
- Initiatives among the people to avail opportunities
- Change in cultural values

When there is a spread of education, there will be a greater awareness among the people. This will enhance their participation in the process of development. They will take initiatives to fight against poverty, inequality and to assert the human rights for all citizens which will trigger the process of social development. A committed government will make reduction of poverty, unemployment, inequality and social exclusion the priority areas of its development agenda and will gear efforts to achieve them in full length. When these social maladies will be removed by the will and effort of a government, social development will become a reality. Transformations in the attitude of the people and their practices along with a change in the cultural values and traditions will bring changes in the social institutions and promote social development.

1.4.6. Factors Hindering Social Development

There are certain factors which retard social development. Prominent among them are:

- Illiteracy and ignorance
- Lack of political commitment
- Social cleavages like caste, class, gender, and ethnicity based differentiations and social exclusions etc.

- Apathy of the people
- Social taboos, cultural conservatism

The removal of these barriers can promote social development in a country.

1.5. 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.

1.5.1 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 socio-economic issues. This process of bringing together environmental and socio-economic 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, 'sustainable development is an unashamedly anthropocentric concept'. According to the The World Conservation 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 well-being that supports it.

1.5.2 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.

1.5.3. 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 interactive relationship between climate change and sustainable development, and that the two can be mutually reinforcing.

1.5.4. 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:

- **It should be socially desirable:** It means development should fulfill people's cultural, material and spiritual needs in equitable ways.
- **It should be economically viable:** It implies the costs of development should not exceed the output.
- **It should be ecologically sustainable:** It connotes maintaining long term viability for supporting the eco system.

1.5.5. Requirements of sustainable Development

Sustainable development implies the fulfillment of several conditions. These conditions are: preserving the overall balance, respect for the environment, and preventing the exhaustion of natural resources. Reduced production of waste and the rationalization of production and energy consumption must also be implemented. Sustainable development is presented as a more or less clean

break from other modes of development, which have led and are still leading to worrying social and ecological damage. In order to be sustainable, development must combine three main elements: fairness, protection of the environment, and economic efficiency. A sustainable development project must be based on a better-developed mode of consultation between the community and the members it comprises. The success of such a policy also depends on consumers accepting certain constraints and citizens observing certain requirements with regard to transparency and participation.

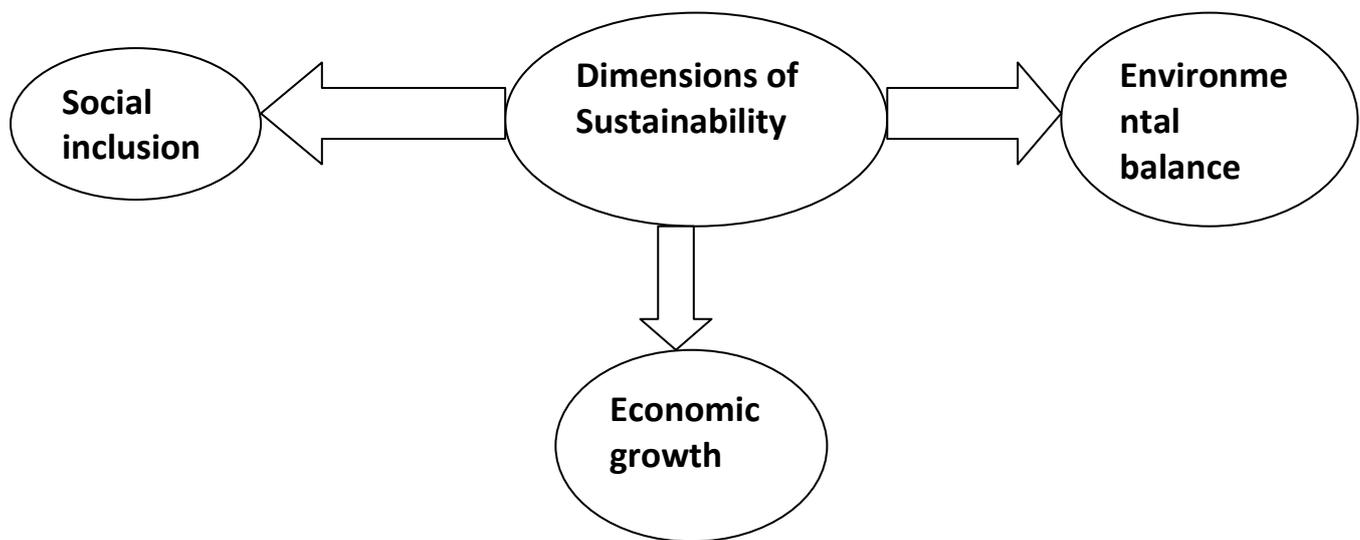
The concept of sustainable development is based on a set of requirements.

- It must allow the basic needs of present and future generations to be fulfilled with regard to demographic constraints, such as: access to water, education, health, employment, and the fight against hunger or malnutrition.
- Another requirement of this type of development is to improve quality of life, which involves easier access to medical care, social services, culture, and therefore also social well-being.
- In addition, respect for rights and freedoms and the promotion of new forms of renewable energy such as wind, solar, and geothermal power, are important requirements of sustainable development.
- Sustainable development is required to allow the planet's resources and condition to be protected for future generations and natural assets to be shared.
- The concept of sustainable development also involves narrowing the gaps between rich and poor countries, insofar as these gaps, if maintained or accentuated, could be the cause of violent conflict, which by its very nature leads to regression rather than development.

1.5.6. Dimensions of Sustainable Development

The second half of the 1980s witnessed the development of three dimensions of sustainable development with the publication of the Brundtland Report (1987). The report enshrined them as the strategies to be adopted by local, national and global strategies for development. The Rio de Janeiro Earth Summit, 1992 established them as the three pillars of sustainable

development. This is one of the most well-known models created using the three dimensions -Economy, Environment and Society. The diagram shows three interlocking circles with the triangle of environmental (conservation), economic (growth), and social (equity) dimensions. Sustainable Development is modelled on these three pillars. This model is called 'three pillars' or 'three circles model'. It is based considering the society, but does not explicitly take into account 'human quality of life'.



However, the UNESCO raised its voice that these are not the three key issues that paralyse the world today. It claimed that it is culture which to a great extent also determine and detect what people do. Local cultures which are a rich source of knowledge and creativity are in a process of extinction. It too is facing a challenge. So, it has to be included as a dimension of sustainable development. Accordingly, in November,2010 culture was included as the fourth dimension of sustainable development in World Summit of Local and Regional Leaders in the Third World Congress of UCLG, held in Mexico City. Today there are four dimensions to sustainable development. They are: society, environment, culture and economy – which are intertwined.

Nobel Laureate Amartya Sen gives the following dimensions for social sustainability:

- **Equity** - The community is to provide equitable opportunities and outcomes for all its members, particularly the poorest and most vulnerable members of the community.
- **Diversity** - The community is to promote and encourage diversity.
- **Interconnected/Social cohesions** - The community is to provide processes, systems and structures that promote connectedness within and outside the community at the formal, informal and institutional level.
- **Quality of life** - The community is to ensure that basic needs are met and is to foster a good quality of life for all members at the individual, group and community level (e.g. health, housing, education, employment, safety)
- **Democracy and governance** - The community is to provide democratic processes and open and accountable governance structures.
- **Maturity** - The individuals are to accept the responsibility of consistent growth and improvement through broader social attributes (e.g. communication styles, behavioural patterns, indirect education and philosophical explorations)

Economic sustainability includes:

- **Growth**- It refers to an increase conventional gross national product (GNP).
- **Efficiency**- It is reflected more efficient production and consumption of (mainly marketed) goods and services.
- **Stability**- It refers to the stability of prices and employment.

Environmental sustainability gives coverage to:

- The capacity to preserve over time the three basic functions of the environment: the resource supply function, the waste receiver function and that of direct usefulness of the environment. In other words, environmental sustainability means the capacity to

increase and bring up the value of the environment and its peculiarities, while assuring the protection and the renewal of natural resources.

- Environmental sustainability involves making decisions and taking actions that are in the interests of protecting the natural world, with particular emphasis on preserving the capability of the environment to support human life.
- Environmental sustainability is the ability to maintain the qualities that are valued in the physical environment. It demands the maintenance of human life, the capabilities that the natural environment has to maintain the living conditions for people and other species (e.g. clean water and air, a suitable climate), the aspects of the environment that produce renewable resources such as water, timber, fish, solar energy, the functioning of society, despite non-renewable resource depletion, the quality of life for all people, the liveability and beauty of the environment.

Cultural sustainability refers to the process of developing, renewing and maintaining human cultures that create positive, enduring relationships with other peoples and the natural world'. Amartya Sen explains, "Cultural matters are integral parts of the lives we lead. If development can be seen as enhancement of our living standards, then efforts geared to development can hardly ignore the world of culture".

Today, development means freedom, widening the choices, putting human beings -children, men and women-at the centre of the future.

1.5.7. Key Issues in Sustainable Development

The foregoing review of sustainable development concept, dimensions, reveal the key issues that arise repeatedly in debates about sustainability. These are:

- **Intergenerational Equity:** The most important concept in sustainable development is that each generation should have an equitable opportunity to meet its own needs. This is called inter generational

equity – the principle that each generation should have a comparable ability or opportunity to make a living and to meet their needs.

- **Types of Capital and Assets:** Sustainable development programs often encompass a broad range of different types of capital and assets. Capital and assets are any store of value that can provide income, benefits, goods, services, or other things of value. They are typically categorized into three types:
 - **Manufactured and Financial Capital:** The most familiar type of capital is made by people and includes all financial assets and physical capital. It includes buildings, highways stock and bond investments, the Permanent Fund, and any other form of financial or physical asset that we as humans have created or manufactured.
 - **Human and Social Capital:** People and communities also have stores of value that can be passed from one generation to the next. People embody human capital in the form of knowledge, education, skills, training and other valuable abilities. Communities and societies are stores of social capital in the form of traditions, customs, identity, organizations, laws, and institutions that are passed on to future generations as well.
 - **Natural capital:** It includes all aspects of the natural environment that provide income, services, resources, or benefits. Natural capital includes raw resources such as oil, timber, and fish. It includes life support services such as climate regulation, nutrient cycling, waste treatment, soil formation and other ecological processes that keep us alive. Natural capital also encompasses hunting, subsistence, and outdoor recreation resources as well as aesthetic and cultural benefits derived from nature.

Concept of well being: Sustainable development concept expands the traditional understanding of well-being to include the social and environmental well-being of people. Sustainable development programs typically define progress and well-being in broad terms that include measures of the health of the environment, communities, and the people living there. They argue that people need access to a healthy natural environment to meet their need for life support services and to ensure their physical health and well-being. They

emphasize the need to sustain natural assets to preserve life support services and the need to conserve natural resources that future generations will depend on for life.

They also emphasize the social well-being of communities, cultures, and individuals. To help ensure social well-being, current and future generations should have access to the wealth offered by communities, institutions, and traditions. Besides accumulating financial wealth, creating jobs, and building physical infrastructure, we also need to ensure that the social institutions and human capital that sustain our communities are also passed on to future generations.

1.5.8. Challenges to Sustainable Development

Sustainable development encounters many challenges today. The prominent among them are:

- The world's population is growing rapidly and most of this growth is taking place in cities. Cities are particularly vulnerable to environmental challenges due to their high population density.
- Population growth, poverty and degradation of natural resources often fuel one another and pose a challenge to sustainable development.
- Increased demand and competition for scarce resources such as energy, water and food are putting upward pressure on resources and threatening sustainable development.
- Climate change and its potential impact also challenge sustainable development.
- Successive development and economic planning programmes have neither been thoroughly planned nor wholeheartedly implemented. Consequently, large segments of society remain economically deprived and socially marginalised. This has appeared as the greatest challenge to the notion of sustainable development.
- Globalization, removal of trade barriers, rapid and blind industrialization are negations to the concept of sustainable development.
- Growing consumerism is making people blind and they fail to foresee the needs of the future generation. Their present break less

consumption leads to resource depletion and challenges sustainable development.

- Techno driven culture undermines the significance of culture and disregards environment safety. This has posed a great challenge to sustainable development.

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Review Exercise

Essay Type Questions

1. Define development and delineate its characteristics.
2. What do you mean by economic growth? Explain the key drivers of and barriers to economic growth in a society.
3. Write a short essay on Human Development.
4. Explain social development as a paradigm of development.
5. Assess the need and significance of sustainable development in the present context.

Short Type Questions

1. Mention in brief the models of development.
2. Write a brief note on the dimensions of development.
3. Differentiate between economic growth and economic development.
4. Discuss the phases of economic growth.
5. Write short notes on:
 - a) Indicators of human development
 - b) Difference between human development and conventional development approach
 - c) Barriers to social development in India
 - d) Social development in the United Nations agenda
 - e) Challenges to sustainable development

Unit-II

Approaches to development

2.0. Objectives

2.1. Approaches to Development: An Introduction

2.1.2. The Post Globalisation Era and the Ascendancy of the Capitalist Model

2.3. The Capitalist Model of Development

2.3.1. Capitalist Model of Development: What it is?

2.3.2. History of the Capitalist Model

2.3.3. Types of Capitalist model of Development

2.3.4. Features of the Capitalist Model of development

2.3.5. Positive Outcomes of Capitalist Model of Development

2.3.6. Negative Outcomes of Capitalist Model of Development

2.3.7. Present status of the Capitalist Model of Development

2.4. The Socialist Model of Development

2.4.1. Socialist Model of Development: What it is?

2.4.2. History of the Socialist Model of Development

2.4.3. Features of the socialist model of development

2.4.4. Socialist vs. Capitalist model of development

2.4.5. Types of Socialist Model of Development

2.4.6. Advantages of Socialist Model of development

2.4.7. Disadvantages of Socialist model of Development

2.4.8. Present status

2.5. Gandhian Model of Development

2.5.1. Gandhian Model of Development: What it is?

2.5.2. History of the Gandhian Model of Development

2.5.3. Basic Tenets of Gandhian Model of Development

2.5.4. Implementation of Gandhian Model of Development

In the post-World War II period, the process of decolonisation started getting momentum. This led to the emergence of newly liberated nation states. The need for economic reconstruction of the newly liberated nation-states, and the shadow of the Cold War widely shaped the development discourse till the late 1970s. During this period, the world became divided into two hemispheres in terms of their levels of development. On the one hand were the industrial and politically developed nations of the West and Southern Europe and North America and Russia and communist states and on the other were the vast number of nations of the Third World with low productivity, industrial backwardness and poverty. These third world nations were for a long time under colonial bondage. This gave rise to the First, Second and developing world models of development respectively, popularly labelled as the Capitalist, the Socialist and the developing world models which dominated the development discourse for a long time.

2.0 OBJECTIVES

After studying this unit:

- You can amass knowledge about the prevalent models of development that have been accepted by different countries in different times.
- You can get a comparative picture of the two dominant models of development that is the capitalist and the socialist models adopted by different countries of the world. You can very well comprehend their features, limitations and current status.

- You can get an impression about the Gandhian model of development, very much unique to India. You will get to know how it is distinct from the dominant models of development and distinguished and befitting for a nation like India. All these will become evident through the analysis of the features of this model. The unit will also acquaint you with the current position of this model.

2.1 Approaches to Development: An Introduction

The post Second World War period has witnessed two dominant models of development shaping the development discourse, policies and practices of majority of the nations of the globe. They are: the Capitalist model and the Socialist model. The capitalist model of development is mobilization by provision of private ownership of property and means of production, minimum state control on economic enterprises, and a free economy regulated by competition. This developmental model (model adopted by the developing nations) also mobilized sustained growth and mobilization with massive state investment at the takeoff stage. From the view of this perspective, “economic development would revolve around Industrialisation and the transfer of an underemployed rural labour force to the more productive occupations in the urban industrial sector. The state would have to mobilize domestic and foreign saving to create an investment pool from which it could finance a programme of directed industrial development.” This model of development is often termed as the First world model of development.

The First World model of development, however, encountered several challenges with the expansion of the socialist model of development represented by the Second World. The socialist model was contradictory to the capitalist model of development as it propagated the abolition of ownership of private property and means of production, emphasised state ownership of means of production, state-owned public enterprise, and a state regulated economy and centralised planning by the state for economic growth. While both the capitalist and the socialist models laid primary emphasis on economic growth, the socialist model also emphasised on the equal distribution of the

fruits of growth among all sections of the population. It heavily criticised wealth being rationed by a microscopic minority and the benefits of development getting confined to a particular group without trickling down to the masses.

The developing world is represented by the ex-colonial, newly independent and non-aligned countries of Asia, Africa and Latin America. These countries are marked with massive poverty, low literacy, low productivity, low technology and industrial backwardness. These countries represented a diverse variety in terms of their socio-cultural and political setting and historical experiences and levels of technological and economic development. Indeed the developing world development perspectives are caught between the conflicting ideologies of the First and Second world.

However, notwithstanding these variations these countries are economically and technologically underdeveloped, and are undergoing the process of nation-building and fast social transformation in the post-colonial era. As against these backdrops, these countries have been experimenting with diverse models of development. For example, India has followed the path of “mixed economy” by adopting a path of development in between the capitalist and socialist models. It becomes worthwhile here to mention the typical indigenous model of development found in India. It is based on the ideology of Mahatma Gandhi. Therefore it is called the Gandhian model of development. The prosperous society visualised by Gandhi, is not a materially or economically affluent society, as conceived by mainstream economists. Gandhi called his prosperous society Sarvodaya. It is a society that ensures the welfare and well-being of all its members. Its emphasis is on all the three components of well-being that are: material, mental and moral-spiritual.

2.1.2. The Post Globalisation Era and the Ascendancy of the Capitalist Model

Significantly, in the 1950s, the capitalist model of development faced its tragic failure in many developing countries. At this juncture, it was realised that development visualised in terms of economic growth will bring only miseries and not prosperity. Growth centred development leads to poverty of deep

magnitude among the majority. So, at this point development theory was tuned according to the social, cultural, and political settings of the nations which coincided with the modernisation perspective on development. The modernisation theory was associated with both the capitalist and socialist social and cultural orders. A vast number of developing world societies followed the path of modernisation with varied degrees of success.

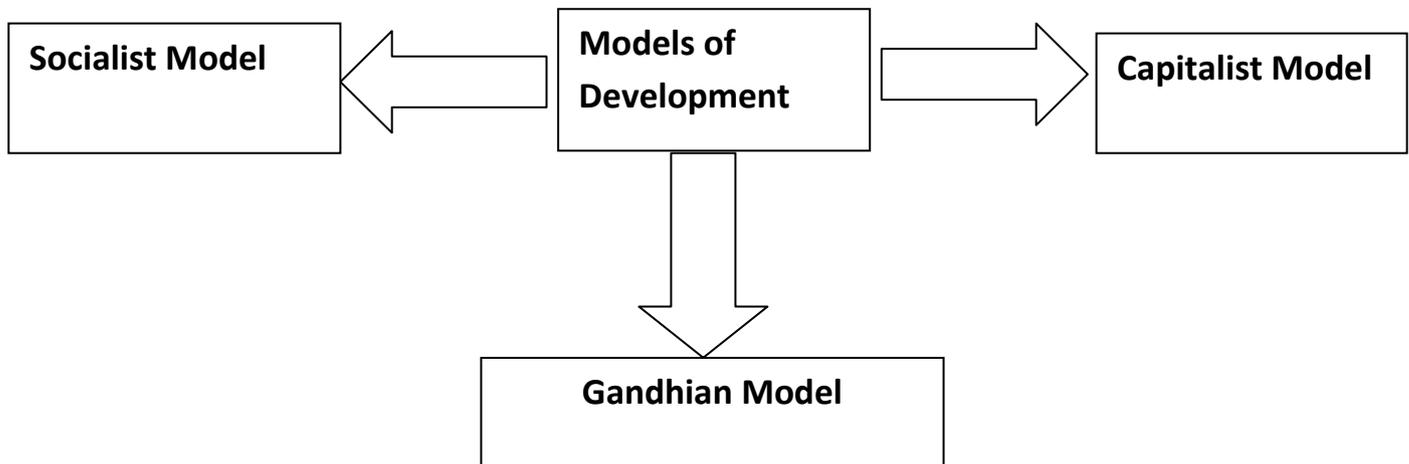
Indeed the historical experience and specific social-cultural contexts have given rise not only to diverse patterns of modernity across the globe; also they contributed towards the emergence of imbalanced economic and political relationships among the nations.

The dependency theorists argued that unequal trading relationships and capitalist development have made the countries of the southern hemisphere dependent on the northern hemisphere, especially Western Europe and North America, for capital, technology and market. To Gunder Frank, the exposures of the developing countries to the economic influence of the capitalist countries have contributed to their dependency later which has resulted in economic colonization.

It is important that since the 1980s there have been serious changes in the approaches to and theories of development.

With the collapse of communism in Russia, the capitalist model is gaining ascendancy. It has also been observed that developing countries have been struggling under the weight of accumulated debt to the developed countries. Globalization has contributed significantly to the popularisation and spread of the capitalist model of development. The “structural adjustment programmes” have been forced on the countries following the socialist and developmental model of development by the West, especially the World Bank and the International Monetary Fund (IMF) with a view to creating conditions of economic growth by removing obstacles to the efficient operation of the free market. This is expected to create a homogenized model of economic development.

Thus, in this unit, three main approaches to development are being discussed in detail. They are the Capitalist, the Socialist and the Gandhian. They are also called the models of development.



2.3. The Capitalist Model of Development

The capitalist model of development became a dominant model of development with the growth and success of the industrialised nations of the west. Simply speaking a capitalist model of development is characterised by free markets and the absence of government intervention in the economy. It is a social system based on the principle of **individual rights**. It is based on the principles of **laissez-faire** which advocates for “letting the individuals free.” Fundamentally the capitalist model of development rests upon the ideological tenets of capitalism.

2.3.1. Capitalist Model of Development: What it is?

The engine of capitalism is private property and its primary motivational factor is profit. The capitalist model of development is the polar extreme of the socialist model of development in its principles and practice.

Whereas the socialist model of development advocates for an economic system in which the major factors of production and large industries are state owned or controlled, while smaller businesses remain under private control,

capitalist model of development champions the cause of private ownership of the means of production and industries. Privatization, profit motive are its guiding principles. Socialist model of development is thus a state managed and people centric development model whereas capitalist model of development is a private owner managed and market driven model of development.

Capitalist model of development was the model of development followed by the first world. It was adhered to by the industrialised nations of the west. The inherent miseries of capitalism had led to the introduction of the socialist model of development. But, after the falling of the Berlin wall in 1989 and the new transitional economies of the former Soviet bloc moving towards a market economy, capitalist model of development started getting revitalized. The few remaining stalwarts of communism, such as Cuba and the People's Republic of China, are now in a process of transition from the socialist to the capitalist model of development. So, now capitalist model of development has become a dominant world model of development.

2.3.2. History of the Capitalist Model

The roots of the capitalist model of development can be traced through the origin of capitalism. Capitalism as a way of economic pursuit started with the establishment of trade links. Trades were taken as the means for accumulation of wealth. Economic trade for profit has existed since the second millennium BC. However, capitalism in its modern form is usually traced to the emergence of agrarian capitalism and mercantilism of the Early Modern era.

Capitalism emerged gradually from an evolution of feudal social values. With the emergence of the concept of private property and man's acquisitive instincts getting strengthened, capitalism started gaining momentum as a practice. The term capitalism is derived from the Latin term "caput" meaning "head". As an economic system it got established and popularised in the 12th and 13th centuries. The main ideas behind capitalism were collecting interest, money, and stocks of merchandise. This evolution occurred most rapidly in Europe during the social revolts in the 15th century that produced the Renaissance. A new secular merchant class evolved with tremendous

capabilities to generate and accumulate personal wealth. Commercialism became the dominant mode of social interaction.

In the mid-1700s, a group of French economists began promoting what came to be known as laissez-faire (originally a French phrase translated as “allow to do”) economics. This principle is the guiding law of capitalist model of development. Laissez-faire economics replaced the tariffs and trade restrictions of mercantilism. This type of economic system dominated Europe from approximately 1400 to 1700. Under the laissez-faire, capitalism grew and new capitalists, mostly merchants, developed better production skills and cultivated privileged trading information to maintain profits. Profits served as a personal reward for efficient transactions. The idea of capitalism got extensive treatment in the intellectual writings of several philosophers. Here a reference is made to Adam Smith, Max Weber and Karl Marx.

One of the earliest and most articulate exponents of this new economic system was Adam Smith (1723-1790), a Scottish economist and moral philosopher. Smith championed the idea that laissez-faire economics. To him laissez faire would benefit its practitioners while also promoting society’s general welfare. His best known work, *An Inquiry into the Nature and Causes of the Wealth of Nations*, was published in 1776 and remains today a guiding book for the capitalist philosophy. *The Wealth of Nations* sets forth the idea that the wealth of a nation is to be measured in the number and variety of consumable goods it is able to produce for sale or trade. Free trade with no government interference is thus vital to the prosperity of a country because the demand brought about by free trade will result in the production of more goods. The unfettered production and sale of consumable goods is done in response to the needs of the populace. In fulfilling these needs, the capitalist profits and society prospers.

Intrinsic to capitalism is the marketplace. In fact the noted social theorist Max Weber (1864-1920) defined capitalism as an economic activity aligned toward a market and defined capitalists as those profiting from market exchanges and agreements. The marketplace is of course a concept rather than a physical reality. It is a situation in which buyers and sellers come together for the exchange of goods, labour, and capital.

