

Cultural Studies
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Module No. # 03

Sites

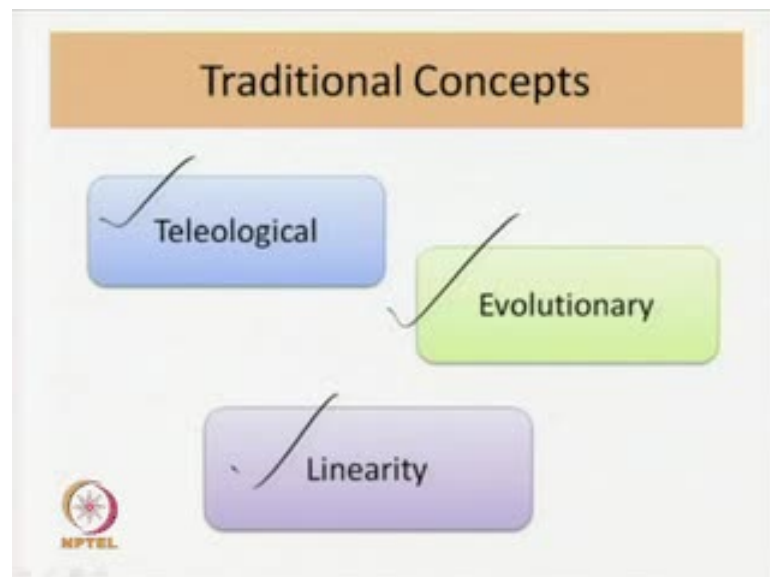
Lecture No. # 04

Development

Welcome once again to NPTEL - the National Programme on Technology Enhanced Learning being brought to you by the Indian Institutes of Technology and the Indian Institute of Science. Today the topic of discussion is development in relation to culture development as seen in cultural studies.

Let us do a recap of what we had discussed in the last lecture and you will recall that the last lecture was devoted to time, time as seen in cultural studies time as theorized by cultural studies.

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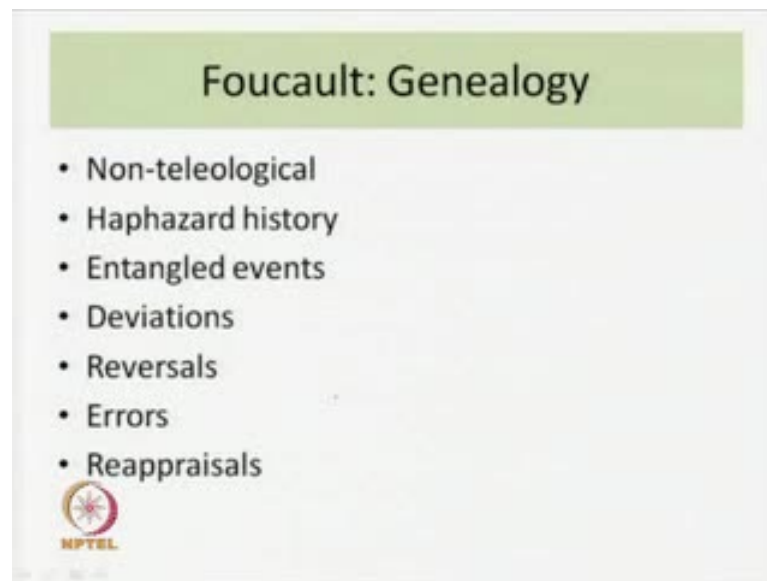


So, we began with the traditional concepts of time and we saw the time in the traditionalist framework is seen as teleological - that is, time **has** having an end, a

purpose and things unfold, where things unfold events unfold towards preordained aim or a preordained purpose.

Evolutionary framework - **the evolutionary framework** is also included under the traditionalist concept, at least those aspects of evolutionary theory that see the progress of the species of Homo sapiens. As progressing in a linear sort of way and hence linearity is also among the terms that are used within a traditionalist framework.

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And therefore, in the traditionalist framework there seems to be a purpose, as to why time unfolds at all. Then, we saw that Michel Foucault gives us the **opposite framework**, opposite in the sense that there is no teleology here, it is non-teleological the genealogical method is now. Seize time is non-teleological history as seen as haphazard, collection, so to speak, of entangled events, where there are deviations reversals errors and reappraisals where it is not a neat narrative, so to speak, of time unfolding.

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Cavallaro

- Three central issues:
 1. Our grasp of time influences our perception of the world
 2. The relationship between time and space
 3. The relationship between time and history


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Further, we saw quite in the beginning really where Dani Cavallaro says that there may be three central issues to discussing time within the cultural studies framework. And among the most important are these three our grasp of time influences our perception of the world the way you look at time, the way we experience time it is apparently related or it determines our perception of the world.

The relationship between time and space is also another area for exploration within cultural studies and definitely the relationship between time and history so, these are some of the, if not the most important areas under which time is considered in cultural studies.

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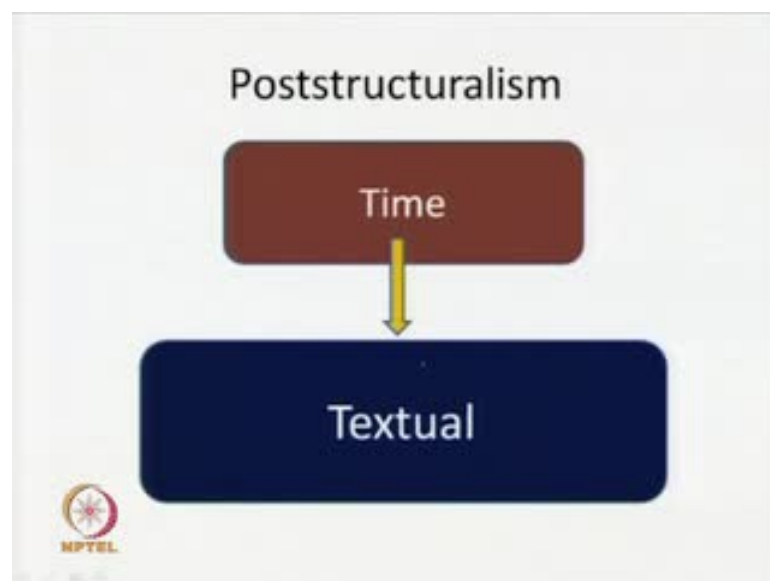
Imre Szeman and Timothy Kaposy

- Cultural studies of temporality is not concerned with the fundamental characteristic(s) of time.
- How do we understand time in relation to human life activities?
- How do the past and the future affect our socio-cultural present?
- How is history related to culture?

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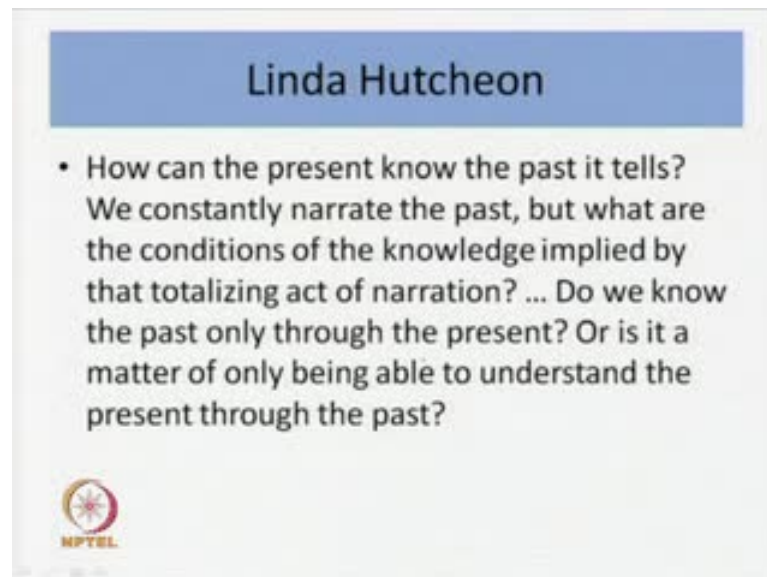
Then we also saw Szeman and Kaposy, Szeman and Kaposy say very importantly that cultural studies of temporality. Or the study of time is not concerned with the fundamental characteristics of time, remember we had said that scientific studies of time may be interested in what the characteristics of time are, but in cultural studies we understand or we wish to understand time in relation to human life activities that is to culture which we saw may be defined as a way of life. Other questions are for instance, how do the past and future affect the present and how is history related to culture.

