UNIT 1 ANTHROPOLOGY AND DEVELOPMENT

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Learning Objectives

After reading this unit, you will get a broad idea about:

- the concept of development;
- anthropological insights on development;
- the contribution of anthropology to development, and its limitations;
- modernisation and dependency theories;
- response to modernisation prescriptions for India;
- recent trends on development efforts; and
- reorientation in teaching and training of anthropology.

1.1 INTRODUCTION

The involvement of anthropology in development can be traced to the colonial era, when anthropologists focused on the study of the introduction of innovations in simple societies. The interest of anthropologists increased considerably, when they started studying the introduction of planned change in the newly independent nations (the erstwhile colonies). International aid agencies providing financial and infrastructural assistance to third world countries recognised the value of anthropological knowledge and employed anthropologists as consultants and advisors. In the context of development, anthropologists play a variety of roles. Approaching planned development as induced change, anthropologists participate along with agents and agencies of development. For anthropologists dealing with
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development, the interest lies in policies and programmes. They analyse the impact of global, national, and regional processes on local populations. They also deal with issues related to economic development, different types of inequality, poverty, hunger, issues related to environment, international migration, identity, ethnic conflict, resettlement, displaced people, refugees, and human rights.

1.2 MEANING AND DEFINITION OF THE TERM DEVELOPMENT

The word development is used in several ways. It refers to an ongoing process. It also denotes something that has been already achieved. Economic growth through increased production is an important dimension of development and distributive justice is its inseparable part. To put in simple words, ‘development’ is desirable replacement for underdevelopment or backwardness. For United Nations Organisation, development involves providing increasing opportunities to people for a better future. Well known economist, Gunnar Myrdal viewed development as a process by which poverty is alleviated, inequality reduced, and opportunities for self-actualisation increased. Marxian concept of development is based on egalitarian values, a social order free from exploitation leading to freedom, mobility towards better quality of life, a classless society. However, there is no general agreement on this concept. A variety of terms such as progress, civilisation, modernity, industrialisation, westernisation are used loosely as synonyms for development. For anthropologists, development is not just using new technologies for increased production, but involves a change in objectives, outlook, ideas and relationships.

From an evolutionary perspective, early scholars constructed sequences and used dichotomous concepts to indicate the progressive social changes in human society. Some of them are: savagery, barbarism and civilisation (Henry Morgan); Reciprocity, redistribution, and market exchange (Karl Polanyi); Status based relations to contractual relations (Henry Maine); Mechanical solidarity to organic solidarity (Emile Durkheim); Theological to positivistic outlook (August Comte); Religious and militaristic societies to modern and industrial societies (Herbert Spencer). Such scholars invariably projected western society as developed and rest of the world as yet to catch up with the west. But, the view of evolutionary theories that underdevelopment is an early stage, succeeded by development is no longer acceptable. Many societies and civilisations, which were well developed at one point of time in history, have witnessed a decline due to various factors.

1.3 HUMAN DEVELOPMENT INDEX

Initially development was used as a synonym to economic development, identified through increased production leading to generation of wealth. Later, development came to be understood not just as increase in productivity, but also as broader redistribution of the increased production. The earlier practice of measuring development in terms of economic indices (like gross national product, per capita income, etc.), are no longer considered as sufficient. At present, Human Development Index is considered as the most acceptable measure. This index gives importance to health and education along with income. Human Development Index is a composite index measuring average achievements in
three basic dimensions, i.e. (1) long and healthy life (2) knowledge (3) a decent standard of living.

Some of the indicators used to measure human development given below provide us a broad idea of the coverage of different developmental aspects under the index.

**Economic aspects:** G.D.P., per capita income, estimated earned income, contributing family workers, per capita consumption of electricity and other fuels, unemployment, employment by economic activity, agricultural and industrial services.

**Health:** Life expectancy at birth, availability of adequate nutrition, health services, Immunisation, water, sanitation, percentage of children underweight for age, and births attended by skilled health personnel.

