

**Life Quality Recovery:  
Progress Towards Life Styles in which People Find Value**

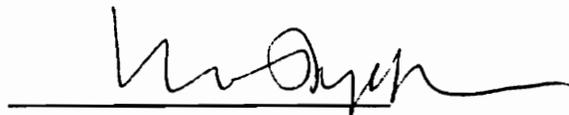
by

Tsuyoshi Naito

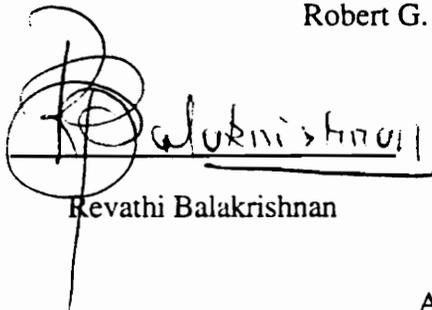
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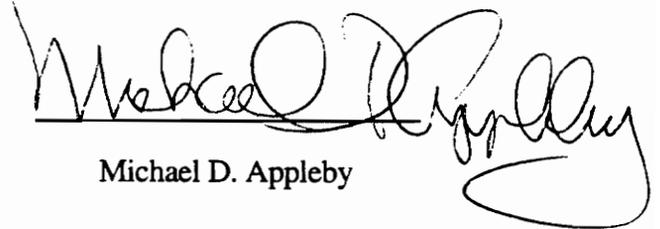
Approved:



Robert G. Dyck, Chairperson



Revathi Balakrishnan



Michael D. Appleby

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# **LIFE QUALITY RECOVERY:**

## **PROGRESS TOWARDS LIFE STYLES IN WHICH PEOPLE FIND VALUE**

by  
Tsuyoshi Naito

Robert G. Dyck, Chairperson  
Department of Urban Affairs and Planning

### (ABSTRACT)

This study is intended to provide a comprehensive perspective for the progress of unprivileged people's lives in Less Privileged Countries (LPCs) from a global point of view. Unprivileged people are a subset of people in a society who lack adequate food, clothing, shelter, and other essentials for a decent life. This study recognizes that what is commonly called "development" is not really focused uniquely on the prosperity of each community in LPCs. The process should be indigenous in each community to "recover" unique processes of development, lost in the course of globalization. This study focuses directly on the progress of unprivileged people's lives in LPCs and suggests two ways of actualizing the kinds of lives in which people find value. It concludes that community activities led by ordinary people of LPCs will be able to create such lives through local cooperation. But often unprivileged and ordinary people of LPCs do not have the knowledge, managerial ability, time, or money for activities that improve their lives. Therefore, unprivileged people need external encouragement (not interventions) and support (not charity) for Life Quality Recovery. This study also concludes that education which enhances awareness of ordinary people in More Privileged Countries (MPCs) about problems of LPCs and the environment also will have a positive influence on the lives of ordinary people in LPCs.

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I can be strong because my family and very special friends are always with me  
even if they are thousands of miles away and in the beyond.

I wish everybody could have a happy life like I do.

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## Glossary

### **Development:**

There is an underlying belief for development that the societies of rich countries are what they are supposed to be and the societies of poor countries should become like rich countries. According to John Isbister, “the term *development*—with or without its common modifiers, as in economic, political or social development—is used almost universally to name the task facing the Third World” (Isbister 1993: 217). “Development is a word much like modernization.”

### **Less Privileged Countries (LPCs):**

LPCs are the countries with a majority of unprivileged people.

**More Privileged Countries (MPCs):**

MPCs are the countries with the majority of people enjoy materially fulfilled and convenient lifestyles.

**Ordinary people:**

Ordinary people are people who are subordinated by the social and economic system, and comprise the work force for capitalists.

Unprivileged people are included in this category; however, the category also includes people with fairly good income which can satisfy basic needs such as food, clothing, and shelter. However, these people do not have any political connection to accomplish personal interests.

**Progress:**

Progress is a process for the actualization of the kinds of lives in which people find value.

**Unprivileged people:**

Unprivileged people are a subset of people in a society, who lack for adequate food, clothing, shelter, and other essentials for a decent life: access to social services such as education, health care, and clear water; equal protection under the law; and equal opportunities for participation in political and economic decision-making. Moreover, unprivileged people are at the bottom of the societies, do not have enough strength to improve their lives by themselves, and must struggle for daily life.

# Chapter I

## Introduction

The motivation for taking this study is the fact that there are many people who lack for adequate food, clothing, shelter, and other essentials for a decent life, including access to social privileges: access to social services such as education, health care, and clean water; equal protection under the law; and equal opportunities for participation in political and economic decision-making, and who do not live the kinds of lives in which they find value. The number of such people cannot be counted easily because there is no established standard to measure such an unprivileged population. One way of describing such an “unprivileged people” is to define them as people who are at the bottom of the society in which they live, do not have enough strength to improve their lives by themselves, and must therefore struggle for daily life. If it is then assumed that people who live in major industrial countries who enjoy materially comfortable and convenient lifestyles are privileged people, approximately eighty-five percent (World Bank 1994: 162-163) of the world’s population can be considered as unprivileged. However, since the upper classes in other than major industrialized countries have almost the same standard of living as those of the majority people in highly industrialized countries, it can be then estimated that more than half of the world’s population can be considered unprivileged.

Due to technological progress during the last several decades, economic and social linkages between societies of different regions, cultures, and countries are becoming more intensified than ever before. Furthermore, their linkages are getting more and more deepened as more and more social activities of societies involved into the world economic

system. As a consequence, problems at far corners of the world spread across the globe and affect all of us one degree to another. Many problems at the local level are related to other regions, cultures, and countries. However, even though new communication technologies have the potential to bring us closer together, humanistic relations and understanding between people are not improving a great deal. There continues a necessity for societies to strengthen communication and cooperation in order to prevent the worsening and spread of problems. The need for dialogue as a base for building certain understanding and consensus among different societies to enhance liberty, equity, and justice of the people of the world, and to create less problematic societies in the world is of absolute importance.

The purpose of this paper is 1) to develop a fundamental philosophy for alleviating the suffering of “unprivileged” people, and 2) to present a process to actualize the kinds of lives in which unprivileged people may find value. The paper will apply a global point of view by examining conventional development theories and recognized problems in unprivileged societies. This study will examine the problems in the context of two types of countries: rich and highly industrialized countries and the others; and rich and poor people in the both types of countries. The premise of this study is that the progress of such unprivileged people’s lives has to come from the people in the society where they live because they are the only people who know what they want, and who can decide what they do.

My previous study on foreign aid showed that the government-led top-down development approach for the Less Privileged Countries (LPCs) has resulted in a few successes and a lot of failures in terms of progress of unprivileged people’s life circumstances. Furthermore, foreign aid was an impediment to the progress of

unprivileged people in LPCs for many cases. The previous study provided the idea that progress of unprivileged people's life circumstances will not come soon from the top of societies, and that such people should combine their efforts and improve their lives by themselves.

This study present the idea that people are the center of progress and progress is for the people. In other words, more privileged people may be able to support improvement of less privileged people's lives, but the progress must be planned, organized, and implemented by LPCs and societies, that is, its own people. This idea may contradict conventional ideas of development which are based on developed countries' perspectives such as efficiency, science, and technology. The answer to reconcile such contradiction is morals: morality which exists deep in the mind of people and evaluates value and meanings of life. Morality "is beyond the reach of science to answer questions about what human beings ought to do in order to pursue happiness and lead morally good lives, and how they should organize their societies and conduct their political and economic institutions" (Adler 1993: 124).