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We also saw that time may even be textual, however difficult it is to understand it in those terms, nevertheless time is textual, time is the matter of linguistic discourse the description of time, the understanding of time ultimately is a linguistic activity. This is the theory propounded by the poststructuralists.

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We also found that post modernism as a framework or a movement or a school of thought, also looks or problematizes time and through Linda Hutcheon we found I am quoting over here we constantly narrate the past, but what are the conditions of the knowledge implied that by what she calls the totalizing act of narration. So, there is also an element of power of tyranny if you will if you want to stretch it of how we constantly narrate the past, but the question is how can the present at all know the past that it narrates.

So, you see time within cultural studies is highly problematized by cultural theory by so many of the practitioners.

Well today, the topic of discussion is development, as you know development is topic which lends itself to so many interdisciplinary areas, that itself is an interdisciplinary topic, we can study development from the point of view of sociology from the point of view of economics from the point of view even of literature. So, in this lesson today we are going to look at development from a cultural studies perspective.

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Key sources in this lecture

Vincent Tucker, "The Myth of Development: A Critique of a Eurocentric Discourse"

The World Commission on Culture and Development (1992)

Bhikhu Parekh, "A Commitment to Cultural Pluralism"



Now, as always let me declare the key sources in this lecture from which I will be gleaning the points and from which I shall be also quoting from time to time. So these texts are Vincent Tucker who is an important name in critical development theory. Vincent Tucker's the myth of development, a critique of a Eurocentric discourse the title itself speak so much and you will already by now, I am sure you have an idea of how the discussion today is going to go.

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Powerful temporal motif

- The idea of social time as or in terms of progress.
- A development and passage from barbarism to civilisation.
- Enlightenment and modernist understanding of time.



We also look at some of the features of the world a commission on culture and development and then we look at the critique Bhikhu Parekh's a commitment to cultural pluralism. Development and I am bringing in time here, in a bit to relate the previous lecture to development and then I shall be going on to other aspects of development.

Critique says that, there is a powerful temporal motive, in the discourse of development. So, let us look at this slide. The idea of social time as or in terms of progress so, again you will find that in the discourse of development, in trying to frame policies on development, in trying to understand or even categorize some nations as developed, some nations as under developed and others as developing. Time is an important the temporal motive as it is mentioned here is a very important, you could say determinant.

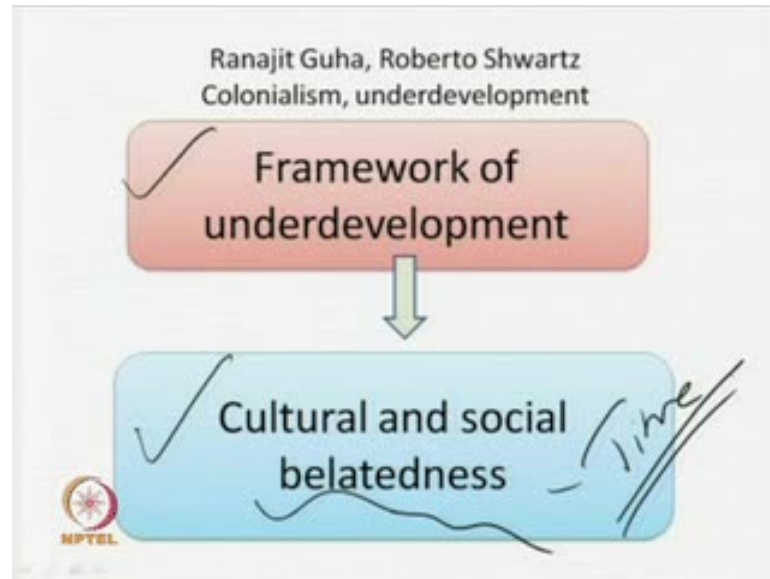
For instance social time is understood in terms of progress so, that those nations that are not sort of progressing quote unquote progressing in the terms of the mainstream discourse of development, as we understand it today as the mainstream discourse understands it today as economic wellbeing infrastructural development.

Some nations are seen as lagging behind in time so; that the idea of social time is understood in terms of progress. Then the second point in the slide development is seen again from a development from times of barbarism to civilization.

You again see the trope of linearity here, the trope of progress here. And enlighten the understanding of development it is understood in terms of the enlightenment and modernist understanding of time.

The enlightenment and modernist understandings of time are by enlarge or essentially, put the understanding of time in terms of development evolution and the linear. So, you see how the understanding of time and the understanding of development each informs the other.

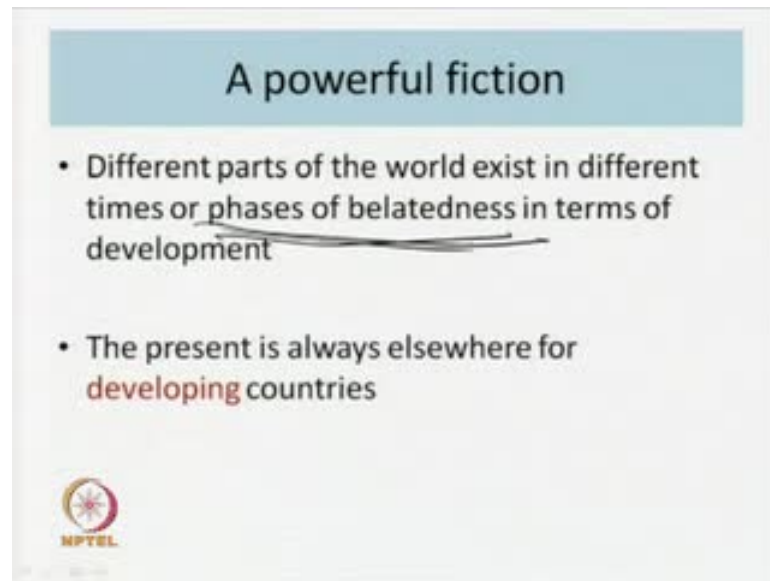
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For instance historians and critiques like Ranajit Guha or Roberto Shwartz for instance, have pointed to this connection between colonialism and underdevelopment and the way these are theorized. So, Shwartz for instance holds that the entire framework look at this slide, the framework of under development, that is how you gauge measure declare a nation or part of the globe as underdeveloped is understood in terms of this is beautifully put cultural and social belatedness.

Now, belated in terms of time, as I have said a while ago as if they are not keeping in time with the development and progress, that culturally socially economically lagging behind in time as far or as in comparison with the nations that are declared to be developed.