**Education:** Public expenditure on education, education levels, education index. Adult literacy rate (% age, 15 of above)

**Gender Empowerment:** Political participation, power of economic decision making, number of seats in Parliament shared between males and females; number of women as managers, senior officers, professional and technical positions, power over resources, estimated earned income.

**Others:** Housing, electricity, consumption of CFC, CO2 emission, cellular subscribers, computers in use, contraceptive prevalence, people victimised by crime, affordability of drugs.

As per the Human Development Index, countries like Norway, Iceland, Sweden, Australia, Netherlands, Belgium have a higher ranking in development achievements. Scholars are still searching for better measures of development, as high ranking in Human Development Index is also found to be associated with human distress and unhappiness. As the objective of development is to bring happiness to people, some scholars even advocate construction of Human Happiness Index as a correct measure of development.

### 1.4 VARIED PERSPECTIVES AND INVOLVEMENT OF ANTHROPOLOGISTS

The discipline of anthropology began as pursuit of knowledge about human diversity. From the initial attempts to understand other cultures, the practitioners of anthropology have come a long way as translators of culture, analysts, spokespersons on behalf of people, and students of change. Applied anthropology came into existence during the colonial period to assist the administrators in finding solutions to practical problems. In the beginning, applied anthropology was involved in the application of knowledge by those who were responsible for administration of colonies. Anthropologists prepared ethnographic accounts describing the customs and practices of people, and served as advisers. Knowledge of the language, customs, and traditions of people was found useful by the administrators to deal with the people in the colonies they administered. Anthropologists with their special comparative knowledge of cultures are considered to be best suited to help in dealing with people. Anthropologists were also offering training to colonial administrators on dealing with ‘natives’. The
culture contact studies of anthropologists provided insights into communities under transformation. While applied anthropology came into existence to deal with the people in the colonies of the European countries, in United States of America the context was that of American Indians.

Due to the minimal development objectives of colonial governments, applied anthropology had a limited role during the colonial period. During the Second World War, American anthropologists participated in war related studies. After decolonisation, and also with the end of Second World War, there was a boom in development programmes in the third world countries, for bringing out deliberate transformation of societies and economies. With liberal aid extended by the western nations to their former colonies, anthropologists are involved in the study of development projects in the postcolonial era. They started examining the cultural and social barriers to changes. This was succeeded by the role of production of knowledge for development policy making and implementation. Anthropologists also started participating in the evaluation of development programmes and projects, and their impact on people. Thus, the postcolonial era witnessed a shift in the focus, with the emergence of studies on planned change and development programmes in the newly independent nations. The community development projects and rural development measures led to a number of studies on various hurdles affecting the development programmes in rural areas. Studies on tribal problems, policies, the functioning and impact of welfare measures aimed at them received maximum attention in India.

Instead of developing theories on socio-cultural change and human behaviour, the applied anthropologists believed in using their knowledge for ameliorating the living conditions of people. A variant of applied anthropology has its emphasis on action. Action anthropologists do not influence the decisions of people, but help in providing clarifications. Ultimately, the people have to take their decisions. The action anthropologist is one who is helping the people in goal clarification in decision making and choice making, at the same time learning from the people. The American anthropologist, Sol Tax popularised the practice of action anthropology.