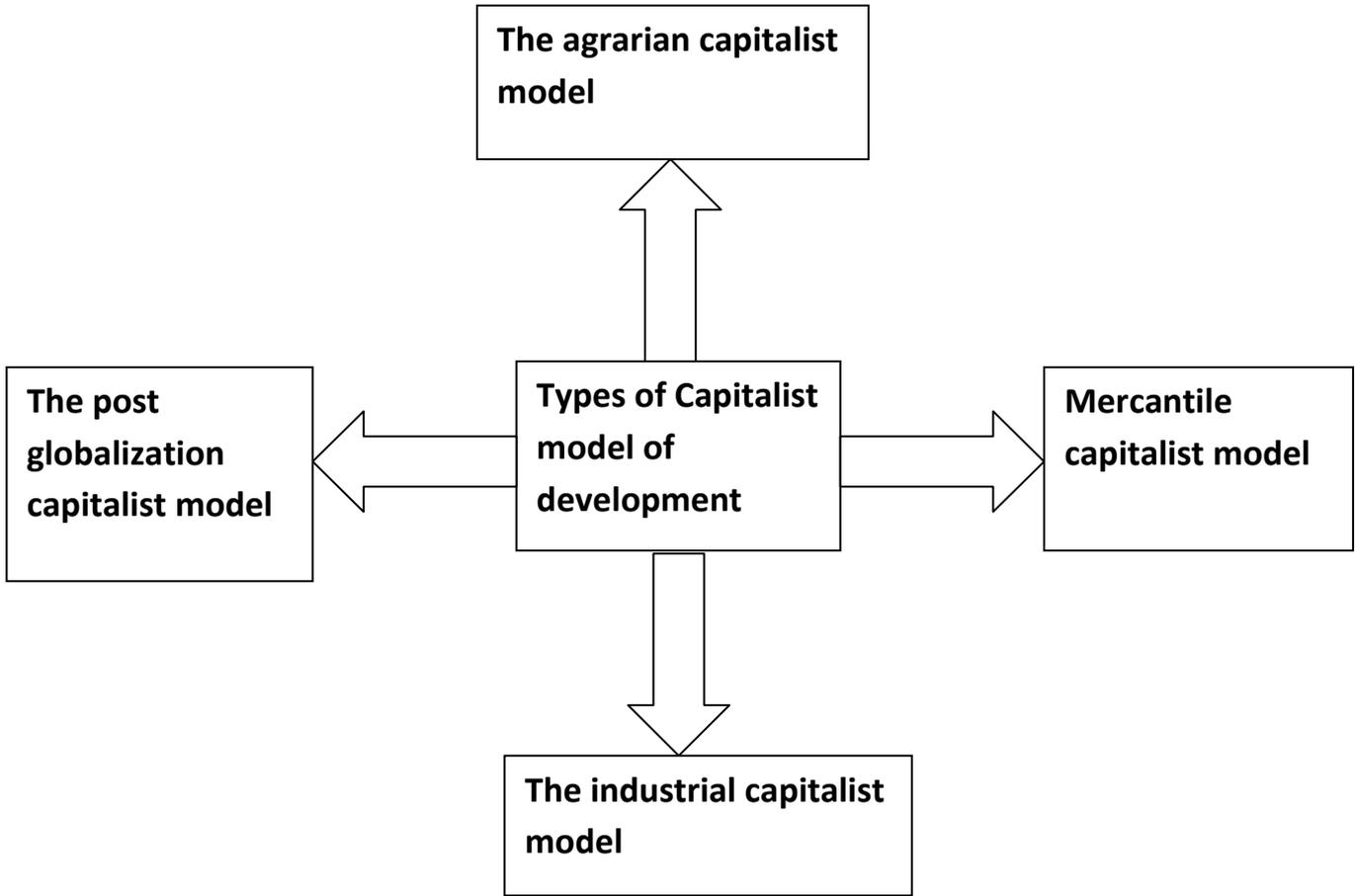
In the mid-1900s, sociologist Karl Marx coined the term “capitalism” which he implies to be any private ownership of property or enterprise. Today economists define capitalism as an economic system based on private ownership of the means of production and distribution of goods, characterized by free competitive market and motivated by maximizing profit. During the 18th century, it designated productive capital. Karl Marx, the German philosopher and radical economist suggested that “capital” and “mode of production” were interchangeable terms. Another characteristic of capitalism according to Marx is its exploitation of the surplus value of labour. During the period of industrial expansion in Europe and during the fag end of colonial domination, capitalism was taken as a foundational model of development and it started getting popularised as model of development.

Finally, in the period following globalization, capitalist model of development is emerging as a dominant development worldwide. There is the harmonization of economies due to the opening of borders, deregulations and market expansions. There is the hybridization of the development models followed by the countries formerly following the socialist model of development and the third world countries trying with their own innovative model of development. Thus homogenous capitalist model of development is now followed throughout the world.

2.3.3. Types of Capitalist model of Development

Over the period of its evolution, the capitalist model of development has taken different forms. Though the ideology remains almost the same, there is a little variation in practice among them. These models are:

1. The agrarian capitalist model
2. Mercantile capitalist model
3. The industrial capitalist model
4. The post globalization neoliberal model



The Agrarian capitalist model: The agrarian capitalist model of development had its origin in the 16th century England. It was established with the emergence of large estate system in England with the concentration of large acres of lands with few landlords. Under this system, workers were increasingly being employed as part of a broader and expanding money economy. The system put pressure on both the landlords and the tenants to increase the productivity of the agriculture to make profit. The landlords encouraged the labourers to try out better methods, and the tenants were also given incentive to improve their methods, in order to flourish in an increasingly competitive **labour market**. The stagnant system of custom and feudal obligations was in a process of evaporation. Market forces were the driving forces for production.

Mercantile Capitalist Model of Development: This model of capitalist development took place between 16th to 18th centuries. The age of discovery, geographic explorations, and discovery of sea routes contributed significantly to the development of this type of capitalist model. Mercantilism was a system of trade for profit, although commodities were still largely produced by non-capitalist production methods. This type of capitalist model is often said to be the founder of modern capitalist model of development and laid the foundation of colonialism.

The Industrial Capitalist Model: During the Industrial Revolution, the industrialists replaced the merchants as the dominant and deciding group in the capitalist system. It affected the decline of the traditional handicraft skills of artisans, guilds. During this period, the surplus generated by the rise of commercial agriculture encouraged increased mechanization of agriculture. Industrial capitalism marked the development of the factory system of manufacturing, characterized by a complex division of labour between and within work process and the routine of work tasks; and finally established the global domination of the capitalist mode of production. During this system of capitalist development, there was mass scale machine based production. Market was becoming expanded and diversified.

The post globalization capitalist model of development: The post globalization period stressed on a neoliberal economy and private ownership

started gaining momentum. There was the withering away of the state. Market started becoming the guiding and governing actor. Due to the opening of the borders, deregulations, market was getting expanded. This brought new zeal to produce better quality and higher quantity of products and to diversify production. But, this led to the development of a temperament to maximize profit and capital accumulation was triggered. This established the post globalization capitalist model. This became an avowed aim of both the socialist as well as the capitalist countries. The model was also emulated by the third world economies while shaping their course of development.

2.3.4 Features of the Capitalist Model of development

The capitalist model of development has got its typical features which are discussed below.

(i) Private Property: The institution of private property lies at the basis of modern capitalist model of economic development. It is the guiding principle of capitalism. In capitalism every person has the right to earn and maintain property. The right to property is considered as a basic human right. Private property without state regulation is encouraged to motivate people for production and profit.

(ii) Large Scale Production: It is another important feature of capitalist model of development. Capitalism arose as a result of industrial revolution which made large scale production possible. Under the capitalist model of development, capital is the chief driver and deciding factor of change and development. It insists upon mass scale machine based production to capture the market. The installation of gigantic plants and division of labour are adopted as the foundational principle to increase production. More production means wider use of capital which leads to more profits. Further, large scale production is expected to increase the number of consumers and the prices will be lowered. This would generate more profit, the ultimate aim of capitalist model of development.

(iii) Profit Motive: Capitalist model of development is tuned according to the philosophy of capitalism. According to Marx, capitalism cannot exist in the absence of institution of profit. Property and profit are the lubricating

principles of the capitalist model of development. Without the individual's freedom to own private property and motive to earn profit, there cannot be the process of production. When the system of production is driven by both property and profit, it generates a drive to amass them. This not only increases the quantum, but also the quality of production and galvanizes the process of development. The capitalists invest money and out of investments earn profit. Production under capitalist model of development is profit-oriented. Sometimes under the capitalist model of development so much significance is attached to profit that, growth becomes the end of development, but not people's welfare.

(iv) Competition: Competition is one of the inevitable principles of a capitalist model of development. The capitalist model of development intends to bring development by encouraging competition. Competition is encouraged to maintain the quality, introduce innovations in production which ultimately contribute for development. There is a sharp growth due to rising competition which subsequently increases production quality and enriches the market by competitive prices, better alternatives and quality products.

(v) Price Mechanism: Under the capitalist model of development, price of products are in a fluctuating situation. Demand and supply positions in the market determine the price. There is almost no regulation from the state side. Thus, the people become the ultimate deciding authority for price determination. With increasing demand, the price increases and this generates profit and leads to capital formation. Capital formation is the foundation of economic growth and development.

(vi) Wage Distribution: In capitalist model of development, the wage distribution is not equal. Wages are determined on the basis of the skill and productive capacity of the workers. There is heavy competition among the labourers and they try to improve their skill, knowledge and capacity to deliver the best. Thus, under this model of development, there is not only competition, but a requirement for the human factors of production to improve their capital. Both human capital and knowledge capital flourish under capitalist model of development which spearheads the process of economic development.

(vii) Money and Credit: Credit fuels the capitalist model of development. In the capitalist model of development, the institution of credit plays an important role. The capitalist producers get money on loan and develop their business. Thus, despite a lack of capital, the capitalist increases his property on the basis of credit.

(viii) Business Organization: Capitalist model of development is marked by vast business structures. The capital of numerous shareholders is pooled and an industrial house is set up. Business organizations are the hall mark of modern day economic development. The role of the state is very limited under the capitalist model of development. The business organizations become the development designers and drivers.

(ix) Market Economy: Under the capitalist model of development, there is no governmental control over the forces of production, distribution and exchange. It is controlled by the forces operating in the market. There is no price control or regulated distribution by the government. The economy operates freely under the law of demand and supply. The capitalist economy is a liberalised or market economy. Fluctuations in the market bring changes and stable market ensures development.

2.3.5. Positive Outcomes of Capitalist Model of Development

Capitalist model of development reaps its own positive outcomes. The most spectacular among them are:

The governmental interference is minimized under this model of development. So, corruption, lack of a self-interest and poor circulation of information within the market are prevented allowing freedom to individual enterprise and allowing individuals to exercise their choice, decision and reap their results. This not only encourages individuals, but also seems to be highly yielding for the country's economy. This also reduces the burdens of the state and makes the people conscious participants in the process of development. A sense of ownership develops among the people which make development healthier.

Capitalist model of development is market driven in character. It honours individual's choice both in commodity purchase and employment

opportunities. It allows resources to be distributed according to consumer choice rearing the market to be more productive and consumer friendly in character.

Capitalist model of development promotes economic efficiency. A capitalist model of economy is efficient as it yields high levels of GDP, innovation is encouraged, and one is allowed to exercise freedom of choice. It is positive for economic growth.

Capitalist model of development increases productivity. It solicits rapid innovations in designs, in technology, in products. So it is always forward looking and development boosting in nature.

Under the capitalist model of development, social mobility is better. It pushes individuals to work harder in the interest of self-preservation to achieve more. Profit increase within the economy and changes the personal identity of the individual. The society becomes not only economically prosperous, but socially progressive. The trickling down effect is felt on the marginalized population too.

2.3.6. Negative Outcomes of Capitalist Model of Development

The capitalist model of economic development however lucrative it may be suffers from certain inherent pitfalls. The worst among them are:

Capitalist economic development always favors the rich and is alleged to be anti poor. It invariably leads to inequalities in the distribution of wealth and income which negates healthy development to a society.

In a capitalist society, markets dominate the economy. The owners of property gain monopoly power over consumers and workers. The role of the state is highly limited. So, capitalist model of development leads to mal development and lop sided development which are identified as development maladies by development theorists. It restricts participation of majority in the decision making process. Only the wealthy dominate the decision making process. This challenges development.

A society based on a capitalist model of development is driven by the profit motives. It tries to maximize economic income in the short term. There is ruthless production and industrial production is emphasized to increase the quantity of production. It has a huge cost on environment in the long-term. Instead of increasing the quality of life it denounces it. It is against the norms of sustainable development.

Under capitalist model of development income is distributed in accordance to the skills and qualifications an individual possesses. Those possessing the skills, qualifications as well as capital resources are highly valued by the market and are entitled to receive high incomes, whereas lower incomes are allocated to persons without such skills and resources. Thus there is wide spread income inequality in the society which is not a healthy sign for development.

Economic growth is liable to be slow in a capitalist economy. Economic growth can be measured as the increase in real GDP. Productivity is the key component, i.e. producing more at a lesser operational cost. There are fluctuations in the business cycle under a capitalist model of development. This makes economic growth unstable and recession creeps in.

Capitalist model of development remains blind to the ideals of distributive justice and human rights and as such defy the principles of balanced development.

Thus, the capitalist model of development becomes growth centric, materialistic and often ignores people centric development and quality of life which have appeared as the new indices of development.

2.3.7. Present status of the Capitalist Model of Development

Irrespective of its vices, the capitalist model of development is gaining currency throughout the world following the period of globalization. In its attempt to homogenize the model of development the International Development Agencies are insisting on this type of development model. The failure of the Socialist model of development has strengthened it as the reigning development paradigm in the world. The East Asia miracle has added further positive note to this model of development. Gradually it is turning to be the determinant, dominant and driving model of economic development.

2.4. The Socialist Model of Development

2.4.1. Socialist Model of Development: What it is?

The socialist model of development was one of the reigning paradigms of development in the post Second World War period. This model had its root in the Soviet Russia. It is based on the philosophy of equity and state ownership as against the growth and market driven strategy of development propounded by the capitalist model of development. Simply it can be said that when the ideology of “Socialism” are put into development practice, it is called a socialist approach or model of development.

2.4.2. History of the Socialist Model of Development

The word “Socialist” is a derivation from the ideology called socialism. The word ‘socialism’ finds its root in the Latin word “sociare”, which means to combine or to share. Modern socialism originated in the 18th-century. During this period there was an intellectual and working class political movement against the blind process of industrialization that was taking momentum in the west. The movement also raised voice against the concept of private property that was emerging as an off shoot of the growing capitalism and was generating inequalities of ad deep magnitude in the society. The revival of republicanism in the American Revolution of 1776 and the egalitarian values introduced by the French Revolution of 1789 became the founding values of socialism as an ideology.

In the early 19th century, “socialism” gained currency as a practicing ideology to curb the evils of capitalism. However, by the late 19th century, “socialism” got its root as a contrast to the capitalist system of development and production. It advocated for some form of social ownership. During this time, German philosopher Karl Marx and his collaborator Friedrich Engels published works on socialist trends and ideologies. To these philosophers, socialism would appear as a phase of development. It will be established through a revolution by the people against the conflicting class interests and exploiting relationship. To the socialist thinkers development of a society becomes impossible with gross inequalities, lack of distributive justice and exploitation

of a group by the other. To be more specific, in 1888, the Marxists used the term socialism in the place of communism.

The socialist movement came to be the most influential worldwide movement and political-economic worldview of the 20th century. It was after the Bolshevik Revolution Vladimir Lenin used it as an intermediary model between capitalism and communism. Gradually this model was adopted by different nations as an operational model of development.

2.4.3. Features of the socialist model of development

The socialist model of development has its typical features which can be stated as follows.

1. Public or Collective Ownership of Resources:

The socialist model of development opposes ownership of private property. To the advocates of the socialist model of development, private property is the root cause of social inequality and social disparity which challenge development of a society. In the socialist economic model of development, all the material means of production are owned and used by state organs in order to avoid private ownership and control. However, it does not mean that private enterprise and private property are totally nonexistent in socialist economy. But state ownership surpasses them and the bulk of the means of production are state owned and state run.

2. Economic Planning:

Under socialist model of development, the economy is well planned. Planning may be centralized or decentralized. All the basic decisions for the control and regulation of the economy are taken by government. Similarly all the basic and strategic functions are performed according to a definite plan. Formulation of plans is the responsibility of a central planning authority which is again state decided, state established and state directed in nature. Emphasis is given on economic planning to avoid unwanted production and to put a check on unwanted production. Economic planning tries to make production according to the real needs of the people and to synchronise production and distribution.

3. Social Welfare Motive:

The socialist model of development aims to maximize the welfare of the people. It focuses on equal rights of all individuals and equal opportunity for all members. Social welfare becomes the basis of all economic decisions and economic policies. Price policy is guided by social welfare motive. Everyone is entitled to the benefits of socialized production on the basis of equal rights. According to the socialist model of development, welfare of the people is not only the aim of development but the prime measure to assess development.

4. Little Importance of Price Mechanism:

A socialist model of development is not growth centric, but people centric in nature. Therefore, price regulation remains in the hands of the state to benefit all. The state too does not emphasize on hiking prices to ensure access, equality and quality for all people. Availability of the product remains the goal rather than making profit through fixing high price. Thus the socialist model of development tries to maximise availability, accessibility and affordability of resources and opportunities for the people.

5. People's Co-operation:

Socialist model of development rests on the ideology of people's participation through cooperation rather than cut throat competition. It aims at a planned economy. No plan can possibly succeed without the active participation of people. Therefore, while fixing the priorities of plans the central planning authority keeps in mind the interest of the community to seek the active participation of people in the implementation of plan. The government makes provisions for special incentives to seek people's cooperation in the process of production. Community planning, bottom up planning ideas later on became outcomes of the socialist model of development.

6. Lack of competition:

The resources are under government ownership in a society adhered to the socialist model of development. Therefore, government decides-what to produce, how to produce and for whom to produce. Prices are determined by

government because productive enterprises are monopolised by the state. Govt., avoids all sorts of rivalries and competition among state enterprises. Thus there is absence of competition in a socialist model of development. The socialist model of development thus promotes partnership, collaborations rather than competition.

7. Non-existence of Social Parasites:

The socialist model of development tries to break the division between haves and have-nots or between ‘master and servants’ or the economically rich and economic under dogs. It does not create a group of producers and a group of consumers. Everyone is both a producer and a consumer. The philosophy of a socialist model of development is “to each according to his needs and from each according to his ability.” Thus there is no place of social parasites and no possibility of exploitation.

8. Equality of Opportunity:

Under a socialist model of development design, the state guarantees equality of opportunities and equal pay for equal work. Government does not discriminate among members of the society on the basis of caste, creed, religion and sex. In short, a socialist economy is not regulated and driven by market mechanism. It is a comprehensively planned economy. This economy is in sharp contrast to a capitalist economy. In contrast to a capitalist economic system which goods and services are produced to generate profit, a socialist economy is a system which goods and services are produced directly for use.

2.4.4 Socialist vs. Capitalist model of development

Thus, the socialist model of development emerged as a sharp reaction against the capitalist model of development. The basic differences between the two models of development can be described as follows.

Criterion	Capitalist model of development	Socialist model of development
Equity	Capitalist model of development remains unconcerned about equity. It is argued	Socialist model of development believes in egalitarianism. This model of development

	that inequality is essential to encourage innovation and economic development.	is concerned with redistributing resources from the rich to the poor. This is to ensure everyone equal opportunities and equal share in outcomes.
Ownership	Capitalist model of development strongly believes in private ownership of property. Privatization of the institutions and production are its principles. It always advocates for minimum state intervention. It promotes the state as a facilitator rather than an interventionist.	Socialist model of development believes in collective ownership either through the state or workers cooperatives. The State will own and control the main means of production. In some socialist models of development, ownership would not be by the government but worker cooperatives.
Efficiency, and innovation	Under capitalist model of development there is cut throat competition. This approach to development encourages efficiency. It is argued that the profit incentive encourages people to be more efficient, cut costs of production and to introduce innovation of new products that people want. So, there is	Under socialist model of development, competition is discouraged. It is argued that state ownership often leads to inefficiency because workers and managers lack any incentive to cut costs. Welfare of the people is the target of the socialist models of development.

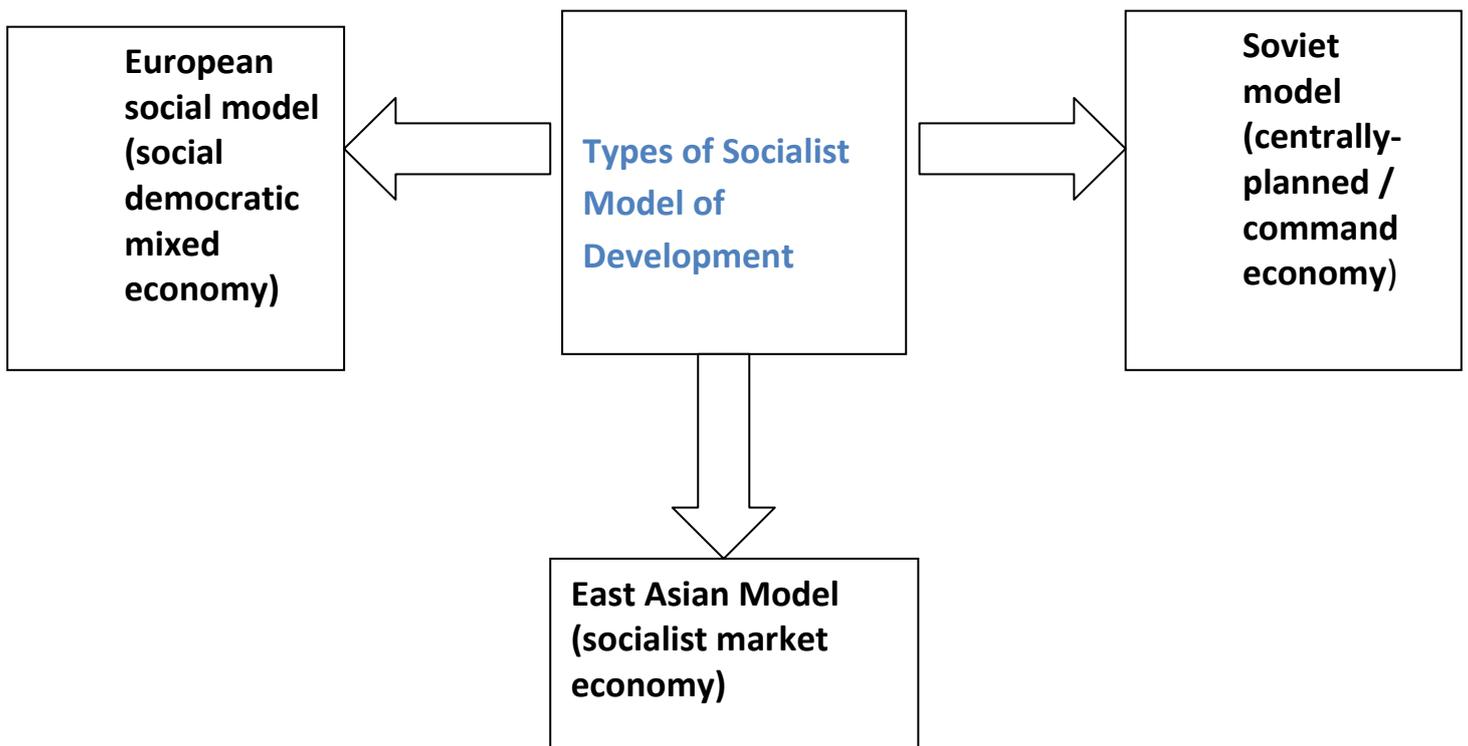
	competitive price, expanding market and product diversity in the societies opting for a capitalist development model.	
Unemployment	Under the capitalist model of development, the state doesn't directly provide jobs. Labour displacements are frequent under capitalist model. Therefore in times of recession, unemployment in capitalist economic systems can rise to very high levels.	Employment is often generated and directed by the state. Therefore, the state can provide full employment even if workers are not doing anything particularly essential. Labour displacements are not common under socialist model. Socialist model ensures job security.
Price Controls	Prices are determined by market forces in capitalist mode of development models. Capitalist producers have a free hand to monopolise the process of production, distribution, prices and exploit the labour force. Here inequalities are ever on rise. The gap between the rich and the poor is perceptible. There is fast development, but not a balanced development.	Under the socialist model of development price control is in the hands of the state. The state decides the process of production, distribution and price keeping the larger interest of the population. Here inequalities are curbed. There is slow development, but a balanced development.

During the 20th century many countries like, Soviet Russia, Poland, Yugoslavia, Austria, Cuba, Hungary, China, Vietnam opted for a socialist model of development.

2.4.5 Types of Socialist Model of Development

In the 20th century, there are three major established “socialist” economic models of development. Though the ideology remains almost the same, there is a little variation in practice among them. These models are:

1. Soviet model (centrally-planned / command economy)
2. European social model (social democratic mixed economy)
3. East Asian Model (socialist market economy)



The chief features of the three socialist models of development are cited below.

The Soviet Model: The chief features adhered to by the Soviet socialist model of development can be described as below.

- Centralized state planning done through Gosplan (state planning committee)
- Decisions regarding the quantity of goods and services to be produced are planned in advance by a planning agency. The planning process is to balance economic inputs with planned output targets for the planning period.
- Five-year plans are prepared to fix the targets.
- Production quotas are pre fixed to avoid short falls and unnecessary surplus.
- Allocation of resources and jobs are done through bureaucratized political control.
- Prices of goods and services are determined by the government.
- Full employment is guaranteed.
- There is a system called bureaucratic collectivism where the bureaucratic state owns the means of production, while the surplus is distributed among the layer of party's bureaucratic elites, rather than among the working class. It is the bureaucracy – not the working class or the people in general – who control the economy and the state.

Thus, the Soviet model is neither genuinely socialist nor truly capitalist.