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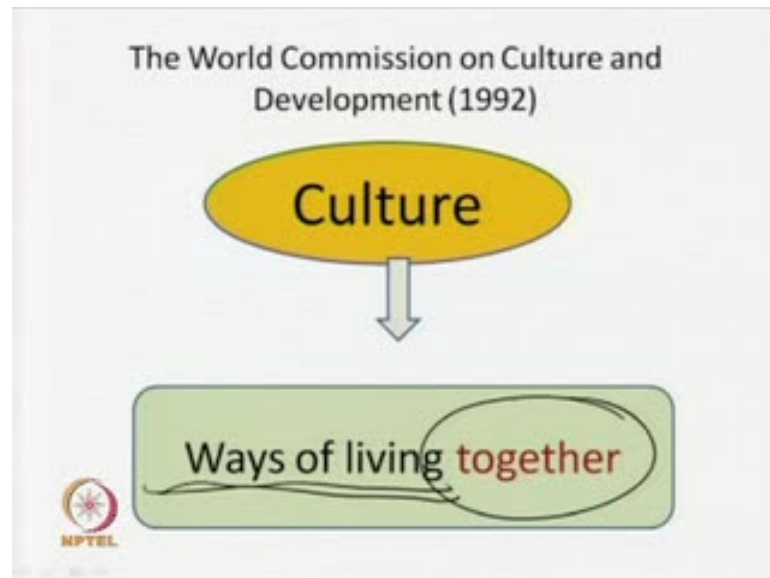


The slide features a light blue header with the title "A powerful fiction". Below the header, there are two bullet points. The first bullet point reads "Different parts of the world exist in different times or phases of belatedness in terms of development", with the word "belatedness" underlined. The second bullet point reads "The present is always elsewhere for developing countries", with "developing countries" in red. At the bottom left of the slide is the NPTEL logo, which consists of a circular emblem with a sun-like symbol and the text "NPTEL" below it.

Therefore, it is a powerful fiction as some critiques say, where different parts of the world exist in different times or phases of belatedness, look at this phrase different parts of the world exist in different almost say, time zones not in the way time we understand time zones, but in in different economic time zones or different socio-cultural time zones in terms of development.

Therefore, the present for a developing country the present is always elsewhere, they are forever lacking behind they have to catch up. So the present in which a developing country lives today is the past of a developed country, that is the framework or that is the powerful motive within, which we at least a mainstream discourse of development understand itself, understand other nations that are both developed and nations that are not developed. You see how time is such an important factor as I said belatedness is a very powerful trope or metaphor in the discourse of development.

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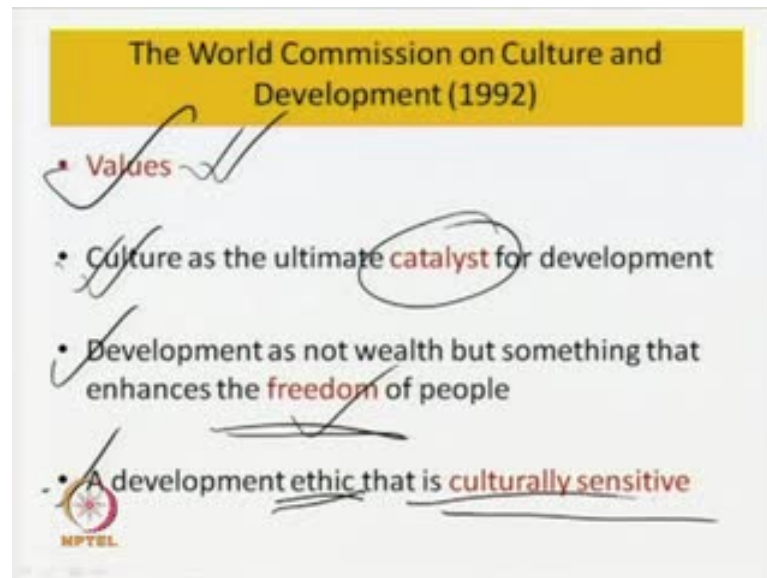


Now, let us look at what the world commission on culture and development in 1992 has to declare? The world commission on culture and development in 1992 declared that culture may be defined as ways of living together, remember we had defined culture that is we had said that one of the ways of defining culture is that culture is a way of living.

Now, if you look at this slide here, we had stopped at this we have said that culture is ways of living different cultures have different ways of living, every for everyday life the socio-cultural economic arrangements the political arrangements etcetera with of course, more owners on in cultural practices everyday practices.

But there is an important addition here together culture is seen as ways of living together and you will see how this living together in a pluralist set up, in a globalized pluralist set up is the owners of the reports for instance given by the World Commission on culture and development. So, culture is ways of living together according to this framework.

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Then the world commission on culture and development focused or laid great emphasis on certain aspects. Now let us look at this slide here, for instance it lays most importance not on economics, not on productivity or consumption, not even on all aspects of the culture really it laid a great emphasis on values and brought in things abstract things non-tangible things like values on to the discourse of development and insisted that looking at cultural values in all their pluralism or plurality should be at least brought center stage in any discussion or any discourse on development.

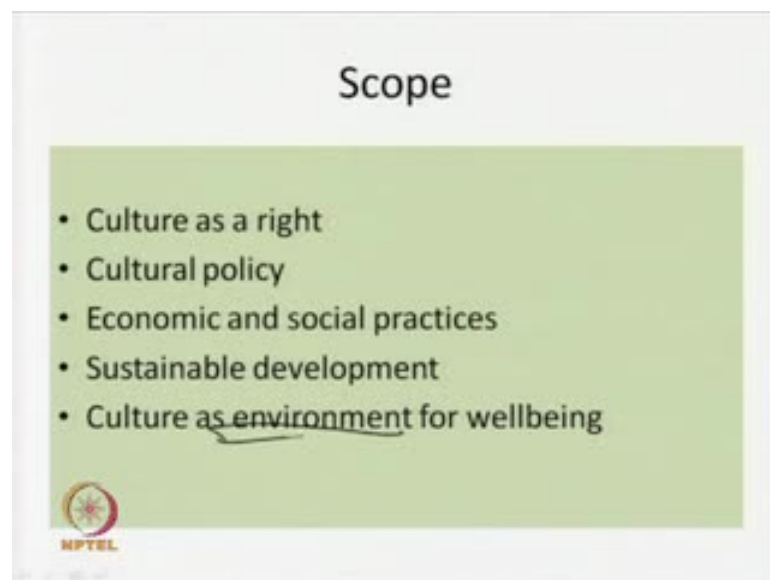
So, values are something that was emphasized by the world commission. Second culture was not simply everyday practices; culture was not simply a way of living or even way of living together. Culture was called the catalyst for development look at the difference here, we usually talk about we think that there is something purely economic, purely infrastructural, as far as development is concerned. But here culture particularly as understood as values when understood as values is seen as a catalyst for development, this is seen as something that sets development on its or development going.

Next development is not seen as wealth remember we had said that the mainstream discourse, often looks at development in terms of economic wellbeing in terms of a wealth of nations if you will, but in this case development is seen not as wealth, but something that enhances the freedom of people.

So, look at words like values, words like freedom these are what have been brought to the far or center stage by looking at the importance of culture in development, and that is the way in which we are going to look at the topic like development within cultural studies.

And then this development is an ethic that is culturally sensitive, that is sensitive to different cultures so, different cultural practices. Let us look at this again what have we have what are the key words here, the key words in the world communication report on culture and development are values, freedom, ethics, sensitivity. Usually things that are not central stage in a discourse of development.

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So, the scope again, as the commission declares the scope of studying development under the aegis or under the framework of cultural studies, may include things like culture as a right. The practices of all communities all groups has a fundamental human right so, culture is a right and as far as development is concerned, the issue of culture is something that has to be treated as a fundamental human right.

Then cultural policy not just policies to do with social welfare or economic welfare, but also clear cultural policies would have to be devised, if you have to have development in terms of culture. Economic and social practices and particularly the diversity and heterogeneity of economic and social practices are to be considered.