The term ‘development anthropology’ was used by anthropologists like Glynn Cochrane, who felt that the term applied anthropology had colonial connotation with limited utility. As the focus of the countries is on development, this new label is considered as more appropriate. Development anthropologists study the incorporation of local societies in larger, regional, national, and world economic systems, and the resultant effects. Escobar (1997) makes a distinction between ‘Development Anthropology’ and ‘Anthropology of Development’. Both ‘Development Anthropology’ and ‘Anthropology of Development’ give importance to anthropological insights for introducing and understanding development interventions. According to Escobar, ‘Development Anthropology’ accepts mainstream view of development. Doing ‘Development Anthropology’ involves active engagement with development institutions on behalf of the poor, with the aim of transforming development practice from within. ‘Anthropology of Development’ prescribes a radical critique of development, and prefers distancing away from development establishment. ‘Anthropology of Development’ questions the very notion of development. It views development not as natural and inevitable, but asserts its historical character. This view of development as an invention implies that the invention can be unmade and reinvented in multiple ways. The perspective of ‘Anthropology of Development’
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criticises ‘Development Anthropology’ for its adherence to a framework of development which aims to shape cultural transformation according to the western notions of modernity (leading to western domination). On the other hand, for ‘Development Anthropology’, the perspective of ‘Anthropology of Development’ is morally wrong, leading to non-involvement in a world that desperately needs anthropological input. According to Escobar, anthropologists should offer an effective challenge to dominant paradigms of development, contribute to a better future by engaging in critical issues (like poverty, environmental destruction), strengthening at the same time progressive politics of cultural affirmation in the midst of globalising tendencies.

1.5 RELEVANCE AND CONTRIBUTION OF ANTHROPOLOGY TO DEVELOPMENT

So far, the contribution made by anthropologists is in analysing policies, studying the implementation of projects and programmes and their impact on people; and advising planners and administrators. They are involved in collection of data useful for planning and administration. Frequently, the preoccupation of anthropologists can be seen in social impact assessment. In the context of development, anthropologists emphasise respect for human and natural resources, knowledge and experiences of people, protection of environment, and equity. In the post colonial period, when developed nations started offering economic and technical aid to third world nations, anthropologists started looking into the social implications of developmental assistance. Anthropologists assisted administrators to plan for development programmes, by applying their knowledge of people. They played a role in understanding the resistance of people to development innovations. They analysed the social framework of the communities as reflected in beliefs and values, in order to suggest suitable measures to minimise resistance to development innovations. The measures taken for planned development and their consequences are not only of applied value, but these also help anthropologists in analysing the socio-cultural changes resulting from development.

The programmes aiming at development of the people will be successful, only if the policymakers, planners, and development administrators understand the people, their culture and pressing needs, and their aspirations. The needs and priorities of people, their capacity to absorb development innovations, the compatibility of development innovations with the culture of people have to be understood. The expertise of anthropologists helps in framing of policies, relevant and meaningful to the people. The holistic approach of anthropologists makes them realise the overall consequences of development such as changes in relations, institutions, values, etc. In a developmental scenario, the anthropologists focus on the perceptions or the points of view of the people. Anthropology highlights the need for tolerance towards cultural variation, and disapproves ethnocentric imposition of alien ideas and practices in the name of development.

There have been unsubstantiated claims made by applied anthropologists about prediction and production of social change; and diagnosing social ills and treating them as ‘social doctors’. Terms like social doctor, human engineer, and social pathologist were used. There is a lack of agreement whether applied anthropologist should be the student or agent of change; whether s/he is a therapist or an analyst. Many believe that anthropologist can only be an analyst and not therapist. The
role is seen as that of mid-wife in facilitating smooth socio-economic transformation. The view that all cultures are valid leads to the position that anthropologists have no right to intervene in developmental situations. Further, there are ethical issues involved with regard to supporting insider’s view or government/funding agencies’ perspective. The contribution of anthropologists has been conspicuous in highlighting the failure of top-down approaches, inculcating social and cultural sensitivity in project formulation, building bridges between people and development administration.

### 1.6 LIMITATIONS OF ANTHROPOLOGY

Applied anthropologists are said to function as analysts, consultants, administrators, and co-administrators. They are involved in diverse settings and circumstances such as hospitals, factories, schools, prisons, law, management, population policy, agriculture, ethnic problems, and drug abuse but, factually, the number of anthropologists employed in planning, policy making, and development administration is limited. To an outsider, the role of anthropologists is not very clear, as it exhibits considerable diversity. Different terms such as activist, administrator, agent of change, analyst, advisor, advocate, consultant, cultural broker, educator, evaluator, expert, facilitator, human engineer, mediator, social doctor, and student of change denote the diverse role and activities of anthropologists. The diversity of roles claimed by anthropologists does not clearly convey what anthropologists are capable of, or not capable of. Generally, it is believed that anthropologists are committed to gradualism which is not popular with planners and policymakers, who think that anthropologists are neither accustomed nor fully equipped to think in terms of planning. Misconceptions exist that anthropologists seek to preserve traditional ways of life when people seem to seek faster modernisation.