Achievements:

The socialist model of development proved to be quite successful in the former Soviet Union. Soviet Union evolved from a mainly (backward) agrarian society to one of the world's top manufacturers of a large number of capital goods and heavy industrial products. Soviet became a second superpower that matched the might of imperialist US for over 40 years after World War II.

Decline of the Soviet Socialist Model of Development:

Economic liberalization during Perestroika under Mikhail Gorbachev moved the economy towards a market-oriented economy and contributed to the dissolution of the Soviet Union. The last years of the socialist model of development in Soviet Union witnessed the poor governance of bureaucratized state apparatus, inefficiencies with the centrally-planned economy, pervasive corruption and socio-economic stagnation. All these led to a demand for economic reformation and there was the demise of the Soviet socialist model of development.

Social Democratic Mixed Economy Model of development

This model of socialist development emerged during the post World War II period. This came as a response by European bourgeoisie to working class movement after World War II to curb the post-war revolutionary waves in Europe. The chief features adhered to by the social democratic mixed economy model of development can be described as below.

- There is the co existence of public and private sector enterprise.
- There is the nationalization of key industries.
- National planning is done by the state authorities for industrial development.
- The state implements welfare state policies like minimum wage, social insurance, pension, full employment.
- The state recognizes the organization and functioning of trade unions etc.
- Care is taken for the redistribution of wealth through progressive taxation.

India opted for this model of development.

Challenges faced by the Social Democratic Mixed Economy Model of development: This model of socialist development encounters the following challenges. Under this typical model of development, there is a cyclical fluctuation of capitalist economy that threatens the functioning of the welfare

state. The collapse of Eastern Bloc opened up doorways for capital flight from social democratic economies. Neo-liberalism – privatization, trade liberalization, and deregulation gave a death blow to this model of development. In the era of globalization social democratic parties embracing the “third-way” become more aggressive in implementing neo-liberal agendas.

Socialist Market Economy Model of Development:

This type of development model is based on a largely free market. Capital accumulation for profit and substantial private ownership along with state-ownership of strategic industries are the other remarkable features of this type of socialistic development model. State ownership is monopolized by a single political party. China (socialist market economy with Chinese characteristics); Vietnam (Socialist oriented market economy) opted for this variety of socialist model of development.

Socialism in China is a mixture of economic planning with a market economy. It was spearheaded during the regime of Mao when land reform was introduced to break the monopoly of landlordism and semi-feudal relations in rural areas. The Chinese revolution prior to market reform brought huge social gains for the impoverished population. People’s Republic of China has “emerged” into an important economic power in the world today through its “market reforms”. Although poverty reduction and the levels of development achieved by China after its market reform are commendable, but capitalist restoration as an unavoidable result of market reform also created tremendous problems (social inequality, environmental destruction etc.) and posed threat to socialist construction.

Socialist-oriented market economy in Vietnam is a form of mixed-economy consisting of state, private, co-operative and individual enterprises coordinated by market mechanism. The state is playing the leading role in the diversification of forms of ownership and modes of production. It is intended to be a transitional stage in the development of socialism.

Problems and challenges faced by the Socialist Market Economy Model of Development: The following are the challenges faced by the socialist market economy model of development.

- It ultimately restored capitalist commodity relations and production.
- This model gave birth to sharp increase in social inequality resulting from widening income gap.
- This model disempowered the working class.
- This model reflected the domination of state bureaucratic capitalists/elites.

2.4.6. Advantages of Socialist Model of development

Prof. Schumpeter has advanced four arguments in favor of socialism: which are reflected in the model of development based on this ideology. These advantages are: greater economic efficiency; welfare due to less inequality; absence of monopolistic practices; and absence of business fluctuations. These are discussed below.

- Under this model of development there is efficient use of resources to produce socially useful goods without taking the profit margin into account. Production is increased by avoiding wastages of competition.
- In this type of development model, over-production and unemployment are arrested. There is no business fluctuation. The economy is stable as production and consumption of goods and services are well regulated by the state mechanism.
- Under this model of development social welfare is well ensured and basic needs for human development are met.
- There is no corporate monopoly under the socialist model of development.
- This type of development practises egalitarianism. Social inequality is prevented to a great extent.

2.3.7. Disadvantages of Socialist model of Development

A socialist model of development has the following shortfalls. These shortfalls are discussed in detail below.

8. Loss of Consumers' Sovereignty:

There is loss of consumers' sovereignty in a socialist economy. Consumers do not have the freedom to choose the products they want in terms of quality, diversity and quantity. Often the quality, variety and quantities which they can buy are fixed by the state.

9. No Freedom of Occupation:

There is also no freedom of occupation in such a society. Every person is provided job by the state. But he cannot leave or change it. Even the place of work is allotted by the state. All occupational movements are sanctioned by the state.

10. Mal allocation of Resources:

Under socialist model of development, the central planning authority often commits mistakes in resource allocation because the entire work is done on trial and error basis.

11. Bureaucratic:

Under the socialist model of development model there is heavy dominance of bureaucrats. A socialist model of development is said to be a bureaucratic designed and driven model of development. Here people have least autonomy and motivation and room for innovation. So, sometimes the quality of production becomes poor.

2.4.8. Present status

However, it can be concluded that with the rise of global capitalism due to the process of globalization, the socialist model of development has lost its popularity and is in a process of decline. The onset of globalization in the 1980s–90s coincided with the shift in China and Russia from socialistic model

of central planning to trade-driven market economies, the hall mark of a capitalist model of development. The Chinese leadership consciously embraced globalization, and saw it as an opportunity rather than a threat. Globalization was itself one of the causes of the collapse of the Soviet state. Russia has regained political stability and experienced rapid and sustained economic growth while transiting into a capitalist model of development. Thus, with the entrenchment of the capitalist model of development to the socialist models adhering states, the socialist model of development has declined. Socialist model of development is a development model of the past and not of the present. Its delivering character has ceased to exist.

2.5. Gandhian Model of Development

The Gandhian model of development was indigenous and unique to India. It was propounded by the father of the nation Mohandas Karamchand Gandhi. It spells out the socio economic vision of this great proponent who had his experience of the society by working close with the social milieu. It is based on ethical and moral considerations. It was human centered in nature. His stress on rural economy and emphasis on a simple life, coupled with his concern for universal well-being formed the foundation of his unique views on economics of development.

2.5.1. Gandhian Model of Development: What it is?

Gandhi's vision of development was based largely on his understanding of the Indian situation. Gandhi's modes of development are particularly humanitarian in nature and for him no economic model is worth implementation unless it aims towards the general well-being of mankind. The Gandhian model of development hovered around the ideas of nationalism, protectionism, humanism, socialism and securing social harmony by removing cleavages. To be more specific the Gandhian model of development had two priorities which distinguished it from other models of development. These two priorities were : The development of self of the individuals in the place of material prosperity and the development of the villages by strengthening the cottage industries and rural technology.

2.5.2. History of the Gandhian Model of Development

Returning from South Africa, Gandhi noted that the Indian economy was in a state of absolute poverty. He was pained by the way the rural economy had broken down and debased by the British authorities. He took up a twofold action. First, he started instilling moral courage in the people to be economically self sufficient, producing and fulfilling their own primary needs in home-grown, indigenous ways. This he expected will bring confidence and competence among the people and make them self sufficient. This would ultimately result in reviving India's rural economy and would also provide a death blow to the British economic motives that allured them to stay in India. Soon, the ideals of economic self sufficiency were accepted throughout India. The death knell of the British economic interests in India was sounded and the British authorities soon realized that by attacking their economic interests, Gandhi had successfully created a threat to their rule in India.

Gandhi's thinking on socio-secular issues was greatly influenced by the American writer Henry David Thoreau. Gandhi always raised a fight against India's extreme poverty, backwardness and socio-economic challenges as a part of his wider involvement in the Indian independence movement. Gandhiji was against the use of foreign goods not only to uproot the colonial grip over the country's economy, but also to develop self reliance, self sufficiency among the Indians and to prepare them to become economically self reliant which will make political independence easier. Gandhi was pro poor and deprived. This coupled with a direct observation of the predicament of the poor and the oppressed both in India and in South Africa led him to design his development model that would alleviate the condition of the country in general and the poor and the deprived in particular.

Gandhi's championing of *Swadeshi* and non-cooperation was centered on the principles of economic self-sufficiency. Gandhiji was against India copying the West and its urban-centric civilization and pleaded for gram-swarajya. Gandhi sought to target European-made clothing and other products as not only a symbol of British colonialism but also the source of mass unemployment and poverty, as European industrial goods had left many millions of India's workers, craftsmen and women without a means of living. All these ideas and objectives

contributed significantly to the shaping of a development model very much unique to India and are popularly known as the Gandhian model of development.

2.5.3. Basic Tenets of Gandhian Model of Development

Gandhian model of economic development is essentially humanitarian as against the principles of materialism. To him there cannot be real development of a society unless and until the dignity of all the individuals is well secured. It aims at securing dignity of the individuals and ensuring welfare to the poorest of the poor. He felt that a man earns his dignity by working and earning his bread and livelihood. Economic security is a means to ensuring dignity. Therefore the economic system should be organised to provide employment for every- one. To him in a developed society no one should suffer from the want of food and clothing. In other words, everybody should be able to get sufficient work to enable him to procure for him food and clothing. For this the means of production of the elementary necessities of life is required to remain in control of the masses. Gandhi believed that the high capitalist endeavors were at the root of all suffering. To him capitalism is always against the interest of the poor and deprived. It makes them poorer and more deprived in character. So, his model of development never championed the cause of capitalism but was a champion of socialism.

1. Concept of livelihood in Gandhian Model of development

The most unique feature of Gandhi's development model was he wanted to turn the entire flow of profits from the pockets of the big industrialists to the workers. The consumer should, he believed, not only be concerned with acquiring high quality, inexpensive products, but also consider which sections of society are profited by his investment. Foreign clothes may be better and cheaper than the home-spun khadi, but the relentless use of the imported fabric would lead to unemployment of thousands of villagers who have traditionally earned a living by spinning and weaving home-made clothes. The same logic extends to agro-based products as well. Choosing such imported goods would lead to a degeneration of the entire village

economy, which was the backbone of Indian economy, Gandhi believed. Thus, strengthening the rural economy along with the generation of employment opportunities were at the root of Gandhian model of development.

2. Non-violent rural economy

Gandhiji placed importance on the means of achieving the aim of development and this means must be non-violent, ethical and truthful in all economic spheres. In order to achieve this means he advocated trusteeship, decentralization of economic activities, labour-intensive technology and priority to weaker sections. Gandhi claimed that to be non-violent an individual needs to have a rural mindedness. It also helps in thinking of our necessities of our household. Here the household necessities refer to the indigenous needs of the nation.

The revival of the economy is made possible only when it is free from exploitation, so according to Gandhi industrialization on a mass-scale will lead to passive or active exploitation of the people as the problem of competition and marketing comes in. Gandhi believes that for an economy to be self-contained, it should manufacture mainly for its use even if that necessitates the use of modern machines and tools, it should not be used as a means of exploitation of others.

3. Indigenous economy: A Way to Development

One of the greatest challenges for Gandhi's vision of development was to ingrain in the mind of every Indian his ideals of economic self sufficiency. Gandhi understood that the very backbone of India was its villages. Unless the village economy could be reformed, nothing could be achieved on the economic front. In his attempt to transform the rural economy and to save it from the damages already suffered under British rule, Gandhi started to advocate the use of handmade tools to plough lands. He was against the principles of large land holdings tilled with machines. To him large land holdings lead to concentration of resources and the use of machines was the major cause of the displacement of labour. This brings, discrimination,

inequality in the society and cause problems like unemployment, poverty of a deep magnitude. All these contribute towards economic gain for a few, but economic disasters for many and hamper social progress.

Gandhi's more revolutionary concept that gathered great popularity throughout the nation was his defense for the cause of handicrafts and handlooms. It was a pointed attack against the mill-made textiles introduced by the British authorities. This challenged the economic interests of the British rulers and their market base in India. Gandhi gave the call to all Indians to refrain from the use of all foreign products and for everyone to spin his or her own clothes. The 'charakha' or the spinning wheel and the khadi, or the homespun coarse cloth became the very symbol of nationalism and a sign for the support for national economy. Gandhi made it compulsory for all satyagrahis to use khadi clothes. All forms of rural handicrafts achieved great encouragement from Gandhi.

By championing homespun *khadi* clothing and Indian-made goods, Gandhi sought to incorporate peaceful civil resistance as a means of promoting national self-sufficiency. Gandhi led farmers of Champaran and Kheda in a *satyagraha* (civil disobedience and tax resistance) against the mill owners and landlords supported by the British government in an effort to end oppressive taxation and other policies that forced the farmers and workers into poverty and defend their economic rights.

Thus, Gandhiji was against the capitalist model of development that insisted on large ownership of property, mass scale machine based production and rampant use of modern technology.

Gandhiji supported rural-centric development with agriculture and small scale industries getting pride of place, as this is the only way the unemployment problem can be solved in a labour abundant country like India.

4. Gandhiji's Concept of Class

In his concept of class Gandhi differed from Marx. To him class, class welfare and class revolutions are against the notion of social progress. They are anti developmental in character. Contrary to many Indian socialists and

communists, Gandhi saw classes as causes of social violence and disharmony. Gandhi's concept of egalitarianism was centred on the preservation of human dignity rather than material development. Some of Gandhi's closest supporters and admirers included industrialists such as Ghanshyamdas Birla, Ambalal Sarabhai, Jamnalal Bajaj and J. R. D. Tata, who adopted several of Gandhi's progressive ideas in managing labour relations while also personally participating in Gandhi's ashrams and socio-political work.

5. Ashramas: Training Centres for development

Gandhiji visualised national development is possible when the personalities of the people are well developed in character. To give personality development training to the people of the country, Gandhi and his followers also founded numerous *ashrams* in India. The ashramas were taken as the training centres for men and women to become self reliant, dignity conscious. Ashramas were designed to train in a way by which the individual can have an all round development of the personality. To this architect, in the ultimate analysis, it is the quality of the human being that has to be raised, refined and consolidated. In other words, economic planning is for the citizen, and not the citizen for national planning. Everybody should be given the right to earn according to his capacity using just means. So, ashramas were made centres for generating efficient human capital for nation building. The concept of an *ashram* has been compared with the commune, where its inhabitants would seek to produce their own food, clothing and means of living, while promoting a lifestyle of self-sufficiency, personal and spiritual development and working for wider social development. All inhabitants were expected to help in any task necessary, promoting the values of equality.

6. Social justice and equality

Gandhi often commented that if mankind was to progress and to realize the ideals of equality and brotherhood, it must act on the principle of paying the highest attention to the prime needs of the weakest sections of the

population. Therefore any exercise on economic planning on a national scale would be futile without uplifting these most vulnerable sections of the society in a direct manner. Gandhi always geared efforts to uplift the marginalized, lower caste people and the women often neglected by the society. To him no development is ever possible when these groups remain under developed. So, development planning should give priority to the needs and interests of these groups. This mainstreaming will immensely contribute towards making development balanced and equal.

7. Trusteeship

Gandhiji criticised the capitalist system because it is based on ownership of the means of production and other property. He argued that unlimited wants, greed, fear etc. arise from capitalist property relations. Gandhiji advanced a theory of trusteeship as an organisational structure under which production could be organised, instead of large industrial houses where economic power was concentrated in the hands of a few and were inherently exploitative. Gandhiji declared himself to be a socialist and repudiated the concept of private ownership of property. He equated private property in excess of basic needs of human existence with exploitation and held that private property was not a natural right but a man-made privilege, so it could be modified and altered by social action. He asked those who own money to behave like trustees holding their riches on behalf of the poor.

The fundamental objective underlying trusteeship is to create a non-violent and non-exploitive property relationship. Gandhiji left a six-point programme containing his ideas about trusteeship. These are:

- 1) Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one.
- 2) It does not recognise any right of private ownership of property, except inasmuch as it may be permitted by society for its own welfare.

3) It does not exclude legislative ownership and use of wealth.

4) Under state-regulated trustee-ship, an individual will not be free to hold or use his wealth for selfish satisfaction or in disregard of the interest of the society.

5) Just as it is proposed to fix a decent minimum wage, even so a limit should be fixed for the maximum income that could be allowed to any person in society.

6) The character of production will be determined by social necessity and not by personal whim or greed.

Gandhian economist J.D. Sethi says that four underlying ethico-economic principles of trusteeship are:

1) Non-possession;

2) Non-exploitation;

3) Bread labour;

4) Equality of rewards.

Thus trusteeship is a theory of need-based production, equitable distribution and social justice. "Philosophically, trusteeship is an economic conscience by which an individual when engaged in economic activity, takes into account not only his own interests but also the interest of others."

Under the Gandhian economic order, the character of production will be determined by social necessity and not by personal greed. The path of socialism should only be through non-violence and democratic method and any recourse to class-war and mutual hatred would prove to be suicidal.

8. Swaraj

Gandhian concept of development was tied to his ideas on swaraj. To him swaraj implied self rule and self restraint. It is related to people's inner strength and capacity to understand their social world. To Gandhiji, outer

freedom is to be supplemented by freedom from within. Freedom from within implies control over one's own self. It is based on the principles of Ahimsa or non-violence. Non-violence is the means to attain self control. It is to be reflected in human thought, words and action. Swaraj is a basic need of humanity. Irrespective of their caste, class, ethnicity, people need swaraj. When humanity is guaranteed with swaraj, societal development becomes smooth and hasselfree.

Gandhiji's concept of swaraj had its economic, social and political connotations. Economic swaraj advocates for a decent life for all. It implies social justice to be achieved through equality and welfare of all in a society. Social dimensions of swaraj implies the removal of gross discrepancies in status distribution system particularly, to remove the traditional hierarchy from the society which was the root of unequal treatment and limited the access, availability and affordability for the social resources and opportunities. Political swaraj stood for self rule, to share the responsibility of governance and it is a must for establishing and sustaining democracy. Thus, swaraj by promoting social justice, percolating the messages of equality and democracy can expedite the process of development.

Gandhiji believed in the decentralised development model as this helps the fruits of development reach everyone and promotes equality and social harmony.

9. Gandhian economics and ethics

Gandhian model of development does not draw a distinction between economics and ethics. Economics that hurts the moral well-being of an individual or a nation is immoral, and therefore sinful. The value of an industry should be gauged less by the dividends it pays to shareholders than by its effect on the bodies, soul and spirits of the people employed in it. In essence, supreme consideration is to be favourable to man rather than to generate money.

It is often believed that Gandhian model of development represents an alternative to mainstream economic models of development, especially capitalism. It is a way to promote economic self-sufficiency without an

emphasis on material pursuits or compromising with human development. Gandhi's emphasis on peace, "trusteeship" and co-operation are considered as alternative to competition as well as conflict that become the dominant features of the market economies today. Gandhian focus on human development is also seen as an effective emphasis on the eradication of poverty, social conflict and backwardness in developing nations.

Gandhiji believed that business without ethical considerations was fundamentally evil. This led to discrimination, oppression and exploitation. Gandhi also held that there is enough in this world to feed and clothe all. However, there is poverty and deprivation because one group of people thrives on the labour input of others. Gandhi strongly believed in the ethics of hard work and that one is entitled to take from the system only as much as he is capable of producing. This according to Gandhi, was the only way to fight poverty and to disarm the world of all its economic woes. To Gandhiji, development becomes smooth when conflict is replaced by cooperation and competition by mutual contribution. Development solicits the labour power of each and every individual member of the society. Gandhi also strongly believed that laziness and lack of work can cause immense physical and spiritual deprivation among the populace. It is impossible to ignite the masses towards a revolution leading to a bigger political or ideological goal if they are weak, both physically and morally. He understood that the western model of development based on new industrial modes of mass and large scale productions is apt to root out the age-old indigenous village techniques which will ultimately lead towards unemployment and laziness. Therefore, he insisted to put stress on the rural modes of production in his development model.

Gandhiji was opposed to conspicuous consumption and luxurious living. He wanted people to have minimum needs and lead a simple life. The first basic principle of Gandhi's economic thought is a special emphasis on 'plain living' which helps in cutting down your wants and being self-reliant.

Thus a distinction is to be made between 'Standard of Living' and 'Standard of Life', where the former merely states the material and physical standard of food, cloth and housing. A higher standard of life, on the other hand could be

attained only if, along with material advancement, there will be a serious attempt to imbibe cultural and spiritual values and qualities.

10. Environmentalism

Gandhian development vision contained within it strict observance of environmentalism. Gandhi was against rapid industrialisation; mega dam projects which were not only to displace people, labour, but were liable to affect the flora and fauna. Further, Gandhiji encouraged people to prepare their own organic manure which was not only economical, but was much better than the chemical manure to ensure health and safety to the people.

2.5.4. Implementation of Gandhian Model of Development

Gandhian model of development which was an indigenous model of development and was developed keeping in view the needs, culture of the Indian social milieu was rampantly implemented by the country in the pre and in the early years of post independent India.

During India's independence struggle as well as after India's independence in 1947, Gandhi's advocacy of homespun *khadi* clothing, the *khadi* attire (which included the Gandhi cap) developed into popular symbols of nationalism and patriotism.

Gandhian model of development influenced the Gandhian activists such as Vinoba Bhave and Jayaprakash Narayan . Both the activists were involved in the Sarvodaya movement, which sought to promote self-sufficiency amidst India's rural population by encouraging land redistribution, socio-economic reforms and promoting cottage industries. The movement sought to combat the problems of class conflict, unemployment and poverty while attempting to preserve the lifestyle and values of rural Indians, which were eroding with industrialisation and modernisation. Sarvodaya also included Bhoodan, or the gifting of land and agricultural resources by the landlords (called zamindars) to their tenant farmers in a bid to end the medieval system of zamindari. Bhoodan was a just and peaceful method of land redistribution in order to create economic equality, land ownership and opportunity without creating class-based conflicts. This movement aimed at ensuring distributive justice and invite the dawn of socialism in the country. Bhoodan and Sarvodaya enjoyed

notable successes in many parts of India, including Maharashtra, Gujarat, Karnataka and Uttar Pradesh. Both Bhoodan and Sarvodaya had their origin from the Gandhian vision of development.

Jayaprakash Narayan also sought to use Gandhian methods to combat organised crime, alcoholism and other social problems.

E.F. Schumacher, the author of **Small is Beautiful**, draws inspiration from the Gandhian ideology of 'resisting the temptation of letting our luxuries become needs', and 'recognition of existence of the soul apart from the body'. He argues that man's current pursuit of profit and progress which promotes giant organisations and increased specialisation has resulted in gross economic inefficiency, environmental pollution and inhuman working conditions. He proposes a system of Intermediate Technology, based on smaller working units, communal ownership and regional workplaces utilising local labour and resources. "The technology of mass production is inherently violent, ecologically damaging, self-defeating in terms of non-renewable resources and stultifying for the human person. The technology of production by the masses, making use of the best modern knowledge and experience, is conducive to decentralisation, compatible with the laws of ecology, gentle in its use of scarce resources, and designed to serve the human person instead of making him servant of machines." Intermediate technology is a technology with a human face, one that is viable and integrates the human being with his skilful hands and creative brains, into a productive process.

Gandhian model of development has become reflected in India's planning process and rural development programmes. The SHG movement, decentralised democracy which are the cornerstone of India's development have drawn heavy sustenance from the Gandhian vision of development.

Gandhi's views on economics were simple and straight forward at the outset. They have even been criticized at various levels from being utopian to regressive. But it had deep political connotations. He understood economic motives to be the basic principle of imperialism and colonialism. And he therefore understood that the only way to attack and weaken the colonial forces would be to attack the basic economic profits that the British gained

from the colonies. His concern for the predicament of the Indian villagers was genuine. His concern for a heartless mechanization of the world economy was quite justified. In his time, the influence of his economic model was immense and has been followed in various parts of the world as well as in India, with varied degrees of success. Many international development agenda today carry the essence of Gandhian principles. Particularly the women empowerment strategies, sustainable development vision and action plans are driven by the propositions of Gandhian model of development.

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Review Exercise

Essay Type Questions

1. Critically evaluate the capitalist model of development.
2. Mention different types of capitalist model of development.
3. Write a short essay on the Socialist model of development.
4. Explain the unique features of the Gandhian model of development.
5. Assess the need and significance of Gandhian approach to development in the present context.

Short Type Questions

1. Mention in brief the shortcomings of the capitalist model of development.
2. Write a brief note on the history of the capitalist model of development
3. Differentiate between the capitalist model and the socialist model of development.
4. Discuss the features of the Gandhian model of development.
5. Write short notes on:
 - a) The positive outcomes of the capitalist model of development
 - b) The limitations of the socialist model of development
 - c) Implementations of Gandhian model of development in India
 - d) Types of socialist model of development

Unit-III

Agencies of Development

UNIT-III

3.0. Objectives

3.1 Agencies of Development

3.2 State as an Agency of Development

3.2.1. Emergence of the State's Role in the Process of Development

3.2.2. Decline of the State Intervention in Development

3.2.3. The Revival of the State Intervention in Development: The Emerging Debate

3.2.4. The State as the Facilitator

3.2.5 The State as Direct Interventionist

3.2.6 Globalization and the Recession of the State from the Process of development

3.2.7The Role of the State in Indian Development Scenario

3.3 Constitution as an Agent of Development

3.3.1 Indian Constitution and Development Objectives

3.3.2The Directive Principles of State Policy and Development Goals and Practices

3.3.3 Accomplishment of Development through the Fundamental Rights

3.4Five year Plans and Development in India

3.4.1 Development Objectives in the Plans and Their Achievements

3.5 Government Schemes and Programmes Facilitating Development

3.5.1 Government of India's Schemes and Programmes to Ensure Basic Needs to the Population

3.5.2 Government India's Schemes and Programmes for Inclusive Development

3.5.3 Government of India's Schemes and Programmes for Place Development

3.6 NGOs Participatory Model

3.6.1. Origin and Development of the Concept of NGOS

3.6.2 Role of NGOs as Agents of Change

3.6.3 Role of NGOs in India's Development

3.6.4 Challenges Faced by NGOs in the Process of Development

3.7 Community Bottom-up Model

3.7.1. Bottom up Approach: Meaning

3.7.2 Difference Between the Top-down and Bottom-up approach

3.7.3 Different Stages for Working Out of the Community Bottom-Top Approach

3.7.4 Strategies Needed To Operationalize the Bottom- Up Approach

3.7.5 Challenges to Bottom –Up Approach

Agencies of Development

Development is always a process aiming at some positive end results. It is never spontaneous in character. It requires concerted and planned efforts. Particularly, when we see development as social progress and material growth, it needs strategic planning and efforts. For this there should be role assignment to some groups or institutions and they have to discharge their responsibilities in order to facilitate the process of development. These institutions and instruments play a vital role in designing and directing development to make it delivering for the society. The institutions and the instruments through which development is promoted in the society are called the agencies of development. The agencies of development can be the institution of the state or the non- Governmental agencies. It can be instruments like the prescription of the Constitution or planning efforts; it can be the legislative instruments like the Government schemes or programmes .Each of these have a definite role in organizing development in a systematic fashion.