In the opening paragraph of *Politics*, Aristotle writes:

"Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at a good in the greater degree than any other, and at the highest good" (cited in Adler 1993: 132).

If one obtains something more than another, the latter is clearly deprived (Adler 1993: 135). In this sense, forcing one's culture on to another, in other words, one

increases control over another, is a sin. However, ironically, this idea is an individual opinion and cannot be applied to all other people. Nevertheless, a good idea will be accepted by people from different backgrounds and becomes a basis for consensus. It is hoped that the ideas presented in this paper will be good and fair in respect of all human beings, and adopted by many people. If the idea of Life Quality Recovery makes sense to people, people will realize their duties or moral obligations toward others. This study will be undertaken in the hope of eliminating some of the obstacles that prevent the progress of unprivileged societies and their people.

This paper will present one perspective on the problems that disturb progress of unprivileged people's circumstances. Such a point of view is going to seek what ordinary people in this world, both in More and Less privileged Countries, can do for the betterment of unprivileged ordinary people in LPCs. A type of activity which will realize the kinds of lives in which people find value will be throughout the paper addressed as "Life Quality Recovery."

## Chapter II

### The Urge for Life Quality Recovery

When we think about a solution to a problem, it is indispensable to know the origin of the problem. This chapter will explore and examine the origin of the problems that disturb the progress of unprivileged people.

#### Chronological Transition to Divergence

In ancient times, people lived in different regions and there was no relationship with the outer world. As people gained knowledge and technology, they started to relate with their neighboring areas. Societies with advanced knowledge and technologies subordinated weaker societies to keep and expand their prosperity. This principle is the same today, especially in economics and politics.

Up to the 16th Century, people traveled on land, therefore, the area they traveled was naturally limited. However, during 17th Century, technologies for voyage were developed in Europe, allowing European countries to expand their activities around the world (Honderich 1995: 945-956). This was the beginning of the Age of Great Voyage and, at the same time, the Era of European Colonial Empire. European countries dominated vast areas of this planet during the following three-hundred years, approximately. However, problems within Europe, such as the First World War (1914-1918), economic depression in 1929, and the Second World War (1939-1945) weakened

the power of European countries and the Era of European Colonial Empire ended along with the closure of the Second World War. Then, the colonies started to become independent countries, but their social and economic structures had been organized by their colonizers, thus, it was very difficult for them to establish their own way of managing themselves according to their attributes. They relied on social and physical infrastructures from their colonial time. They could not cut their economic and political relationships with their former colonizers because the infrastructures had been prepared for their colonizers. Since they relied on conventional systems organized by their colonizers, their circumstances with their former colonizers had not changed very much; that is, former colonizers could sustain their advantage over the former colonies.

### Two Different Worlds

In general, countries are categorized into two types: developed and developing countries. “Developed” refers to highly industrialized countries with strong economies, mostly the former colonizers. On the other hand, “developing” refers to countries that rely on exploitation of natural resources, with low economic, health, and educational levels, the majority of which are previously colonized countries.

It is not quite appropriate to address countries that are facing many difficulties today as “developing” countries. This view is based on the following two factors: First, each society that makes up a nation has its own tradition and culture. No tradition or culture can be classified above another; in other words, there is no universally accepted measure of superiorities. Each tradition and culture must be respected by the others. Second, most countries that are called “developed” countries have been vanquishers at some point in the

past, and most “developing” countries were once subordinated. The so-called “developing” countries’ nature of development was disturbed by so-called “developed” countries. In other words, “developing” countries have lost their own balance with nature and unique processes of development, which each society originally had (Tisch and Wallace 1994: 77). Therefore, from these points of view, they are on the way to recover the balance. For instance, within colonized societies, people were forced to use colonizers’ languages. A language carries culture, tradition, and history, and even some societies are using only verbal communication. What we call “development” is not really unique development; the process should be indigenous to each community to “recover” the nature of development.

For these reasons, this study employs another way to classify countries when we work on problems of unprivileged people who are at the bottom of societies and do not have enough strength to improve their life by themselves and must struggle for daily life. A country with the majority of unprivileged people will be addressed as “Less Privileged Countries (LPCs)” and the others as “More Privileged Countries (MPCs).”

### Chronicle of Development

The More Privileged Countries (MPCs) began to express their compassion toward the Less Privileged Countries (LPCs) after the Second World War, and started “development” programs designed to alleviate LPCs’ problems. There have been some successes but even after about five decades of development efforts, the problems of LPCs are not disappearing and, in fact, are worsening in many cases (Isbister 1993: 216).

The chronicle of development can be well captured through the history of foreign aid. The beginning of foreign aid was the Marshall Plan instituted by the United States. The program was proposed by General George C. Marshall, the Secretary of State, in 1947 and was intended to help Western European countries rebuild their devastated economies after the Second World War (Isbister 1993: 149, 151, Tisch and Wallace 1994: 95). The reason that the United States helped European countries, in large part, was because of the ideological confrontation between the United States and the former Soviet Union, commonly known as the Cold War (Chirot 1981: 261-262). After revival of the Western European countries, the focus of foreign aid was shifted from war depleted states to poor LPCs, including newly emerging independent countries, though the motives were the same as for the Marshall Plan (Isbister 1993: 149-151, 165-169). In 1948, the recovered European recipients of Marshall Plan aid established the Organization for European Economic Cooperation (OEEC) and started their program of foreign aid. These countries had basically the same idea for foreign aid as the United States. Until the end of the Cold War, “the motives behind foreign aid were always more political than economic” (Griffin 1991: 645). Economic assistance had been the main strategy to accomplish political issues, therefore, if security concerns were fulfilled, economic efficiency was not such a serious matter. Griffin says that “Economic benefits in terms of long-term development were at the best negligible” (Griffin. 1991: 645).

Since the Marshall Plan, four major changes have occurred in the evolution of foreign aid in the western world (Hopkins 1987: 154). First, the flow of aid resources has shifted from war depleted European countries to poor LPCs. Second, along with progress of LPCs’ development, multilateral sources for aid have expanded because the influence of LPCs have become greater in the international community. Third, along with the

establishment of international institutions for development aid, mechanisms for transferring resources have moved from ad hoc arrangements to institutionalized rules and practices. Fourth, the end of the Cold War has resulted in a shift of principles shaping aid towards giving greater priority to the economic development of LPCs.

### Intentions of Development

Development has been a part of the More Privileged Countries' (MPCs) activities to keep and extend their prosperity. But MPCs have not increased funds for multilateral organizations to keep their direct influence upon recipient countries (See Figure-2.1). During the Cold War, western countries protected their source of prosperity, and after their fear disappeared, they focused on their economic prosperity. Why, then, have the Less Privileged Countries (LPCs) been a source of prosperity? It is because most of the natural resources are located in LPCs and MPCs could outbid the prices. Furthermore, LPCs have been commercial markets for products of MPCs. "Development" has been a synonym of economic development, which targets modernization as a way to involve LPCs into a system of western-style consumer society. Major industrial countries have tried to keep LPCs subordinated because in this way they could obtain natural resources at low prices and sell their products to a larger market (See Figure-2.2). Official Development Assistance (ODA) has allocated to LPCs in the name of development, however, it has not given to the most needy countries which have lower gross national product (GNP) (See Figure-2.3 and Figure-2.4). ODA has mostly spent to sustain and expand donor countries' benefit.

