

**International Seminar**  
On  
**Emerging Discourses on Culture and Development**  
February 21-23, 2005

# Concept Note Programme Abstract About the Participants

GOVIND BALLABH PANT SOCIAL SCIENCE INSTITUTE  
ALLAHABAD  
2005

The discourse on development also involves its fallouts. One such corollary of development is that it creates a violent society, which is less open and more closed.

## **Emerging Discourses on Culture and Development**

**(February 21-23, 2005)**

Current thinking on development discourse views development as not merely a socioeconomic phenomenon, but also a cultural phenomenon. Development influences the forms of culture of a society, and cultural attitudes in turn play a significant role in the dynamics of societal development. The crisis faced by modern society is due to the fact that development and culture are seen as disjunctive phenomena. In spite of the progress we have made, we are unable to build culturally sensitive development models, although discourse on development admits to the possibilities of alternatives.

Culture has been a part of development thinking all along, although some think that raising any question about the relationship between the two is a false problem. Policy makers are not too often seen as taking positions on this issue and acknowledging that development strategy has to be based on culture. Culture enters into development discourse at a time of retreat from structural and macro approaches in development theory and in favour of micro and participatory approaches. The central argument put forward is that culture must be the basis of sustainable development and development must be embedded in culture. This argument is also juxtaposed against development as modernity argument.

Modern development in culture discourse also focuses on local culture. Culture implies not only the tangible resources of a community but also the intangible resources like the rituals, traditions and values on which a community is built and sustained. It has often been seen that these intangible resources are either lost or undergo a change due to the influx of new ideas associated with the socioeconomic development of the community. Thus an important function of development discourse is to conserve, preserve and integrate old traditions, rituals and values with the modern. One dilemma that contemporary policy makers face is with respect to the model of development, e.g., the indigenous model vs. the alien model. The Eurocentric model that has been followed by most postcolonial nations of the world till recently has led to a wobbly and inconsistent development thinking. It is interesting to note that while the world is in the process of being encapsulated into a global village, many disintegrative movements based on ethnicity, religion, culture and language are also on the rise. According to an estimate, nearly 370 small and large movements are going on today in the world, posing a grave threat to the process of integration. Clearly development processes have brought to the fore problems relating to cultural and social identities. The target of development also is affected to a great extent by indigenous factors. Developing societies can overlook their cultural realities at their own peril. It appears necessary to align development with the ideologies, institutions and technology of a particular society. Each nation has many cultures and subcultures existing side by side. It is therefore, important that one should desist from imposing a single development model but should seek to develop culturally sensitive models of development. Another question that gets raised in this context is, should the development model of a society be unilinear or multilinear? Also, how can multiple cultures be accommodated in a single development model?

The discourse on development also involves its fall outs. One such corollary put forward is that it creates a violent society, which is less open and more closed. The other side of the argument is that development leads to civility and to greater tolerance of cultural differences. In this seminar we hope to explore the points of convergence of the culture of development and local and societal cultures with development.

## Some issues that may find focus in the Seminar are

- Does development have the same meaning in different cultural and societal contexts.
- How and why culture matters for development
- What are the possibilities of linking local cultures with development and what are the limits
- What is the political economy of linking culture with development
- How does political participation influence developmental outcomes
- Are tradition and heritage inimical to development
- What has been the impact of globalization on multicultural societies
- What are some emerging paradigms of development which are culture sensitive