Today balanced development is seen as economic growth coupled with human development, sustainable development and social progress. To attain all these facets of development, it is required to tap and track and capitalize on endogenous resources. It also demands to concentrate on support for those groups who can best foster integration and coordination of local institutions and associations. Micro planning is the need of the day. For these, promotion of entrepreneurial culture, planning to develop a system of services and identifying the most vulnerable social groups and tracing out their poverty traps are some of the important challenges, these agencies have to address to. In this unit the role of the various agencies in the process of development are estimated, their strength is located and challenges faced by them are analyzed.

3.0 OBJECTIVES

After studying this unit, you can

- Get an impression about the significant role played by the state as an agency in fostering development.

- Learn about the Constitutional provisions promoting development in the country through their prescriptions.
- Comprehend the role of Five year plans in facilitating development by fixing the areas of development and development targets.
- Amass knowledge about the flagship programmes of the Government facilitating development in different sectors.
- Collect information about the role of non- governmental agencies in accelerating the process of development and helping out the Government to reach out the people and achieve the development targets.
- Comprehend about the emerging model of bottom –up as approach in development and how it is more participatory in character and successful to attain desired development.

3.1 Agencies of Development

Today balanced development is seen as economic growth coupled with human development, sustainable development and social progress. To attain all these facets of development, it is required to tap and track and capitalize on endogenous resources. It also demands to concentrate on support for those groups who can best foster integration and coordination of local institutions and associations. Micro planning is the need of the day. For these, promotion of entrepreneurial culture, planning to develop a system of services and identifying the most vulnerable social groups and tracing out their poverty traps are some of the important challenges, the agencies of development have to address to. In this unit the role of the various agencies in the process of development are estimated, their strength is located and challenges faced by them are analyzed.

3.2. State as an Agency of development

The role of the state has been considered as pivotal in the process of development across the globe. This role has evolved from a long period, particularly following World War II. The state has always reigned supreme over the market till the period of globalization. It was estimated highly as a proactive agent of development for a few decades. The volume and quality of development depended on the efficiency and efficacy of the state agency.

3.2.1 Emergence of the State's Role in the Process of Development

Ideological currents like Fascism, Marxism and Keynesianism asserted the need of state intervention to ensure proper development for the people and society. The three decades following the end of Second World War and the period of decolonization and the building of new nation states somewhat demanded the state intervention as the key agent to promote development of the nations and to expedite the reconstruction work that was going on in the war devastated European countries. Not only there was the demand for state intervention, but the state became the ultimate designer and driver of all development plans and programmes and tried to make it reach all sections of the population to ensure not only growth, but social justice. These changing roles of the state have had an impact on developing countries.

3.2.2. Decline of the State Intervention in Development

For many newly independent developing countries in the 1950s and 1960s, much faith abounded in the role of the state as an agent of development. It was against the notion of the role of market forces enshrined in the invisible hand of Adam Smith. With the apparent lack of economic success of Latin America and in Africa, along with the collapse of the Soviet Union, in the 1980s and 1990s, there was a gradual decline in the faith on state as an agency of development. There was a shift in the stress from state to market. At this juncture, nations started to experiment with market as a forceful drive for development. The market substituted the state as an agency of development in the post globalization period.

3.2.3. The Revival of the State Intervention in Development: The Emerging Debate

However, the market also could not achieve full success in accelerating the process of development. The market could not give equal access to all. Inequalities were triggered under the market. This negated smooth development. So again there was a worldwide debate whether to roll back to the same type of state intervention or to bring some reformation in state operational mechanism to ensure balanced development.

3.2.4. The State as the Facilitator

When the role of the state is in question, two important propositions come to the fore front. They are the state's role as a mere facilitator and the second one is the state's role as a direct interventionist. The neoclassical economists always give priority to the market over the state. To them the market can not only promote rapid economic growth, but can vigorously, ensure social progress. Thus, the market can promote the twin targets of development that is economic growth followed by social progress. To the neoclassical economists when individuals and firms are allowed to operate freely in an economy characterized by perfect competition, the 'invisible hand' of the market is able to determine the optimum allocation of a country's resources. Together with this, it is assumed that the market is able to achieve optimal social welfare because, as individuals and firms maximize their own self-interest (profits), they will unintentionally maximize social welfare by generating employment, and taxes to fund the provision of social services. On the other hand, government intervention in the economy is viewed as inefficient not only because of bureaucratic blockages, but also because of its tendency to distort market prices and cause misallocation of scarce economic resources. Therefore, in this view, there should be a "rollback" and a "retreat" of the state in economic affairs. Under this scenario, the state is expected to play only a facilitative role in economic development. With this argument the centrality of the role of the state is lost and the state is seen as a mere supplementing agency when and where needed.

As a facilitator, the state is expected to make provision of a 'business-friendly' and 'enabling' environment for the private sector. Within this framework, the private sector's role is to determine the pace and direction of a country's development, while the state only acts when the market fails. Here the role of the state is arrested and made very limited. The state has to withdraw itself from the productive roles and focus on distributive roles. This distributive role again is confined to the distribution of essential services. These include the provision of public services such as defence, education, health and infrastructure, setting up the required legal and institutional framework for the protection of private property; promotion of R&D for technological

development, support of the financial sector through the work of the central bank; environmental protection.

3.2.5. The State as Direct Interventionist

The “Direct Interventionist State” is associated particularly with the economic development of the some East Asian countries, particularly Singapore, South Korea and Taiwan. In these countries the visible hand of the state was creatively and innovatively combined with the invisible hand of the market in order to achieve the required development. This approach was motivated by the belief that “Markets and governments are both imperfect systems; that both are unavoidable forces of reality; that the operation of each is powerfully influenced by the existence of the other; and that both are processes unfolding in real time.” Thus, for these countries, the traditional dichotomy between governments and markets loses its meaning. When the state plays an interventionist role it is said to be an entrepreneurial state. Here the role of the state becomes central to the development of the economy and society.

The state intervention in development can be noted through its attempts at making the optimum utilization of its physical and natural resources. As the physical resources of the nations are state owned in character, the state plays a catalyst role in making the rational use of these resources. This ensures sustainable development which is the call of the day. If the resources are left to the hands of the market forces or private ownership, their depletion becomes faster and sustainable development becomes impossible.

The state takes the onus of identifying the key industries that appear as the engines of economic growth. The state takes a pioneering role in studying the global economic trends. It makes a judicious decision to transit from low delivering to high delivering industries without much labour displacement. For example, in state driven development economies, the state plays a significant role in moving from low-tech manufacturing where comparative advantage is based on natural resources to high-tech manufacturing in areas such as information technology, biotechnology, robotics, microelectronics and laser technology, where comparative advantage is based on created human resources.

The state as an agent of development plays a major role in investment. It makes huge financial investments to train people with skill, education and knowledge. The state as a development promoter tries for strengthening its human capital by adequate capacity building. This takes the form of:

- (i) expanding formal technical and vocational training;
- (i) industrial training in which government encourages firms to train their employees by subsidizing the cost of training or allowing training expenses to be amortised for tax purposes and
- (ii) Setting up collaborative training with foreign governments and manufacturers who were technology or market leaders in their fields.

These contribute towards generating qualified citizens, with the availability skills and equipping citizens with work ethics. The state ensures that the benefits of jobs created accrue mostly to the common citizens. As a result, problems of unemployment, poverty and income inequality are addressed.

The state also plays a significant role as a protector of the interests of the citizens. It aims at ensuring distributive justice and human rights. Through its well designed legislations it creates social security for the workers. It tries to avoid exploitation of the labour force which is very common under the market system to maximize profit. Thus social progress is well ensured through the direct intervention of the state.

The state provides incentives in the form of subsidies and tax exemptions in order to encourage both citizens and foreign investors to develop the identified industries.

The state intervenes extensively in order to “pick winners” and direct the market to achieve the desired development. As a result, the state creates industries which might not have emerged in the absence of government intervention.

The state decides the price, production and exercises control on distribution. It allows the common man to avail, access and afford for the products.

Finally, the state plays an entrepreneurial role. This state entrepreneurship takes the form of exploring for opportunities in world markets for setting up strategic industries that have the potential for future growth and aiding the private sector to exploit them. In cases where the private sector is not forthcoming, the state actually takes a deliberate step to set up public corporations and state investments to take advantage of emerging opportunities.

3.2.6. Globalization and the Recession of the State from the Process of development

However, it is worth noting that, as the forces of globalisation moved the world towards the market economy, the essential conditions for a market economy emerged in many countries. With the rise of the market economy, the state increasingly moved from being “interventionist” in nature to playing a “facilitative” role, of creating a market friendly environment for the operation of the private sector. Nevertheless, a creative and innovative mixing of the state and market still continues in many countries. For a developing country, facilitating and directing the market mechanism by the state is felt essential for successful economic development.

In the post globalization perspective, the role of the state in development is gradually sinking. It is becoming more “facilitative” in nature, in which case the private sector sets the pace and direction of economic development while the state plays the subordinate follower position. This is generally the position played by states with a neoclassical ideological inclination. However, it is noted that the facilitative role of the state benefits a microscopic minority while the direct interventionist role of the state is delivering for the large majority. When the state plays the facilitative role, there is economic growth without much social progress. There is poverty amidst plenty. So, the direct interventionist role of the state is desirable to make development pro people and inclusive in character. But the state has to give up the traditional vices like excessive bureaucratization to make development faster and hassle free in character.

3.2.7. The Role of the State in Indian Development Scenario

Right from the colonial period, development in India was the responsibility of the state. At the time of independence there was a wide consensus about the necessity of the state to play a major role in the process of development. In the 1950s, development economists in the country advocated an interventionist policy and laid great stress on the role of the state. Massive effort needed for accelerating the growth of poor economy of the country. To overcome the gross inequalities, backwardness of the people and regional discrepancies noted in the country, a larger role of state was solicited.

After independence, India got wedded to socialist policies. The advocates of socialism professed for state ownership of the economy and the stewardship of the state to reduce the inequalities and injustice that were already paralysing the society by the capitalist development that had taken place due to colonial impact. This prompted the state investment and ownership of the resources, state planning along with some amount of private investment and private ownership called the “Mixed Economy” model was introduced by the country.

The First Five Year Plan of the country concluded that a rapid expansion of economic and social responsibilities of the state will alone be capable of satisfying the legitimate expectations of the people. This need not involve complete nationalization of means of production or elimination of private sector. It does however mean a progressive widening of the public sector and a reorientation of the private sector to the needs of the country. With this attitude the government decided to play an important role in economy through public sector as reflected widely in Industrial Policy 1956. The second five year plan stated that, “The adoption of the socialist pattern of society as the national objective, as well as the need for planned and rapid development, required that all industries of basic and strategic importance, or in the nature of public utility services, should be in the public sector.”

The Government of India nationalized the Imperial Bank of India and named it as the State Bank of India, (1955). Life Insurance was nationalized as Life Insurance Corporation of India (1956). A momentous decision was taken in 1969 to nationalization 14 major commercial banks. The Government decided

to take over coal-mines and established Coal India Ltd. All these contributed significantly towards the development of the country by catering to the needs of the poor, marginalised, opening employment opportunities.

Irrespective of all such developments, under the “Mixed Economy” model of development, the Government became dominated by state-owned sectors, and red tape & extensive regulations, collectively known as "License Raj". It had its own achievements and failures. In the first few years the basic services provide by the state improved the education, health and nutrition status of the population which was a spectacular achievement. But, gradually it was noted that economic growth was getting stunted and regional disparities were growing. The regulatory role of the state instead of stirring development created a huge centralized bureaucracy, marked with corruption, unresponsive to the development needs of the people. It led the country and its economy isolated from the world economy. Development was retarded in the country.

The state intervention got a setback in the country's development process since the mid-1980s, when India began opening up its market slowly through economic liberalization. The policy played a huge impact on the economic development of India. The Indian economic development got a boost through its economic reform in 1991 .Since then; the face of economic development of India has changed completely. The regulatory role of the state started being substituted by a facilitative role. Reaping its benefit, the growth of the country reached around 7.5% in the late 2000s. It was assumed that the economic growth can become a means to social development.

The development of India largely depends upon a few factors, which prove to be decisive. In India, 26% of the population is below poverty line and untouched by the market mechanism. The state has therefore to play a positive role in employment generation for the poor and to promote their social welfare.

According to Hanumant Rao 'It is often said that markets bypass the poor and the under privileged and that they cannot participate in the market-driven development. The poor and the under privileged are very much driven into the market. Today if the state recedes from the process of development, the child

labour and bonded labour will be exploited by the market. This exploitation is against the principles of human rights. It creates a society with social injustice which is anti developmental. Therefore, it has rightly been said that the market can be good servant when it is intelligently utilized but a bad master when it is allowed to have a free day.”

The Promotional role of the state in providing rural infrastructure and extend credit to the poor at low rates interest can become an effective instrument in poverty removal. The second role of the state is to provide infrastructure-economic as well as social infrastructure. The third area which needs state intervention is macroeconomic management of the economy. In this the government can intervene in a variety of ways, more especially for such sections of the population which are not covered by the market mechanism.

The World Bank study “The East Asian Miracle” (1993) covered eight highly performing economies of Asia and concluded “In most of these economies, in one form or another government intervened – systematically and through multiple channels for faster development, and in some cases the development of specific industries”. So, state intervention with the opening of the market has proved to be yielding for development.

Another area which needs state intervention is the reform of public sector. The government has intervened by signing MOUs (Memorandums of Understandings) but has not intervened honestly and effectively. The state has to act decisively in this regard and innovate measures to link wages with productivity. Because markets believe in the survival of the fittest state intervention should, therefore, be in the favor of weaker sections of the society. In this context the role of state must change in favor of the fittest. The question that is relevant is not to use the state on the market, but to use state and the market and strike a balance, which fulfils the three objectives outlined by Keynes that are: economic efficiency, social justice and individual liberty. Both the market and the state have to be harnessed in the fulfillment of these objectives.

Thus, in concluding we can say that there is no case of downsizing the role of state but a need has come to give a right shape to the functions of the state to make it the most efficient agent of development.

3.3. Constitution as an Agent of Development

The constitution of any country is a basic document which not only spells out the fundamental objectives the state cherishes to attain, but it becomes the guiding document for the policy planners, policy makers as well as the policy practitioners. The fundamental objective of the constitution remains to ensure welfare of the people and development of the nation. Most of the provisions of the constitution contain within them the objectives of development.

3.3.1. Indian Constitution and Development Objectives

The Constitution of India is the supreme law of [India](#). It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers and duties of government institutions and sets out fundamental rights, [directive principles](#) and the duties of citizens. The Constitution was adopted by the India [Constituent Assembly](#) on 26 November 1949, and came into effect on 26 January 1950.

3.3.2. The Directive Principles of State Policy and Development Goals and Practices

The Directive Principles of State Policy are guidelines/principles given to the central and state governments of India, to be kept in mind while framing laws and policies. These provisions are contained in Part IV of the [Constitution of India](#). The directive principles ensure that the State shall strive to promote the [welfare of the people](#) by promoting a social order in which [social](#), [economic](#) and political justice will be reflected in all institutions. Also, the State shall work towards reducing [economic inequality](#) as well as inequalities in status and opportunities, not only among individuals, but also among groups of people residing in different areas or engaged in different vocations. The State shall aim for securing right to an adequate means of livelihood for all citizens; men and women as well as [equal pay for equal work](#) for both men and women. The State should work to prevent concentration of wealth and means of production in a few hands, and try to ensure that ownership and control of the material resources is distributed to best serve the common good. [Child abuse](#) and exploitation of workers should be prevented. Children should be allowed to develop in a healthy manner and should be protected against exploitation and against moral and material

abandonment. The State shall provide free legal aid to ensure that equal opportunities for securing justice is ensured to all, and is not denied by reason of economic or other disabilities. The State shall also work for organisation of village panchayats and enable them to function as units of self-government. The State shall endeavour to provide the right to work, ensure right to education and to make provisions for public assistance in cases of unemployment, old age, sickness and disablement, within the limits of economic capacity. It shall also provide for just and humane conditions of work and maternity relief. Though these prescriptions are of social, economic and political in nature they try to eradicate inequalities, injustice from the Indian society and ensure human rights to the citizens of the country. All these no doubt are reflected in the policy measures taken by the state and ensure a balanced development which combines growth oriented development with people centric development.

The Directives again make it mandatory for the state to ensure living wage and proper working conditions for workers, with full enjoyment of leisure and social and cultural activities. Also, the promotion of cottage industries in rural areas is one of the obligations of the State according to the directives. The State shall take steps to promote their participation in management of industrial undertakings. Thus, the directives try to guide the state to undertake legislations to increase participation, recreation and descent standard of living among the people which are the chief objectives of the process of development.

Also, the directives stipulate that the State shall endeavour to secure a uniform civil code for all citizens and provide free and compulsory education to all children till they attain the age of 14 years. This directive regarding education of children was added by the 86th Amendment Act, 2002. It should and work for the economic and educational upliftment of scheduled castes, scheduled tribes and other weaker sections of the society. Thus, it insists upon the state to ensure the development of all the groups including the marginalized and the excluded ones. Thus the directive principles of state policy give directions to the Governments to make development inclusive by bring all sections of the society within its fold.

The directive principles commit the State to raise the level of nutrition and the standard of living and to improve public health, particularly by prohibiting intoxicating drinks and drugs injurious to health except for medicinal purposes. It should also organise agriculture and animal husbandry on modern and scientific lines. The directives make it a state mandate to protect and improve the environment and safeguard the forests and wild life of the country. This directive, regarding protection of forests and wildlife was added by the 42nd Amendment Act, 1976.

Finally, the directive principles, in Article 51 ensure that the State shall strive for the promotion and maintenance of international peace and security, just and honourable relations between nations respect for international law and treaty obligations, as well as settlement of international disputes by arbitration.

The prescriptions made in the directives have been reflected in the legislative initiatives taken by the state from time to time. All such legislations from their intents and implementations are proved to be pro developmental in character. The Programme of Universalisation of Elementary Education in the five-year plans has been accorded the highest priority in order to provide free education to all children up to the age of 14 years. The 86th constitutional amendment of 2002 inserted a new article, Article 21-A, into the Constitution, that seeks to provide free and compulsory education to all children aged 6 to 14 years. This is no doubt a step forward to ensure human development in the country.

Welfare schemes for the weaker sections are being implemented both by the Central and State governments. These include programmes such as boys' and girls' hostels for Schedule caste and Schedule tribe students. The year 1990-1991 was declared as the "Year of Social Justice" in the memory of B.R. Ambedkar. The Government enacted the The Prevention of Atrocities Act to protect the scheduled caste and scheduled tribe people from atrocities. Several Land Reform Acts were enacted to provide ownership rights to poor farmers. Up to September 2001, more than 20,000,000 acres (80,000 km²) of land had been distributed to scheduled castes, scheduled tribes and the landless poor.

The thrust of banking policy in India has been to improve banking facilities in the rural areas to make easy credit supply to the rural poor and save them from the exploitation of the local money lenders. The *Minimum Wages Act* of 1948 empowers government to fix minimum wages for employees engaged in various employments. The *Equal Remuneration Act* of 1976 provides for equal pay for equal work for both men and women. The Sampoorna Grameen Rozgar Yojana was launched in 2001 to attain the objective of gainful employment for the rural poor. The programme was implemented through the Panchayati Raj institutions. Panchayati Raj now covers almost all states and Union territories. One-third of the total number of seats has been reserved for women in Panchayats at every level. All these legislative measures intend to ensure development by ensuring social justice, human rights and participation in public life among the people.

3.3.3. Accomplishment of Development through the Fundamental Rights

The Constitution also tries to promote development by prescribing certain fundamental rights to the citizens. The Fundamental Rights are defined as basic human freedoms which every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens, irrespective of race, place of birth, religion, caste or gender. When these rights are enjoyed by the individuals, the nation witnesses a state of development. The eight fundamental rights recognised by the Indian Constitution are:

- 1. Right to equality:** It includes equality before law, prohibition of discrimination on grounds of religion, race, caste, gender or place of birth, and equality of opportunity in matters of employment, abolition of untouchability and abolition of titles.
- 2. Right to freedom:** It includes speech and expression, assembly, association or union or cooperatives, movement, residence, and right to practice any profession or occupation, right to life and liberty, right to education, protection in respect to conviction in offences and protection against arrest and detention in certain cases.
- 3. Right against exploitation:** It prohibits all forms of forced labour, child labour and trafficking of human beings.
- 4. Right to freedom of religion:** It includes freedom of conscience and free

profession, practice, and propagation of religion, freedom to manage religious affairs, freedom from certain taxes and freedom from religious instructions in certain educational institutes.

5. Cultural and Educational rights: It helps to preserve the right of any section of citizens to conserve their culture, language or script, and right of minorities to establish and administer educational institutions of their choice.

6. Right to constitutional remedies: It is present for enforcement of Fundamental Rights.

7. Right to elementary education: It implies that any child between the ages of 6 to 14 should be educated.

8. Right to Information: It prescribes accessing information by every citizen is a fundamental right.

Right to property was originally a fundamental right, but under 44th Amendment Act, right to property ceased to be a Fundamental right. Instead the right to property is mentioned under 300A of Indian Constitution, stating that no person can be deprived of his property save by law.

Fundamental rights aim at overturning the inequalities of pre-independence social practices. Thus, the fundamental rights are the vital Constitutional provisions to bring social progress, human development and to build inclusive society based on equality and justice which are the dominant paradigm of development.

3.4. Five Year Plans and Development in India

Five year plans of the Government of India are the major instruments to implement the noble intentions and directions of the Constitution with regard to development in the country. The state as an agency of development becomes pro active for development by designing development priorities through the plans and implementing them in reality. The Planning Commission in India was set up in March, 1950 to promote a rapid rise in the standard of living of the people by utilizing the resources of the country, increasing production and offering employment opportunities to all. The National Planning Committee by Indian National Congress in 1938, The Bombay Plan & Gandhian Plan in 1944, Peoples Plan in 1945, Sarvodaya Plan in 1950 by Jaiprakash Narayan were the forerunners of India's Five Year Plans. All these were drawn up to ensure development in the country. Five-Year Plans (FYPs)

represent centralized and integrated national economic programs. The Planning Commission became the ultimate body for formulating the Five Year Plans.

The responsibilities of the Planning Commission include:

- Assessing the resources of the nation
- Making provisions for the effective use of these resources
- Prioritizing the needs and allocating resources for goal fulfillment.
- Earmarking the machinery for implementations of the plans.
- Making periodical appraisals of the progress of the plan pronouncements
- Identifying the factors hindering development.

3.4.1. Development Objectives in the Plans and Their Achievements

An analysis of the outlines of various Five year Plans will spell out their role in the development of the country.

The First Plan (1951 - 56) was launched under the leadership of the then Prime Minister Mr. Jawaharlal Nehru. Influx of refugees, severe food shortage & mounting inflation confronted the country at the onset of the First Five Year Plan. The Plan focused on the development of community and agriculture, energy and irrigation, developing communication and transport, industrial expansion, land settlement, making better social service provisions.

The achievements were also spectacular. There was the evolution of good irrigation net work, improvement in roads, civil aviation, railways fertilizers for fields. The building up of Bhakra and Hirakud dams brought a revolution in water resource management. The establishment of the five IITS and the U.G.C. in this plan period was a step forward to India's march towards educational excellence. Thus, this plan period was quite successful in establishing the foundations of various infrastructures that are the index as well as instruments of development.

Second Plan (1956 - 61)

The second plan intended to increase national income by rapid industrialization and employment generation. It was guided by the model prepared by Prof. P C Mahalanobis. Therefore the plan is also called the Mahalanobis Plan. The Industrial Policy 1956 was based on establishment of a socialistic pattern of society as the goal of economic policy.

During this plan period the achievements were quite commendable. Five steel plants were established, hydroelectric power project was launched, production of coal increased and the Atomic Energy Commission was formed which were indicative of the rapid development of science and technology in the country. However, the plan failed to attain its expected level of success due to the unfavorable monsoon and the Suez crisis which affected international trading.

Third Plan (1961 – 66)

By this time, it was felt that Indian economy had entered a “takeoff stage”. Therefore, the third plan aimed to make India a 'self-reliant' and 'self-generating' economy. Based on the experience of first two plans (agricultural production was seen as limiting factor in India’s economic development), agriculture was given top priority to support the exports and industry. Added to agriculture, power sector, promotion of economic development in the backward areas and prevention of monopolies were given utmost significance.

The major achievements of this plan period, included introduction of green revolution in the country, setting up zilla parishads and panchayats, establishment of cement and fertilizer plants, strengthening of social service sector and education. All these were foundations for increasing a quality of life for the people and thus ensured visible development for the nation. The major setbacks for this plan came from the Chinese aggression (1962), Indo-Pak war (1965), severe drought 1965-66.