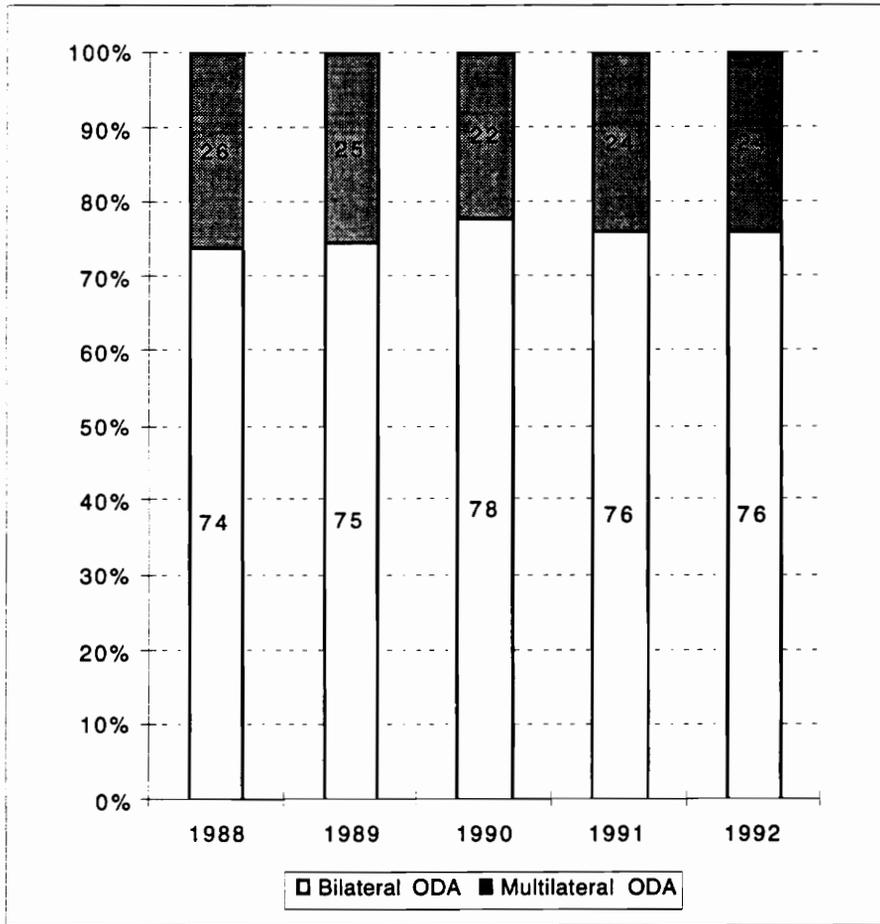


Figure-2.1: Ratio Between Bilateral and Multilateral ODA

Source: Naito, Tsuyoshi 1995. p. 25.

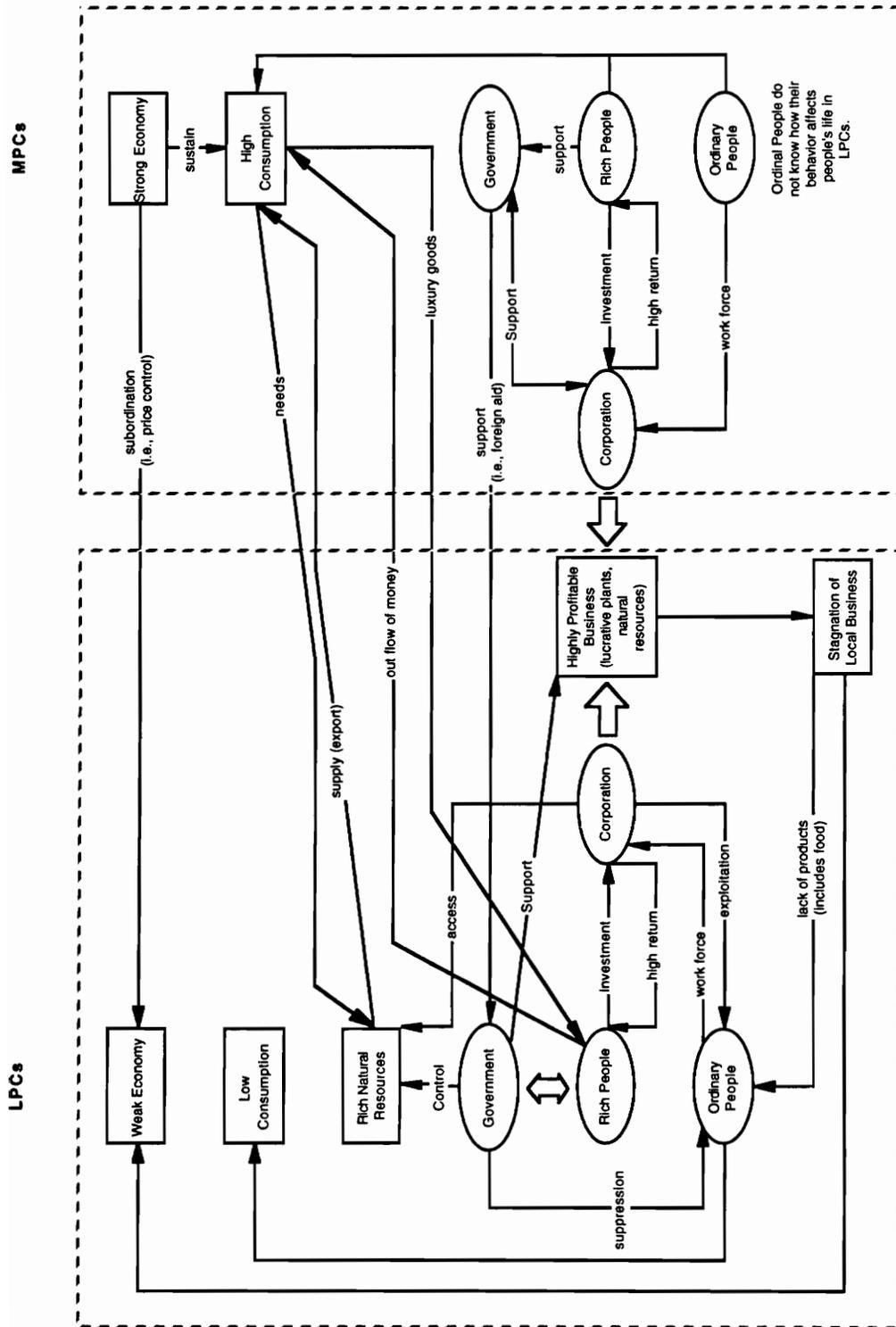


Figure-2.2: Existing Circumstances Between LPCs and MPCs

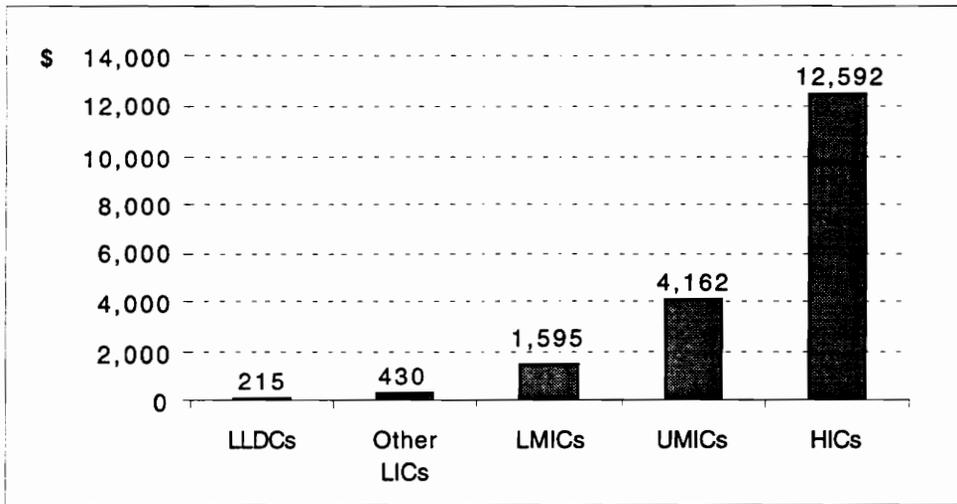


Figure-2.3: GNP per Capita of LPCs in Different Income Level Groups

Source: Naito, Tsuyoshi 1995. p. 59.

