

## **White Development and Its Philosophy: A Welfaric Concept of Inclusive Sustainable Livelihood**

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**Abstract:** Though the development is a root process of every society and walk of life but perception of development of that time decides the present and future of life of whole ecosystem. So before starting the blind race of development people should make some basic criteria of our development process that must follow the concept of equity, balance, sustainability and just impact on whole universe. If one makes his livelihood more comfortable and prosperous on the ground to make other's life problematic, then it is not actual development and this type of development can't provoke sustainable livelihood. If people want a sustainable livelihood then they have to go for that kind of development that will depend on own scarifies with just and equity. This philosophy of development accelerates the process of that type of development that can be called "White Development". In this research paper author has tried to get the different perceptions of development and special attention has been paid for the indigenous view of the India for development and tried to analyze the relationship between the development and livelihood. Author has also tried to gather that how the livelihood can make sustainable with the help of 'white development'.

**Keywords:** Development, White Development, Sustainable Livelihood, Inclusive Livelihood Universal Welfare

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### **Conceptualization of Development: An Introduction**

This is very gesticulating and miserable that people are nurturing the 'Gulping-Demon' (Bhasmasur) of contemporary form of development though everyone knows that it is disastrous and ultimate threat for civilization and humanity. If the production of such development, fades up human behaviour and creating a destructive psyche for the rest all. Then people should propound to change the path of development and start analyze with introvert manner. Though development feels luxurious at the one side but it results deep negative impact on the future side of life. All are racing towards the pole of this development with tools of hook and crook and shouting many slogans of sustainability. If people actually bothered for their future as well as universe at this stage of development then they have to go through the past experiences of such serious thinkers, who explain development in these words:

"Everything that development used to represent appears to be in question, in crisis. There are various views of what this crisis means. One is that since development is in crisis, let's close the shop and think of something entirely different- 'beyond development'. This is the position associated with post-development thinking. From this nineteenth-century beginning, development thinking was a reaction to the crisis of progress, such as the social dislocations caused by industrialization [1]."

"Development suffers from a condition of 'psychological modernism', has erected monuments to modernism vast infrastructure and big dams-placing technological progress over human development. States in the south have used science as instruments of power creating 'laboratory states as in Rajiv Ghandi's high tech modernization drive in India [2]".

"Though development is essential but it should not make at the cost of damaging the sacred heritage. Essence of deep loss is engulfing most of the people in the area. Call it a decline of century old culture or price that one has to pay for development that the construction of dam is posing treats in the areas where these are constructed [3]."

These facts reveals the different dimensions of development with the reality of the race of such kind of development that is propagated from west and still running but we should thankful for them because simultaneously they also promoting the concept of sustainability that can be exist in practice only with the Indian perception of development and this perception derived from the thousands of year old heritage.

### **Indian traditional perception of development**

Indian traditional perception of development is beyond the current development. It believes that "It is essential to remember that the well being of human kind is the essence of development [4]" and "development is

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a process of growth in the direction of modernity, especially towards nation-building and socio-economic progress. The Aim of development should be enriching the quality of life of all [5].” For improving the quality of life of all, Indian Vedic life follow the mechanism of Yajna. Yajna was established as a compulsory duty for every social being according to the Vedic tradition. This duty is scheduled in daily morning and evening. It means Yajna was a routine work and daily life of community started by this great ritual. Yajna has a great importance in Indian perception of development because “Yajna came with the creation itself. Yajna having come to us with our birth, we debtors all our lives, and thus for ever bond to serve the Universe [6]” and it promotes mutual sacrifice by every entity for another of this universe, like as human, trees, river, mountain, forest and other creatures of God. Indian tradition advocates about that perception of development which starts with scarifies of personal comfort for all and ends with sustainable development of the whole universe. This system of development controls the psychology of human and “he will take only what he strictly needs and leave the rest. He will be calm, free from anger and unruffled in mind even if he finds himself inconvenienced. His service, like virtue, is its own reward, and he will rest content with it [7] ” by self-motivated approach. This approach can be maintained also by spiritualistic form of development not by materialistic development. Materialistic development comes with dangerous side effects. To combat with the impact of these side effects, we have to think about the “White Development” that can fulfil by mechanism of Yajna.

Indian traditional perspective of development can be summarized in these words that Indian perception of development can be seen in our ancient history. Indian culture was belonged and followed by the concept of ‘*Yog-vaad*’, it means a life style in which before fulfilling any desire man have to do personal sacrifices in context to welfare of whole universe and its every content. This sacrifice had called ‘*Aahuti*’ and process of every development moved on like a ‘*Yajna*’. According to Indian Perception, Development is a process in that man become human from animal and after that he tries to achieve attributes of Divinity. Its focus was welfare in total.