10.00 A.M. to 11.00 A.M.

Registration and Tea

11.00 A.M. to 12.00 P.M.

Session I: Prof. P. C. Tripathi

12.00 P.M. to 1.00 P.M.

Lunch

1.00 P.M. to 2.00 P.M.

Session II: Prof. P. C. Tripathi

2.00 P.M. to 3.00 P.M.

Session III: Prof. P. C. Tripathi

3.00 P.M. to 4.00 P.M.

Session IV: Prof. P. C. Tripathi

4.00 P.M. to 5.00 P.M.

5.00 P.M. to 6.00 P.M.

Session V: Prof. P. C. Tripathi

6.00 P.M. to 7.00 P.M.

Session VI: Prof. P. C. Tripathi

7.00 P.M. to 8.00 P.M.

Session VII: Prof. P. C. Tripathi

8.00 P.M. to 9.00 P.M.

9.00 P.M. to 10.00 P.M.

Session VIII: Prof. P. C. Tripathi

10.00 P.M. to 11.00 P.M.

Session IX: Prof. P. C. Tripathi

11.00 P.M. to 12.00 A.M.

Session X: Prof. P. C. Tripathi

12.00 A.M. to 1.00 A.M.

Session XI: Prof. P. C. Tripathi

1.00 A.M. to 2.00 A.M.

Session XII: Prof. P. C. Tripathi

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# International Seminar

## On

# Emerging Discourses on Culture and Development

February 21, 2005

9.30 A.M. to 10.00 A.M. Registration

## Inaugural Session

10.00 A.M. to 11.00 A.M. Chair – Professor Yogesh Atal

## **Guest of Honour : Professor Dov Eden**

Introduction of the Seminar : Prof. R.C. Tripathi

## **Key Note Address**

Professor P. R. Panchmukhi

## Center for Multi-Disciplinary Indigenous knowledge, economic development in the globilisation framework

11.00 A.M. to 11.15 A.M. Tea Break

## Technical Session – I (11.15 A.M. to 2.00 P.M.)

Dr. Abhimanyu Singh In the Chair

- |    |                         |   |
|----|-------------------------|---|
| 1. | Prof. Ramashray Roy     | Development modernization and culture       |
| 2. | Prof. Yogesh Atal       | Socio-cultural dimensions of development    |
| 3. | Dr. Bharat Jhunjhunwala | Evaluation of the Collective Superconscious |
|    | Discussant              | Dr. R. N. Sharma                            |

2.00 P.M. to 2.45 P.M.      Lunch

Technical Session-II (2.45 P.M. to 3.45 P.M.)

Prof.Ramashray Roy In the Chair

1. Swami Krishnanand Samagra vikas : Development with human face  
G. Vasudeo

Discussant Dr. Bhaskar Majumder

### 3.45 P.M. to 4.00 P.M. Coffee/Tea Break

Technical Session-III (4.00 P.M. to 6.00 P.M.)

Dr. R. K. Bhattacharya In the Chair

- |                             |   |
|-----------------------------|---|
| 1. Prof. R. N. Sharma       | Development and culture : pondering over a few interfaces |
| 2. Prof. S. C. Bhattacharya | Culture, development and values: some issues              |

## Discussant Professor Ramashray Roy

February 22, 2005

Technical Session- IV (9.00 A.M. to 11.30 A.M.)

Prof. Dov Eden In the Chair

1. Dr. R. K. Bhattacharya Contact and contention: what cost development

~~SECRET~~ Mr. Y. Sinha You give up for our future: The politics of culture cost

3. Dr. M. Das Integrating cultures of human development

Discussant Dr. Kiran Bhatty

11.30 A.M. to 11.45 A.M. Coffee/Tea Break

Technical Session- V (11.45 A.M. to 01.45 P.M.)

Prof. D. K. Bhattacharya In the Chair

1. Prof. Dov Eden Development and culture clash in the "old-new" land of Isreal

2. Dr. Lalit Joshi Indian images and global consumers

Discussant Mr. Y. Sinha

1.45 P.M. to 2.30 P.M. Lunch Break

Technical Session- VI 2.30 P.M. to 3.30 P.M.

Dr. Vibodh Parthasarathi In the Chair

1. Dr. Bhaskar Majumder Military globalisation, hegemony and societies: Experiences and lessons

Discussant Swami Krishnanand

3.30 P.M. to 4.00 P.M. Coffee/Tea Break

Technical Session-VII (4.00 P.M. to 5.45 P.M.)