Three Annual Plans (1966-69)

This period is described as Plan holiday. Failure of Third Plan that of the devaluation of rupee (to boost exports) along with inflationary recession led to postponement of Fourth FYP. Three Annual Plans were introduced instead.

Prevailing crisis in agriculture and serious food shortage necessitated the emphasis on agriculture during the Annual Plans. During these plans a whole new agricultural strategy was implemented. It involved the wide-spread distribution of high-yielding varieties of seeds, extensive use of fertilizers, exploitation of irrigation potential and soil conservation to tide over the crisis in agricultural production.

During the Annual Plans, the economy absorbed the shocks generated during the Third Plan .It paved the path for the planned growth ahead.

Fourth Plan (1969 - 74)

The twin objectives of “growth with stability” and “progressive achievement of self reliance” dominated the Fourth Plan. Main emphasis was put to increase growth in agriculture to enable other sectors to move forward. First two years of the plan saw record production. The last three years did not witness much success due to poor monsoon. The overall achievements of the plan were far below targets. Agricultural growth was stunted; green revolution did not yield much success. Implementation of Family Planning Programmes and nationalization of 14 major banks were the notable achievements of the Plan. Influx of Bangladeshi refugees before and after 1971 Indo-Pak war along with price situation deteriorating to crisis proportions gave a death blow to the plan.

Fifth Plan (1974-79)

The final Draft of fifth plan was prepared and launched in the backdrop of economic crisis arising out of inflation fuelled by hike in oil prices and failure of the Government to take over the wholesale trade in wheat. It proposed to achieve two main objectives: 'removal of poverty' (Garibi Hatao) and 'attainment of self reliance'. Promotion of high rate of growth, better distribution of income and significant growth in the domestic rate of savings were seen as key instruments to development in this plan.

The achievements of this plan included an unexpected rise in foreign exchange reserves of the country, improvement of infrastructural facilities and an increase in the food grain stock of the country.After promulgation of

emergency in 1975, the emphasis shifted to the implementation of Prime Ministers 20 Point Programme. The plan had a premature termination in 1978 when the Janta party came into power.

Rolling Plan (1978 - 80)

There were two Sixth Plans. Janta Govt. put forward a plan for 1978-1983 emphasizing on employment. This plan was modeled in contrast to Nehru Model which the Govt criticized for concentration of power, widening inequality & for giving birth to mounting poverty. However, the government lasted for only 2 years. Congress Govt. returned to power in 1980. It launched a different plan aimed at directly attacking on the problem of poverty by creating conditions of an expanding economy.

Sixth Plan (1980 - 85)

At the onset of the Sixth Five Year Plan, Rajiv Gandhi, the then Prime Minister gave priority to rapid industrial development, modernization of technology with special thrust on information technology revolution. During this plan period, poverty reduction and employment generation through schemes like Training of Rural Youth for Self Employment (TRYSEM), Integrated Rural Development Programme (IRDP), National Rural Employment Programme (NREP), controlling population explosion etc. also got heavy focus.

The sixth Plan witnessed a rise in growth rate. Development of transport and communication system, the introduction of Indian National Highway system, expansion of tourism, introduction of the process of economic liberalization and family planning process took momentum symbolizing development.

Seventh Plan (1985 - 90)

This plan aimed at ensuring development by securing social justice, introducing anti poverty programmes, spreading the use of technology, increasing the productivity of small and large scale farmers and attaining agricultural development to make Indian economy independent and self reliant in the true sense of the term. The Plan also aimed at accelerating food grain production, increasing employment opportunities & raising productivity

with focus on 'food, work & productivity'. The plan was very successful as the economy recorded 6% growth rate against the targeted 5%.

Eighth Plan (1992-1997)

The eighth plan was postponed by two years because of political uncertainty at the Centre. Worsening balance of payment position, rising debt burden, widening budget deficits, recession in industry and inflation were the key issues during the launch of the plan. The plan undertook drastic policy measures to combat the bad economic situation and to undertake an annual average growth of 5.6% through introduction of fiscal & economic reforms including liberalisation during the tenure of Prime Minister Shri P V Narasimha Rao. Generating full scale employment, improving social welfare measures like education, health care, nutrition supply, sanitation and communication were the major objectives during this plan period. Increasing and diversifying agricultural output, restraining population growth and strengthening infrastructural facilities like energy, power and irrigation were also laid stress during this plan period.

Some of the main economic outcomes during eighth plan period were rapid economic growth, high growth of agriculture and allied sector, and manufacturing sector, growth in exports and imports and improvement in trade.

Ninth Plan (1997- 2002)

This Plan was prepared under United Front Government. It focused on "Growth with Social Justice & Equality". Strengthening the agricultural sector, prioritizing rural development, generating adequate employment opportunities, poverty reduction and ensuring food security, empowering women, social sector development were some of the important objectives of the programme. Ninth Plan aimed to depend predominantly on the private sector. Foreign Direct Investment was encouraged. State was accorded the role of a facilitator than an interventionist.

The ninth plan became successful in increasing investments and savings, in liberalizing the economy and reducing taxes and tariff rates.

Tenth Plan (2002 - 2007)

Under the tenth plan, it was decided that economic growth cannot be the only objective of national plan. Economic growth without adequate social progress hampers the real development of the nation. Tenth Plan had set 'monitorable targets' for few key indicators of development. The targets included reduction in gender gaps in literacy and wage rate, reduction in Infant & maternal mortality rates, improvement in literacy, enrolment of children in schools, access to potable drinking water cleaning of major polluted rivers, ensuring high quality employment to the people and afforestation etc. Good governance was considered as essential for development & agriculture was declared as prime moving force of the economy. The role of the state in planning was decided to be increased with greater involvement of Panchayati Raj Institutions. State wise break up of targets for growth and social development sought to remove regional disparities in development.

This plan could increase the GDP to a considerable extent fixing it at 7.66%. There was a phenomenal growth in the agricultural, manufacturing, service sector and construction sector.

Eleventh Plan (2007 - 2012)

The Eleventh Plan aimed "Towards Faster & More Inclusive Growth". The UPA Government wanted to include the Aam Aadmi (common man) of the country in the process of development. By the end of the Tenth plan period, India had emerged as one of the fastest growing economy. The savings and investment rates had increased, industrial sector had responded well to face competition in the global economy and foreign investors were keen to invest in India. But the growth did not have much trickling down effect. It was not perceived as sufficiently inclusive for many groups, specially SCs , STs & minorities as borne out by data on several dimensions like poverty, malnutrition, mortality, current daily employment etc .

The broad vision for 11th Plan included several inter related components like rapid growth, reducing poverty & creating employment opportunities , access to essential services in health & education, specially for the poor, extension of employment opportunities using National Rural Employment Guarantee Programme , environmental sustainability , reduction of gender inequality etc. Accordingly various targets were laid down like reduction in unemployment(to less than 5 % among educated youth) & headcount ratio of poverty (by 10 %), reduction in dropout rates , gender gap in literacy , infant mortality , total fertility , malnutrition in age group of 0-3 (to half its present level), improvement in sex ratio, forest & tree cover, air quality in major cities, , ensuring electricity connection to all villages & BPL households (by 2009) & reliable power by end of 11th Plan , all weather road connection to habitations with population 1000& above (500 in hilly areas) by 2009, connecting every village by telephone & providing broad band connectivity to all villages by 2012.

The initial years of the Eleventh Plan witnessed a phenomenal advance in the identified areas of development. However, the second bout of global slowdown in 2011 due to the debt crisis in Europe coupled with domestic factors such as tight monetary policy and supply side bottlenecks, resulted in growth downfalls.

Twelfth Five Year Plan (2012-17)

The Twelfth Plan commenced at a time when the global economy was going through a second financial crisis. The crisis affected all countries including India. India's growth slowed down to 6.2 percent in 2011-12. The Twelfth Plan therefore emphasizes that the country's first priority must be to bring the economy back to rapid growth while ensuring that the growth is both inclusive and sustainable. The broad vision and aspirations which the Twelfth Plan seeks to fulfill are reflected in the subtitle: 'Faster, Sustainable, and More Inclusive Growth'. Inclusiveness is to be achieved through poverty reduction, promoting group equality and regional balance, reducing inequality, empowering people etc whereas sustainability includes ensuring environmental sustainability, development of human capital through improved health, education, skill development, nutrition, information technology etc and development of

institutional capabilities, infrastructure like power telecommunication, roads, transport etc.

Now we are at the mid of the Twelfth plan period. Achievements of the plan can be estimated at the end of the plan period.

However, it can be concluded that Five year plans in India have proved to be quite potent in fixing development priorities and guiding and governing the development practices. They have contributed towards making development systematic touching all fringes of the population and all facets of the society. Some plans have witnessed maximum development reaps while during some plans development has proved to be slow and retarded. But it has not come to a standstill position in any of the plans. Prevailing socio economic and political situations have determined the course of development in each of the plans. They have posed challenges for development and the plans have tried to develop adequate response mechanisms to overcome them. Thus, the plans have contributed towards lubricating the process of development in the country for the last six and half a decade.

3.5. Government Schemes and Programmes Facilitating Development

In India, right from the times of independence till now development has been taken as a state responsibility. Getting wedded to the principles of welfarism, due to its commitment to ensure a socialistic model of development, to give a real shape to the promises made by the Constitution, the state has enunciated various schemes and programmes from time to time for ensuring development in the country. These development schemes and programmes are to develop place and people of the country who together can symbolize the development of the nation. The development schemes and programmes launched to develop people and strengthen the human resources include, programmes relating to education, health, nutrition, sanitation, upliftment of women and promotion of minorities and weaker sections of the population like women, Scheduled castes and Scheduled tribes. Place development schemes and programmes introduced and implemented by the country includes urban

development programmes, rural development programmes, tribal area development programmes.

3.5.1. Government of India's Schemes and Programmes to Ensure Basic Needs to the Population

The Government has from time to time introduced various flagship programmes to accelerate the process of development. Flagship programmes derive their origin from the term flagship which is the main ship of a country's navy. Thus flagship programmes symbolize the main thrust of the nation's developmental policy. Some schemes and programmes are declared by the Union Cabinet or the Development Evaluation Advisory Committee (DEAC) of Planning Commission as flagship programmes and schemes and are implemented with much vigour and spirit.

The Flagship programs are launched by Government of India to bridge the education, health, employment and infrastructure divides as well as shortfalls that symbolise the underdevelopment of the nation. These have been complemented by specific policies for inclusion of SCs, STs, minorities and women. The ultimate objective behind the Flagship programs is to achieve broad-based improvement in the living standards of all people and to ensure that growth is widely spread so that its benefits, in terms of income and employment and access to opportunities are adequately shared by the poor and weaker sections of the society, especially the Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs) and Minorities. A few programmes which contribute towards the country's advancement in terms of social sector development and economic well being need a mention here.

The Sarva Shiksha Abhiyan (SSA) is a prime flagship programme of the Government of India. It was conceived as a centrally sponsored scheme at the end of the Ninth Five Year Plan to improve the educational status through interventions designed to improve accessibility, reduce gender and social gaps and improve the quality of learning. The SSA lays down a framework for achieving the goals of universal enrolment through time bound targets and was conceived in a mission mode. The main objective of this program was to provide educational facility to all children of 6-14 age groups in the country. The focus of the programme is on increasing enrolment, retention and arrest

drop out from primary schools. It was expected to be contributory towards access, equality and quality. Even today, the programme is in continuation.

The National Rural Health Mission (NRHM), launched in April, 2005, aims to provide accessible, affordable and accountable quality health services to the rural poor. The time-period of this program was originally decided to be 7 years from 2005 to 2012. The objectives of the Mission include reduction in child and maternal mortality, universal access to public health care services, prevention and control of communicable and noncommunicable diseases, population stabilization, revitalization of local health traditions, mainstreaming AYUSH and promotion of healthy life style. As health of the population is accepted as the supreme resource of a country and symbolises the level of development, the programme's outcome has a significant bearing on the development of the country.

The Integrated Child Development Services (ICDS) Scheme aims at enhancing the health, nutrition and learning opportunities of infants, young children (0-6 years) and their mothers. It is the foremost symbol of State's commitment to its child population. The programme aims at breaking the vicious cycle of malnutrition, mortality and morbidity of the children which has a bearing on the future human resource of a country. The Scheme provides an integrated approach for converging basic services through community-based workers, viz. Anganwadi Workers and Helpers. The services are delivered through different Departments converging at the Anganwadi Centre. The Departments include Health, Rural Development, Panchayati Raj Institutions etc. The packages of services provided are supplementary nutrition, immunization, health check-up, referral services, pre-school non-formal education and nutrition & health education. ICDS is a mega child centric programme aiming at human and social sector development.

Mid-day-Meal (MDM) is a popular scheme introduced by the government of India to provide nutrition to the children and motivate them for school attendance and thereby increasing enrolment and promoting retention. Under the scheme, hot cooked meal of a minimum 300 calories and 8-12 gms of protein is being provided to children studying in primary schools / Education Guarantee Scheme (EGS)/Alternative and Innovative Education (AIE) centres. This program is expected to help in the Universalisation of Elementary

Education by improving enrolment and regularity of attendance, by reducing drop-outs, and by improving children's level of learning and self-esteem. From its practical outcomes, the programme is a great equalizer and ensures better health to children by guaranteeing food security.

National Rural Drinking Water Program (NRDWP) as a programme intends to ensure drinking water supply to the people. This program's instrument is Accelerated Rural Water Supply Program (ARWSP) under implementation since 1972-73 which is funded on a 50% matching share basis between the Government of India and the State Government. The ARWSP has been modified as National Rural Drinking Water Programme (NRDWP) in 2009-10 with major emphasis on ensuring sustainability in terms of portability, adequacy, convenience, affordability and equity by adopting decentralized approach involving PRI's and community organization. In the rural water supply sector sustainability of drinking water sources and systems is a major issue.

Total Sanitation Program (TSP) was originally envisaging construction of household toilets, schools and Anganwadi sanitation and community complex with overall behavioural changes in the rural habitation. In March 2006, Government of India has made certain changes by increasing the cost for Individual household latrines and by incorporating new item of solid and liquid waste management and provision for revolving fund. This programme aims at ensuring better health and sanitation to the milieu which can not only add to their longevity, but to the prosperity of the nation.

Mahatma Gandhi Rural Employment Guarantee Act (MGNREGA) is a path-breaking initiative to provide legal guarantee to work and to transform 'the scenario of poverty'. The National Rural Employment Guarantee Act (NREGA) 2005 envisages securing the livelihood of people in rural areas by guaranteeing 100 days of employment in a financial year to a rural household. The Act provides a social safety net for the vulnerable households and an opportunity to combine growth with equity. The main provisions of the Act are:

- Employment to be given within 15 days of application for work

- If employment is not provided within 15 days, daily unemployment allowance in cash has to be paid.
- Employment within 5 km radius, else extra wages to be paid.
- At least one-third beneficiaries have to be women.
- Gram Sabha will recommend works.
- Gram Panchayat to execute at least 50 per cent of works.

PRIs have a principal role in planning and implementation.

The Indira Awas Yojana (IAY) addresses housing shortage as an important component of poverty alleviation in rural India. The cost is shared by the Centre and State in the ratio of 75:25. Grant assistance is provided to the extent of Rs. 45,000 per house.

3.5.2. Government India's Schemes and Programmes for Inclusive Development

India's development has always been challenged by its social cleavages. So, the Government has focussed on making development inclusive in character by reducing the existing gaps and bringing the hitherto excluded group within the fold of the development process. For the purpose, the Government of India has also formulated certain programmes to develop its weaker sections and minorities. Here a reference can be made about the tribal development and women development programmes launched by the Government. So far tribal development programmes are concerned; the following programmes can be cited.

The approach that has been followed for development of tribal communities and scheduled areas is two pronged. While one component of the approach is implementation of the plans and programmes through the Ministry of Tribal Affairs, the other component called 'TSP' calls for each Ministry to set apart budgetary provisions in proportion to the tribal population for implementing schemes to directly benefit them. It may be relevant to briefly mention the programmes implemented by the Ministry of Tribal Affairs and the concept of TSP as under:

Programmes implemented by the Ministry of Tribal Affairs

Under the **Special Central Assistance (SCA)**, the Ministry of Tribal Affairs provides assistance to States in proportion to the tribal population for implementation of family oriented income generating schemes and incidental infrastructure. These schemes are implemented through the State Government agencies called Integrated Tribal Development Agencies (ITDAs) or Integrated Tribal Development Projects (ITDPs). The SCA is considered as additive to the State Plan.

Ashram Schools and Hostels for boys and girls have been opened in tribal areas to promote education. Considering the fact that education is a first generation input and tribal communities reside in remote areas, small and scattered villages, financial assistance is given to the States for opening of residential schools called Ashram Schools exclusively for tribal boys and girls to study up to class 10. Besides, financial assistance is also provided for construction of boys and girls hostels for those pursuing post-matric studies.

The Ministry of Tribal Affairs provides **post-matric scholarship** on a universal basis to all the tribal students pursuing higher education. The States, however, are required to bear the committed liabilities.

Non Governmental Organizations engaged in the field of education including vocational education and health care are given financial support by the Ministry of Tribal Affairs on the recommendation of State Governments.

Assistance under Article 275(1) of the Constitution

Article 275(1) enjoins upon the Government of India the special responsibility of developing scheduled areas and tribal communities. The Union Ministry of Tribal Affairs provides financial support to State agencies for implementing projects to deal with the development deficits of scheduled areas/tribal areas. Eklavya Model Schools (100 in number) are also being supported under this scheme.

Conservation cum development of particularly vulnerable tribal groups

The Ministry has introduced a new scheme during the 11th five year plan with special emphasis on sustainable development of most vulnerable sections (Primitive Groups) of the tribal society. The scheme is fully funded centrally.

Assistance for evaluation studies, tribal arts, craft and culture

A number of State level Training and Research Institutes are supported by the Ministry to conduct evaluation and anthropological studies in respect of tribal communities. Financial support is also provided for preservation and promotion of tribal arts, artifacts, crafts and culture.

Support for marketing Minor Forest Produce (MFP)

An important mandate of the Ministry is to facilitate marketing of the Minor Forest Produce (MFP) which is the main source of subsistence for tribal communities. TRIFED, the apex marketing agency under the Ministry is required to play a lead role in value addition and marketing of MFPs. Besides, the Ministry provides grants in aid to the State level Tribal Cooperative Corporations to help in procurement and marketing of MFPs.

Inclusion and exclusion of communities for the purpose of reservations in the posts and services

One of the important mandates of the Ministry of Tribal Affairs is to ensure inclusion of tribal communities in the Presidential Order/Constitutional Order and exclude those who are ineligible.

In addition to the programmes directly supported, the Ministry of Tribal Affairs in conjunction with Planning Commission is required to monitor the implementation of TSP by various Central Ministries/Departments and State Governments. The Ministry in association with the Ministry of Home Affairs and respective State Governments is also expected to monitor implementation of provisions of protective legislations.

Tribal Sub Plan (TSP)

The other component of the strategy for development of tribal communities and scheduled areas called TSP is implemented by other ministries and departments such as Rural Development, Health & Family Welfare, and Human Resource Development etc in conjunction with the respective State Governments. These Ministries/Departments implement a large number of programmes for socio-economic development of tribal communities and scheduled areas.

Women constitute the weaker sections of the Indian society. Due to the traditional gender practices they have been in the hind side of development. To bring them into the ambit of development, the Government of India has implemented different welfare schemes for them from time to time. The details of major schemes under implementation by Ministry of Women and Child Development for the welfare of women areas under:

SUPPORT TO TRAINING AND EMPLOYMENT PROGRAMME FOR WOMEN (STEP):

STEP is a central sector scheme launched in 1986-87. It seeks to upgrade skill of poor and assetless women and provide employment on sustainable basis by mobilizing them in viable co-operative groups. The target group includes the marginalized asset less rural women and urban poor. The main objectives of this programme are:

- To strengthening marketing linkages, support services and access to credit.
- To provide support services in the form of health checkups, legal and health literacy, elementary education, gender sensitization and mobile crèches.

The STEP has identified ten trades for project funding. They are agriculture, animal husbandry, diary development, fisheries, handlooms, handicrafts, khadi and village industries, seri culture, westland development and social forestry.

RASHTRIYA MAHILA KOSH (RMK) – NATIONAL CREDIT FUND FOR WOMEN:

The Rashtriya Mahila Kosh was set up in 1993 with a corpus fund Rs. 31 crores. It tried to combat the socio-economic constraints faced by poor women to access micro-credit from the formal financial system in the country, particularly those in the rural and in unorganized sectors. The main objective of setting up of RMK is:

- To provide micro credit to poor women for various livelihood supports and income generating activities at concessional terms in a client friendly procedure to bring about their socio-economic development.

The RMK is also deign to support SHG members through microfinance institution NABARD's SHG-BANK Linkage Programme.

RAJIV GANDHI NATIONAL CRECH SCHEME: (RGNCS):

Rajiv Gandhi National Creech Scheme (RGNCS) was introduced in 2006, with a view to encourage women to join/continue with gainful employment. The central sector scheme is implemented through Central Social Welfare Board (CSWB) and two national level mother NGOs i.e. Indian Council for Child Welfare (ICCW) and Bharatiya Adim Jati Sevak Sangh (BAJSS). The objective of this scheme is:

- To provide day care facilities to children in the age group of 0-6 years from families with a monthly income of less than Rs. 12,000/-.
- To provide a safe space for the children, with the services like supplementary nutrition, pre-school education, emergency health care etc.

RAJIV GANDHI SCHEME FOR EMPOWERMENT OF ADOLSCENT GIRLS (RGSEAG) – SABLA

This scheme was approved by the Government in 2010 and implemented in 200 districts on a pilot basis. By replacing the Nutrition Programme for Adolescent Girls (NPAG), this scheme aims at providing vocational training for girls above 16 years of age for their economic empowerment. It is being implemented through the State Governments/UTs with 100% financial assistance from the Central Government. Through Anganwadi Centres it delivers its services. Its main objectives are to provide:

- Life skill education and accessing public services.
- Vocational training for girls aged 16 and above under National Skill Development Programme(NSDP).
- Developmental services in Health, Education, Youth Affairs, Labour, PRIs Sector.

INDIRA GANDHI MATRITVA SAHYOG YOJNA (IGMSY) – CONDITIONAL MATERNITY BENEFIT (CMB) SCHEME

IGMSY is a centrally sponsored scheme introduced in the month of October, 2010-11. It is a conditional cash transfer scheme for pregnant and lactating women. It aims at generating an enabling environment by providing cash incentives for improved health and nutrition to pregnant and nourishing mothers.

SWADHAR SCHEME

The Ministry of Women and Child Development had been administering Swadhar Scheme since 2001 for women in difficult circumstance. The main objectives of this scheme are:

- To provide primary need of shelter, food, clothing and care to the marginalized women/girls living in difficult circumstances who are without any social and economic support.
- To provide emotional supports and counseling to such women.
- To rehabilitate them socially and economically through education, awareness, skill up gradation and personality development through behavioral training etc.
- To arrange for specific clinical, legal and other support for women/girls in need of that intervention by linking and networking with other organizations in both Government and Non-Government sector on case to case basis.
- To provide for help line or other facilities to such women in distress; and
- To provide such other services as will be required for the support and rehabilitation to such women in distress.

The main target groups of this scheme are, widows deserted by their families; women prisoners released from jail and without family support, women survivors of natural disaster, trafficked women/girls rescued, women victims and terrorists, mentally challenged women, women with HIV/AIDS deserted by their family.

Janani Suraksha Yojana (JSY)

This is a safe motherhood intervention under the National Rural Health Mission (NRHM) being implemented with the objective of reducing maternal and neo-natal mortality by promoting institutional delivery among the poor pregnant women. JSY is a 100 % centrally sponsored scheme and it integrates cash assistance with delivery and post-delivery care. The Yojana has identified ASHA, the accredited social health activist as an effective link between the Government and the poor pregnant women.

SPECIAL PROVISIONS FOR GIRLS UNDER SARVA SIKSHA ABHIJAN

SSA has introduced the following special provisions for girls to increase enrolment and retention among them in the schools. The special provisions are:

- Free textbooks
- Separate toilets for girls
- Recruitment of 50% women teachers
- Early Childhood Care and Education centres in/near schools
- Teachers' sensitisation programmes to promote equitable learning opportunities
- Back to school camps for out-of school girls
- Bridge courses for older girls
- Gender-sensitive teaching learning materials
- Intensive community mobilisation efforts
- Special fund for innovative need-based interventions for girls' attendance

3.5.3. Government of India's Schemes and Programmes for Place Development

In order to boost the process of development in the country, the Government has also stressed on place development basically in the form of providing infrastructural support. In this context, it becomes worth mentioning some of the rural and urban development programmes introduced by the Government of India from time to time.

Pradhan Mantri Gram Sadak Yojana (PMGSY)

This is a programme to develop rural infrastructure. Provision of rural roads increases mobility of men and materials thus facilitates economic growth. Rural Roads was one of the six components of Bharat Nirman with the goal to provide connectivity to all habitations with a population of 1000 persons and above (500 persons and above in the case of hilly or tribal areas) with an all weather road by 2009. But now, villages having population of 500 & above in general areas and 250 & above in tribal and desert areas are being connected by BT under PMGSY.

Rajiv Gandhi Gramin Vidyutikaran Yojana (RGGVY)

The scheme Rajiv Gandhi Grameen Vidyutikaran Yojana (RGGVY), launched in April 2005, aims at providing electricity in all villages and habitations and access to electricity to all rural households. Connections to BPL families are given free of cost. 90% of the cost of the scheme is released as grant where 10% as loan.