### **White Development: Philosophy and Concept**

‘*White Development*’ is symbolic representation of that type of development which can establish peace in community, society, state, nation, world and finally in whole universe. White development is formed by the combination of two words; White and Development, in which former is symbol of peace and later is progressive change in present situation. Philosophy of white development derives from this hymn of Shukla-Yajurveda:

Om Dyau Shanti Rantariksha Gwam Shanti  
Prithvi Shanti Rapah Shanti Roshadhayah Shanti  
; Vanaspatayah Shanti Vishwed Devah Shanti  
Brahma Shanti Sarvagwam ShantiShanti Reva  
Shanti Sa Ma Shanti Redhi Om Shantih Shantih  
Shantih. [Ch. 36, Kandika 17][8].

O God, May there be peace in the sky and in the space. May there be peace on land and in waters. May herbs and vegetation bring us peace; May all personifications of god bring us peace. May God bring us peace; May there be peace throughout the world. May the peace be peaceful and this universal peace provides me progress and development.

The philosophy of white development explains the peace of every stakeholder of this earth and universe that participate in making life possible on this earth. If anyone focuses on present scenario of development process, people will feel that every above-mentioned stakeholder is under the situation of tyranny then how can people safe their future and our present life.

Human life depends upon the relation between nature and “from historical and evolutionary standpoints, one can identify three different patterns of human attitude in relation to nature: Man under Nature, Man over Nature and Man with Nature and one new is Man against Nature – why and under what circumstances, Is any impact of tradition? The biblican theory of creation, the Genesis establishes the Hebrew perspective of special place given to human in divine plan. The genesis says: “God said let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the earth, and over every creeping thing that crept upon earth [9].” Is sustainable development is possible by this mindset? Beside Indian scripture says that “everything that exists in this universe is pervaded by one Supreme Reality” and no one have right to overrule the kingdom and existence of another one and if anyone want care from another one then he should also mind for the care of others (*Pareshaam Na Samaacharet*) and it should be our tendency to respect all, who make our life comfortable and happy (*Namaste Bhagavannastu Yatah Swah Samihase*).

Concept of white development is a step ahead to ‘Green Development’ that is concern only with securing environment at the edge of destruction. Concept of green development still follow the tradition of ‘man over nature’ or when existence will be in question then for some period it may be follow the ‘man with nature’ attitude and reason behind this is in the genesis of present concept of development that comes from west and destructing the earth because “the religious and philosophical traditions of west have been obsessed with racial superiority, and the idea of

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dominance. This type of attitude and thinking is erroneous and dangerous delusion. A human-centred environmental approach to environmental issues is great challenge to environmental values[10].”

To save the earth from this situation people have to think for the white development and for this India has to lead the world rather than follow because this has been reached us at the edge of ruined civilization and reason behind this is “a high degree of international interdependence. For interdependence exists when one country by unilateral action can inflict harm on other countries. Competitive protectionism, devaluation, deflation, or pollution of the air and sea beyond national boundaries are instances. A nuclear war would be the ultimate form of interdependence resulting from international disintegration. Today, global market forces can lead to conflict between states, which contribute to international disintegration and weakened governance [11]” despite “Both poor and rich nations are afflicted by growing human distress- weakening social fabrics, rising crime rates, increasing threats to personal security, spreading narcotic drugs and a growing sense of individual isolation [12].” This sense of individual isolation finally creates the situation of identity crisis and it generates the “feeling of self depreciation and low self esteem due to their feelings of failing, and incapability to adjust with the fast changing times [13] .”

These circumstances provoke the need of white development. This starts with the working on human attitude and relation with nature. Indian perception can show a path of development that should start with Yajna, and series of sacrifices and these sacrifices must be an act, which conduce the most to the welfare of the greatest number in the widest area, and which can be performed by the largest number of men and women with the least trouble. Development with Peace’ is a challenging job. So we start the process of development in the manner of ‘Peace with Development’. Government should plan to develop the status of life of citizens by developing such situation in which they can live with equity, justice, harmony, freedom but not unobstructed, fraternity, dignified and socially & physically healthy environment. Development should processed according to these rule and one more important thing at present is first everyone have to save his climate because it is necessary to know that “It is thus evident that at its core, climate change is about equity and justice. This stand is undeniably justified and reflects the right of developing countries to find ways to meet the basic needs of their people. This immoral and unacceptable state of affairs must be exposed and rectified. What are the nuances and internal political battles within a country such as India, and what are the global implications [14]?” So people can’t leave the control of development in the hand of politically battled governments. To make development white people have

to initiate from their side and remind the rules of white development.

White development is not a work of single or some volunteers but it is a process of mass action that will work for sustainability and this will starts with livelihood because white development is possible only by mass capacity that can attain by physically strong people and livelihood is primary thing for that. Only livelihood can make people satisfy for sometimes but if they want to secure their future everyone have to focus on sustainable livelihood.

