

Whether the Incumbent Development Policy Brings about Neo-Colonialism or Not in the Paradigm of Economy and Anthropology

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Abstract: The highly metamorphosing world order, transforming stakeholders' power dynamics & the provocations of post-modernization are unhackneyed horizons in the facet of development. Development is vastly conceded in sociological paradigm because of its inherent momentous affiliation in the society. The propensity of development currently presumes not only economic germination but also it has been considered through the sanctuary of ambient eco-friendly environment, holistic livelihood slant and sharing the yield of technological headway & empirically valued modern erudition. These indispensable strands sometimes exhibit the reciprocal repercussion of intended development. The staunch domains are attempting to subjugate the feeble one. Functionally development is extremely agile & overcoming the scarcity in its passage by any means. So eventually it has been inflicted to overlook the comprehensive well-being of human. In modern era, incumbent development revamps the adrift colonialism which once has been contemplated to be abrogated. So, neo-colonialism perhaps is regarded as the altercation in the development discourse.

Keywords: Development, Colonialism, Neo-colonialism, Development surface.

INTRODUCTION

Historically the propensity of development is garrisoned on sociology. Forms of knowledge, analyzing system of power, form of subjectivity are the essence to discuss the development as economic, sociological and anthropological discourse. The picturesque reflection of development has been sorted out by the economic accomplishment with course of time. Inordinately advanced society faces many unprecedented challenges because of unstoppable fiscal germination. So, sometimes there is a chance to overlook the core essence of development for the greater interest. Economic growth, gross domestic product, gross national product, per capita income, amount of remittance etc are the indicators of economic development but enormous increase of wealth does not bring about the desired contentment. Moreover, we forget that data do not emblem the real scenario of aggregate development. Data surely vary in reliability from century to century. To discern the ultimate consequence of development in bird's eye view, we will find some distortion in lieu of the comprehensive development. The core states connect themselves with the periphery because of continuous flow of raw materials, cheap labor. After Second World War, we experienced decolonialization but international domination, structurally weak and mal-functioning of

traditional institutions, conflict for geo-political importance, absence of strong military forces and large industries, volatile economic ground, ontologically less sound education system, mere participation in democracy, coercive actions from quasi & international domination are the distinguished impediments for periphery to overcome the hegemony from powerful on. So, undoubtedly, it's a fact that 'neo-colonialism' is the ultimate, hidden but versatile product of development.

Development Brings about Neo-Colonialism in the Propensity of Economy

In modern era, we are absolutely materialistic and perceive the development in the paradigm of materialism and modernity. There are three predominant and distinctive traits in development such as free market (Keynesian Approach), booming economy and restless production system. This ostensible development enhances the economic germination, high GDP, GNI etc. On the other hand it brings about the new forms of inequality, increase the relative poverty and destroy the ever green environment to meet the unquenchable thirst of consumerism.

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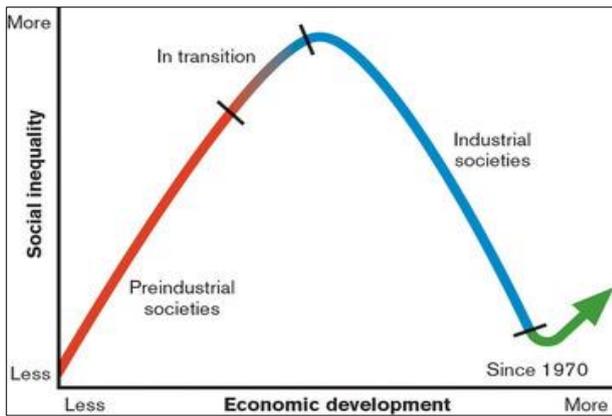
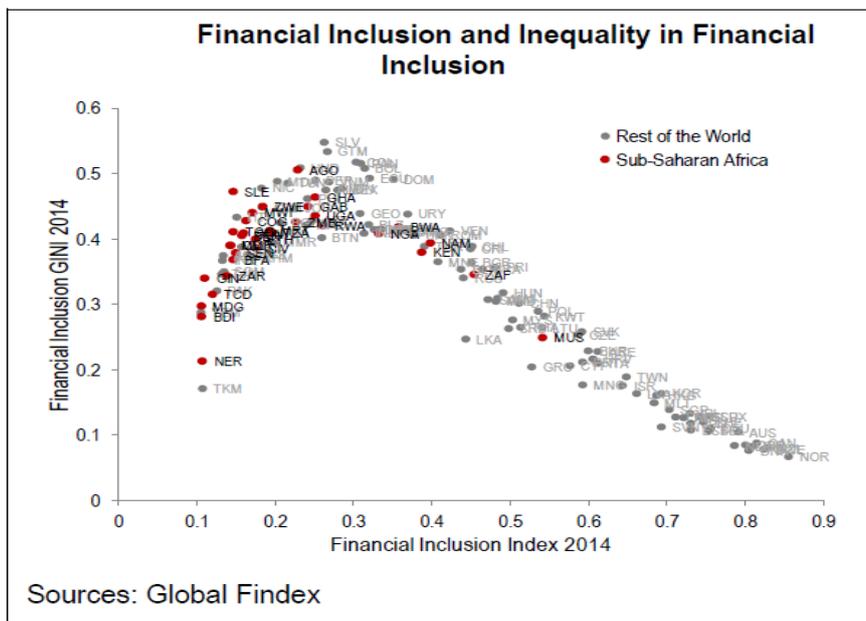