G. Vasudeo  
Swami Krishnanand In the Chair

1. Dr. D. K. Bhattacharya Development and ecological stress: A bite for some but merely bark for other (A case of India)

Discussant Dr. Yogesh Atal

Documentary on "Narmada Movement" 5.00 P.M. to 6.00 P.M.  
Followed by discussion

February 23, 2005

ABSTRACTS

Technical Session- VIII (9.00 A.M. to 11.30 A.M.)

Prof. S. C. Bhattacharya In the Chair

1. Dr. Abhimanyu Singh Prevailing culture of the people and economic development
2. Dr. Sanjay Kumar Rallying around the pig
3. Dr. Kiran Bhatty Gender relations as an aspect of culture: Lessons from Himachal Pradesh and Haryana

Discussant Mr. Vibodh Parthasarthi

11.00 A.M. to 11.45 A.M. Coffee/Tea Break

Technical Session- IX (11.45 A.M. to 1.45 P.M.)

Dr. Ashish Banerjee In the Chair

1. Mr. Vibodh Parthasarthi The Evolving Ecology of the Music Industry
2. Dr. Abhijit Roy Television and the rhetoric of development in India

Discussant Dr. Ajay Kumar

1.45 P.M. to 2.45 P.M. Lunch Break

Technical Session -X 2.45 P.M. to 3.45 P.M.

Round Table Towards Alternative Model

Prof. K. N. Kabra In the Chair

- Panelists
1. Dr. B. L. Sharma
  2. Mr. Sanjay Kumar
  3. Dr. Vibodh Parthasarthi
  4. Mr. Bimal Kumar
  5. Dr. Ashok Bhagat
  6. Dr. S. Singh

Screening Documentary  
followed by discussion

3.45 P.M. to 4.00 P.M. Coffee/Tea Break

## ABSTRACTS

### Development, Modernization and Culture: The Question of Inter-connection

Ramashray Roy

The central question that this paper explores relates to the inter-connection between development and modernization, on the one hand, and culture, on the other. Development stands for a process that refers to the phenomenon of growth that is governed either by some principle immanent to a being or imposed on it from outside. The immanent principle is known as, to use an Aristotelian terminology, *entelecheia* or intelligible essence, while the growth process itself is understood to be realizing the *telos*, that is, the end-result of the *entelecheia*. Diametrically opposed to it is the growth process that is induced by some factors from outside, not an integral part of the being.

This differentiation between the two growth processes, one governed by some internally existent principle and the other induced by some factors external to it, may incline us to think in terms of natural *versus* induced growth. However, this distinction can only be artificially maintained. The reason for this lies in the fact what we may call "natural growth or development" is influenced, in many important ways, by forces impinging and acting on it from outside. Even though these forces may not succeed in displacing the *telos*, they can certainly distort and deflect the growth process such that the *telos* may not be fully realized. Thus, a growth process is a composite process incorporating both internal and external factors.

In contradistinction to development, modernization is a temporal concept referring to a particular historical era distinguished from other historical eras on the basis of certain characteristics of its own. As a concept denoting a particular historical era, it appeared on the world scene after the passage of the Middle Ages signifying a particular historical situation, and was helped in its birth by the prevalence of a certain historical condition. When born, it displayed entirely different attributes from the era it replaced. Even though development and modernization are conceptually and heuristically distinct and different, they are organically linked.

This is particularly so with the paradigm of development regnant today and the phenomenon of modernization embedded in it. Development today has three distinct basic features. First, its central focus is on *homo economicus*, the economic man, who seeks his felicity through the fulfillment of ordinary life needs involved with the process of production and reproduction. It is assumed that the fulfillment of ordinary life-needs is the key not only to felicity but also to the development and realization of potentialities sleeping and lying dormant in the breast of man, a la Kant. Also, it contributes immensely to the enrichment and progress of civilization as well. Given the centrality of the fulfillment of ordinary life-needs, such as, wealth, power and prestige, higher life purpose have no relevance in human existence.

Second, the emphasis on the fulfillment of ordinary life-needs brings into existence a situation in which needs become endless in two important senses: one, they are divorced from and higher life purpose and become auto-telic and, two, they go on proliferating endlessly. But this does not, it is believed, pose in any way a problem since the process of technologically induced and sustained economic growth is quite capable of meeting the demands for goods and services as and when they arise. Thus, this assumption highlights the possibility of an open-ended future pregnant with the promise of abundance of material resources as well as their fair distribution.