The adherence to the concept of cultural relativism which lays down that culture can be understood in its own terms and frame, and the emphasis on the study of socio-cultural wholes and inter-relationships, leads to a suspicion that any change coming from outside as potential source of destruction. Those who subscribe to extreme cultural relativism do not see any justification for involving themselves in development situations. Anthropologists suggest non-interference with value systems, not to introduce changes at a rapid pace and to take into account the cultural consequences of innovations. The influence of positivism has made some anthropologists look at anthropology as a discipline offering insights and illustrations on the functioning of society in the quest for unraveling the scientific laws about it. Further, anthropologists have been kept away from development agencies by labeling them as isolationists, conservationists, and colonial stooges. Development is a macro-phenomenon, planned and executed in national contexts, while the expertise of anthropologists is at micro-level. Their respect for customs, values and traditions of people sometimes comes in the way of accepting modern innovations. In the context of development, another limitation of anthropology is its emphasis on qualitative approach (which is also its strength). Development is more of a quantitative exercise, as the focus is on improvement in the measurable development indices. Anthropological training is deficient in quantitative models. Their approach for fieldwork involving long term stay and participant observation is not popular with development administrators, as they want feedback and inputs at the earliest for grounding time bound action programmes at the earliest.
1.7 MODERNISATION AND DEVELOPMENT

The western scholars have pointed out that the institutions of traditional societies are obstacles to development and prescribed for replacing them. People living in Africa, Asia, and Latin America are labeled as belonging to traditional societies. The dominant characters of traditional societies include: ascriptive statuses, authoritarian power structure, predominant use of animal and human power (in contrast to mechanical devices in modern societies), majority of people living in rural areas; traditional values, customs, and practices are sacred and binding on people. All these factors are considered hindrances to modernisation and development. But, anthropological studies show that traditions neither are totally replaced, nor are they completely irrational. The incompatibility between tradition and development has been overemphasised. They do coexist, accommodating each other, giving rise to pluralism and syncretism. There can be technological advancement without modern world view.

Modernisation theories have equated a shift from tradition to modernity as development. The modernisation theories revolved round the conservative features of traditional societies and the attitudes of peasants as obstacles for development. Peasants are characterised as lacking in innovativeness and aspirations, and having a fatalistic outlook, and parochial attitude. Modernisation theories deny any link between backwardness and colonial rule. The theories blame the economic, political and cultural inadequacies of people of third world nations, for their underdevelopment. The third world countries are blamed for their own backwardness and are asked to learn from and follow the examples set by the western nations. Modernisation theories are supportive of the market ideologies of the western nations.

Sociologists and economists (like Max Weber, Neil Smelser, Everett Hagen, Daniel Learner, Gunnar Myrdal) have popularised modernisation theories. The traditional societies were considered as poverty ridden, conservative, fatalistic, and politically incapable. Take-off theories proposed by economists like W.W. Rostow (Stages of Economic Growth) emphasised the importance of technology and capital coming from foreign countries, followed by industrialisation and effective governmental policies for ushering in development. Modernisation theories attributed underdevelopment to endogenous factors. They deny the relevance and potential of traditional institution. They prescribe that western models are to be followed for achieving development. They emphasise the institutional reforms and infrastructure development as priorities.