The **Accelerated Irrigation Benefit Program (AIBP)** was formulated in the year 1996 by the Government of India in order to provide financial assistance to States to complete various ongoing multipurpose irrigation projects in the country so as to extend irrigation to more areas.

Rashtriya Krishi Vikas Yojana (RKVY) aims at the development of agriculture which is the main stay of the people of the country. Concerned by the slow growth in the Agriculture and allied sectors, the National Development Council (NDC) in its meeting held on 29th May, 2007 resolved that a special Additional Central Assistance Scheme Rashtriya Krishi Vikas Yojana (RKVY) be launched.

The NDC resolved that agricultural development strategies must be reoriented to meet the needs of farmers and called upon the Central and State Governments to evolve a strategy to rejuvenate agriculture. The NDC reaffirmed its commitment to achieve 4 percent annual growth in the agricultural sector during the XIth Plan. RKVY is to incentives States to draw up plans for their agriculture sector more comprehensively, taking agro-climatic conditions, natural resource issues and technology into account, and integrating livestock, poultry and fisheries more fully.

National Horticulture Mission has been launched by Government of India from the year 2005-06 with 100% assistance. From the year 2007-08, NHM is being funded in the ratio of 85:15 between the Centre and the State. NHM is being implemented through District Horticulture Development Societies. The schemes undertaken under NHM are establishment of new orchards of fruits, flowers, spices and medicinal plants, development of nurseries to produce quality planting material, seed production program, rejuvenation of old orchards, development of water resources, establishment of green houses, shade nets, promotion of bee keeping, organic farming, certification of organic farming, vermi compost production, cold storages, pack houses, refrigerated vans, mobile processing units and Infrastructure of mandies etc.

JLN National Urban Renewal Mission (JNNURM)

It aims at development of urban areas. The aim of the Jawaharlal Nehru National Urban Renewal Mission (JNNURM) is to encourage reforms and fast track planned development of identified cities. Focus is on efficiency in urban infrastructure and service delivery mechanisms, community participation, and accountability of Urban Local Bodies/Parastatal agencies towards citizens. JNNURM was formally launched on 3rd December, 2005.

The Mission has two sub-Missions. The first sub-Mission is for Urban Infrastructure and Governance namely Urban Infrastructure Development Scheme for Small & Medium Towns (UIDSSMT) and focuses on infrastructure projects relating to water supply and sanitation, sewerage, solid waste management, road network, urban transport and redevelopment of old city areas with a view to upgrading infrastructure therein, shifting industrial and commercial establishments to conforming areas etc. The second sub-Mission is

to ensure Basic Services to the Urban Poor (BSUP) and mainly focuses on integrated development of slums through projects for providing shelter, basic services and other related civic amenities with a view to provide utilities to the urban poor.

Thus, India's development programmes and scheme appear to be quite promising for ensuring development of people and places. They aim at making development growth centric, human oriented and sustainable in character. But a reality check of their performances clearly indicates that their outcome is not up to mark. There is a discrepancy between the noble intentions and the implementation of these programmes. Heavy bureaucratisation, illiteracy and ignorance on the part of the people at the receiving end, lack of public participation and vigilance, siphoning of public funds, lack of fixing accountability, lack of monitoring, centralised planning without local specific considerations are some of the reasons that paralyse the noble intentions of these programmes and do not make them highly delivering in character.

3.6 NGOs Participatory Model

Over the last few years, particularly since the eighties, Non Governmental Organizations have emerged as the key role players in the landscape of development. With the recession of the governmental interventions, NGO activism has gone up from local to national and international level. NGOS are taken as alternative agencies of development and are often called the third sector. They are perceived to be the replacements and supplements to the Government in initiating and expediting the process of change and development. They are today recognised as the catalysts of development and change makers. With their concern, campaigning ability and ability to reach and relate to people directly, NGOs have significant contributions towards emergency response, democracy building, conflict resolution, human rights work, cultural preservation, environmental activism, policy analysis, and generating ground level research insight and information. Today the NGOS are the promoters of development by raising people's awareness, participation and take a lead role in micro planning involving the people. They are the via media between the Government and other private development initiators and

the people for whom the development programmes are designed and directed.

3.6.1 Origin and Development of the Concept of NGOS

The term, "non-governmental organization" or NGO, came into currency in 1945. During this period, when the reconstruction work was going on in the post world War devastated countries with the partnership of Government and private organizations, the UN made the differentiation in its Charter between participation rights for intergovernmental specialized agencies and those for international private organizations. At the UN, virtually all types of private bodies were recognized as NGOs. They are non Governmental agencies enjoying autonomy in their structure and way of functioning. They are non-profit organizations. A non-governmental organization, NGO, is also often referred to as "civil society organization" or CSO. Different sources refer to these groups with different names, using NGOs, Civil Society Organizations (CSOs), Private Voluntary Organizations (PVOs), non-profits charities/charitable organizations, third sector organizations and so on. These terms encompass a wide variety of groups, ranging from corporate-funded think tanks, to community groups, grassroot activist groups, development and research organizations, advocacy groups, operational, emergency/humanitarian relief focused, and so on. They are organized on a local, national or international level to address issues in support of the public good. NGOs are always task-oriented and made up of people with a common interest. They perform a variety of services and humanitarian functions, bring public concerns to governments, monitor policy and programme implementation, and encourage participation of civil society stakeholders at the community level. Some are organized around specific issues, such as human rights.

The World Bank defines NGOs as "Private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services, or undertake community development."

Professor of anthropology, Richard Robbins, in his book, *Global Problems and the Culture of Capitalism* suggests the background against which NGOs have

become increasingly important in the past decades. Amongst them the most important are:

1. The end of the Cold War created an environment that needed more role players. This created the scope for greater NGO operation.
2. The advances in communication technology brought greater connectivity among people to work together. Especially the internet has helped to create new global communities and bonds between like-minded people across state boundaries in the form of NGOs.
3. At a point of time it was realised that NGOs can handle increased resources, growing professionalism and has more employment opportunities. This led to a proliferation in the number of NGOs.
4. Perhaps most important, Robbins suggests, is that some believe NGOs have developed as part of a larger, neoliberal economic and political agenda. With the process of globalization taking a momentum, the state started receding from the process of development. This brought the NGOs into prominence as alternative agencies of development.

It was perceived that the failures of state-led development approaches throughout the 1970s and 1980s fuelled interest in NGOs as alternative development agencies. It was believed that NGOs could offer innovative and people-centred approaches to service delivery, advocacy and empowerment. This led to the rise of NGOs and their position within the development sector. The traditions of philanthropy and self-help were the earliest founding principle of the NGOs. NGOs are both non-state and self-governing. The ideological ascendancy of neoliberalism at this time was accompanied by the rise of structural adjustment in aid policies, reductions in public expenditure, and the withdrawal of state-provided services. Within this radical reform, the market replaced the state. It was believed that the state's role in economic growth has not yielded perceptible result. So, there should be the withering away of the state from the process of development. Economic growth and equity are to go hand in hand. When economic growth will be taken care of by the market, equity has to be initiated by the NGO initiatives.

In the eighties, the western donors became fed up with the government regulations, regimentations and they encouraged the NGOs to become easy

channels of funding and promoting people’s participation and better implementation of development programmes. The NGOS were seen as the catalyst of change. Since the 1980s, nongovernmental organisations (NGOs) have been increasingly advocated as a means through which the gulf between citizens’ needs and existing services can be bridged. Where states cannot provide sufficient goods, services or enabling environments that help citizens in securing livelihoods, or where disadvantaged groups are excluded from existing state institutions, alternative channels of service provision and/or holding governments to account must be found. The good governance agenda embraced the areas like the establishment of democracy, human rights, and public participation which consolidated the centrality of NGOs in the development landscape. Since then The NGO movement is on rise. Box No.1 gives a sketch of the status of NGOs through the decades

Box 1

Status of NGOs through the Decades

Period	Status of NGOs
Until late 1970s	A limited number of small NGOs receiving little external support constituted the NGO sector. They used to receive religious assistance and/or in short-term relief.
Late 1970s to 1980s	The NGO sector started growing under the neo liberal agenda and when the role of the state was sinking from an interventionist to that of a facilitator.
Late 1990s	The external donor’s dependency on NGOs was growing to facilitate development without rigorous bureaucratization which was delaying

	the process of development. Further, the good governance agenda called for the NGO dependence to make development delivering and people centric in character.
2000s	With the new international aid regime, NGO interventions were accepted as essential. NGOs with their people-centred, rights-based, and grassroots-driven approaches are well-suited to continue the rising the NGO wave.
2010s	There is increasing recognition that NGOs are only one sector within broader civil society and they must reorient themselves with their grassroots-roots.

3.6.2 Role of NGOs as Agents of Change

The rapid growth and expansion of NGOs worldwide attest to their growing critical role in the development process. At the international level, NGOs are perceived as vehicles for providing democratization and economic growth in Third World countries. Within Third World countries, NGOs are increasingly considered good substitutes for weak states and unfavourable markets in the promotion of economic development and the provision of basic services to most people.

NGOs are also the source and centre of social justice to the marginalised members of society in developing countries. NGOs are considered as responsive to the needs of the marginalised and vulnerable section of the

population of a society which includes the poor, the excluded, the women, the children and the disabled. In fact, some NGOs seek to organize and involve the marginalized groups in their own development. And sometimes, they try to link their clients to the powerful segments of society by providing access to resources that are normally out of reach to the poor. For example, within development-oriented NGOs, microfinance institutions (MFIs) try to contribute to the economic improvement of the poor by: "bringing in new income from outside the community, preventing income from leaving the community, providing new [self] employment opportunities and stimulating backward and forward linkages to other community enterprises." They play a significant role in mainstreaming the marginalized and excluded groups and make inclusive development possible.

NGOs make an advocacy for ensuring human and political rights to such groups, generate awareness, increase their access and thereby play a significant role in their empowerment. NGOs promote development by making democracy experienced by the people. They make democracy participatory in character. NGOs become the true agents for generating social capital, knowledge capital and human capital which are vital components of development.

NGOs become the agencies of poverty reduction and capacity building in the people. They impart skills, information and knowledge by personal mobilisation. Perhaps the greatest potential NGOs have is to generate self-help solutions to problems of poverty and powerlessness in society. NGOs gear efforts to carry the benefits of policies and programmes to the people. They try to capture the views and voices of the people. This is based on the view of NGOs as independent agencies.

NGOs are, "efficient, less bureaucratic, grassroots oriented, participatory and contributing to sustainable development in grassroots communities." NGOs appear well suited to adapt the use of such innovative strategies because of their small-scale of operations, flexibility and great capacity to mobilize resources and to organize people to solve their own problems. The new development strategies perceive people as active participants of their own development. These "bottom-up" development strategies stand in sharp

contrast to the "top-down" capitalist and state socialist models of development. Both the capitalist model based on "trickle-down" and the state socialist model aiming at "egalitarian development" are based on central/state planning of economic activity. But they have failed to meet basic needs of the poor, women and children and have not helped these marginalized groups to solve their own problems.

NGOs play a significant role in implementing the Government policies and programmes. They are the apt agencies to identify the beneficiaries, to make them access the benefits, to make impact evaluations directly from the people and supplement innovations to make the programmes more delivering in nature. Thus, they can promote welfare services like education, health, nutrition, sanitation. They play a significant role in inculcating in the individuals the values of education, good health practices, changing the nutrition practices and sanitation practices.

NGOs can stir sustainable development by enhancing people's knowledge, capacity and changing certain practices not conducive to sustainable development. They can introduce, invent alternative livelihood programmes.

Many Non Governmental organisations have been concentrating on social mobilization on contemporary issues of importance such as women empowerment, human rights, and implementation of various central and state government development programmes.

The United Nations has recognised the special role that CSOs and NGOs hold. The Millennium Development Goals, as well as the United Nations Development Programme have recognised the work put in by NGOs in developing countries. This fact has also been recognised by the African, Caribbean and Pacific (ACP) - European Union Cotonou Convention signed in 2000. Many countries have benefited from the development assistance channel opened by non-governmental organisations. Today overseas development aid goes through NGOs and CSOs to provide a better shape to the process of development.

If the Millennium Development Goals are to be achieved in many of the developing, the role of NGOs will have to be recognised by the international

community. Their efforts are often more effective than any governmental intervention. However, the role of NGOs has also been criticised, as many international experts estimate that much of the work done by NGOs is not harmonised or tailor-made to the countries preferences and peculiarities, causing a compromise with the quality.

Thus, it can be concluded that the role played by the NGOs in the process of development is varied and valuable. Their direct participation impacts development better. The various roles played by the NGOs in the development process can be concluded as:

- a. Mobilization of population
- b. Building models and undertaking experimentations
- c. Supplementing Government efforts
- d. Organizing rural poor
- e. Educating the rural people
- f. Providing training
- g. Disseminating information
- h. Mobilizing resources
- i. Promoting of rural leadership
- j. Introducing innovations
- k. Ensuring people's participation
- l. Promoting appropriate technology
- m. Activating the rural delivery system

3.6.3 Role of NGOs in India's Development

Today NGO initiatives and efforts in development are widely accepted throughout the world. NGOs play a significant role in speedy, inexpensive and people oriented development. As a consequence, NGO participation in development is gaining currency.

In India, the scope of development is quite broad based. It includes not only economic progress, but also promotion of social justice, gender equity, inclusion, citizen's awareness, empowerment and improved quality of life. To achieve all these and to have a holistic vision of development, the state requires the constructive and collaborative participation of the civil society in its various developmental activities and programs. Non-governmental organisations (NGOs) as the operational arm of the civil society therefore have an important role in the development processes.

India has a large net work of voluntary organizations working in the fields of Health, Education, Rural and Urban sectors. With the objective of associating NGOs in development and social welfare activities in an appropriate manner, the Indian Government is providing sizeable monetary assistance to such organizations to enable them to play a constructive role in the development process.

The target sectors for NGOs are elementary and adult education; vocational training of adolescent girls and women from poor and needy families, to implement the reproductive and child Health programme, animal care, National Health Programme, development of women and children in the rural areas and environmental improvement of urban slums and welfare of SCs/BCs etc. The emphasis of most of the NGOs in the country is on encouraging self employment through skill formation.

Several NGOs have worked hand in hand with the Government to ensure that millions of out of school children are enrolled and continue their school education, thus making the right to education and universalization of primary education a reality. The NGOs are active to promote education, particularly among that section of population, which has remained un-benefited or less benefited by the measures adopted by the government. The education of girls, and other deprived people, particularly the SCs and STs, has been their targeted objective.

The leprosy eradication, AIDS control programmes, pulse polio to make India a polio free country are spearheaded by NGOs. NGOs have implemented the Jeevan Dhara programme for creation of wells for safe drinking water; promoted community toilets for total sanitation, and supported the public health programs. The much celebrated NREGA, ICDS, ICPS, Nirmal gram, and Swasthya bima programmes of the government have their roots in the work of many NGOs. The National Rural Health Mission is largely geared with the support of the NGOs. NGOs have significantly influenced the development of laws and policies on several important social and developmental issues such as the right to information, juvenile justice, ending corporal punishment in schools, anti-trafficking, forests and environment, wildlife conservation, women, elderly people, people with disability, rehabilitation and resettlement of development induced displaced people.

Women are the other vulnerable section of society. Gender discrimination is a ubiquitous cultural reality. Girls are discriminated in the upbringing pattern in the family. Larger numbers of the undernourished are from amongst the girls. Retention of girls in schools is much less as compared to boys. Women are forced to work as housewife and denied participation in gainful economic activities outside homes. About three-fourths of the work done by women is un-monetized. In India NGOs have played a catalyst role in bringing change in the status of women and girls. They make vigorous door step campaigning to bring girls to schools, to end gender discriminatory practices in families, schools and communities, to end violence against girls and women, to make health care facilities reach the women. NGOs have played significant role in tracking trafficking against women, counseling the victims of violence and rehabilitating them. In general they make women conscious of their changing roles, rights and make social resources available to the women. They train women with skills, knowledge and help in the process of capacity building and their empowerment. They have played crucial roles in emancipating the women from many conservative taboos, ensuring equality to them and empowering them. They have organized women from time to time to demand for their rights.

The role of women voluntary organizations towards this cause has been marvellous. Sewa, Sathin, Eklavya, Disha, Environmental Action Group and

Agrani Foundation etc. are some of the thousands of NGOs known for their role in development of women in India.

The threat to the human life is on rise. Environmental pollution and imbalance on the one hand and the depletion of natural resources on the other have posed a great challenge to development of the country. Here, the role of NGOs is really noticeable and praiseworthy. Thousands of voluntary organizations are at work to awaken people and governments against environmental degradation and depletion of resources. NGOs in the country are making vigorous efforts to ensure sustainable development by introducing new practices, alternative livelihood for the people. They are training people for the conservation of forests, natural resources, water etc. NGOs train people to combat the effects of climate change. Their role during disasters and the period following that is tremendous. They not only help in the successful disaster management process, but help in distributing relief and rehabilitating the disaster affected people.

Today many people are displaced due to developmental projects and are quite often not properly compensated and rehabilitated. The NGOs have a major role to play towards the cause of people's resettlement and are also performing commendable job in this direction. The projects like the construction of dams, road highways and railways have often made some sections of people, particularly in rural areas, vulnerable and are displaced without being properly compensated. The NGOs role as the via media between the people and the Government is commendable. People have got their due compensation due to NGO intervention.

NGOs are also rendering great service in restoring dignity to the deprived and discriminated sections of the people in the society like women suffering from gender discrimination, lower caste people suffering from caste segregation and the untouchables suffering from social humiliation. NGOs have also come to the rescue of the people suffering from racial and religious discriminations.

Voluntary organizations, working at both national and international levels, have earned praise for their services in societal development. These

organizations are busy in creating awareness and zeal among people for participation in development projects.

Ensuring humanism by fighting against human rights violations, social exclusions, domestic violence and others have been common objectives of the NGOs. Of late, these organizations are also entering the sector of economic well-being and standard of living. In the state of Uttar Pradesh, Agrani Foundation's Jan Suraksha Kranti (JSK) scheme of savings and life insurance is indeed a commendable effort in this direction.

It is now well established that NGOs have an important role to play in the development processes and that both the state and market need the collaboration of credible, active, and accountable NGOs. Given their connectivity, concern with the grassroots realities, NGOs can and should play the "game changer" role for pro-poor development. NGOs have emerged as the best alternative agencies for development.

3.6.4 Challenges Faced by NGOs in the Process of Development

The role of NGOs in the process of development is tremendous. But the hurdles on the way of their functioning are many. A few important challenges which prevent the smooth operation of NGOs as development agents are mentioned below.

Lack of Funds

Most of the NGOs suffer from paucity of funds. Government or donor agencies do not give cent percent grants in aid or make delay in sanctions of grants for numerous programmes. NGOs have to make matching contributions which they are sometimes unable to generate and are, therefore, unable to avail themselves of the grants. Now a day's charity is not so strong in the minds and hearts of the people as it was in the ancient society. This is a reason for languish of funds for NGOs.

Lack of Dedicated Leadership

Leadership qualities of the NGOs determine the quality and condition of the services rendered by any organization. In most of the NGOs, there is a crisis of

leadership. Leaders lack adequate vision, take NGO activity as a profession to maximize personal gain or career with no other alternative livelihood options. Many times they lack dedication and ethics. Enthusiasm, voluntarism and professionalism become the missing elements for the leaders. All these create an impoverished leadership quality which they are required to have to spearhead development activities.

Inadequate Trained Personnel

Maximum NGOs lack trained personnel. The demand for higher package by trained personnel prevents the NGOs to recruit them. NGOs recruit unprofessional who make poor delivery of services. NGOs themselves do not have sufficient funds to provide on the job training to their personnel. This affects the quality of services provided by the personnel. Thus, they become ineffective agents to spearhead development programmes.

Misuse of Funds

It is a common experience that there have been serious charges of misuse and misappropriation of funds received as grant- in-aid form the government, foreign donors and raised through their own resources by the most of the NGOs. Instead of utilising the funds for community development, many NGO authorities siphon them for personal gain. This becomes a major threat for accelerating the real development on the part of the NGOs as an alternate agent of development. This leads to the withdrawal of trust and faith on NGOs as agencies of change and development.

Monopolization of leadership

It has been observed that there is a growing tendency towards monopolization and interlocking of leadership at the top level of voluntary action groups and organizations as is reflected in the same person being the president in one organization, secretary in the other, treasurer in the third and a member of the executive in the fourth. This interlocking of leadership prevents efficient people to adorn positions of decision making, and planning which also affects the performance of NGOs as development agents.

Lack of Public Participation

NGOs cannot alone ensure development. They have their limitations. Only when their efforts are supplemented by public participation, they do wonders for development. But tragically, in majority of cases NGOs are not backed by public participation, but by public apathy. Some of the factors responsible for such a state of affairs are general backwardness of the people, absence of adequate number of dedicated persons. Over emphasis on targets and time bound programmes, political interference and vested interests, easy availability of funds without proper planning and assessment of felt needs and safeguards for the community, distrust of agencies and workers who do not have a base in the community and are unable to win its support and lack of decentralization are some of the reasons that constrain the role of NGOs in the process of development. When people fail to participate as partners with NGOs in the process of development, development becomes retarded and the role of NGOs as agencies of development becomes limited.

However, it is high time now for the NGOs to overcome these shortcomings and challenges in order to become the right alternative agents for development. Development cannot take place without the support and services of these NGOs.

3.7Community Bottom-up Model

Development always aims at improving the quality of life of the people by improving the infrastructure and services. Particularly, development is ensured through better availability of services to a community, better accessibility to these services and resources by the community and better affordability on the part of the community for an improved way of life. In the post Second World War period, followed by the process of decolonization, the newly independent states started with such a venture to ensure development for their societies. The newly formed national Governments formulated visionary policies, designed spectacular plans and launched promising programmes to make community development a grand success. It was believed that these development plans and programmes will have a trickling down effect. But, soon it was the ignorance, apathy of the community towards these policies,

plans and programmes which turned these promising plans into tragic failures and made them non delivering in character. At this juncture, it was realised that no development programme can attain its success unless and until it is being accepted by the community with a transformed attitude. For community development it is essential that the community should realise that the development should be by them, of them and for them.

3.7.1 Bottom up Approach: Meaning

Since then two practice models of community development programmes started dominating the development practice. They were launched and implemented all throughout the world. These are the top-down and bottom-up approach. The top down approach implies that the priorities and strategies for development of communities are centrally anchored by the national or regional authorities for a community. The community bottom-up approach means that local actors of the community for whom development is designed are to participate in decision-making about the strategy and in the selection of the priorities to be pursued in their local area.

3.7.2 Difference Between the Top-down and Bottom-up approach

There are certain differences between the top-down and bottom-up approach, which is mentioned below.

Differences between the Top-down and Bottom-up approach

Top-down Approach to Community Development	Bottom-up Approach to Community Development
This approach was the initial approach to community development.	This approach was a later developed and added approach to community development.
Here development plans programmes are designed at the top. They flow downwards to the communities. To be specific they are centrally designed.	Here development plans programmes are designed at the bottom. They are initiated at the community level and move upwards from the bottom. To be specific they are designed locally.
In this approach, the knowledge,	In this approach, the knowledge,

skills, expertise of the authorities that is the policy planners play an important role.	skills, expertise of the local community members play an important role.
In this approach, development planning is centralised. There is no substantial variation in development programmes for different localities.	In this approach, development planning is localised. There are substantial variations in development programmes for different localities.
In this approach, the community becomes a passive receiver of the development benefit.	In this approach, the community becomes an active participant in the process of development.
It is obvious that in this model, development programmes mismatch with the needs, priorities of the local community and become non delivering in character in many instances. Thus development becomes slow and retarded.	It is obvious that in this model, development programmes suit to the needs, priorities of the local community and become highly delivering in character. Thus development becomes faster.
Under this model, people are apathetic to development process and do not bear the responsibility for the failure of the process.	Under this model, people are actively involved in the development process and bear the responsibility for the failure of the process.
This type of approach is bureaucratic in its orientation.	This type of approach is people centric in its orientation.
Local resources in terms of physical capital, human capital, social capital and knowledge capital are overlooked in this approach.	Local resources in terms of physical capital, human capital, social capital and knowledge capital are well tapped in this approach.