And, lastly, the process of the fulfillment of ordinary life-needs is also considered to be the process of the self-making of man a la Giambatista Vico. It is in this process that man, in interacting with nature for satisfying his wants, uses and develops his capacities, creates institutions, promotes culture, makes history, and so on. As human kind marches ahead on

The path of progress, individual beings develop the sense of sympathy and acquire morality, a la Spinoza. As a consequence of these developments they overcome their natural condition or their base nature and develop human qualities transiting from self-love to concern for others.

It is against this background that we can understand and appreciate the Keynesian dictum that asserts: "Economic development is the possibility of development". And the modern paradigm of development is embedded precisely in this perspective. It is a perspective that recognizes only the existence of the phenomenal world and the centrality of human existence in the world of here and now. Obviously this perspective cuts man's umbilical cord with the world beyond this phenomenal world and with it abnegates the relevance of all higher life purposes. What must be added is that essential features of modernization are derived essentially from the progressive realization and institutionalization of this vision on man and his world.

In this perspective change has displaced what is known as the process of becoming grounded in the sure ground of being. We can. Therefore, see why there is no much emphasis on change from one state of society to another. If at the level of thought and practice, the continuous breaking through the habitual context of thinking and doing is necessary, at the institutional level, the change of the institutional structure and process with a view to making them suitable for the realization of man's purposes becomes inevitable. Insofar as the nature of man is concerned, it has now been subjected to the agency of history. This means a fateful shift in the making of man has occurred indicating a shift from actuality to possibility. Insofar as culture is concerned, there, too, has been a cataclysmic change.

This change concerns the relationship between culture and development. Traditionally, culture was treated as something that existed independently of the process of development and the flux of change and acted as a regulator. It was considered to be a process that taught man to be truly man. It was also considered to be a process of education and it is in this sense that the Greek terms "*paideia*" is used, a process that the correct patterns of thinking and doing, indeed a prescriptive, disciplinary and regulative concept. It imparted to men the lesson of right conduct in society. Today, culture is simply treated as the product of the process of development rises or comes down. Thus, as development passes through different phases, so, too, does culture. It has thus become dependent on development and lost its prescriptive, authoritative and regulatory character.

The over-all consequence is that the one element that was responsible for and effective in controlling and disciplining human motivation and conduct has lost its salience emerging only as a factor in entertainment or, if we wish to give an honoured status to it, creativity. This state of affairs has certain ramifications for man and his world. Lifting of all restraints on human motivation and conduct has paved the way for the free play of cupidity letting loose in the process intense competence and conflict in every walk of man's life, particularly the competition for access to and control over scarce societal resources. Politics itself has become a process of reciprocal resistance. Self-aggrandizement, in both the senses in which Aristotle uses the term "*pleonexia*" has a field day. The search for truth, meaning and value for anchoring the rudderless existence of man is rendered futile in the ever-rising deluge of secularism. No wonder that secular politics is a continuous search for value which ever eludes. And the failure of this search adds more and more to the modern *problematique* that has enveloped like a dense fog the existence of man.

## **Samagra Vikas (Development with a Human Face)**

**G. Vasudeo**

Throughout the recorded history of mankind, the ideals of "Development" have been mostly materialistic and objective. Economic criteria such as G.D.P., average income, life expectancy and general health, food available and consumed, educational facilities available and availed, other amenities and utilities have been the parameters for measuring

"Development". Enterprising individuals, responsible governments and enlightened communities have been thought of as the instruments of development. They have combined together in various proportions to being about "Development". Still mankind is groping in the dark for the ideal set-up for the same. Eastern wisdom inspired by Sanatana Dharma has a deeper and broader definition of Development. The physical, mental, emotional and spiritual growth of man in consonance with his family, community, patriotic and global identities and relations, helping him live in harmony with Nature and to live without impoverishing or endangering future generations, is what is generally accepted as Sustainable Development.