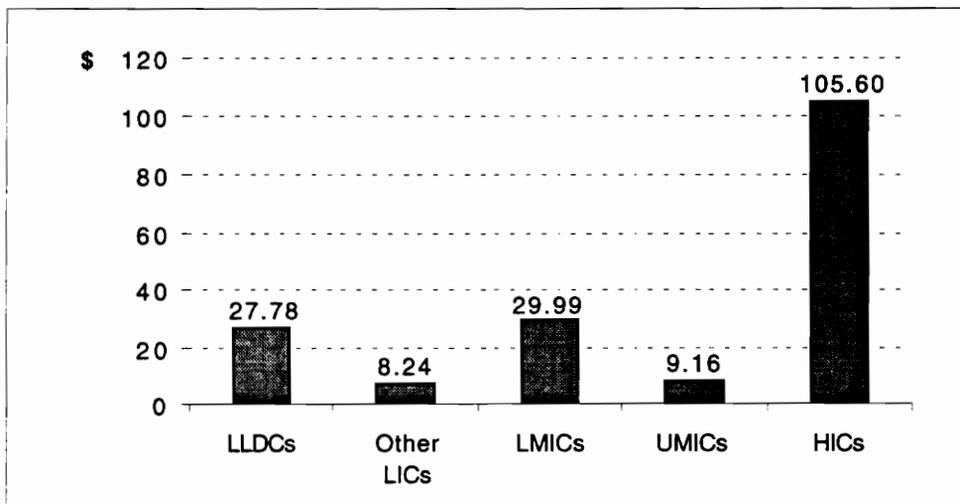


Figure-2.4: ODA per Capita of LPCs in Different Income Level Groups

Source: Naito, Tsuyoshi 1995. p. 60.

Definitions for acronyms in above figures are used from *World Development report 1992* of the World Bank. The definitions in the figures are the following:

- LLDCs: Least developed countries are the 47 countries in the current United Nations list.
- LICs: Low-income countries comprise least developed countries and all other countries with per capita income in 1992 of \$675 or below.
- LMICs: Lower middle-income countries comprise recipients with a per capita income in 1992 between \$676 and \$2,695.
- UMICs: Upper middle-income countries comprise all recipients with a per capita income in 1992 between \$2,696 and \$8,355.
- HICs: High income countries comprise recipients with a per capita income in 1992 above \$8,355.

During the last few years, we witnessed evidence to demonstrate the above explanation. In 1991, major industrial countries collaborated for the Gulf War and ended the Iraqi occupation over Kuwait to secure steady oil supply. On the other hand, in Bosnia-Herzegovina from 1992, and Somalia from 1994, major industrial countries did not do anything at the scale of the Gulf War collaboration. These events clearly explain, even when they say other plausible things, that major industrial countries behave according to degree of their interests; that is, they work hard only for matters that affect their benefits.

## Morality

“No one can ever say why he or she wants happiness” (Adler 1993: 130). Nevertheless, “happiness” is an ultimate goal of life for human beings. Moreover, everybody should be able to acquire one’s happiness because nobody has more or less human rights than others philosophically, that is, all human beings are equal. Adler says:

“Since human nature is the same at all times and places, even when it is obscured by nurturing under cultural diversities, it can be said that everyone ought to seek what all persons need—the real goods of being treated justly, of having political justice allows, and as much equality as justice requires, together with as much inequality as justice also requires” (Adler 1993: 133).

The reality that the majority of people in this world cannot live the kinds of lives in which they find value is a very serious problem and, also, a deprivation of their basic human rights.

People try to make the right choices in the course of living to pursue their “happiness.” The thinking of pursuing “happiness” is desire and driving force of life. Adler says that there are two types of desire; natural and acquired desire, in other words, needs and wants. He explains:

“Those that are natural are the same for all human beings as individual members of the human species. They are as much a part of our natural endowment as our sensitive faculties and our skeletal structure. Other desires we acquire in the course of experience, under the influence of our upbringing or nurturing, or of environmental factors that differ from individual to individual. Individuals differ in their acquired desires, as they do not in their natural desires” (Adler 1993: 128).

People of the More Privileged Countries (MPCs) have already fulfilled their natural desires and are seeking mostly to fulfill “acquired” desires for more comfortable and convenient lives. On the other hand, People of the Less Privileged Countries (LPCs) cannot fulfill even their fundamental needs, which derive from their “natural” desires. (See Figure-2.5)

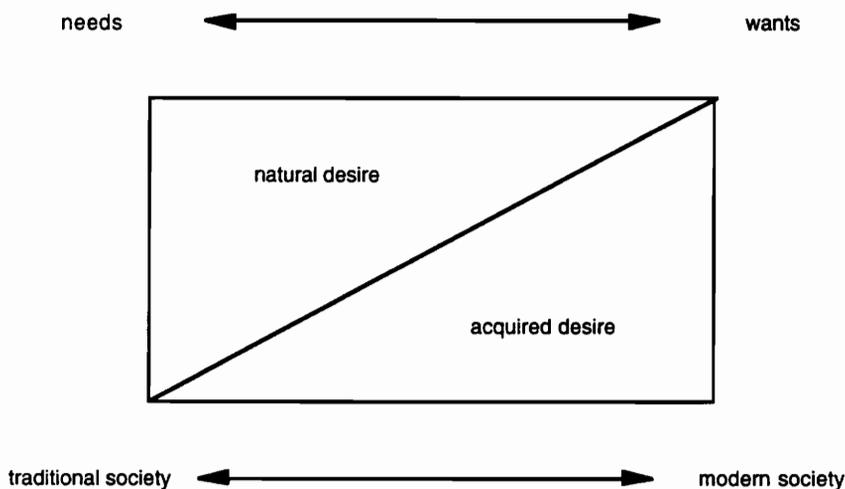


Figure-2.5: Human Desires

The world is so unjust. People of MPCs, approximately fifteen percent of the world population, enjoy fairly good democratic, peaceful, and affluent lives. However, these things are made possible by neglecting the other eighty-five percent of the world populations’ basic human rights and needs. Is there any reasonable basis to justify this

situation? No one can answer this question affirmatively, because it represents a basic obligation of human rights. However, modern society is based on objective truth and faces the difficulty of evaluating or judging noncognitive truth, morals, and ethics which are basis for judging what is good and bad. The irony is that modern society values liberty, equity, and justice but modern societies apply these moral values only to their own societies. Nevertheless, everybody must have the opportunities to have the kinds of lives in which they find value.

Do people of MPCs pursue their happiness by knowing the reasons why people in LPCs are facing unhappy lives? Most people in MPCs do not recognize how they have benefited from the work of people in LPCs (Ahtisaari 1995). More precisely, most people in MPCs do not acknowledge that their happiness exists by sacrificing the lives of LPCs' people. Do people of MPCs ignore this fact when it clearly explained to them? If so, there is no morality in MPCs.