Another set of theories known as the dependency theories project the poverty of the nations as a result of colonial intervention and the policies pursued by them; such as adverse conditions of trade. Many conditions of underdevelopment originate outside the state and community. These theories explain that rich countries became wealthy at the expense of poorer countries. Economists projected development as the outcome of a successful deployment of capital, technology, and education through proper policies, planning and execution of programmes. In the context of such econocentric and technocentric dominated models of development, Escobar (1977) argued for inclusion of social and cultural considerations. According to him, development is equated with the replications of the conditions of western nations such as industrialisation, urbanisation,
education, intensive agriculture, widespread adoption of values and principles of modernity including particular forms of rationality and individualistic orientation. Escobar even argued that the concept of development is losing its hold due to its failure in fulfilling the promises. For him, this is evident from the social movements and protests that the communities all across the world have launched against the negative effects of development. We should not forget that these are ‘victims of development’. Escobar argued that anthropologists should re-conceptualise their engagement with development; challenge the Eurocentric ideas of modernity, support and articulate alternative ideas.

1.8 DEBATE ON DEVELOPMENT AND UNDERDEVELOPMENT IN INDIA

According to S.C. Dube (1988) there are several dilemmas that we need to reconcile in the context of development. They are: endogenous versus exogenous development, self-reliance versus inter-dependence, growth versus distribution, industry versus agriculture, centralised versus decentralised planning, physical investment versus investment in human capital, latest technology versus intermediate or appropriate technology, etc.

Indian society has been portrayed by western scholars as slow changing, lacking in innovative and entrepreneurial abilities. Scholars like Max Weber, Gunnar Myrdal highlighted the inherent problems in Indian society, and its institutional structures were held responsible for underdevelopment. Max Weber argued that the other worldly focus of Hindu religion as responsible for the absence of materialism, leading to the western processes of capitalism and industrial revolution not finding a base in India. The dominant Hindu ideas of dharma, karma, samsara, moksha, the institutions of caste and joint family are said to be the major drawbacks for the modernisation of Indian society. But, this kind of understanding of Indian society is based on textual knowledge on India. Empirical and contextual studies by scholars like Milton Singer, Scarlett Epstein questioned these notions by arguing that caste is not an impediment for economic development. Epstein’s studies proved the rationality of the villagers in continuing with inter-caste relations, or breaking away from them. Milton Singer showed that religious beliefs do not come in the way of entrepreneurial activities of industrialists in Madras city.

Many anthropologists argued that traditional institutions are not always obstacles for development. T. N Madan (1983) pointed that many western scholars tended to blame Indian society and culture as responsible for underdevelopment. They prescribed the need to have reforms in social, economic, and administrative structures, for promoting economic development. Madan pointed that through planned development India can achieve a modern diversified economy with impressive increase in agricultural and industrial production, life expectancy, and skilled man power. At the same time, poverty, illiteracy, unemployment, and lack of basic amenities have plagued the nation. Adoption of inappropriate development strategies borrowed from the west, emphasis on growth while postponing the issue of social justice, growth of education unrelated to national needs are identified as responsible for the lopsided development in the country. Madan argued for an endogenous development model, an economic development not separate from culture, ethics and philosophy.
1.9 RECENT TRENDS IN DEVELOPMENT STRATEGIES

Looking at development as economic growth has affected the quality of living among poorer sections of the society. Development efforts resulted in better economic growth, simultaneously increasing inequalities. The dependency and subordination of the third world countries, resulting from development initiatives of the west led to the realisation about the need of new paradigms such as participatory development, sustainable development, capacity development, and equity.

Sustainable Development

Sustainable development has been defined as the development that meets the needs of the present without compromising the ability of future generations to meet their own needs (World Commission on Environment Development, 1987). Sustainable development is the outcome of the realisation of the undesirable consequences of the prevailing models of development which focus on growth through optimum production, resulting in resource depletion and high energy consumption. The undesirable consequences of development include deforestation, desertification, loss of soil fertility, ground water depletion, destruction of ozone layer, pollution, global warming, rapid disappearance of fossil fuels, etc. The philosophy of sustainable development revolves around the need for harmony with nature, and discourages consumerism. The main issue in sustainable development is whether the local agriculture and industrial practices can continue indefinitely without destroying the local resource base and environment. It envisages equity and justice, emphasises on participatory approach, and looks at nature not only as a resource for development but as essential for survival and development of humankind. This requires avoiding irreversible environmental degradation, and to bring in beneficial environmental transformation.