Keeping in mind the above aspects the following facets of the problem of Sustainable development have to be considered:

- 1) The rise & fall of welfare state
- 2) Science and Technology as tools of development
- 3) Cartesian split and attempts for reintegration
- 4) Development, decline and restoration of social consciousness
- 5) Man-made isms - Battle with traditional knowledge
- 6) Keeping man meaningfully engaged
- 7) Greatness of a simple life
- 8) The emerging model
- 9) The time for change is today

## **Military Globalization, Hegemony and Societies Experiences and Lessons**

***Bhaskar Majumder***

Following the end of the Second World War we are in a New World that shows emergence of institutions for executing of the New World order. This shows economic globalization by finance-trade-production linkages. Following the end of Cold War we are in a new-new world that shows military globalization and hegemony of a single superpower. This paper is an attempt to explore the nature of this globalization, particularly the one that follows the end of the cold War. Based on the United States' imposed War on Iraq in 2003 we would like to focus on the question of accommodation and conflict of multiple cultures and multicultural societies. We would like to focus on, based on our study, how 'power' influences not only the economy but also the society from where the economy emerges. This also leads to attempts to formation of homogeneity for all countries by a single superpower. This paper is an attempt to explore some of these issues.

## **Contact and Contention: What Cost Development?**

***R. K. Bhattacharya and Kumkum Bhattacharya***

The book *Across Time and Tundra: The Inuvialuit of the Western Arctic* by Ishmael Alunik, Eddie D. Kolausok and David Morrison (2003, Raincoat Books, Vancouver) forced us to look a new at the genesis of discourse in contact and development. In this paper we will explore those situations of contact in which the peoples who encounter each other do not share a power equation or have unequal power in the perspective of the larger picture. It used to be thought that contact between people induces change but now we would like to assess the changes in terms of development, i.e. directed change in consonance with the ideas of development that the more universally accepted. There are two processes in which change occurs - one, inducement and two, emulation. In other words, the more powerful introduces various measures that would induce change and the weaker of the two would emulate the dominant in an attempt to cope with the situation of contact.

The paper will look at the course taken in developing the nation. During the early years of the plan periods there was focus on infrastructural components that build a nation - industry, technology, agricultural innovation, educational institutions, healthcare facilities, transport etc. along with these, there was sustained effort at establishing cultural institutions

that would be concerned with nurturing the products of culture and providing them with impetus for growth. It was presumed (and quite naturally) that development would impact lives of all the citizens positively. In all of the above, it was realized that the development was introduced exogenously though gains to people across the nation were not always perceptible or being experienced so. There were both physical and cultural conditions that induced disparities in access to development schemes and their gains. Apart from crystallizing inequities, traditions were often being devalued or ignored and thus lost or in some cases being transformed unimaginably; the onus of which did not always lay with the change agents. Also, development has semantically and conceptually expanded to include issues of ecology, environment, biodiversity, heritage and its preservation, traditional wisdom and self-esteem of the people for which it is becoming important to be innovative in the ways change/development could be assessed as being healthy and sustainable. We are increasingly becoming aware of the danger of hewing away at the many layers in which diversity is manifested.

## **Implications of Indigenous Science for Development**

**Professor P. C. Joshi**

The dominant paradigm of science as it is practiced today looks at the traditional heritage of tribal and rural societies with some sort of contempt. Labels such as superstitions, faiths, unscientific, ignorance, are generally used in the context of evaluation of this part of heritage. The wealth of knowledge that is contained in the form of traditional technology, plant and animal medicines, rituals, economic operations, water management, meteorological observations, etc., is not considered important and worthy of scientific enquiry. Even when traditional knowledge is considered as of any significance, it is merely examined and evaluated for its content rather than the process. My endeavor in the present paper to is to highlight some of the scientific aspects in the indigenous knowledge in the context of the north Indian Uttarakhand hill and the central Indian Chhattisgarh tribals. The examination of the beliefs and practices associated with *matri*, *hariyali*, *ghandwa*, *keem* and *sarana*, has been attempted with its holistic evaluation covering both the content and the process. The implications of *matri* and *hariyali* for biodiversity management, of *ghandwa* for gene pool management, of *keem* for plant medicine and social integration, and finally of *sarana* as sacred grove are explored in the paper. The 'empty vessel' approach in development which disregards indigenous potentials is criticized in favour of a growth oriented, sustainable, equitable, relevant and culturally appropriate culturally rooted model.