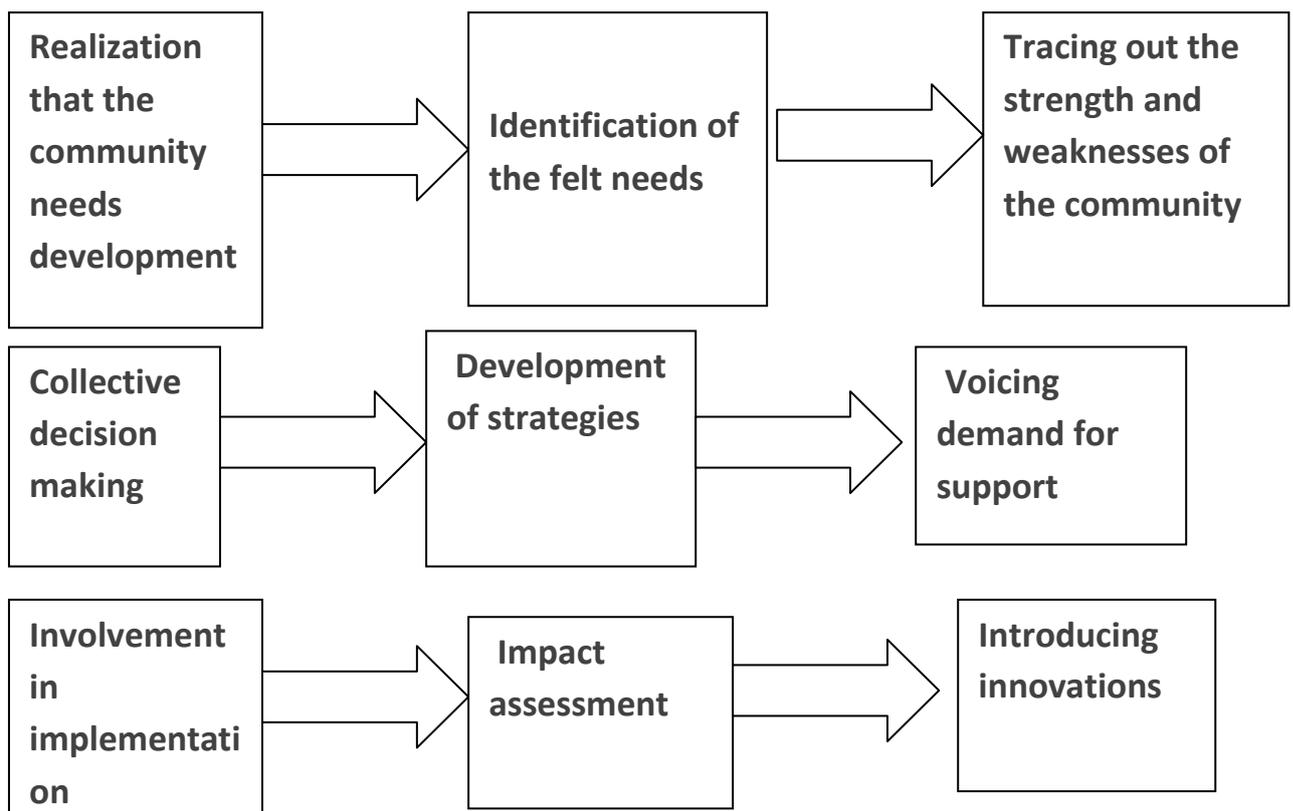
Even if there are some basic difference between the two approaches, experience has shown that the community bottom-up approach should not be considered as alternative or opposed to top down approaches. A combination of the two approaches can reap the best results of development.

The community bottom- top approach basically intends to bring the local community role players into the process of development. The local community role players include the population at large, economic and social interest groups and representative public and private institutions. This refers to the adult people, the members of the panchayat, the youth organizations etc.

3.7.3 Different Stages for Working Out of the Community Bottom-Top Approach

Community bottom- up approach to development assumes certain definite stages for working out the development model. These are:

- Realisation that the community needs development,
- Identification of the felt needs,
- Tracing out the strength and weaknesses of the community,
- Collective decision making,
- Development of strategies,
- Voicing demand for support,
- Involvement in implementation,
- Impact assessment,
- Introducing innovations,
- Getting the programme institutionalised.



**Getting the
programme
institutionalised.**

Realization that the community needs development: The first and foremost need of the community bottom-up approach model of development is that the community members should realize that there is a need of development in their community. Unless and until this realization comes, they cannot just embark upon the process of development. For this, they should feel certain deprivations. These deprivations will drive them to think about development. For example in a community unless and until the members realize that their children need education, they cannot think about the need of a school in the vicinity. So, the community should have a feeling that it is backward in certain respects for which it needs some improvement in that.

Identification of the felt needs: It presumes that the community should not only feel the deprivation in general, but it should be in a position to chalk out the areas in which it needs improvement. They should have the ability to put their needs in preference or prioritize their needs. For example, suppose a community identifies health care, education, empowerment of women, safe drinking water are some of the felt needs of the community, they have to prioritize their needs like safe drinking water, health care , education, empowerment of women as their list of priorities. This will enable them to satisfy the needs in a systematic manner.

Tracing out the strength and weaknesses of the community: Every community to mainstream itself in the process of development needs to trace out the strength and weakness that community has. In this context, the community is to be fully aware of its physical resources, human resources, the social capital and the knowledge capital available with the community. This will enable them to plan out their priorities and strategies for development. For example, suppose a community does not have water resources it should not try at

developing agriculture as a means of livelihood; rather it should search out alternative livelihoods in order to improve the living conditions of the people.

Collective decision making: Community bottom-up approach demands the community's involvement in the decision making process. The decision need not be taken by an individual member of the community rather it has to emerge from the collective decisions of the members. This will provide an impression that the development plan is of all the members, by all the members and for all the members. Now this practice is followed in the Gram Sabhas.

Development of strategies: Collective decision making finalizes the priorities to be put in the development agenda. Once the goals are decided, the means are to be decided. The means are called the strategies. The strategies include making plans to put the demand, the time frame and the arrangement of finance.

Voicing demand for support: The plans and programmes chalked out by the community and the strategies developed needs implementation. For that voicing them out is quite important. The community should voice it out at the right forum to get financial and other supports. Representatives can meet the right authorities, media exposure of these plans, programmes, and communication with the Government are the necessary follow up actions needed.

Involvement in implementation: Implementation needs proper field level monitoring which the local community can best provide. This requires vigilance, commitment and involvement on the part of the community members. By this the target can be achieved with quality.

Impact assessment: Once a project is completed, the impact assessment can be best done by the beneficiaries, not by any external agency. The community members can assess the benefits and liabilities. They can easily detect the loopholes associated with the programme.

Introducing innovations: A proper assessment of the project provides the opportunity to detect the loopholes. This can sharpen the community's ideas

and enable them to introduce innovations to make the programme to make it more delivering in nature.

Getting the programme institutionalised: Finally, the development plan can take its best form with the vision, efforts of the community members and can be transformed into a real and lasting programmes of action. It will become yielding and effective enough to tackle the local issues and to bring transformation in the community life.

3.7.4 Strategies Needed To Operatinalize the Bottom- Up Approach

Seven strategies were outlined by the US economist Blanchard (1988) to operationalize the bottom-up model of development. These strategies included:

- **Comprehensive community participation:** Community participation is rudiment to community bottom-up approach. Unless and until majority members of the community participate in the development planning, this model will not be delivering in nature and will not satisfy its very purpose. So participation of all members irrespective of their caste, ethnicity, and gender, economic and educational back ground is a required strategy to bring success to the model.
- **Motivating local communities:** To stir community participation the icy barriers are to be broken. In every community, due to some traditional cultural practices, groups of individuals get alienated from the decision making process. Further due to differences in the level of education, economic status, some groups feel hesitant to take part in the process of making a decision. This has to be overcome by motivating the community members to become forthcoming to improve their lives. This can be done by mobilization, awareness building.
- **Expanding learning opportunities:** Apathy towards development planning comes from the ignorance and illiteracy of the members of a community. Development of decision making ability requires providing learning opportunities to the people who normally remain out of its ambit.

- **Improving local resource management:** Every community has its own resources. These resources are physical resource, human resource, social resource and knowledge resource. But many times these resources remain unutilised or underutilized. Efficient resource management is a cardinal principle of development. Local resources are to be managed by the people. But for that, trainings are to be imparted to develop skill among them. With the skills of resource management, they can make the best utilization of the resources to develop their localities.
- **Human development:** Human development is the greatest pre condition for bottom up model of development. Because, it is the human beings of the local community who are to design, direct and deliver the fruits of development. Human development presupposes that local human resources are to be tapped. For this they are to be given ideas, education, knowledge and skills to make decisions regarding development. Till now bottom-up model has faced the greatest challenge from the human factors that are unaware, uneducated and apathetic towards the whole process of development.
- **Increasing communication and interchange:** Lack of communication is a barrier to bottom-up model of development. Because, communication is needed to increase sharing of ideas, connectivity with other individuals and institutions. Inter change or exchange of ideas can better strengthen the decision making at the bottom.
- **Localizing financial access:** Financial support cannot always be expected from external sources. The communities have to develop financial sustainability. For this generation of funds from local sources is a need. This will lead to ensure viable, stable and smooth development at the bottom.

3.7.5 Challenges to Bottom –Up Approach

There are certain challenges which have paralyzed the community bottom- up approach. Though initiatives have been taken in this direction, they have not become very effective in many countries. The major challenges to this community bottom –up approach emanate from the illiteracy and ignorance of the people of the community, the public apathy, the cultural conservatism,

gender stereotypes that prevent many groups like the female gender groups to participate in the decision making process. Sometimes the traditional social cleavages arising out of caste, ethnicity, and social exclusion practices against lower caste groups, prisoners, aids victims, disabled and the prevailing social and economic inequalities also prevent the operationalization of this approach.

However, the community bottom- up approach is the need of the day. So, efforts should be on to eradicate the preventing factors to make the approach functional. This will have a galvanizing effect on the process of development.

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Review Exercise

Essay Type Questions

1. Critically evaluate the role of the state as an agent of development.
2. “The role of the state in India as a development agent is tremendous.” Give your opinion.
3. Give an account of the development provisions enshrined in the Indian Constitution.
4. Write an essay on “Indian Planning and Development”.
5. Examine the key programmes and schemes launched by the Government to achieve development in India.
6. Critically assess the role of NGOs in India’s development.
7. “The Community bottom- top approach is best suited for community development.” Comment.

Short Type Questions

1. Mention in brief the changes noted in the role of the state as an agency of development in the post globalization period.
2. Mention the provisions of development incorporated in the Directive Principles of State Policy of the Indian Constitution.
3. Differentiate between top- down and bottom- up approach to development.
4. Discuss the major challenges faced by NGOs in the process of development.
5. Explain briefly the strategies needed for the community bottom-top approach.

5. Write short notes on:

- a) Emergence of the state's role in the process of development
- b) Accomplishment of development through the Fundamental Rights
- c) Government of India's schemes and programmes to ensure basic needs to the population
- d) Status of NGOs in through the decades
- e) Different stages for working out of the Community Bottom-Top Approach

UNIT-IV

4.0. Objectives

4.1 Welfare and Development

4.1.1 The Ideological Background of Welfare Principle

4.1.2 Types of Welfare Adhered To

4.1.3 Origin of the Principles of Welfare

4.1.4 Welfare Tradition in India

4.1.5 Welfare Principles and the Indian Constitution

4.1.6 Welfare in Practice

4.2 Equality and Development

4.2.1 The Ideological Background of the Principle of equality

4.2.2 Types of Equality

4.2.3. Inequality in India: A Block to National Development

4.2.4 Indian Constitution and the Provisions of Equality

4.2.5 Equality in Practice

4.3. Empowerment and Development

4.3.1 Empowerment: A Conceptual Analysis

4.3.2 The Ideological Background of the Principle of empowerment

4.3.3 Levels of Empowerment and their Development Implications

4.3.4 Models of Empowerment

4.3.5 India's Disempowered Groups

4.3.6. Empowerment Principles in Practice

Human agents as well as the state agency play a significant role in accomplishing the process of development. But it has to be remembered that the state as an agency of change and development tries to fulfill certain principles to which the Constitution of a country is wedded to. The Constitution of every country adopts certain principles which are put into practice to aid the process of development. The three major principles to which India is wedded to are: welfare, equality and empowerment. These principles are vividly reflected in the text of the Indian Constitution. These three principles enormously contribute towards development by creating a just, equitable society where the human rights of the citizens are well protected and where people try to enjoy a good quality of life. They substantially contribute towards social, sustainable and human development the chief facets of the concept of development.

4.0. Objectives

After studying this unit, you can

- Understand the ideological background of the principle of “Welfare”.
- Can develop knowledge about the welfare provisions that are ingrained in the Indian Constitution.
- Can get a vivid impression about the professing of the principle of welfare in the development practice and the development reaped through that in the Indian society.
- Comprehend the principle of “Equality” and its philosophical foundations.
- Amass knowledge about the manifestation of the equality principles in the Constitution of India and the outcome of equality practices on the process of development.
- Can get to know about the meaning of “Empowerment”.
- Collect information about the basic principles of empowerment and establish how empowerment vision boosts the process of development.

4.1. Welfare and Development

The welfare principle as the very name suggests implies doing good to the people. India has adopted a welfare state. The concept of a welfare state requires the state to play a key role in the protection and promotion of the economic and social well-being of its citizens. It is based on the principles of equality of opportunity, equitable distribution of wealth, and public responsibility for those who are unable to avail for themselves the minimal provisions needed for a good life. The principle of welfare assumes that unless and until the conditions of the people improve there cannot be any development of the state. Under the principles of welfare, development is perceived as improvement in the conditions of life with better access to opportunities, better availability of the basic minimal of life. Thus, the principle of welfare suggests development is not to be measured in terms of material progress, but in terms of people's access to basic conditions of living. Particularly, the nations where there is a bulk of population in a marginalized condition, where people are segregated from the process of development and development benefits are rationed by a few, welfare principles become the instrument to achieve equality, ensure distributive justice, allow people to enjoy their human rights and through that they bring development for the nation. They try to remove social cleavages, marginalization and social exclusion which are detrimental to the process of development.

4.1.1. The Ideological Background of Welfare Principle

When a state adopts the ideology of "Welfare", it is called a welfare state. The responsibility of a welfare state is tremendous. Under a welfare state, the state assumes primary responsibility for the welfare of its citizens. Welfare state can also mean the creation of a "social safety net" of minimum standards of varying forms of welfare. In the strictest sense, a welfare state is a government that provides for the welfare, or the well-being, of its citizens completely. Such a government is involved in citizen's lives at every level. It provides for physical, material, and social needs of the people to ensure them a basic standard of living. The purpose of the welfare state is to create economic equality or to assure equitable standards of living for all.

The welfare state provides education, housing, sustenance, healthcare, pensions, unemployment insurance, sick leave and equal wages through price and wage controls. It also provides for public transportation, childcare, social amenities such as public parks and libraries, as well as many other goods and services. A Welfare State also implies an efficient administration, speedy justice for the people, a regime totally free from corruption, inefficiency, sloth and the frustrating complexities of red tape etc. Thus, the overall objective of the welfare state is to ensure a better quality of life to the citizens, the very aim of human development through social progress. The prevailing ideology of a state wedded to the welfare principle is "A state is a developed one when it promotes the well being of its citizens."

4.1.2. Types of Welfare Adhered To

There are two ways of organizing welfare by the states. Accordingly, two models of welfare state have emerged. The first model suggests that, it is the prime responsibility of the state to direct the resources for the people who are in urgent and real need of it. This requires heavy state interference and bureaucratic control gains supremacy under this model. This model of welfare state is prevalent in U.S.A.

According to the second model, the state distributes welfare with little bureaucratic interference to all people who fulfil easily established criteria (e.g. having children, receiving medical treatment, attending old age etc). This requires collection of heavy taxes to meet these needs. This model was developed by the Scandinavian ministers Karl Kristian Steincke and Gustav Möller in the 1930s and is dominant in Scandinavia.

4.1.3. Origin of the Principles of Welfare

The concept of welfare is pretty old. It was the chief prophecy of almost all religions. It was adopted into state craft for the first time in Britain. The British Government tried to lay stress on ameliorative policies to ensure welfare to its citizens. The interplay between conservative, liberal and socialist ideologies became the foundation of welfare principles adopted by the British Government. Through the concept of welfare state, the British political system created a new tradition.

The concept of welfare became an avowed purpose for the Governments for two reasons. These reasons had development concerns. First of all, in the post world war period it was realised by the newly independent states and the war affected states that majority of the people in these countries were undergoing misery and lacked the ability to get out of such situation by self effort. The continuation of such miseries will prove to be detrimental to the process of development. Secondly, the amount of private donation, philanthropy and private charity were inadequate to solve problems like mass poverty, illiteracy, ill health, unemployment, squalor which had negative impact on the process of development. All the aforesaid conditions and realisations led to the acceptance of welfare as an ideology and practicing principle for the states.

4.1.4. Welfare Tradition in India

The concept of welfare is not new to India. India has a rich tradition of welfare. Welfare is reflected through administration and public policies since the period monarchies. Several Kings and Emperors in the course of history have given highest priority to the happiness and welfare of people. The States of the Mauryas and Emperor Vikramaditya for instance, were largely Welfare States. The golden era of Emperor Ashoka in the ancient days and emperor Akbar during the Mughal period are two outstanding instances of rulers establishing a truly Welfare State in the country.

In India the concept of a Welfare State was accepted decades ago. During the British regime, social Welfare was not among the principal objectives of the government. But since the dawn of independence in 1947, the Indian leaders have earnestly sought to establish a Welfare State. The framing fathers of the Indian Constitution wanted to adopt a Welfare State for the country to ensure the overall development of the nation along with the process of nation building.

Pandit Jawaharlal Nehru had distinct concept of a Welfare State and gave some vital clarifications in this regard. To him welfare state was a need of India to fight against the problems of poverty and unemployment which prevent people from participating in the process of nation building. Participation of the

people in public life, gainful employment of the people can trigger the process of economic growth and development. Pandit Nehru also drew a distinction between a Welfare State and the Socialistic pattern of society. It is true that a socialistic economy must provide for a Welfare State but it does not necessarily follow that a Welfare State must also be based on a socialistic pattern.

People's happiness is the ultimate aim of a Welfare State. It can be assured only when everyone has enough to eat, some shelter in the form of a house, or at least a modest roof over his head, some work to do so as to be able to earn a living and some opportunities to contribute to nation-building, the basic visions of a welfare state is achieved. Besides, everyone must also have the means to satisfy his basic needs, consumer goods etc. Development, as Pandit Nehru said, is ultimately to be judged in terms of human welfare and the happiness of our people.

4.1.5. Welfare Principles and the Indian Constitution

The welfare approach adopted by the country for development is clearly spelt out in the Preamble and in the Directive Principles of State Policy.

The Preamble of the Constitution clearly reflects "general welfare" of the people as one of the prime objectives of the Union of India. The clear reflection of it is found in the line that reads "to secure to all its citizens justice, social, economic, and political, liberty of thought, expression, belief, faith and worship, equality of status and of opportunity." In the formulations and declarations of the social objectives contained in the Preamble, one can clearly discern the impact of the modern political philosophy, which regards the state as an organ to secure the good and welfare of the people which is the foundation of human centric and society oriented development. It is a departure from the conventional growth centric approach and wealth measured approach of development. Today these three principles of liberty, equality and social justice are the three pillars of the process of development. Without these development becomes inconceivable. Further, these three become the three basic indicators of development, particularly human centric development.

This concept of welfare is further strengthened by the Directive Principles of State Policy which set out the economic, social and political goals of the Indian Constitutional system. These directives confer certain non-justifiable rights on the people in the form of directions to the State to achieve and maximize social welfare and basic social values like education, employment, health etc. In the directive principles the philosophy of welfare is very much pronounced and well developed. The Directive Principles of State Policy is guidelines to the central and state governments of India, to be kept in mind while framing laws and policies. They are enumerated in part IV of the constitution of India from Art. 36 - Art. 51. They are the instruments of instructions for the governance of the country. The directive principles lay down certain economic & social policies to be pursued by the governments of the country to ensure welfare to the people. They are classified as social & economic charter, social security charter& community welfare charter. The Directives endeavour to establish social justice and economic welfare for the people of the country.

The socialist and economic principles always aim to shape our country into a Welfare State. Art. 38(1) provides that the State shall promote the welfare of the people by securing and protecting as it may a social order in which justice – social, economic, and political shall be achieved by all the institutions of national life. Art.38-2 prescribes that the State shall strive to minimize the inequalities in income and try to eliminate inequalities in status, facilities and opportunities among individuals and groups engaged in different vocations within the country. Thus promotion of welfare of people by securing a social order where justice shall prevail is the objective of our Constitution. To ensure such objectives the State shall direct its policy in securing-

- adequate means of livelihood for all citizens , both men and women equally ;
- equal distribution of wealth and resources among all classes ;
- equal pay for equal work for both men and women ;
- just and humane conditions of work, a decent standard of living , full employment, leisure and social and cultural opportunities;
- participation of workers in the management of undertakings and establishments ;
- protection of children, youth against exploitation and against moral and material abandonment. The forty-second amendment to the Constitution

altered this provision and provides that children are to be given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are to be protected against moral and material abandonment

- Provision of work and compulsory education for all people, relief in case of unemployment, old age, sickness and disability and other cases of undeserved want ;
- equality of opportunity and status for all individuals ;
- level of nutrition and standard of living of the people ;
- public health and enforce prohibition of consumption of intoxicating drinks and drugs;
- environment safeguarding forest and wild life of the country ;
- a uniform civil code throughout the country ;
- protection of adult and child labour.

Principles enjoined under Gandhian principles are reflected in Article 40, Article 43, Article 47 and Article 48. They carry some ideals of Mahatma Gandhi followed during his life time. The framing fathers of the Indian constitution wanted to implement these ideals to fulfill his dream. The State shall take steps-

- to organize village panchayats and endow them power and authority to enable them to function as unit of self-government.
- to promote cottage industries and village industries on an individual or co-operative basis in rural areas
- to prohibit consumption of intoxicating and injurious drinks and drugs
- to promote educational and economic interests of the weaker sections of the people particularly SCs, STs to establish social justice and equity
- to organize agricultural and animal husbandry on modern and scientific lines
- to prohibit the slaughter of cows and other useful cattle
- to protect and improve environment and safeguard the forests and wild life of the country
- to protect, preserve and maintain places of national historical importance
- to separate the judiciary from the executive.

4.1.6. Welfare in Practice

Some of the steps taken to put the welfare ideals reflected in the Constitution into practice and secure development of the country can be state as follows.

- Land reforms have been introduced and Jagirdari and Zamindari systems have been abolished. Ceiling has been placed on land and property to fix the limit of person's holdings. This has tried to put an end to the capitalist model of concentration of land, exploitation of labourers and has tried to give a momentum to egalitarian practice in the country which is road to development.
 - Industrialisation and green revolution have been spearheaded in the country to increase production and national growth and prosperity. They have contributed for increasing the growth rate, creating employment opportunities.
 - National Commission and state Commissions for the protection and welfare of Women have been established. The Social Welfare Board has been established to bring self sufficiency among the weaker sections of the society. This women upliftment has strengthened the human capital of the nation.
 - Nationalization of banks has been made to make easy credit supply to the people and rural banks are established to liberate them from the clutches of the money lenders.
 - In order to reduce economic disparity, Right to Property has been deleted from the chapter on Fundamental Rights.
 - Subsidized public distribution schemes have been launched to help the poor people.
 - Equal pay for equal work, abolition of child labour, bonded labour safety net for the workers are some of the welfare activities undertaken by the Government through the labour department. This is a step forward for development.
 - Untouchability has been abolished. Sincere efforts have been made for the upliftment of the SCs, STs and of other Backward

Classes. Many inclusive policies have been adopted to mainstream them in the process of development.

- Through 73rd and 74th Amendments to the Constitution, (1991 & 1992 respectively), representation is provided to the weaker sections of the population. This is a welcome step for greater and better participation of the people in the decision making process which not only signalize inclusive development, but participatory development.
- Small scale and village industries and Khadi Gram Udyog have been encouraged to bring prosperity to the rural areas.

The above steps on the part of the central and state governments indicate that many Directive Principles of State Policy have been implemented to lay down the foundations of a secular, socialist and welfare state. However, still there is a long way to go to achieve all of them in full.

There are many hindrances in the non-implementation of Directive Principles of State Policy. The main reasons are

- Lack of political will on the part of the states,
- Lack of awareness and organized action on the part of the people and
- Limited material resources.
- Added to all these, in the post globalization period, with the float of the neo liberal theory and rise of global capitalism, the role of the state is gradually getting limited. With the process of privatization taking momentum and the recession of the state from developmental activities, the welfare principles become difficult to be implemented.

It can be concluded that the welfare principles adopted by India since independence and reflected in the Constitution has acted as a pole star for enabling the Government to undertake various development measures from time to time. It has tailored to fit to various social and economic reforms undertaken in the country. Societal development without the ideology of welfare lose its focus and development becomes a myth.

4.2. Equality and Development

Equality is a major principle adopted by nations to ensure development. It is perhaps the greatest investment for development. It is a means while development becomes the goal. The World Bank 2006 World Development Report says in its introduction: “We now have considerable evidence that equity is also instrumental to the pursuit of long-term prosperity in aggregate terms for society as a whole.” The principle of equality is a philosophical, moral, and legal doctrine asserting that all human beings are on the same footing and that they ought to be treated "equally" under the law. This means treating everyone with fairness and respect and recognising the needs of every individual is a moral principle. It is about addressing existing disadvantages, discriminations affecting people in their day today life which prevent their participation in social, political and economic life. The goals of eradicating poverty and of achieving economic growth and sustainable development are obstructed by the inequalities that are imbedded in societies. Therefore, the focus is to attain equality and through that development.

Equality helps to overcome the divides in wealth, esteem and power. This stimulates human development, sustainable development by ensuring justice and human rights. Equality makes every individual a productive member of the society and this contributes for economic growth.

4.2.1. The Ideological Background of the Principle of equality

The ideological current of “equality” is very popular in the Western European and Anglo-American philosophical traditions. The source of this thought is the Christian notion that God loves all human souls equally. The principle of equality was one of the cardinal slogans during the French Revolution of 1776. It emanates from the ideological base of egalitarianism. Egalitarianism is a trend of thought in political philosophy. This trend of thought emphasizes that people should get the same, or be treated the same, or be treated as equals. An alternative view is: people should be treated as equals, should treat one another as equals, should relate as equals, or enjoy an equality of social status of some sort. Egalitarian doctrines tend to rest on a background idea that all human persons are equal in fundamental worth or moral status. The term equality is a principle adopted by the socialist models of development and democracies also adopt this as the guiding principle to bring about balanced development in the societies. The champions of democracy support the idea that equality is necessary but at the same time they consider it as an ideal only.

4.2.2. Types of Equality

There are different types of equality found in society. These are as follows.

Civil Equality:

There is civil equality in the society, when law permits all people to enjoy various rights, liberties, opportunities or privileges. There can be no civil equality when law discriminates among the people providing opportunities to some and preventing others from enjoying them. Civil equality as a concept has been accepted in a democratic form of government. It implies that all citizens should be treated alike in the matters of possession of their rights without any discrimination on the grounds of religion, belief, caste or creed.