Figure 1: Inequality vs Development, Kuznet curve

It's anticipated that if development happens, poverty dwindles exponentially. But the real scenario is just opposite. Absolute poverty might reduce in a significant number but the other form of poverty like relative poverty increases dramatically in addition to inequality gets the cruelest form in modern discourse of development. Early the birth of economic development, society was more mechanical in structure. But with the passage of time, development gets a new shape in extreme and complex division of organic society. The treatment of poverty allowed society to conquer new domains. More perhaps than on industrial and technological might, the Nascent order of capitalism and modernity relied on a politics of poverty the aim of which was not only to create consumers but to transform society by turning the poor into objects of knowledge and management. What was involved in this operation was "a techno- discursive instrument that made possible the conquest of pauperism and the

invention of a politics of poverty" (Procacci 1991, 157). Pauperism, Procacci explains, was associated, rightly or wrongly, with features such as mobility, vagrancy, independence, frugality, promiscuity, ignorance, and the refusal to accept social duties, to work, and to submit to the logic of the expansion of "needs." Concomitantly, the management of poverty called for interventions in education, health, hygiene, morality, and employment and the instilment of good habits of association, savings, and child rearing, and so on. The advance of poor countries was thus seen from the outset as depending on ample supplies of capital to render for infrastructure, industrialization, and the overall modernization of society. Where was this capital to come from? One possible answer was domestic savings. But these countries were seen as trapped in a "vicious circle" of poverty and lack of capital, so that a good part of the "badly needed" capital would have to come from abroad (Esocber, chapter: 3).

Moreover, it was absolutely necessary that governments and international organizations take an active role in promoting and orchestrating the necessary efforts to overcome general backwardness and economic underdevelopment. What, then, were the most important elements that went into the formulation of development theory, as gleaned from the earlier description? There was the process of capital formation, and the various factors associated with it: technology, population and resources, monetary and fiscal policies, industrialization and agricultural development, commerce and trade. To discern the quantitative form of inequality, Gini co-efficient' (G) is the predominant indicator. Range of Gini coefficient: $0 \leq G \leq 1$.



Sources: Global Findex

Figure 2: Financial Inclusion & Inequality by Global Findex-2014

After 1960 many developed countries accepted the capitalism as their financial order whereas only

growth got the main attraction. But after 1990, world perceived that only the up-rising economic growth was

not the indicator of development rather core should focus on reducing inequality in not only developed countries but also in rest of the world. But unfortunately, world can't resolve this cruel inequality holistically even cores are unable to dwindle it in a tolerance limit. So, financial inclusion does not give the surety of dwindling the inequality rather meaningful & justice-based participation in the function of economy are now ardent demand of reducing inequality. In

accordance with the Global Findex-2014, Gini coefficient increases with the financial inclusion in Sub-Saharan Africa. The profound trouble in that exiting paradigm of development is inherited at the root level. So, the present process of development never solves the uprising inequality from the society. There is widely said that but for destruction, any development cannot be accomplished in the ear of modern world.