### Stance of Life Quality Recovery

The judgment of whether a country is a “developed” or “developing” country is made mainly by consideration of two factors; strength of its economy and mode of its production. “Developed” is a country with a strong economy and high technology industries, and “developing” is a country that has a weak economy and low technology agriculture, and/or exploits natural resources (Isbister 1993: 14-16, Tisch and Wallace 1994: 16-17). In general, countries with low, health, and education levels are, also, considered “developing” countries (Tisch and Wallace 1994: 16-17). These ideas are based on modern societies' point of view, which admires and appreciates materially affluent and

luxury lifestyles, but does not respect and appreciate less convenient and less scientific societies. It is quite true that most people in LPCs have lower quality economies, health, and education from MPCs people's point of view. However, people in the jungles of the Amazon know how to survive in the jungle: they exchange their work and support each other; they know the herbs in nature; and they have wisdom to sustain their lives. They have very natural lifestyles. What is wrong? Inferior economy, health, and education in LPCs does not mean that their lives are inferior to that of MPCs'. MPCs should not press their values on the other people. Conventional development has been carried out under the initiative of MPCs and growth oriented modernization (Isbister 1993: 217), and MPCs did not have any respect and ignored the values of LPCs. This is the heart of the problem which disturbs the progress of unprivileged people.

## Chapter III

### Conventional Development Theories and Life Quality Recovery

This chapter will review three major social theories of development: namely Modernization, Dependency, and World System theory. Then, recent trends and the fundamental philosophy of Life Quality Recovery will be presented.

Theory is defined as “systematically organized knowledge applicable in a relatively wide variety of circumstances” (The American Heritage Dictionary 1991). It is the foundation of and guide to all studies, considerations, and actions. So says that “Scientists use theories to help them define what needs to be studied, and to guide them in shaping research questions and in deciding what evidence is necessary to support their arguments” (1990: 11). In social science studies, more than one theory can exist to explain a phenomenon because the phenomenon can be observed from different perspectives. Moreover, by verifying existing facts by scientific measures, social theories are modified or newly established to understand a phenomenon to greater depth or from a different perspective. Reviewing the three major social development theories will allow us to understand reasons behind due successes and failures of development activities. Unfortunately, however, we mostly learn the reasons for development failures.

The so-called development of the Third World came after the Second World War, in part, as a result of power and ideological conflict between the United States and the former Soviet Union (Chirot 1981: 261-262). Thus, development theories are fairly young. Modernization theory emerged in the late 1950s with capitalism as the backbone (Chirot

1981: 261-262, So 1990: 12). Its origin came from the United States government which stimulated scholars to study Third World states to sustain the United States' hegemony over the world (Chirot 1981: 261-262, So 1990: 17-18). Then, witnessing the failure of development efforts with Modernization theory during 1950s and 1960s, Marxist theorists accumulated doubt about development by Modernization theory and gave rise to Dependency theory in the late 1960s (So 1990: 12, Tisch and Wallace 1994:76). Then, further stagnation of development caused divergence of some theorists from Dependency theory, and they established World System theory with influence of socialism in the late 1970s (So 1990: 12, Tisch and Wallace 1994:77). (See Figure 3.1)

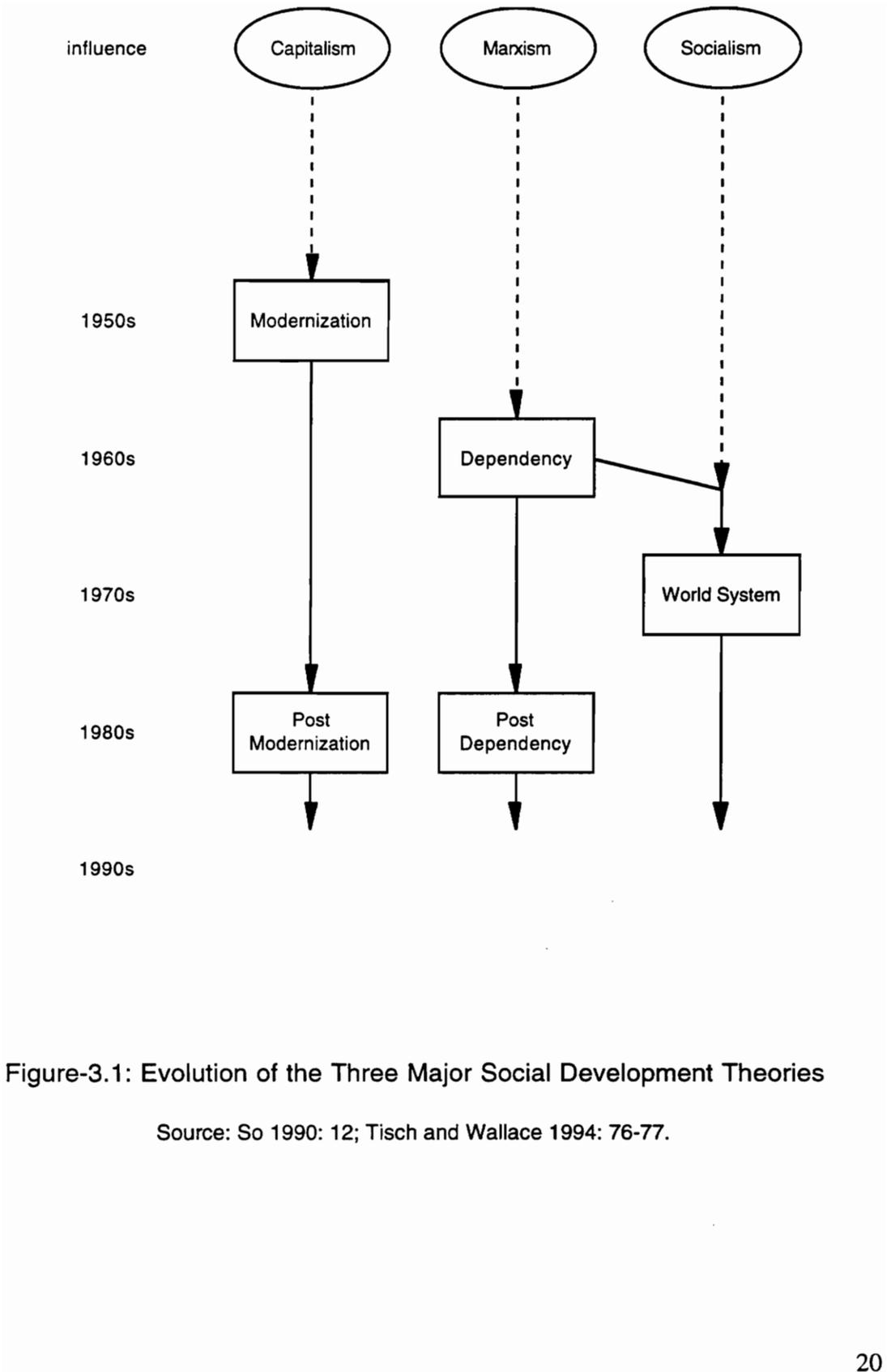


Figure-3.1: Evolution of the Three Major Social Development Theories

Source: So 1990: 12; Tisch and Wallace 1994: 76-77.

## Modernization Theory

Following the Second World War, the United States government called up to study the origins of poverty and stagnation in the Less Privileged Countries (LPCs) (So 1990: 18, Isbister 1993: 33). Accumulation of such studies became a theory called Modernization theory. Because its origin, this theory is strongly influenced by capitalism and has remained “the dominant philosophy of social scientists in” the More Privileged Countries (MPCs) (Isbister 1993: 33).