### **Sustainable Livelihood**

Concept of sustainable livelihood is derived from the concept of sustainable development. Its focus is mainly on the survival of poor people because they are more vulnerable to the problems of development but today most of the societies have captured under the widespread scourges of growing pollution, waste accumulation, social alienation, drugs, climate change and a wide range of generally unsustainable production and consumption patterns. These are the paradoxes of development process and it needs a drastic change for the survival of earth and its habitants. Livelihood and sustainable livelihood has a basic difference; former one covers the poor and vulnerable communities but later concept covers every human being, may it poor or rich, man or woman. Sustainable livelihood is a situation that provides safe, dignified and healthy survival to everyone. It is a remunerative, satisfying and meaningful job that enables each member of community to help nature and regenerate the resource base. To understand sustainable livelihood following statements will be helpful:

“A livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base [15].”

“The Sustainable Livelihood Approach is, as claimed by Rajhbhandari, is the people-centred approach as it focuses on empowering local communities, strengthening family ties, encouraging community consciousness and relationships and decentralizing social, economic and political powers to women and marginalized group [16].”

“Sustainable livelihoods bind people to their communities and to their land. Not only do they thus have a positive impact on health, fertility reduction, migration and other demographic behaviour, but they also permit a far more effective use of resources for the benefit of all.”

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Danger on livelihood has been created by the blind following of technical and industrial way of development and under the pressure of industrialization local resources of survival have been ignored and destroyed because according to “For modernization theory, many forms of culture practice are regarded as an obstacle to development because they are considered to represent non-rational, collective, traditional ways of life, unsuited to individualistic capitalist development [17]” and under the flow of capitalist development either side of years long old knowledge has been washed out. Many depending communities start living a life of stress, depression and deprivation because “indigenous knowledge is ignored to be discarded in favour of distant goals of capitalism and intellectual property rights are imposed on knowledge which is traditional. Indigenous people’s lives have depended from time immemorial upon natural resource base of their local environment. These are the people who have strongly resisted global economy. They also belong to sustainable economies, and have survived in cultures which are direct expression of ecological niches which has been their habitat [18].”

As discussed above that human life is attached with many known and unknown creatures of the Universe. So, for developing a situation of sustainable livelihood we have to think about the survival of other species with human and this can be called ‘Inclusive Sustainable Livelihood’ because it includes other creatures and their survival also.

### **Inclusive Sustainable Livelihood**

Inclusive sustainable livelihood is an Indian perception and it follows the “intuition of bio-centric equality is that all things in the biosphere have an equal right to live and blossom and to reach their own individual forms of unfolding and self realization within the larger self-realization. This basic intuition is that all organisms and entities in the ecosphere, as part of the interrelated whole, are equal in intrinsic worth [19].” Present legal code believes and force punishment for those work that can or harm the human being but old Indian code of conducts give lesson that if “a person, who engaged in killing creatures, polluting wells, ponds and tanks, and destroying gardens, certainly goes to the hell [20]” because this earth is not only made for us but we are made for making it like a heaven and some wrong interpretations are shoving towards hell.

This type of thought process give dominant to man over nature for the development and according to them, only economic development can establish sustainable livelihood with the help of technologies. Promoters of this type of concepts believe that “The control or taming of nature has often been a key element in the development strategies of centrally-planned economies, with rhetoric regarding the superiority of such societies being reflected in the domination of nature. According to Marx, development

involves human ability to transform nature to increase standards of living [21].” But these thought creates a situation of vast environmental destruction that results in the form of disasters. Every country has been faced and feels that when nature our brothers and technological advancement failed to respond for our better life but it is surprising that “governments throughout the world have focused on technocratic solutions to perceived environmental problems [22].”

For making development sustainable, people have to start work for the survival of every creature of this earth and have to move up to the mark of universal interest rather than self or public interest. Concept of ‘ecological footprint’ make it clear that ecological system is how much important for our life. In 1992, Canadian ecologist William Rees created the concept of the ecological foot print, defined as the total area of land and water needed to support a given population with food and energy and to absorb its waste. According to his calculation, a world population of 6 billion allows each person a ration (footprint) of 1.9 global hectares to maintain environmental equilibrium. This calculation is two decades old if we think for present situation it must be worst. But one thing is again lacking in the concept of footprint. This concept is related mainly with the problem human side. To modify this concept an Indian civil society agency CEE has been started a campaign of ‘Hand Print’. According to which, how many hands are working to save the environment and plant the trees. These all efforts are focusing to fight with the crisis of development. But it all will go in vain till people will not be serious for inclusive sustainable livelihood and start to give position to nature over human being as Indian tradition describes. This is very hard to change the mindset and psychology of man with superiority complex but not impossible and it can be done by some cultural and social conceptual changes according to the present problem of existence of earth. Only science and technology can not promote inclusive sustainable livelihood but with all these tools Para-Sciences are more important in every time-frame those are beyond the rationality and ‘morality, values and ethics’ cannot be defined through the rationality. After establishing the prominence of these Para-sciences every practice of development goes towards sustainable development because it follow the rules of ‘white development’ and starts to give importance to inclusive sustainable livelihood at the place of only sustainable livelihood.