Anthropology has an important role to play in various strategies to usher in sustainable development, especially in tribal areas. Anthropologists conduct studies and contribute towards strategies in areas such as: watershed development, afforestation, social forestry, agri-silviculture, forest based industries and cottage industries, conservation of flora and fauna. Anthropologists emphasise that sustainability should becomes the criterion for all developmental initiatives. Sustainable development highlights the value of local and indigenous knowledge, and this has always been a part of all anthropological studies.

Participatory Development

For a long period, the basic objective of planned development in backward areas has been to accelerate modernisation. Development meant imparting better methods in agriculture, animal husbandry, health and other sectors. From this perspective, tradition represented a stagnating and retarding entity. Conflict between tradition and modernity was considered as inevitable. Following this view local practices were undermined in favor of innovations originating from outside. Local knowledge became irrelevant. Many local practices and the ideas associated with them disappeared and replaced by external practices, alien concepts and terms which are projected as modern. With programmes and schemes
being formulated elsewhere, the felt needs of the local populations were neglected. The implementation of programmes was marked by an unequal and uneasy relation between development functionaries and the people. The former having little faith in the capabilities of the latter, and the latter not clear about the intentions of the former and resenting interference. Development agencies relied on extension methods for popularising innovations and extracting compliance of the people. The situation was characterised by ‘we give you this-you participate’ kind of scenario. People remained by and large the recipients and beneficiaries. The studies conducted by the social scientists, especially anthropologists brought out that people’s participation in development process as an important factor for the success of the development programs.

Participatory development is emerging as the major strategy to achieve sustainable development and empowerment of people. Stress is being laid on people’s capabilities, knowledge, skills and elimination of the external vested interests (Chambers, 1994). In this approach, the outsiders act as facilitators and catalysts. The premises underlying participatory development are: i) development process is sustainable if the functionaries act as catalysts and facilitate people’s participation, ii) the people have tremendous knowledge about the topography, resources, etc., much better than outsiders. Participatory development aims to involve people in all stages of development, i.e. planning, execution and monitoring. People’s role is that of partners, and not as recipients of developmental benefits. These days participatory development approach is being used mainly in natural resource management (like soil, water, forest, fisheries, wild life conservation, agriculture, health, and food security for the poor).

Sustainable Livelihoods Approach

A livelihood comprises the capabilities, assets, and activities required for living. A livelihood is sustainable if it can cope with and recover from stress and shocks and maintain and enhance its capabilities and assets both now and in future, while not undermining the natural base. Sustainable livelihoods approach aims at reduction of poverty. It is an improved way of thinking about the scope, objectives and priorities of development that will meet the needs of the poor in a better way. Sustainable livelihoods approach is also a tool for intervention, analysis, monitoring of evaluation. This approach was first used by the World Commission of Environment and Development. International agencies like DFID, UNDP, CARE, OXFAM, adopted this for their respective rural development programs. Though not a magic formula for development, it has considerable potential as an analytical framework to guide practitioners and researchers. It is still evolving as discussion on its strengths and weaknesses continues. Though none of the elements in this approach are new, this approach is popular because it is sensitive to the context of the situation.

Sustainable livelihoods approach assumes that freedom from poverty can be achieved with assets and livelihood strategies that can sustain households and individuals through the stresses and shocks of life. Integrating basic human needs, food security, sustainable agriculture practice and poverty reduction are essential ingredients of this approach. The approach is based on the premise that asset status (tangible and intangible, material and social) of the poor is fundamental to understanding the options available to them. It also looks into the strategies they adopt to attain livelihoods, the outcomes they aspire to, and vulnerability context
under which they operate. In order to create livelihoods people must pool their assets. The approach combines the following five different types of assets available to poor to generate livelihoods that are sustainable:

- **Human capital** – skills, knowledge, information, ability to work, health.
- **Natural capital** – land, water, biodiversity, environment, resources flow and services.
- **Financial capital** – savings, credit, remittances, pensions.
- **Physical capital** – transport, shelter, water, energy, communications.
- **Social capital** – networks, groups, trust, access to institutions.