Modernization theory views the fundamental reason behind LPCs’ stagnation as traditional social structures, which are lacking democratic institutions, capital, technology, and initiative within the Less Privileged Countries (LPCs). Isbister explains, “the essence of a traditional society is that it is stagnant and unchanging” (1993: 34-38). Furthermore, he explains, it is based on spiritual values and circular life activities, therefore, it is emotionally comfortable place but there is no prerequisite for significant growth nor improvement. Modernization theory argues that transformation of a society from “tradition” to “modernity” is indispensable to develop LPCs (Isbister 1993:33-38, So 1990: 26-28 Tisch and Wallace 1994: 36). For Modernization theorists, “[the] modern world is based on research and development and on the goal of efficiency.” Moreover, “it is driven by the search for profit and wealth as people take risks to do things in new and better ways in the hope of improving their lot” (Isbister 1993: 38). One of the most influential works to shape Modernization theory is W. W. Rostow’s five stage theory of growth. According to Rostow, a traditional state has to follow a certain set of rules in order to go thorough the same path that industrialized countries which were once “traditional” societies themselves experienced in the transition to become a modern society (Rostow 1971: 4). Modernization theorists say that since the modern societies already experienced the past, traditional

societies can study the successes and the failures of MPCs to make their transition smoother (Isbister 1993: 39). Furthermore, MPCs can support development of LPCs by providing their assistance in the form of technology, knowledge, and capital.

Modernization theory encourages traditional societies to become growth oriented, mass consumption societies. Its approach is that development will take place by investing in industries and infrastructures intensively (Rostow 1971: 4, Trainer 1989: 61). This approach initially benefits the rich who own land and capital. It postulates that a stimulated economy will then trickle down its wealth to other people, indeed, poor people, over time (Kasliwal 1995: 58).

### Dependency Theory

Unlike Modernization theory, which started in the economically and politically strong country, the United States, Dependency theory emerged from economically and politically weak states that faced distressed circumstances, particularly Latin American countries. This theory took its rise by seeing failures of development based on Modernization theory. The Dependency theory provides a the Less Privileged Countries' (LPCs) point of view that protests the dominance of Modernization theory over development of LPCs (Blomstrom and Hettne 1984, So 1990: 91).

The most significant difference between the two is that Dependency theory “stands in opposition to the argument that the origins of poverty are to be found internally, within the social structure” of LPCs themselves (Isbister 1993: 33). Furthermore, while Modernization theorists claim that traditional societies are circular and stagnant (Isbister

1993: 34-38), Dependency theorists argue that LPCs “have been formed, even created, by their interaction with the world’s rich (and, not incidentally, capitalist) countries” since the era of modern economic growth, beginning in the 17th century (Isbister 1993: 44).

Moreover, Dependency theorists assert that economic growth and development of industrial system in the More Privileged Countries (MPCs) impoverished LPCs (Isbister 1993: 33).

Dependency theorists “focus their attention upon the class structure in poor countries and the mechanism that exist for exploitation” (Isbister 1993: 33). They present an internal and external power relationships model between core and periphery. Core MPCs dominate the world economic system to keep LPCs “shackled in a peripheral and subordinate position” (Kasliwal 1995: 12), and core dominant elites within a nation also dominate the national economy to subordinate the peripheral groups. Dependency theorists consider “the state to be the primary impediment to development. The state, as the instrument of the ruling class, makes allegiances with other states and with elite commercial interests that perpetuate social and economic inequalities and that develop infrastructure and resources to serve these interests rather than the society as a whole” (Tisch and Wallace 1994:37). Moreover, the forces of international capitalism block LPCs’ progress (Isbister 1993: 43). Dependency theorists argue that “true development must result in greater autonomy for a society, in both its external and internal relations” (Kasliwal 1995: 12).

### World System Theory

World System theory arose as a reaction to and critique of both Modernization and Dependency theory; its contributions were mostly from the Less Privileged Countries (LPCs) (Tisch and Wallace 1994: 75). World System theory shares a very fundamental

point of view with Dependency theory, that is, economic and social structure, and the problems of LPCs were shaped and created by the economic and industrial growth of the More Privileged Countries (MPCs) (Isbister 1993: 33). On the other hand, World System theory criticizes the conception of a bimodal system of Dependency theory (Wallerstein 1979: 69-70). It argues that the world is not simple enough to be classified into only two groups. It further argues that there are many in-between countries that do not fit into either core or periphery, and offers a trimodal system that consists of the core, semiperiphery, and periphery. The main difference between the bimodal system of Dependency theory and the trimodal system of World System theory is that the trimodal system recognizes semiperiphery countries, which have elements of both the core and periphery (Tisch and Wallace 1994: 77).

By the mid-1970s, development of LPCs became less ideological, and “Immanuel Wallerstein found that there were many new activities in the capitalist world-economy that could not be explained within the confines of the dependency perspective” (So 1990: 169). World System theorists argue that “poverty in the Third World cannot be understood without reference to the entire international order” (Isbister 1993: 33). World system theorists consider “the world capitalist economy to be the dominant system, with states as one group among many actors, these theorists see the flows of goods—among markets, states, commercial entrepreneurs, and regions—as indicators of the distribution of power” (Tisch and Wallace 1994:75). MPCs sustain the world capitalist economy that allows a disproportionate distribution of wealth, which unequally benefits MPCs, by taking advantage of their capability to manipulate the world economy and encouraging the continuation of structural conditions that maintain imperial and neo-colonial relationships between MPCs and LPCs (Tisch and Wallace 1994:76)

Table-3.1: Comparison of Modernization, Dependency, and World System Theory

Category	Modernization		Dependency		World System
	Third World Internal	Third World External	Third World External	Global Internal and External	
Research Focus	Internal	External	External	Global Internal and External	Global Internal and External
Cause of problems	Mostly Internal	Mostly External	Mostly External	Internal and External	Internal and External
Unit of analysis	(cultural values and social institutions) national context	(economic dependency) national context	(economic dependency) national context	(global dynamics) national in global context	(global dynamics) national in global context
Polarity	internal: tradition and modernity	core-periphery	core-periphery	core-semiperiphery-periphery	core-semiperiphery-periphery
Dependence prediction	Positive optimistic	Negative pessimistic	Negative pessimistic	Positive and Negative possible	Positive and Negative possible
solutions	more linkages with Western	fewer core linkages, socialist revolution	fewer core linkages, socialist revolution	no prediction	no prediction
Policy implication	Modernization generally beneficial. Trade, macro economic policy linked with micro economic variables. Universally applicable, homogeneous, transformative.	Dependency harmful to development. Decrease ties, decrease debt for example, social revolution, nationalistic politics, import substitution, trade barriers.	Dependency harmful to development. Decrease ties, decrease debt for example, social revolution, nationalistic politics, import substitution, trade barriers.	fit to world-economic-system	fit to world-economic-system
				Increase efficiency and decrease cost of production, increase the share of the market. Develop symbolic analyst jobs.	Increase efficiency and decrease cost of production, increase the share of the market. Develop symbolic analyst jobs.
Category	Classical		Post		World-System
	Modernization	Modernization	Dependency	Dependency	
methodology	typology construction	concrete case studies	high-level abstraction, focus on general pattern of dependency	historical-structural, focus on concrete situation of dependency	historical dynamics of the world-system: cyclical rhythms and secular trend
direction of development	high-level abstraction	historical analysis	mutually exclusive: lead only to underdevelopment	coexistence: associated-dependent development	upward and downward mobility possible in the world-economy
approach of recognition	unidirectional path toward the U.S. model	multidirectional paths of development	mostly an economic phenomenon	mostly a sociopolitical phenomenon	global dynamics
key factors	relative neglect of external factors and conflict	greater attention to external factors and conflict	emphasis on external: unequal exchange, colonialism	emphasis on internal: class conflict, the state	the world-economy cyclical-structure

Source: So 1990: 25,62,138,195, Levy 1967: 196-201.