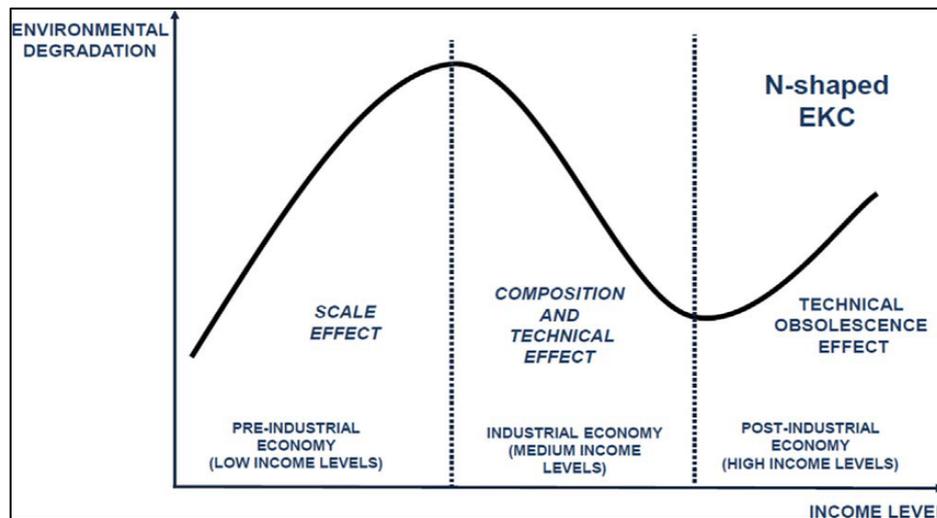


Figure 3: Environmental Degradation vs Development. (From Industrial to Post-industrial Arena)

So, in the figure of environmental degradation vs development (from industrial to post industrial economy), we can see that the environment badly was polluted and affected in the name of development. It started to happen in mid-18th after the emergence of industrialization and continued up to Second World War at a rapid speed. After the establishment by environmental agencies at the apex level of United Nations (UN) after 1945, many developed countries came under some legal bindings by United Nations Environment Program (UNEP) along with many associate organizations of UN like World Meteorology Organization (WMO), Inter Governmental panel on Climate Change (IPCC) etc. These world leading agencies are vividly playing their role to conserve the environment from unwanted destruction in name of development. Now in modern era, some eco-friendly development concepts have been launched in the ontological surface in lieu of old one. Green technologies, Effluent Treatment Plant (ETP) etc are now widely used to protect the environment for sustainable development.

Development Brings about Neo-Colonialism in the Propensity of Anthropology

Well-known collection on anthropology's attachment with colonialism including neo-colonialism, 'Anthropology and the Colonial Encounter' (1973), Talal Asad raised the query of whether there was not still "a strange reluctance on the segment of most professional anthropologists to consider seriously the

power structure within which their discipline has taken shape", namely, the whole problematic of colonialism and neocolonialism, their political, economy and institutions. Although a number of anthropologists have opposed development interventions, particularly on behalf of indigenous group, 12 large numbers of anthropologists have been indulged with development organizations for instance the World Bank and the United States Agency for International Development (U.S. AID). This problematic involvement was specifically noticeable in the decade 1975–1985 and has been scrutinized elsewhere (Escobar 1991). As Stacy Leigh Pigg (1992) precisely points out, anthropologists have been for the most part either inside development, as applied anthropologists, or outside development, as the champions of the authentically indigenous and "the native's point of view." Thus, they overlook the ways in which development operates as an arena of cultural contestation and identity construction. A little number of anthropologists, however, have studied the forms and procedures of resistance to development interventions (Taussig 1980; Fals Borda 1984; Scott 1985; Ong 1987; see also Comaroff 1985 and Comaroff and Comaroff 1991 for resistance in the colonial context). The absence of anthropologists from discussions of development as a regime of representation is regrettable as, if it is not false that many perspectives of colonialism have been superseded, representations of the Third World through development are no less pervasive and effective than their colonial extreme counterparts. It is also annoying; as Said has pointed

out, that in recent anthropological propensity “there is an almost total absence of any reference to American imperial intervention as a factor affecting the theoretical discussion” (1989, 214; see also Friedman 1987; Ulin 1991). This imperial intervention takes place at many layers of society such as economic, military, political, and cultural which are woven jointly by development representations. Also disturbing, as Said proceeds to debate, is the lack of attention on the segment of Western scholars to the sizable and impassioned critical literature by Third World intellectuals on colonialism, history, tradition, and domination and, one might add, development. The number of Third World voices calling for a dismantling of the entire discourse of development is fast enhancing.