Political Equality:

Political equality implies that all citizens should have political rights and should have equal access to all offices of authority. It implies to exercise franchise rights, contest for political positions and to express opinion.

Social Equality:

It means that all citizens are equally eligible to enjoy various opportunities and resources available in society. Distinctions, discriminations on the grounds of caste, class, religion, ethnicity and sex are to be avoided and no one should be debarred from enjoying social privileges, prestige etc.

Natural Equality:

Natural equality is another type of equality. It implies that all men are born free and equal and are endowed with equal gifts and talents. It also means that the society should try to reduce inequality, rather than perpetuate it. Society is to provide those social and economic opportunities that offer equal chances. Natural equality is rather an ideal and not an immediate reality. This ideal should be attained in a society as far as possible.

Economic Equality:

Economic equality, according to Lord Bryce, is “the attempt to expunge all differences in wealth, allotting to every man and woman an equal share in worldly goods.” It means that wealth should be enjoyed equally by all. It also implies abolition of poverty. The basic minimum of an individual should be fulfilled. If primary needs of an individual are not fulfilled, there cannot be real

democracy. Political equality is said to be meaningless unless it is accompanied by economic equality. Economic equality tries to remove concentration of wealth with a few.

In the communist countries, emphasis has been given on economic equality. In modern democracy, emphasis is also given on reasonable economic equality among the citizens. Equality is an abstract concept. It has evoked tremendous response from the political philosophers and revolutionaries.

The champions of democracy support the idea that equality is necessary but at the same time they consider it as an ideal only. Equality of status and opportunity which the Preamble of the Indian Constitution proclaims, is an ideal to which mankind is moving nearer. The obstacles on the path of equality are gradually removed. It is more realised today than it was realised in earlier times.

4.2.3. Inequality in India: A Block to National Development

Inequality in distribution of income and wealth is found in every country but this is wider in underdeveloped economies. In India bottom 40% of rural population possess only 5% of rural assets while 8% top households possess 46% of total rural assets. This disparity is more intensive in urban areas. At the time of independence, India was characterised by deeply entrenched social hierarchies, defined by caste, gender, region and religion. The feudal zamindari system divided rural society into three broad classes: landlords (seminars), tenant farmers, and landless labourers. Women, Untouchables, and tribal peoples were excluded from decision-making at both regional and national levels. Poverty is especially pronounced among the Scheduled castes and tribes, and among agricultural labourers. There is also a growing class of urban poor, economic refugees seeking an income in the city and finding themselves with no job or housing. The burden of social stigma and economic backwardness are borne by persons belonging to India's "untouchable castes".

Deep-rooted gender inequalities continue to undermine India's potential to translate economic growth into inclusive development. Gender is the most pervasive form of inequality that operates in India across all classes, castes and communities, posing a big challenge to development. The period since the neo-

liberal economic reforms were introduced in India, income inequality has dramatically increased. There are gender-based inequalities in education, income employment, nutritional intake and access to health services.

Though much efforts have been geared to overcome these inequalities, till now the mindsets of the people has not changed. The segregation of a group of people from the process of decision making, alienating them for accessing the social opportunities and resources like education, health, nutrition etc., excluding them in the process of economic development no doubt contributes for under development of the country. Inequalities bring disparities in development and the development benefits are not equally shared by the population. Thus, inequality stifles the process of development which advocates for greater participation, distributive justice, equality and a good quality of life.

4.2.4. Indian Constitution and the Provisions of Equality

The term 'Equality' in the Preamble to the Indian Constitution pledges to secure to all citizens of India, equality of status and opportunity. This provision embraces three dimensions of equality – civic, political and economic.

The fundamental rights are guaranteed to protect the basic human rights of all citizens of India and are put into effect by the courts, subject to some limitations. One of such fundamental rights is the Right to Equality. Right to Equality refers to the equality in the eyes of law, discarding any unfairness on grounds of caste, race, religion, place of birth sex. It also includes equality of prospects in matters of employment, abolition of untouchability and abolition of titles. Articles 14, 15, 16, 17 and 18 of the Constitution of India highlight the Right to Equality in detail. This fundamental right is the major foundation of all other rights and privileges granted to Indian citizens. It is one of the chief guarantees of the Constitution of India. Thus, it is imperative that every citizen of India has easy access to the courts to exercise his/her Right to Equality.

Various articles under the Right to Equality are explained as follows:

Equality

Before

Law

Equality before law is well defined under the Article 14 of the Constitution which ensures that every citizen shall be likewise protected by the laws of the country. It means that the State will not distinguish any of the Indian citizens on the basis of their gender, caste, creed, religion or even the place of birth. The state cannot refuse equality before the law and equal defence of the law to any person within the territory of India. In other words, this means that no person or groups of people can demand for any special privileges. This right not only applies to the citizens of India but also to all the people within the territory of India.

Social Equality and Equal Access to Public Areas

The right of Social Equality and Equal Access to Public Areas is clearly mentioned under the Article 15 of the Constitution of India stating that no person shall be shown favouritism on the basis of colour, caste, creed language, etc. Every person shall have equal admittance to public places like public wells, bathing ghats, museums, temples etc. However, the State has the right to make any special arrangement for women and children or for the development of any socially or educationally backward class or scheduled castes or scheduled tribes. This article applies only to citizens of India.

Equality in Matters of Public Employment

Article 16 of the Constitution of India clearly mentions that the State shall treat everyone equally in the matters of employment. No citizen shall be discriminated on the basis of race, caste, religion, creed, descent or place of birth in respect of any employment or office under the State. Every citizen of India can apply for government jobs. However, there are some exceptions to this right. The Parliament may pass a law mentioning that specific jobs can only be filled by candidates who are residing in a particular area. This requirement is mainly for those posts that necessitate the knowledge of the locality and language of the area.

Apart from this, the State may also set aside some posts for members of backward classes, scheduled castes or scheduled tribes which are not properly represented in the services under the State to uplift the weaker sections of the society. Also, a law may be passed which may entail that the holder of an office of any religious institution shall also be a person professing that specific

religion.

Abolition of Untouchability

Article 17 of the Constitution of India abolishes the practice of untouchability in India. Practice of untouchability is declared as a crime and anyone doing so is punishable by law. The Untouchability Offences Act of 1955 (and now Protection of Civil Rights Act in 1976) gives a legal character to this provision of the Constitution.

Political equality is sought to be achieved by Article 325. It declares that no person can be declared ineligible for inclusion in electoral rolls on grounds of religion, race, caste or sex. Article 326 says elections to the Lok Sabha and the state assemblies to be on the basis of adult suffrage.

Economic equality is secured by the Directive Principles of State Policy through Article 39 which secures to men and women equal right to an adequate mean of livelihood and equal pay for equal work.

4.2.5. Equality in Practice

Some of the steps undertaken by the Government of India to put the equality principles and prescriptions of the Constitution into practice can be cited as follows.

- Under the 1992 National Commission for Minorities Act, five religious communities – Muslims, Sikhs, Christians, Parsis, and Buddhists – were considered as religious minority communities. The Ministry for Minority Affairs, the National Human Rights Commission (NHRC), and the National Commission for Minorities (NCM) are governmental bodies created to investigate different forms of discrimination and make recommendations to the relevant local or national government authorities for ensuring equality for this vulnerable groups. The country established a National Commission for Minority Education. In 2007, under the 2006 Juvenile Justice (Care and Protection of Children) Amendment Act, the government provided clearance for members of all religious groups to legally adopt children. The Prime Minister's new 15-point programme was recast to focus action sharply on issues linked

with the social, educational and economic uplift of minorities. The new schemes include the Area Intensive and Madrasa Modernization Scheme, setting up the National Council for Promotion of Urdu Language, leadership development of minority women, corporations to promote entrepreneurship with increased credit flows, national-level scholarships for students in professional and technical institutions, provision of basic amenities in selected minority concentration districts and the development of artisan clusters.

These attempts at upliftment of these minorities have no doubt broken the existing inequalities and brought development among these communities.

- Special provisions like protective discrimination principles are applied to ensure equality in development of Scheduled caste and Scheduled tribe population of India. Reservations are made in the educational institutions, employments in the Government sector, in the panchayats, state and the National legislatures to mainstream them in education, employment and decision making process . Stipends, hostel provisions and scholarships are introduced to encourage higher education and retention in education among these groups. A Commission is created to look into the discriminations practiced against them.

Today, there has been a change in the position of these discriminated groups who were treated as unequal in the society. Social humiliation, practice of untouchability is prohibited by law. These groups have developed competencies and have been accommodated in various jobs. Public places are left open for them to access. They are getting represented in the decision making bodies from the panchayats to the Parliament. All these not only spell out the impact of equality in practice but are the strong indicators of development.

- Gender inequalities are also eroding from the country due to the protective legislations of the Government. A plethora of legislations have been passed by the Government to promote education, health, nutrition, employment among the women of the country. Domestic violence, workplace violence are also eradicated to some extent due to the stringent implementation of the laws. All these have helped to

secure gender equality and gender justice which are the index of a developed society.

Thus, the Indian Government has undertaken many efforts to bring equality in the country and through that attain development. The achievements are noteworthy. But, till now the country has not achieved the degree of expected equality. It requires the collaborative efforts of the policy makers, policy implementers and the people to take the mission ahead.

4.3. Empowerment and Development

Empowerment has become the mantra of development practitioners and theorists in the recent days. Development and empowerment are intrinsically connected with each other. Without the process of empowerment development is inconceivable and without the process of development empowerment becomes unimaginable. Thus, empowerment is considered as a means to development as well as a goal of development itself. In a society, some people are found to be powerless and they remain in the shadow region of the process of development. Their powerlessness arises from deficit capacity, confidence, skill, knowledge, access to opportunities and assets. This powerlessness makes them unable to make choices, translate these choices into action and to get included in the decision making process and to participate in the process of development both as a recipient and as an active participant. Without equal opportunities for all, without the choice, voice of a group of people reflected through participation in societal affairs, development becomes a myth.

4.3.1. Empowerment: A Conceptual Analysis

The concept of empowerment is not a 21st century innovation. The concept of empowerment has swept the world's thinking to strengthen the human resources since the mid 1980s. It was a paradigm shift in re conceptualizing the concept of development along with providing a new interpretation to the idea of providing better recognition to individual's identity. This was as an alternative strategy to tackle the problems of subjugation and segregation of a group of minority, marginalized sections of the society by integrating them, giving them their due position and identity, power and share in the process of nation building. The tool of empowerment has thus, evolved within the course

of development discourse and later on has been accepted as the potent tool for uplifting the plights of weaker sections of the society. Rappaport (1987) defines empowerment as a process that conveys a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights. Mc Ardle (1989) comments empowerment is a process whereby decisions are made by the people who have to bear the consequences of these decisions. Conger and Kanungo (1980) observe empowerment as an internal urge for exerting influence and control.

The concept of empowerment is different from the idea of entitlement. Entitlement simply means allotment. Allotment unless coupled with the ability to utilize and derive benefits cannot bring advantage to the person concerned. Thus, the concept of empowerment goes far beyond the concept of entitlement meaning acquisition of authority to decide the ways and the means to utilize the opportunities in a more meaningful way, thereby yielding the maximum benefit to the person concerned.

Again the concept of empowerment is different from equality and emancipation. Equality means giving equal benefits or the sharing of life resources and life opportunities among all without any favour or discriminatory considerations. Emancipation implies liberation from the age old taboos and structural barriers that prevent some individuals from enjoying their basic rights in the society. Empowerment is an outcome of both equality and emancipation and finally culminates in ensuring both.

4.3.2. The Ideological Background of the Principle of Empowerment

Empowerment is related to the word power. In every society a group of people remain powerless. To invest power in them and to generate in them a feeling of worth and competent is called empowerment. The ideology is to make each member of the society feel that he is an active member having a choice and voice in the society. Barbara Solomon, Peter Berger and Richard Neuhaus and Julian Rappaport are the three famous writers who made the first conceptual use of the term and related it to the process of development. Barbara Solomon (1976, 1985) emphasized empowerment as a method of social work with oppressed Afro-Americans. Peter Berger and Richard Neuhaus(1977) proposed empowerment as a way of improving the welfare services by means of

mediating social institutions. Julian Rappaport (1981) developed the concept theoretically and presented it as a world-view that includes a social policy and an approach to the solution of social problems stemming from powerlessness. Since the eighties, four ideological approaches have provided the framework of ideas for the discussion of empowerment. The first is an **ethnocentric approach**, suggested by Solomon, 1976; Gutierrez & Ortega, 1991. This seeks a solution for difficult social problems of ethnic and other minorities. To these theorists development demands ethnic problems to be addressed effectively. When ethnic and minority problems get a solution, the communities become self empowered psychologically. The second is a **conservative liberal approach** suggested by Berger & Neuhaus, 1977. It demands the community to care for its weak citizens to erode from them a feeling of powerlessness along with other development priorities. The third is a **socialist approach** proposed by Boyte, 1984. This approach demands the adoption of the principles of equity and social responsibility in the treatment of social problems and the empowerment of the people. The fourth approach is a **democratic world view approach** suggested by Julian Rappaport 1981, 1985, 1987. It suggests that empowerment is to provide courage to the people to feel that they are powerful and integrate them with the larger society. This will make democracy better functional in character.

4.3.3. Levels of Empowerment and their Development Implications

There are two different levels of empowerment. They are the individual level of empowerment and the community level of empowerment. Individual level of empowerment focuses on what happens on the personal level in the individual's life. Community level of empowerment emphasizes the collective processes and the social change; and empowerment as a professional practice. This type of empowerment sees empowerment as a means of professional intervention for the solution of social problems.

From the perspective of development both are very significant. While individual level of development implies development of human resources making them vital input for development, community level of development implies capacity building in a community for bringing solutions to their common and collective problems and thereby contributing for the process of sustainable development without much external dependence. Individual level of development brings people's development and community level of

development brings place development, the two faces of the process of development.

Kabeer suggests empowerment can be noted at three levels. They are at an immediate level, intermediate level and deeper level or ultimate level. At an immediate level empowerment can be realized by the people through individual achievements like resource control, participation in the decision making process of the family and through increased output and establishment of identity. At the intermediate level the individual has to enter in the public forums establishing his choice in community affairs right from resource utilization to decision making that can influence the community, gender groups, and caste or class groups. At the ultimate level they have to establish their identity at the society level through their distinct contribution to knowledge, economy or polity.

All these stand for the various facets of development. The analysis of these three levels suggest that empowerment through these means can ensure better participation, equal distribution, realization of human rights by the members in a society which are now considered as the leading indicators of development.

4.3.4 Models of Empowerment

The concept of empowerment can be best estimated from the models developed by the theorists. Longwe empowerment framework (1989) insists upon the idea that empowerment can be best realized through the process of welfare, access, conscientisation, participation and control.

- Welfare means well being. It proclaims the material resources of the society like food, income and medical care should be equally bestowed on all individuals for their general good.
- Access implies to reach. It insists that every human being should have equal opportunity to enjoy and utilize the factors of production like land, labour, credit, capital, training, market facilities and all publicly available services and benefits on equal basis. Weaker and deprived sections should have an access to the resources commonly available and rights ensured in the society.

- Conscientisation connotes developing awareness. It aims at generating an understanding and consciousness in the marginalized and segregated group that social differentiations are manmade social constructs and can be changed by conscious and concerted efforts.
- Participation requires people to be actively involved in the process of decision making by playing a meaningful role in policy planning, policy making and policy implementation. They should be the real planners, policy makers, policy implementers and practitioners.
- Control implies having a degree of dominance over the factors of development and the outcomes of the process of development.

Thus, Longwe model spells out an integrative approach to empowerment and to make the marginalized individuals conscious stakeholders in the economic resources and political processes of the society. To Longwee, this model can envisage a higher dignity and identity to the disadvantaged groups in the society which are the cardinal objectives of the concept of empowerment.

Rowlands (1997) provides a power relation framework to describe the concept of empowerment. To the author, power should be deposited from four dimensions in the disadvantaged groups to make empowerment realistic. Unless and until the deprived people become the true wielders of power from within, from outside with others, they cannot be said to be empowered. In this context, she proposes that if power is ingrained in the individuals from four angles, they can be claimed to be empowered. The four situations are:

- Power from within: The powerless should have a sense of power from their inner self. This can be done through the development of consciousness and confidence. By this, spontaneous power is generated within them. Individuals are in a position to recognize their own capacity which is the core aim of empowerment.
- Power to: Power should be infused in the people by increasing their skill, abilities, access to markets, networks of various types and by increasing their income earning and decision making capacity. Here power

becomes an external resource which is transferred to and transplanted in the weaker groups to strengthen and empower them.

- Power over: Here the assertive role of an individual is proposed. This is to increase the dominance women in the micro and macro level. This can be achieved by bringing changes in the traditional power relations in the families, community and in the larger societies. This presupposes to exhibit the visibility of the powerless groups and echo their voice in the decision making forums.
- Power with: This aims at making every individual equal partner with his fellowmen in the socio-economic processes and decision making forums. This will ultimately challenge the existing scenario of power equation and status distribution which relegate some individuals to a secondary position and bring substantive changes in their status and roles in the society.

Chen (1997) offers a change interpretation of empowerment. The advocate presupposes real empowerment can take place only when change will come in the material conditions of a person followed by perceptual change and relational change. These three types of change are interrelated. Material change can ensure change in perception and change in perception can bring transformation in the relational aspect which can put the hitherto deprived groups in an empowered state. For the disadvantaged sections of the society these are the three preconditions of empowerment, because they suffer from states of deprivation so far as their economic conditions are concerned and due to economic subordination they lack a strong perception of themselves and this leads them to accept the subjugated position in the power network. To Chen empowerment through change model can be attained by ensuring the following provisions.

- Material change can be facilitated by guaranteeing employment and income which can increase the security of the members in the society. A greater access to the resources through the entitlement of ownership rights and control over resources can enable them to feel elevated. Job security and availability of the basic needs to all can promote empowerment.

- Perceptual change can take place by increasing individual's self-esteem, self confidence, by giving him a vision for future and making them visible and respected by the family, community and society. For all these, recognising their identity, developing their ability and capacity, promoting their individuality and interests are vital.
- Relational change can be stimulated by changing the equation of the weaker individuals with their surrounding members. This can infuse bargaining power in them and enable them to take a leadership role in the organisations starting from the local to the national.

Osmani (2005) suggests an individual's empowerment can be understood from the position he or she occupies in the family and society, the degree of interest he /she shows towards public affairs and the rate of contribution he/she makes to the society. Identity, interest and involvement are the real parameters of measuring empowerment.

Kabeer (2001) provides a model of empowerment where the author spells out the dimensions and level of empowerment. To the author the dimensions of empowerment can be judged from the amount of resource one commands, the processes or the agencies where he/she participates and leads.

4.3.5 India's Disempowered Groups

India is ranked 135 in the Human Development Index, in 2014. It is among the medium developed countries. India accounts for a mammoth 40 per cent of those who suffer from 'multi-dimensional poverty' -- UNDP's term for deprivation. The country also does poorly on many indicators of inequality, in both absolute as well as relative terms. Gender inequality is a weak spot. In sectors like education, health, nutrition, employment, asset formation the deprivation rates are very high. Particularly, the dalits, the tribals, religious minorities like the Muslims and the women are the still the deprived and disempowered groups. This state of disempowerment of a majority of population negates development to India. All these groups have a low literacy rate, poor health situation, and poor nutrition, poverty of a deep magnitude which make them disempowered as communities and affect the process of

overall development of the country.

4.3.6. Empowerment Principles in Practice

To put the empowerment principles into practice and to ensure development, the Government of India has taken a number of steps for the existing disempowered and disadvantaged groups.

- Empowerment of women is a major thrust area of development agenda of the Government of India. The 73rd and 74th Constitutional Amendment Acts of 1993 ensure reservation of 1/3 of seats for women in all elected offices of local bodies, in rural and urban areas. This was done to empower women politically and to give them representation in the decision making forums to assert their choice and voice and to make pro women policies. The Indian government has decided to reserve 50 percent seats for women in 252,000 panchayats, or village councils, across the country recently and this can be treated as one of the biggest attempt of the Government to empower women politically. In 2001 the Government of India enacted the National Policy for Empowerment of Women.
- The Eleventh Plan Approach paper aimed to ensure 33 percent of the direct and indirect beneficiaries of all government schemes to be the women. This was a major step undertaken by the Government to empower the women economically by making them stakeholders in development benefits. The special schemes launched by the Ministry like Swashakti, Swayamsidha, STEP and Swawlamban also aim at the economic empowerment of women. The launching of the Self Help Groups movement by the government is another effort for the economic empowerment of women in the country.
- Social empowerment efforts are being made to ensure equal access to education for women and girls, eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development. Education is expected to empower women significantly. A holistic approach to women's health which includes both nutrition and health services is being adopted and special attention is being given to

the needs of women and girls at all stages of the life cycle. It is assumed that by ensuring good health not only the productivity of the women can be raised but they can be empowered to participate in a healthier manner in the process of development. Keeping this notion in view, focused attention is being paid to meet the nutritional needs of women at all stages of the life cycle. Elimination of all forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices has been getting top most priority. The protection of Women from Domestic Violence Act came into force on 26th October 2006. The government enacted this act to provide security to the women and empower them socially.

- The Socially Disadvantaged Groups also include the Scheduled Castes (SCs), the Scheduled Tribes (STs), the Other Backward Classes (OBCs) and the Minorities. The Ninth Five Year Plan made a commitment to empower these Groups. This empowerment was expected to be accomplished by a three pronged strategy. These strategies are: i) Social Empowerment; ii) Economic Empowerment; and iii) Social Justice.
- To Supplement the efforts of the Department of Education, the two nodal Ministries of Social Justice and Empowerment and Tribal Affairs have been implementing a few exclusive educational programmes viz., Post-Matric Scholarships to SCs and STs benefitting 56.26 lakh students; Pre-Matric Scholarships for the children of those engaged in unclean occupation benefitting about 10.18 lakh students; construction of Hostels for SC/ST/OBC Boys and Girls; and Ashram Schools for STs. Further, towards ensuring educational development amongst the SCs/STs, the programmes such as Coaching and Allied Scheme; Book-banks; Up gradation of merit of SC/ST students; Special Educational Development Programmes for the SC/ST Girls belonging to Low Literacy Areas are also being implemented.
- As a first step in the process of instituting Social Justice, and empowering these disadvantaged groups, two exclusive Ministries have been set up. These are the Ministry of Social Justice and Empowerment for SCs, OBCs and Minorities set up in 1998 and the Ministry of Tribal Affairs for STs set up in 1999.

The Protection of Civil Rights (PCR) Act, 1955 and the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 are also steps to empower members of these communities. The Scheduled Tribes and Other Traditional Forest Dwellers(Recognition of Forest Rights) Act, 2006 is another important legislation resulting in the empowerment of the tribal people.

- Development of 75 Primitive Tribal Groups (PTGs) in the country is yet another important area of launching empowerment efforts.
- Education is considered to be the most effective instrument for socio-economic empowerment of the disadvantaged groups. So, high priority continues to be accorded to improve the educational status of these groups. The following measures are taken to spread education and empower these groups. With respect to elementary education, various incentives in the form of abolition of tuition fee, free supply of books, mid-day meals, and scholarships are provided. Special focus has also been put on ST students in Kasturba Gandhi Balika Vidyalaya, Navodaya Vidyalaya and National Talent Search Scheme. There are also major scholarship programmes for motivating these groups for higher education. Post-Matric scholarships are awarded to promote higher education beyond matriculation. Pre-Matric scholarships are given to encourage children of scavengers and those engaged in menial works to pursue education. Up gradation of Merit Scheme is aimed at extending remedial and special coaching. Rajiv Gandhi National Fellowships for SC students provide special incentives to pursue higher studies and research. Coaching facilities are provided to students preparing for various competitive examinations. Hostel facilities are provided to both girls and boys for pursuing education from upper primary stage onward.
 - Employment and income generation programmes have been launched for the economic empowerment of socially disadvantaged groups. The following apex financial organizations have been set up to facilitate the process.

The National Scheduled Castes Finance and Development Corporation (NSFDC) provides financial and other support to beneficiaries for taking up various income generating activities.

The National Safai Karamchari Finance and Development Corporation (NSKFDC) provides financial and other support to safai karamcharis for taking up various income generating activities.

The National Scheduled Tribes Finance and Development Corporation (NSTFDC) supports various income and employment generating activities through loans, marketing support, training and so on.

The Scheduled Castes Development Corporations (SCDCs) finance employment oriented schemes that cover agriculture and allied activities including minor irrigation, small scale industry, transport and trade and service sector.

The Scheduled Tribes Development Corporations (STDCs) function as channelizing agencies and extending financial and other assistance to beneficiaries.

The Tribal Cooperative Marketing Development Federation of India Ltd. (TRIFED) provides marketing assistance to STs for collection of minor forest produce and surplus agricultural produce.

Thus, the empowerment measures taken by the Government to develop the hitherto underdeveloped disadvantaged groups of the country is noteworthy. But, the achievements fall short of the targets. So, it requires added efforts on the part of the Government and civil society organizations to make the empowerment schemes to be implemented in letter and spirit to make the development of these groups a reality.

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Review Exercise

Essay Type Questions

1. Explain the role of welfare in bringing development.
2. Give an account of the welfare provisions ingrained in the Constitution of India.
3. Define equality. Discuss the equality provisions enshrined in the Constitution of India.
4. Write an essay on "Empowerment".
5. "Welfare, equality and empowerment are interrelated."Justify.

Short Type Questions

1. Mention the welfare activities undertaken by the Government of India to materialize the welfare aims of the Constitution.
2. Explain the various types of equality.
3. Examine the equality measures implemented in India and their impact on the process of development.
4. Discuss the models of empowerment.
5. Analyze the empowerment measures implemented in the country and their contributions to the overall development of the nation.