## Recent Trends

Long time development efforts by major actors such as governments and international institutions have resulted in a few successes and a lot of failures in terms of progress of unprivileged people's lives. During 1980s, steady activities of nongovernmental organizations (NGOs), including nonprofit organizations (NGOs) and private voluntary organizations (PVOs), which focused on grassroots development and concerned with poverty alleviation started to receive recognition. It was in 1985 that a report by an evaluator for the World Bank directed a spotlight on NGOs. The report stated that "private development organizations were superior to other aid agencies in implementing rural development in Latin America" (Carroll 1992: 1). NGOs may be considered as "a new institutional form of development resource." Since then, importance of development from bottom of a society gradually became a major trust among the development community. Environmentalists, mid-1980s, started to present a concept of sustainable development (Norgaard 1994: 11); UNDP, in 1990, started to publish annual report called *Human Development Report* which advocates the human development paradigm; David Korten, in 1992, established *People-Centered Development Forum* which advocates people-centered development; and Richard Norgaard, in 1994, published *Development Betrayed* which presents a coevolutionary perspective on development. From the end of 1980s, many different ideas which question conventional development strategies started to grow.

## Life Quality Recovery

It has been about five decades since development efforts were started by the More Privileged Countries (MPCs). Conventional development theories express, somehow, that they are for progress of the Less Privileged Countries (LPCs). However, the present miserable conditions of unprivileged people in LPCs prove that such development efforts have failed (Korten 1993: 10). The three major theories, which are explained above, focus upon social and economic problems at the national and/or global level. They do not really consider the problems at the bottom of society, in other words, they have not seen problems at eye level of unprivileged people, and ordinary people (See Glossary for definitions of the words; unprivileged people and ordinary people). Life Quality Recovery clearly focuses the lives of ordinary people, especially unprivileged people in LPCs, and intends to ensure the kinds of lives in which unprivileged people find value.

The three major theories have sought changes of social and economic structures at national and/or global level, but Life Quality Recovery makes direct approaches to ordinary people, especially to unprivileged people. This is because we cannot expect any real changes for the progress of unprivileged people's lives from the top of a society. Life Quality Recovery, rather, works on basic necessities of unprivileged people, which have been mostly ignored by conventional development (Korten 1993: 11). Unprivileged people's lives are very hard due to the existing unfair social and economic environment of unprivileged people (CBC 1991). Life Quality Recovery attempts to make social and economical changes from ordinary people, especially from unprivileged people, by empowering unprivileged people and, further, ordinary people.

There is an great successful example of progress of unprivileged people by empowering unprivileged people. That is Grameen Bank of Bangladesh. Dr. Muhammad Yunus, the founder of Grameen Bank, learned problems of local unprivileged people carefully and helped to create their fair opportunities (CBC 1991). Furthermore, his activities not only realized the progress of unprivileged people's lives but also could contribute to re-establishment of their human dignity. He says that "it doesn't need big theories to solve" some problems with which unprivileged are facing. However, this study finds its value by presenting further input for empowerment of unprivileged people. The approaches to actualize Life Quality Recovery will be presented in Chapter VIII.

## Chapter IV

### Politics and Life Quality Recovery

National governments have been the most powerful entities to affect the activities of societies. The More Privileged Countries' (MPCs) governments have subordinated most of the Less Privileged Countries (LPCs) since the Age of Great Voyage, when Europeans started to sail long distances. Many MPCs had used their physical power to dominate most LPCs up to the end of the Second World War. Since independence of LPCs, MPCs have continued to exercise their economic power to keep LPCs under their control.

Up through the end of the Second World War, colonizer countries' objectives were mainly toward on their material prosperity. They treated colonized people as inferiors (Isbister 1993: 216), more clearly, as if colonized people were animals. Colonizers did whatever they wanted, they even traded human beings as a commodity. After the Second World War, the ideological conflict between the United States and former Soviet Union resulted in super power confrontation. The former superpowers utilized economic assistance, foreign aid, to maintain their ideological influence over the World. The governments of MPCs claimed that foreign aid was for the economic development of LPCs, but the motives behind foreign aid were always more political than economic (Griffin 1991:645). Economic assistance had been the main strategy to accomplish political issues, but economic efficiency was not a concern once security issues were fulfilled. After the Cold War, governments of MPCs shifted their primary concern from political issues to economic interests (Hopkins 1987: 154). They provided foreign aid to pursue their economic interests, that is, the sustenance of their economic and material prosperity.

“Economic benefits [to local economy and people of LPCs] in terms of long-term development were at the best negligible” (Griffin 1991:645).

More recently, the necessity of human development has been more strongly advocated, and many international conferences have been held on it. However, Mahathir bin Mohamad says, countries “move from one major conference to another, pronouncing with lofty intentions global action programs, but we never ... make available the means of implementation” (Roanoke Times 12 March 1995). Moreover, MPCs have reached some agreement on the support for development of LPCs but those have not really been achieved. For instance, MPCs, Development Assistance Committee (DAC) countries, agreed to allocate 0.7 percent of their gross national product (GNP) to LPCs in 1970 (UNDP 1994: 9, Tisch and Wallace 1994: 167). However, only four countries (Denmark, Norway, Sweden, and the Netherlands) among twenty-one DAC countries have achieved the target by 1993 (Wheeler 1989: 227, Love 1991: 197, Love 1992: A-35, Love 1994: 160, Michel 1995: A-10). It is rather easy to make some agreements, but it is really difficult for governments to fulfill the agreements.

The governments of MPCs are working to maintain their financial and material prosperity, which sustains materially fulfilled and convenient high consumption lifestyles in their countries. In general, most natural resources are located in LPCs, and LPCs are also the source of cheap labor. On the other hand, LPCs offer their natural resources and cheap labor force to obtain foreign exchange. Governments of MPCs try to keep good relationships with LPCs by providing support to them, including support of favorable political regimes by offering foreign aid and military cooperation. To return the favor to MPCs’ governments, the governments of LPCs allow the export of natural resources and keep ordinary people under control as a cheap labor force. Meanwhile, rich people of

LPCs and MPCs invest in corporations that handle the exploitation of natural raw materials and production of lucrative products, which are made by using the cheap LPCs' labor force. These people make high profit by transferring such materials and products from LPCs to MPCs. The governments of MPCs want to sustain their economies, therefore, they support governments of LPCs, which support their businesses. By keeping this system, MPCs can sustain high consumption societies and the people in power can benefit from the strong economies. From the global point of view, this system leads to prosperity for only very few. (Korten 1995, Reich 1995, and Rifkin 1995 present arguments that corporations have very strong effect on people's lives and benefit very few.) (See Figure-2.2)

Since "most people in authority are reluctant to think very seriously about the future" (Isbister 1993: 217), it is quite obvious that we cannot expect any significant positive changes for progress of unprivileged people's lives from politicians. Therefore, Life Quality Recovery envisages changing politics by empowering ordinary people in LPCs and MPCs. However, there is an anxiety that governments will interfere with the activities of the ordinary people when they accumulate their successes because existing circumstances are good for the people in power. Nonetheless, nongovernmental organizations (NGOs), including nonprofit organizations (NPOs) and private voluntary organizations (PVOs), have tremendous potential to support marginalized people in LPCs. For instance, Sasagawa Foundation had kept supporting minority people in Kashmir even the authority of Kashmir requested to stop the support, and saved many lives. NGOs, such as NPOs and PVOs, can carry out their activities regardless of political relationship between countries, and focus their activities on progress of unprivileged people.