In a similar vein, patriarchy and ethnocentrism influenced the form development took place. Indigenous populations should be modernized, where modernization meant the adoption of the right values, norms namely, those held by the white minority or a mestizo majority and, in general, those embodied in the ideal of the cultivated European concept; programs for industrialization and agricultural development, however, not only have made women invisible in their role as producers but also have tended to perpetuate their subjugation. Forms of power in terms of class, gender, race, and nationality, religion thus sorted out their way into development theory and continuous practice. The former does not distinguish the latter in a direct causal relation; rather they are the development discourse’s formative ingredients. The required liberation of anthropology from the space mapped by the development encounter (and, more generally, modernity), to be accomplished through a close examination of the ways in which it has been implicated in it, is an pivotal step in the direction of more autonomous regimes of representation; this is so to the extent that it might motivate anthropologists and others to delve in to the strategies people in the underdeveloped countries pursue to signify and transform their reality through their collective political & fiscal practice. The highly metamorphosing world order, transforming stakeholders’ power dynamics & the provocations of post-modernization are unhackneyed horizons in the facet of development. Development is vastly conceded in sociological paradigm because of its inherent momentous affiliation in the society. The propensity of development currently presumes not only economic germination but also it has been considered through the sanctuary of ambient eco-friendly environment, holistic livelihood slant and sharing the yield of technological headway & empirically valued modern erudition. These indispensable strands sometimes exhibit the reciprocal repercussion of intended development. The staunch domains are attempting to subjugate the feeble one. Functionally development is extremely agile & overcoming the scarcity in its passage by any means. So eventually it has been inflicted to overlook the

comprehensive well-being of human. In modern era, incumbent development revamps the adrift colonialism which once has been contemplated to be abrogated. So, neo-colonialism perhaps is regarded as the altercation in the development discourse.

CONCLUSION

The fundamental threshold and transformation of development, took place in the early post-World War II which has been discussed in this writing, were the consequence not of a radical epistemological or political breakthrough but of the reorganization of a number of factors that allowed the Third World to show a new visibility and to irrupt into a new realm of language. This new space was carved out of the vast and dense surface of the Third World, placing it in a field of power. Underdevelopment became the core item of political technologies that sought to erase it from the face of the Earth but that ended up, instead, multiplying it to infinity. Development fostered a way of conceiving of social life as a highly technical problem, as a matter of rational decision and management to be entrusted to that group of people—the development professionals whose specialized knowledge allegedly qualified them for the specialized task. Instead of seeing transform as a process rooted in the interpretation of every society’s historical ground and cultural tradition as a number of intellectuals in various parts of the Third World had attempted to do in the 1920s and 1930s. These professionals sought to devise mechanisms and procedures to devise societies fit a preexisting model that embodied the structures and actions of modernity. Like sorcerers’ apprentices, the development professionals awakened once again the dream of cause that, in their hands, as in earlier instances, produced a troublesome reality. At times, development grew to be vital for Third World countries that it became acceptable for their rulers to subject their populations to an infinite variety of interventions, to more encompassing forms of power dynamics and systems of control; so important that First and Third World elites accepted the price of massive impoverishment, of selling Third World resources to the most convenient bidder, of degrading their physical and human ecologies, of murdering and torturing, of condemning their indigenous populations to near extinction; so important that many in the Third World began to perceive of themselves as inferior, underdeveloped, ignorant and to suspect the value of their own cultural dignity, deciding instead to pledge allegiance to the banners of cause and progress; so important, finally, that the attainment of development clouded the consciousness of the impossibility of fulfilling the promises that development seemed to be formed. After four decades of this development discourse, most forms of understanding and representing the Third World are still dictated by the same & unchanged basic tenets. The forms of power that have appeared, act not so much by repression but by normalization; not by ignorance but by controlled

knowledge & technology; not by humanitarian concern but by the extremely rigid form of bureaucratization of socialization. As the conditions that gave rise to development became more pressing, it could only enhance its hold, refine its methodologies, and extend its reach even further. That the materiality of these conditions is not conjured up by an “objective” body of ontology but is charted out by the pragmatic discourses of economists, politicians, and development experts of all spheres should already be clear. To be sure, there is a certain condition of financial exploitation along with exclusion that must be recognized and dealt with entire concern. Power is unprecedentedly cynical at the level of exploitation and should be stopped on its own terms. So, it’s undoubtedly proven that development brings about economic prosperity, solvency with neo-colonialism in the surface of modern world.

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