The resulting livelihood strategies involve agriculture intensification or extensification, occupational diversification, and migration. Institutional reforms offer protection from exploitation, thus reducing vulnerability.

The livelihood outcomes are expected to provide: coping up from shocks and stresses, more employment, more income, protection of rights, recovery of dignity, self-esteem, security, happiness, reduced vulnerability, improved food security, avoiding depletion of stocks, replenishment of soil fertility and vegetation cover.

### 1.10 TRAINING FOR DEVELOPMENT

Anthropologists who want to participate in planned development should have the ability to understand the people under the programmes and motivate them to be part of development processes. They need to provide specific data, pointed towards to concrete problems, required by the policymakers and administrators. The expertise on development available with the discipline has to be projected. Anthropologists need to strike a better equation with planners, policy makers and administrators, to overcome the biases existing against anthropologists. It is essential to understand aims of the government and methods for attaining them. Thus, anthropology needs to take more interest in understanding the nature of state, its policy making, and planning process. Increasing opportunities available in NGO sector need to be explored, identified, and tapped.

Anthropologists do feel the need to strengthen the training being given to students to make them effectively participate in policy making, planning and development administration. The training given to students needs to provide necessary expertise in the field of development. Anthropology teaching is concerned mostly with the identity of the subject as an integrated study of society and culture, and prepares them for academic jobs. But, academic jobs are always limited, and anthropologists need to look for non-academic careers. In countries like United States of America, large numbers of anthropologists are either employed in the private sector or self-employed as consultants. Glynn Cochrane (1971) feels that students who want to work in the field of development must be trained differently. They should try to communicate with development planners and administrators more frequently. According to him two sets of skills are needed: i) training in subsidiary subjects such as business administration, law, public health engineering, etc. ii) knowledge of mathematical models, ability to converse in the language of administrator.
There is a need for conducting broad based development studies taking into account issues at regional and national level. Anthropologists need to move from micro to macro studies and work with larger wholes. They must participate in inter-disciplinary studies, develop better quantitative skills to enhance employment outside the academic field. Apart from in-depth knowledge on societies acquired from long-term residence or fieldwork, practical experience in organisations is extremely helpful. Experts envisage the need for internship in an institutionalised setting (in government agencies, private research companies, and advocacy groups) under the supervision of experienced practitioners.

1.11 SUMMARY

Role of anthropology in development, started on a very limited scale during the colonial era, became significant and diverse in the later. The postcolonial period witnessed the newly independent nations embarking upon development plans and policies. As the programs are meant for transforming the socio-economic conditions of people; anthropology began playing an important role in planning, evaluation, and implementation of development programmes, anthropologists are not confined to government sponsored development, but participate in varied roles and settings. Involvement of anthropologists in development is not uniform, as there are varied perspectives within anthropology on such involvement. Development is an interdisciplinary arena, and economists dominate all agencies dealing with development. But, anthropologists have their own strengths and contribute in delineating the implications of development through their qualitative studies. In India, anthropologists participate in debates dealing with the compatibility of traditional institutions with modernisation. Anthropology is playing a significant role in undoing the negative consequences of development in the past, through recent strategies in development. There is a need to strengthen the training given to anthropology students including hands-on-experience through organisational internship.

References


Suggested Reading


**Sample Questions**

1) What do you understand by the term development? What is Human Development Index?

2) Discuss the contribution of anthropology to development. Add a note on its limitations.

3) Examine the varied perspectives on the involvement of anthropologists in development process.

4) Examine the arguments of dependency theories and modernisation theories.

5) Describe the western prescriptions for development of India, and the response of anthropologists to these prescriptions.

6) Discuss some of the recent approaches to development.