## **Gender Relations as an Aspect of Culture: Lessons from Himachal Pradesh and Haryana**

**Kiran Bhatty**

This paper argues that culture is an important variable influencing development outcomes. While culture has many different meanings, this paper focuses on the relational aspects of culture. Thus relationships or norms of behaviour affecting interaction between different groups in society such as upper castes and lower castes, men and women, even state and society, are all aspects of culture that have an important bearing on development. The focus on the relational aspect is useful from the point of view of development as it brings to the fore issues of equality and participation, which serve both as end and means of development. In particular it argues that differences in gender relations between Himachal Pradesh and Haryana are critical in explaining the different development experiences of the two states. The link between women's agency and development is well established and this paper provides evidence from Himachal Pradesh and Haryana to make a case for equality in gender relations as a significant determinant of development.

## **Development and Ecological Stress: A Bite for Some but Merely a Bark for Others (A Case of India)**

**D. K. Bhattacharya**

The term development started taking a discrete shape after the Second World War ended and almost at its heels the various western colonies gained their independence. The approach was basically that there are some lead runners in some parts of the world who have a responsibility to show the way to the late comers. This was actualized by organizing the delivery of "badly needed" goods to a largest population. Then came the great wave of transfer of technology under the Technical Co-operative Mission. The existence of culture as a cardinal component of harmonious existence was not only refused its rightful place during this entire process but was also often portrayed negatively. Rapid industrialization was established as a new icon of worship. Varieties of cultural practices which provided the string of harmony within and between communities started getting homogenized. The string is today in the danger of breaking and if this happens we will see the dangerous feature of fragmentation of societies.

In this whole process the opening of the free market has added another string to centrifugal force of globalization. Economists all over the world were so happy with their achievements that they had no time to realize that they could not take the ecology for granted. The emergence of the Greens as a powerful pressure group in the west has slowly started making effects on the experts and supporters of development. The paper proposed to look into some of the issues emerging in post industrialization in India.

## **Rallying Around the Pig**

**Sanjay Kumar**

Musahars, often referred to as Dalits among Dalits, are at the bottom-rung of society in the Gangetic plains. Descendents of a Chhotanagpur tribe, Musahars are scattered all over the paddy-growing plains, providing the so-called un-skilled labour. IN the regions of south Bihar, they are often identified with pigs in the dominant common sense perception, which is deeply embedded by caste hierarchy. The practice of pig rearing and pig eating prevalent among them is the foremost reason behind this. But Musahars have created a certain space against distinct marginality and untouchability. They express it in their own idiom, "suariya sona hai sona (pig is gold)". In this context, it is worth noting that during recent decades non-dalits have given up their earlier taboo for pigs. Though they are very conscious of the fact that their relation with pigs should not be visible in public space. In this sense, pig also becomes a reference point to critically evaluate the dual character of non-Dalits. The paper deals with the questions as how pig became the marker of marginalisation? Why pig rearing became a contested matter and cause of the marginalisation of a community? Why the myths do not come in the way construction of pig as a marker of marginalisation? How to understand the duality of non-Dalits with respect to pig rearing and pig eating in practices?

## **Domains of Music as a Cultural Activity**

**Vibodh Parthasarthi**

This paper begins by proposing an understanding of music epistemologically and analytically - beyond musical and pre-occupations and ethno-scientific stand points. The focus on "domains" make evident our stress on the context produced and shared. This makes our approach intimate contemporary thinking in the field of communication theory and informed by debates in development studies on the other the board context of the ways in which the State. The man has drawn the perimeters of musical activity.

## About the Participants

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