Sustainable development of all communities of all cultures are to be a hold or to be sustainable development policies are to be created keeping in mind the culture of the people or the ways of living of the people and finally, culture is to be seen as the environment for wellbeing.

So, culture so to speak is not just a backdrop of development, but is to be seen as an environment with which we interact in almost a dielectric process for wellbeing. So these are some of the ways in which the scope of studying culture within sorry development and culture together may be worked out.

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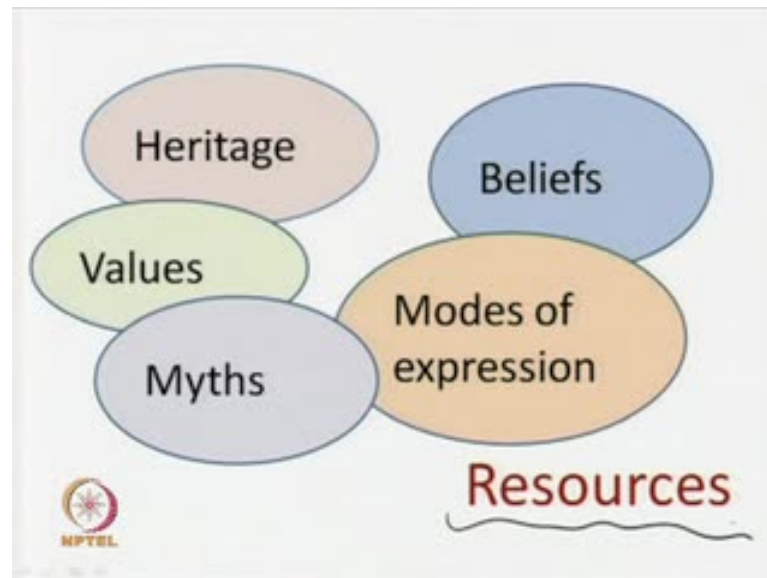


Then, we also come to another aspect which is given to us by the practitioners of development within the cultural studies framework. And this is cultural practices as development looks at this, cultural practices not on their own, but practices are to be considered as development processes.

Therefore, culture is to be seen as a mechanism so, culture remember is then not simply a back drop, it is also not also just an environment, but culture cultural practices are to be seen as mechanisms and those cultural practices are to be tied to things that are to do with development for instance effective education, communication, empowerment and capacity-building all of the people.

So, development that is people centric or people centered so, this aspect of development as the critiques have argued may be met with only by considering cultural practices as mechanisms for development and when they are also people centric.

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Therefore, what are the resources of this way of looking and what are resources towards development as given by culture. So by now we have accepted the fact that culture is a part of development, the way of living and particularly heterogeneous ways of living, diversity the practices singular to certain communities are things that we cannot neglect or avoid.

So, what are the resources then in this case that culture can give us for development. The resources that culture can give us for development are these heritage, values, myths, beliefs and modes of expression. Now if you look at this closely every culture would have a heritage.

Now, by heritage we do not mean simply things that have come down to us or to any culture from antiquity these are now things that they are to be museumize or things that are of value only to tourists. The heritage of a certain people lives on in their day to day practices in the day to day activities for instance so, it is not remove from their present or their everyday lives.

Same the same it values every culture, every community, every group has a certain set of values which have been entrenched in them with which they live and where at particularly in this case they as usually no universality. There may be some universal values a very few universal values for instance, but values are also culture specific.

So, the next is myths again, myths are not to do only with some story telling or some narratives about prince and princess and gods and goddesses they are everyday myths everyday things that people live by which again are very dear to them.

Then same with believes regarding the universe, the same with believes regarding to life on earth life as we live here, and different modes of expression, modes of expression vary from one culture to another.

So, instead of looking at these as liabilities or instead or sort of rushing them pushing then under the carpet and pretending then these things are not important. Pretending that these things are to do with very superficial aspects of our culture and that only the economic activities are sort of the bedrock of culture is to ignore very important component of culture.

So, studying or looking at development from a cultural studies perspective, particularly as given to us by say the world commission on culture and development or so many critiques who have to offer alternative discourses to the main stream economics based discourse of development. They insist that lets turn these so called peripheral things into this is the word here, into resources of development. So development policies should be created or established keeping in mind these so called or either to called peripheral areas of development.

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Therefore, this is very beautifully put by a critique people matter, you see all these things that we have been discussing so far are to do with people, for instance what are the things that are to do with people, is living together culture as a way of living together then resources talking about different resources that people have as a collective, as a community then, talking about effective communication, talking about capacity building, values all these things are people centric. And if and the critiques here claim or the proponents of the school of thought claim, that bring people center stage. That the whole discourse of development cannot do without putting people first and hence it is not simply again the people matter it is also that people come first.

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So, where would we then, if we did take our policies based on this sort of argumentation then, where would these be applied some of the areas or few areas in which this application can be done are for instance human rights, are issues of governance, of environment, of marginalized groups, in conflict situations and health. And again if you look at this all of these, what are these doing? All of these are only reiterating the fact that people matter or that people come first.

So obviously, human rights where people matter, governance, environment studying the environment and applying theories of culture and development to the environment to marginalize groups.

Groups are that are not considered the dominant groups and hence, sometimes or often ignored, marginalized groups conflict situation situations of war, in situations of terrorism, in situations even of migration of refugee situations. If these are not brought center stage in the discourse of development then a huge chunk of the population is left out then, the development is not meant for everyone and finally health for all so, these are the area in which if you are arguing for development from a cultural studies perspective, these are the areas which you would bring to the forefront in the discourse.

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The slide is titled "Imagining Development" by Vincent Tucker. It contains four bullet points:

- Development is not a natural process.
- The mythology of Western beliefs.
- Development is not a transcultural concept that can claim universal validity. It is a specifically Western myth and many languages have no equivalent.
- Such myths or shared beliefs play an important role in mobilizing energies for social reproduction and in legitimizing the actions of the believers.

At the bottom left of the slide, there is a logo for NPTEL (National Programme on Technology Enhanced Learning).

Next I had mentioned Vincent Tucker and I had said the Tucker is one of the most well-known or one of the better known scholars as far as the alternative discourses to development goes.

And I will refer to his essay which I had talked about the myth of development and we will see how development is imagined. According to Tucker how development is imagined and how we have to counter or we can counter and we should counter the dominant ways of imagining development.

Tucker says here, development is not a natural process. I think an immensely important statement to make. Development is not a natural process, development is not a teleological process, development is does not happen naturally, development is something that is constructed, whose policies are decided by real human beings living in real time. So it is not something that is god given or even a physical process of nature.

So, it is very important for us to remember when we look, when we critique the dominant discourses of development from a cultural studies perspective that development is not a natural process it is manmade.

Then the next point, he says that there is a mythology, there is a dominant mythology of western beliefs now, by mythology here we and western mythology we are not referring to since like Greek mythology and Greek gods and goddess.

We are referring to certain myths, which are for instance which may be the enlightenment myth of development along a linear process, along an uninterrupted process of a sort of a forward unfolding of development processes. This is tied to point number 1, such a way of looking at development as something that would unfold by over time in a teleological manner is a natural in making a policy here, and it is a naturalistic kind of mistake we are making here. So, it is the myths of certain western beliefs for instance again the unfolding of time in the traditionalist framework if you remember, through which makes the mistake, which is responsible for the mistake we make in believing development as something that is natural.