### **White Development: Tool of Universal Welfare**

Concept of White Development provide an space for the development workers to minimize the problems of development and give them chance to learn from the experiences of development that got reached the human life in worst condition during last three decades, “with the emergence of the neo-liberal discourse. A language that is still dominating over a period in which global poverty has increased

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dramatically, the debt burden has crippled many national economies and generated brutal exploitation of both people and natural resources, destruction of ecosystems and biodiversity has reached levels unknown in human history, and accumulation financial wealth in ever fewer hands has reached obscene proportion. The disastrous effects of this language, which absolutely no coherence with its historical challenges, are there to be seen by everyone, although decision-makers and holders of power prefer to look in the opposite direction, and hold on to a pseudo-religious concoction [23].” This type of practices that belongs to pseudo nature can be stopped by the concept of white development. White development focuses on the change in psychological pattern of stakeholders of development. White development proposed to develop life of the earth as a ‘Yajna of Development’ that means “an act directed to the welfare of others, done without desiring any return for it. ‘Act’ here must be taken in its widest sense, and includes thought and word, as well as deed. ‘Others’ embraces not only humanity, but all life [24].”

Now the need to start some initiative with the strategy of white development. White development will prepare a base for further development that would be balanced in every dimension of sustainability. It is very necessary to give white colour to our development process because “today’s anxieties should not be allowed to paralyze tomorrow’s initiatives. Nor can there be complacency, since a lengthening agenda of human deprivation still awaits us. Despite all our technological breakthroughs, we still live in a world where a fifth of the developing world’s population goes hungry every night, a quarter lacks access to even a basic necessity like safe drinking water, and a third lives in a state of abject poverty-at such a margin of human existence that words simply fail to describe it [25].” First people have to take support of those techniques that can suit the targeted community. It will be useful to develop a sustainable livelihood and after fulfilling their basic needs stakeholders can indulge them in developmental work that should definitely governed by the philosophy of white development. It creates a situation of mass welfare and develop an understanding of morality towards man and nature because still “Many indigenous technologies, skills and processes that are still part and parcel of tribal life and are appropriate for sustainable development had harmony with nature and must be saved from being swallowed up by modernization. This paradigm of development forces people into the pursuit of MORE instead of the search of ENOUGH which poor people WANT [26].” and this tendency can change only by moral obligations and this statement decides the pursuable approach. “Anthropocentric morality ordinarily presumes that moral obligation is essentially a function of human interest. It ascribes all values ultimately to human interest and concerns. It is merely a means to an end, and that end is man. The extension of

moral consideration to the non-human beings and things of natural world is said to be non-anthropocentric morality. Its moral approach is not what benefits human community as a whole, but what benefits the biotic community as a whole[27] .”

To provide welfare by developmental process can be performed with three orientation of work (Karma) : (*Sarv Kalyankari Karma*) (work for the welfare of everyone and each person), (*Sarv-Hite Ratah*) (work for the welfare of others (*Sarv-Lok Samgrah*) (to maintain, nurture, conserve and safe to universe). These all orientation of Karma lacks in the present structure of development. Proposed form of sustainable development can hardly cover first two orientations but for inclusive sustainable livelihood third orientation is compulsory and this can be achieved by the philosophy of white development. We can’t left the path of development because it is essential for the sustaining of this beautiful world and universe but we have to move on the right path of development and this path should decide on the basis of above-mentioned three orientations of work (Karma). “Though development is essential but it should not make at the cost of damaging the sacred heritage. Essence of deep loss is engulfing most of the people in the area. Call it a decline of century old culture or price that one has to pay for development that the construction of dam is posing treats in the areas where these are constructed [28].”

## CONCLUSION

In last, though concept of white development is new but only it can promotes an environment of welfare and inclusive sustainable livelihood on this wonderful earth and in universe. There is a great necessity to work on the concept and philosophy of ‘*White Development*’. But it would better to start some practices for promoting sustainable lifestyle. It can change the motive of development and on the other hand stakeholders and policymakers have to “make space for the “multitude of small scale communities in which people live traditional, self-providing, sustainable healthy life styles. Today, if poor are taught ways to get sustainable livelihood then better off class must also be trained and sensitized to live a sustainable lifestyle [29].”

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