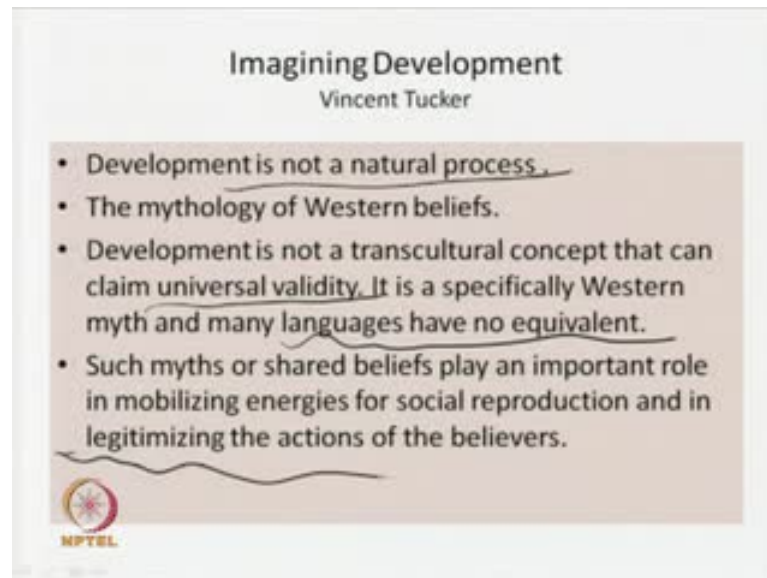
Third, development is not a transcultural concept, that can claim universal validity that there is no universal validity, you have to accept the fact, you have to recognize the fact that development the main discourse of development. Is one that is deeply infused or informed by western beliefs about time, about progress and it is not and it cannot be a transcultural concept. It cannot be a concept that can be applied to all cultures over time and space.

It is not a transcendental concept that transcends all barriers of culture and time and space. So this whole idea of development as is imagined in the western framework as Tucker says is one that is that mistakenly holds, that development as they understand it can be applied unproblematically across time and space, across different cultures and that it has universal validity it does not.

It is let us read out, a specifically western myth and many languages have no equivalent very interesting the development is a word is a vocabulary in the English language and Tucker points out that we think that development is a universal concept.


But the interesting fact is that, there may be many languages in which the word development does not occur there may be synonyms but there is no word that can stand for the kind of development that the mainstream processes look at.

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Imagining Development
Vincent Tucker

- Development is not a natural process.
- The mythology of Western beliefs.
- Development is not a transcultural concept that can claim universal validity. It is a specifically Western myth and many languages have no equivalent.
- Such myths or shared beliefs play an important role in mobilizing energies for social reproduction and in legitimizing the actions of the believers.

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Next, such myths or shared beliefs play an important role in mobilizing the energies for social reproduction and in legitimizing the actions of the believers. Look at this these myths, now the better way to put it here is shared beliefs, myths are shared beliefs as I said nothing to do with gods and goddesses of the past. These shared beliefs Tucker says play and these beliefs play an important role in mobilizing energies for social reproduction and in this is important.

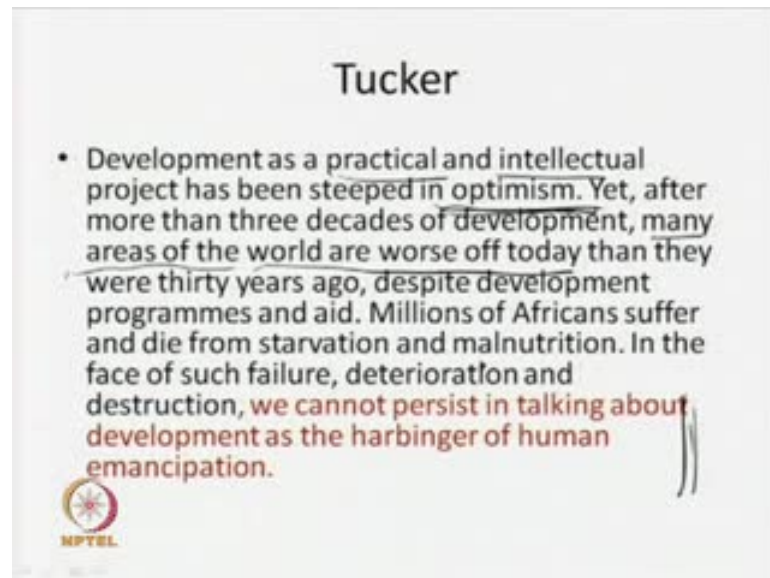
Legitimizing the actions of the believers, those who follow the main stream myths, they feel that their policies their ways of looking at so called developing or under developed now all these words are now to be put within single within the inverted commas, because they are now problematized.

The whole idea of develop, developing, under developed countries is again perhaps a myth. So, but Tucker says that why do these people who make such policies based on these so called myths or share western shared beliefs.

How do they have the power to do so? The answer here is that because they are shared, they shared so deeply not only in this is important not only in the developed so called developed world, but also many people belonging to the so called developing and under developed countries nations, they to share these collective myths about development being what? Development being a natural process where every country has to unfold it is so called development, within the discourse or within the certain template that is given to

us even to the world by only a certain set of shared beliefs, did you follow and this is the kind of mainstream thinking that critiques arguing from a critical development theory perspectives or a cultural studies perspective, would begin to critique very very severely and they would then say that there is also point to the fact for instance that there are even culture of languages where the term development is not there in their vocabulary.

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Next I am reading again from Tucker and I shall explain it in a while, Tucker says in his essay development has a practical and intellectual project has been steeped in optimism, as both a practical and an intellectual project, again this kind of optimism at least a kind of optimism that is unproblematic or is the kind of optimism that is a straightforward sort of optimism that all nations are going to develop in a certain way.

So he says that, such optimism informs both the practical aspects and the intellectual the thinking process that goes into development and understanding development and development policies.

Then he says yet, after more than three decades of development, many areas look at this many areas of the world are worse off today. So, after more than 30 years of understanding development of imagining development of devising development policies more than 30 years have passed off this way of thinking, but there are today still many areas as he says of the world that are worse off today than they were 30 years ago. Despite development programs and aim you see if you there is for instance he gives an

example here he says, millions of Africans suffer and die from starvation and malnutrition today, despite development programmes and despite aid programs.

So, there is definitely something wrong and in this way of doing development and Tucker and the rest would their point out that which means that you have tried to develop countries, you have tried to develop areas of the world that are still starving today and you feel thereby, because you have imposed your shared beliefs without giving importance to what and this is where culture comes in. Without giving importance to the resources of the people

Remember what were the resources of the people to be brought in a cultural studies understanding of development, these were values these were there myths that are peculiar or singular to each and every culture, these are some of the ways in which you have to view the process of development.

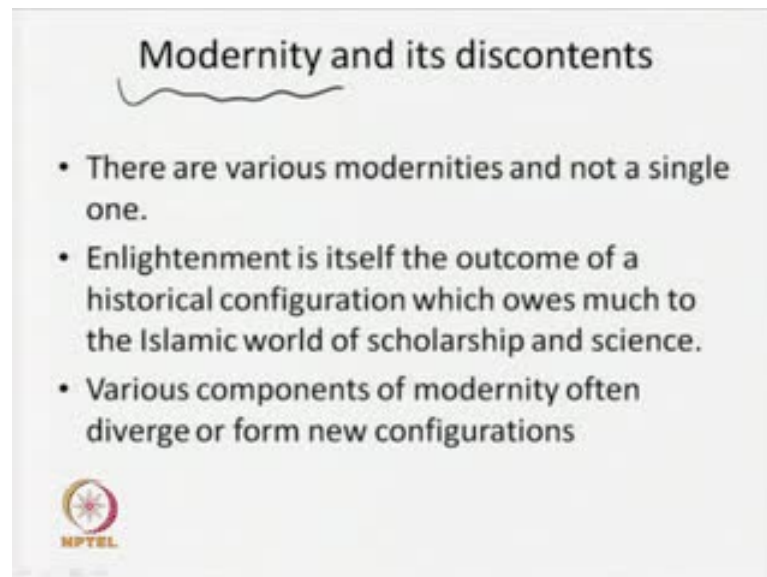
Where development is not only economic development, development is more importantly cultural development where people matter.

So, in the face of such failure deterioration and destruction Tucker says, we cannot persists in talking about development as the harbinger of human emancipation, this is a very strong statement he is making here. He is saying that there is too much evidence by those areas of the world which have not at all been helped by 30 years or more of development programs and practices and of giving aid to those nations. He says, in the face of such failures and which he says which he calls deterioration in the face of such deterioration and destruction as he puts it.

We can no longer cling to the fact that or he says that we can no longer persists in talking about this idea, this way of looking as development this term development even as something that is going to bring in human freedom, human dignity and human liberation there is something else. So, the whole that the call here is of course not to throw development or that that we do not want development, but you rise very important alternative questions, like what do you mean when you say the word development. You have to admit the fact the development can never be a transcultural concept not simply, because it is not available in some in the vocabulary or some languages not simply at that level. It is at the level of how you understand intellectually remember how intellectually you understand development, imagine development and practically how you devise

development policies all these things need to be looked at to be relooked with a very radical eye, with a very radical disposition. And because of the fact as Tucker says that these development policies and programs have failed as he says miserably for some countries.

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Next the problematic word here is modernity, if teleology enlightenment thinking if reason these are some of the important key words in the dominant discourse of development and equally if not more important keyword is modernity, like we question the term development, we have also to question the term modern. What is modern? What is it to be modern? Is modern the same for all cultures or that is like some people have tried to make it as with development is modern or can modern ever be a transcultural concept.

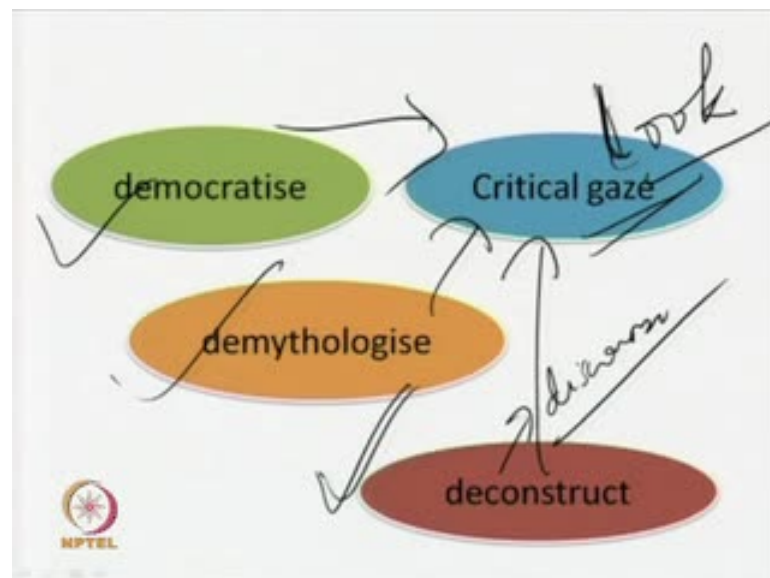
So let us look at this, modernity and its contents as given to us by the critiques of the mainstream discourse. They say that there are various modernities and not a single modernity, we have to accept the fact that what is modern for the western world need not be modern for world that are regions that are not western.

So, being modern has different contours has different nuances has different descriptions and definitions all over the world. So, one of the things to understand is like development modernity is not a homogeneous term.

Next the enlightenment is itself the outcome, a historical configuration which owes much to the Islamic world of scholarship and science. Now we have to again understand that is enlightenment that we have talked about which we celebrated as a western gift so to speak to entire mankind. Is something to which the Islamic world has also contributed to its scholarship and science so, segregating the western world from the rest of the world again is problematic here, so again point number 3 various components of modernity often diverge or form new configurations this is again important so, they are modernities then and different components of modernity will come together and in different times in different regions of the world will make or we will create new configurations.

So, a you cannot have a concept called modernity in the first place, you would have to replace it with modernities not simply because modernity is different everywhere also as the last point mentions it here, the components of modernity will form different configurations also in the same region overtime so, that modernity cannot be understood homogeneously also in a temporal way. So, modernity as part of development is also critiqued by these scholars.

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Therefore, now that we have understood, we have understood that all these words are problematic, development, enlightenment, modernity reason developing underdeveloped and developed nations these are terms that belong to a discourse, but these are terms that

need to be revised as many critiques we have would agree in quite a radical sort of a way.

So, if we have to do this then Tucker and other says, what are the strategies? How do we change are looking into or considering these things? How do we reimagine so to speak development? If development has been imagined in the certain way, how do we reimagine this? So, these are some of these strategies being given here, for instance there is a need to democratize in a very radical sort of a way.

We all believe in democracy, but it should be a democracy where the resources, whether resources of all cultures of all communities are given importance in the process of development, only then there would be truly democratic process of development. Not democratizing just a few sections of society, not democratizing only some classes or even in say India some castes not only including their cultural resources, it would mean including the cultural resources of all classes all castes and all sections of society.

Next important point or strategy is that, there is a need to demythologise remember we looked at the myth of development through Tucker and how is myth understood in this sense, myth is understood as what? Myth is understood as shared beliefs, remember we talked about shared myth is not understood in the terms of stories of your of how for instance some god or goddess created the world etcetera myth is understood as shared beliefs, even current beliefs currently shared today as we sit here shared by some of us.

So, there is a need therefore to demythologize ideas of development of progress, ideas of what it means to have a good life for instance, ideas or of what it means for a nation to be a healthy nation do we look at it only from the point of view of economic wellbeing also to demythologize what things and resources mean is the wealth of a nation simply put or is it the resource that we are talking about or our resources to do with values, with ideas of freedom, with ideas of equality, democracy etcetera.

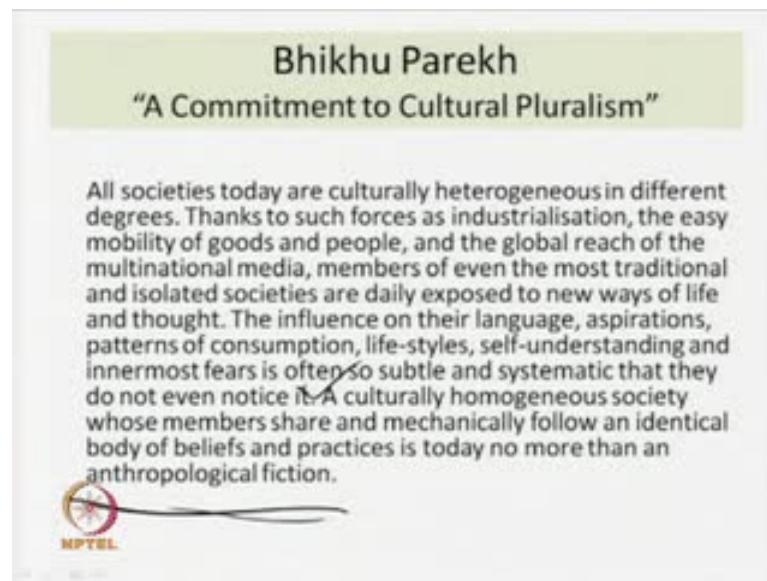
So, concepts then need to be demythologizes in the sense that the word development has also developed a myth around it so, we have to demythologize even the word development. Next he says that there is a need to deconstruct the dominant discourse.

There is a need to dismantle the dominant discourse of development and even in the textual sort of way, even in a derridian sort of way to lay bare the way in which the

whole discourse works with the use of words. The discourse of development is a very powerful one; words can get thrown around everywhere and people consume those words often uncritically.

All these can be done finally when we have, what is called the critical gaze; here gaze is a critical look - not of course just a look, of course the **a** critical looking into issues of development, in fact even a radical relook at the issues of development.

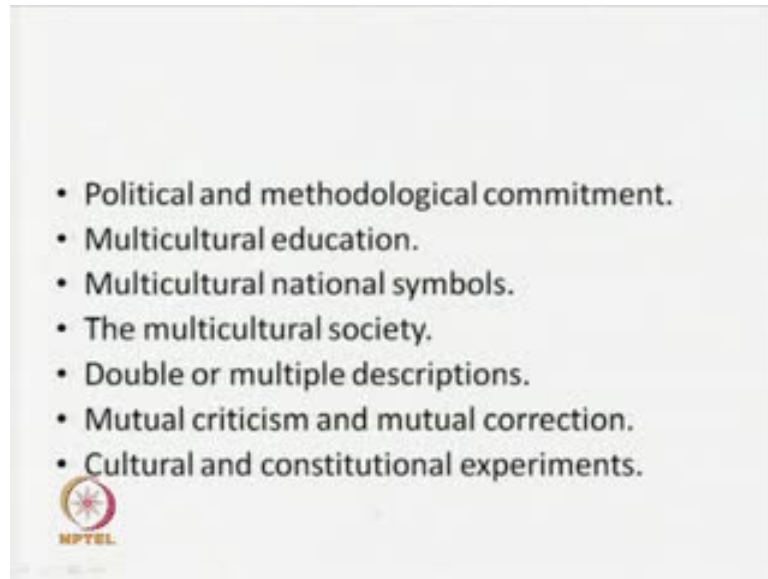
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So, quickly just spending a minute with Bhikhu Parekh as I said because he has his important document called a commitment to cultural pluralism, and I will quickly read just sentence into form here. All societies today are culturally heterogeneous in different degrees and thanks to such forces as industrialization, the easy mobility of goods and people and the global reach of the multinational media, members of even the most traditional and isolated societies are daily exposed to new ways of life.

And finally, a culturally homogeneous society whose members share and mechanically follow an identical body of beliefs and practices is today no more than an anthropological fiction, **says**, because of the media, because of the easy reach of people and easy way to highlight their cultures to study their cultures and to know about other people has today proven that it is impossible, rather, it has never been the case, rather that that there is a culturally homogeneous society that he calls an anthropological fiction.

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And then he says that, these are some of the ways in ways how we go about it and how we look at development a new these are there have to be these things political and methodological commitment to development in the real sense. Multicultural education there has to be multicultural and national symbols; national symbols cannot belong to either one caste or a class then an understanding and appreciation of a truly multicultural society.

And also multiple or double or even multiple descriptions of societies of ideas of development, which may be mutually conflicting and mutual criticism and mutual correction and openness to correction and cultural and constitutional experiments he say and all these if you realize that Parekh is offering us is with an understanding as he said a commitment to pluralism understanding, that the world indeed is a more plural than we can ever imagine or have ever imagined.

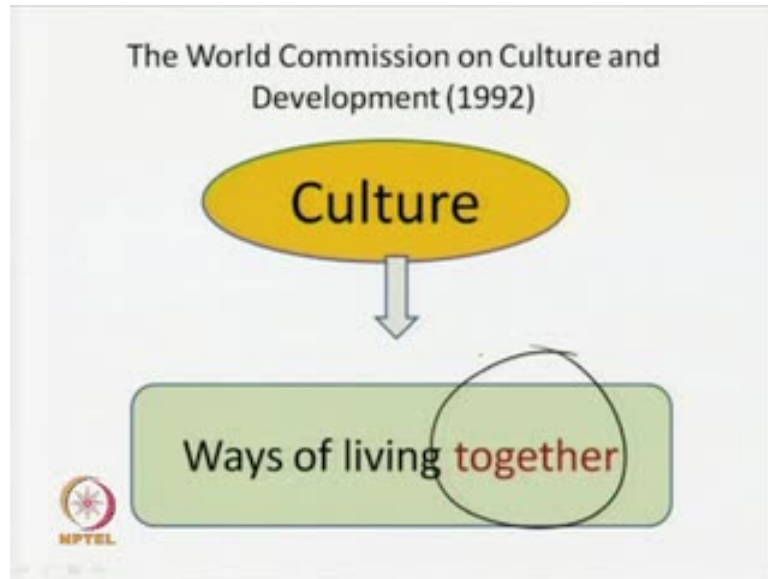
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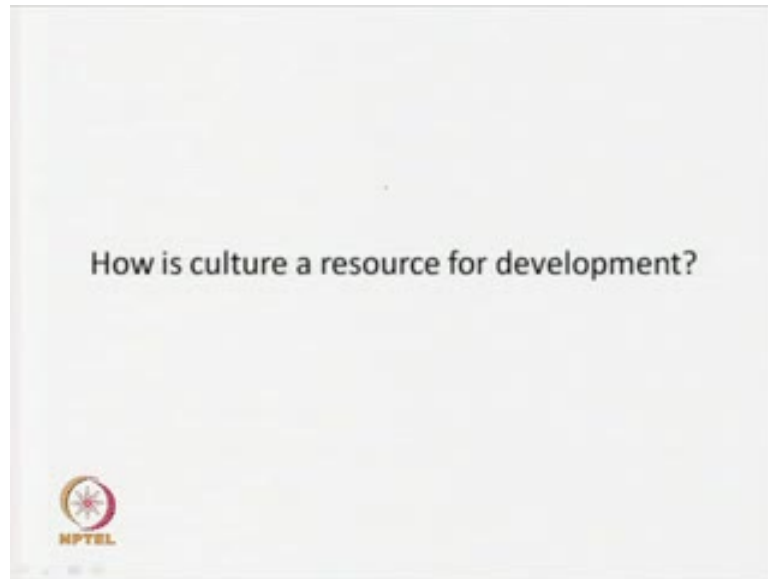


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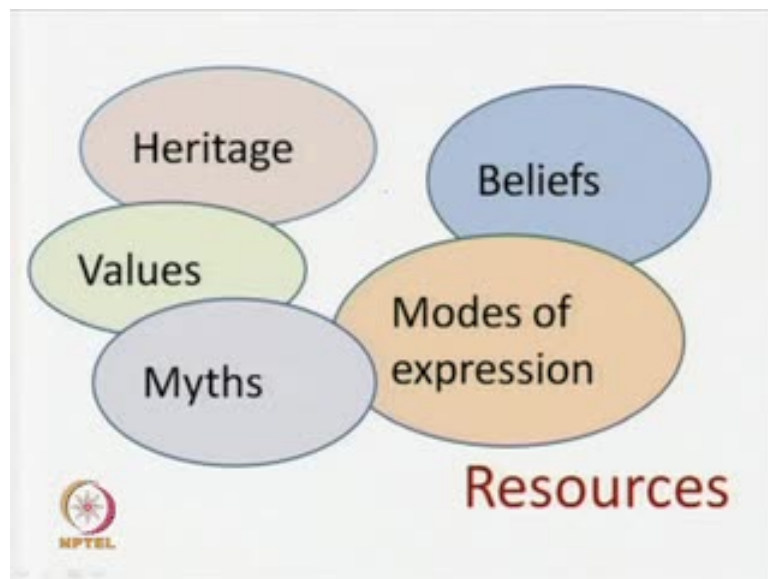
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- The World Commission on Culture and Development (1992)
- Values ✓
 - Culture as the ultimate catalyst for development
 - Development as not wealth but something that enhances the freedom of people
 - A development ethic that is culturally sensitive ✓
- The slide lists four key concepts from the World Commission on Culture and Development (1992). The text is presented in a white box with a yellow header. The words "Values", "catalyst", "freedom", and "culturally sensitive" are highlighted in red. Hand-drawn checkmarks are placed to the right of the first, third, and fourth items. The word "catalyst" is circled in black. In the bottom left corner, there is a small circular logo with a star and the acronym "NPTEL".

So, if you get a question like how does the world commission on culture and development, view culture then he would say that it is culture is viewed as ways of living together not simply as ways of living as we have understood in the past and values, freedom, a development ethic, cultural sensitivity these are to be given equal importance if not prime importance.

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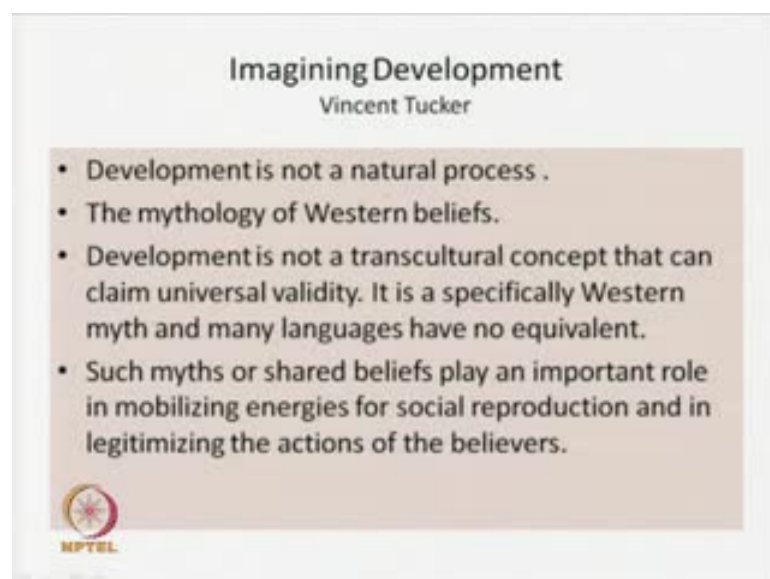
And culture is to be seen as a catalyst for the development process. Second if you have get a question like this how is culture a resource for development then you have to say that these resources are people's resources, it is a framework in which we say that people matter and what we get from people from a community are these, their heritage, their values, their beliefs, their modes of expression and their myths these are things that have to be considered within the framework of development.

If you have to have true development where people come first then you cannot do away with the beliefs their values that people have lived by or lived with for so many years just, because they do not tally with the so called dominant or some would say western beliefs of what beliefs about the world about development about various concepts etcetera. If you want to have true development then that would have to go, what we need is culturally specific values myths and modes of expression beliefs etcetera.

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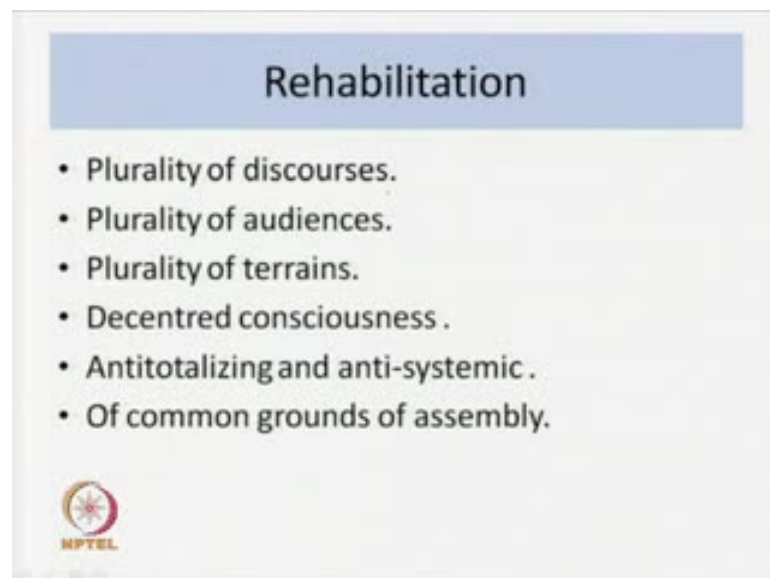


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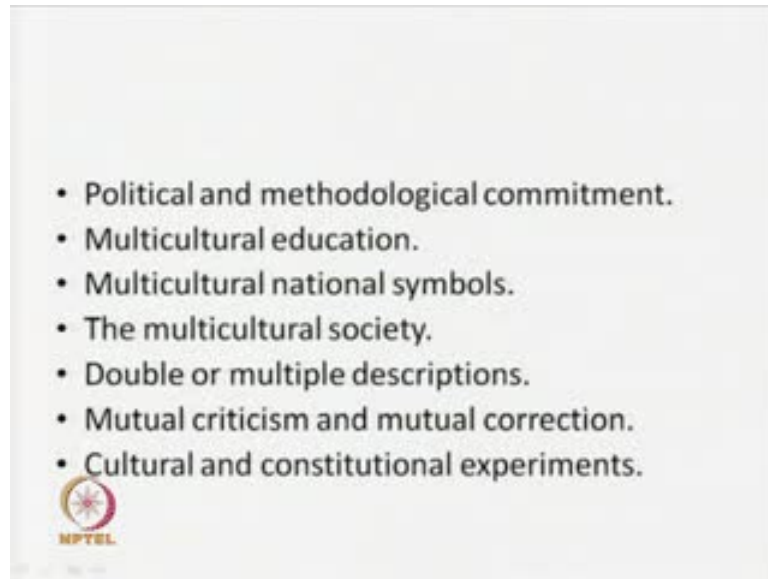
Finally, describe briefly if you get a question like describe briefly tuckers arguments on development then we would say that, Tucker as says is important his work is important because he has shown us the way we have always subscribed to a certain imagination of way of imagining rather, way of imagining development. Where development is based on western concepts on western beliefs where development is seen as a natural process, where also as Guha and sorts have shown before, that the underdevelopment of some nations the so called underdevelopment is a result of a certain economic and social belatedness that the present is always elsewhere in the developed nations, we are always catching up with or some countries always catching up with the developed nations. This is a completely false way of looking at a completely biased way of imagining or development is and he says, that once we imagine what development is only then the right way only then can our policies change.

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Then there a plurality of discourses if you have to development while rehabilitating the answer the idea of culture as also Bhikhu Parekh have said, there has to be a plurality of discourses, there has to be an understanding of multiculturalism of understanding that audiences are plural, they are never homogeneous and it should be anti-totalizing and there has to be common grounds of assembly.

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As we saw again with Parekh the multicultural society, multicultural descriptions, mutual criticism, commitment to pluralism all these are important.

So, as I have said in the beginning I would like to again end by saying that development is a very loaded term and this the recent further loading of the term development has come about with the critique of the term development.

With the radical the critical gaze that has been given to this term by so many culturally sensitive, so many critiques would who consider it a duty an ethical act to criticize the dominant mode of development. Remember what was said a while ago when millions of people are starving after decades after 30 40 decades of development definitely we need to look at development from another perspective from a new perspective.

And cultural studies looking at development gives you at least one of the new perspectives of looking at development, where we consider culture as a way of living together particularly in today's world living together with commitment and with appreciation of multiculturalism and plurality.

Thank you for now.