## Chapter V

### Economics and Life Quality Recovery

After the ideological confrontation called the Cold War was ended, the More Privileged Countries (MPCs) shifted their target toward their economic interests. They needed the Less Privileged Countries (LPCs) subordinated in order to maintain their own material prosperity. MPCs provided foreign aid as a political tool to sustain their advantages over LPCs. MPCs saw the need to integrate LPCs into the global market so that they would continue as suppliers of cheap natural resources and cheap labor. In general, MPCs did not really care about the progress of LPCs as a future market for MPCs goods. LPCs' economies have been exploited for sake of the benefit of MPCs (Isbister 1993: 216).

Conventional development theories have suggested that economic growth is the key to alleviating the problems of LPCs such as poverty, population growth, environmental degradation, and uncontrolled civil order (Korten 1993: 9, Meadows, Meadows, and Randers 1992: 5). Such theories' publicity supported MPCs' development assistance activities in public. MPCs' governments exercised their activities as if those were the only ways to lead LPCs and their people to better lives. Since ordinary people in MPCs were comfortable with their lives, they did not question foreign policies very much.

Most of all, the intention of MPCs' assistance to LPCs was not really the progress of unprivileged people in LPCs. The reason that most of LPCs could not grow economically was that foreign aid was not spent for building LPCs' domestic discipline,

skills, and ability to produce capital goods (Korten 1993: 10). Foreign aid raised LPCs' people as consumers for MPCs' products rather than building up ability of LPCs' people to compete in the global economic market.

Since LPCs borrowed and spent money for goods and services from abroad even when they did not have means to earn money, they accumulated debt (See Figure-5.1). By the late 1970s and early 1980s, LPCs' insubstantial economies could no longer handle their debt payments (Korten 1993: 10, Isbister 1993: 171-176, Tisch and Wallace 1994: 43-45). They were experiencing debt crises. As a response to the debt crises, the International Monetary Fund (IMF) and the World Bank started to present structural adjustment programs to indebted LPCs from the 1980s. Indebted LPCs could borrow further money to avoid bankruptcy with the condition that they were going to employ structural adjustment. Structural adjustment programs promoted indebted LPCs to enhance their export production and to organize their domestic environments to be attractive to foreign investors. Such structural adjustment made the indebted LPCs completely dependent to MPCs.

In terms of economic status, most LPCs are weak and dependent on MPCs. LPCs are bargaining their natural resources and labor force to repay their debt, for instance, Malaysia and Indonesia cut down trees to obtain foreign exchange. However, there is a limited amount of the natural resources and a limited amount of patience that the people of LPCs can stand with their miserable situations. If a country loses its people, it is the end of the country because people are the foundation of a country. If a country loses its natural environment, it is also the end of the country because the nature is the mother of people. Even if a country loses its money, it would not be the end of the county as long as the

country has its people and the nature. We better worry about condition of unprivileged people and the nature before we worry about economic condition of LPCs.

The present system is dominated by a few people, impoverished ordinary people, and diminishing natural resources. The system provides foreign aid to enhance donors' prosperity (Korten 1993: 15). Unprivileged people do not need charity from anybody, but they do need respect, fair opportunity, and a fair deal (CBC 1991). Grameen Bank of Bangladesh created fair opportunities to unprivileged people, and the people have been able to improve their lives. "Only by building strong, self-sustaining local communities will people in every country be able to withstand the forces of technological displacement and market globalization that are threatening the livelihoods and survival of much of the human family" (Rifkin 1995: 250).

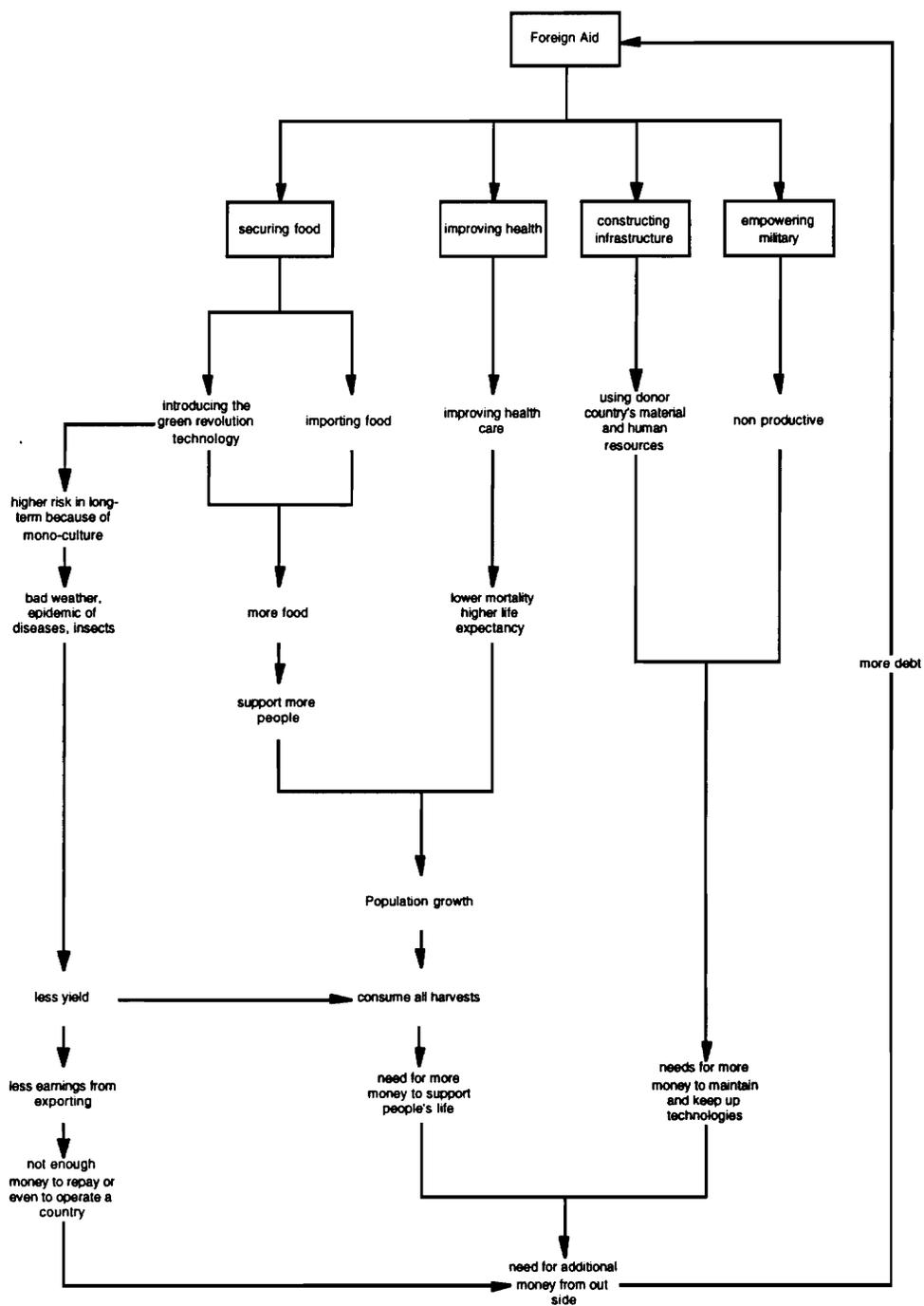


Figure-5.1: A Vicious Circle Mechanism of Foreign Aid

## Chapter VI

### Environment and Life Quality Recovery

Human activities require the extraction of natural resources from nature and, as a consequence, emission of pollution and waste to the environment. Consumption of natural resources and the resulting emission of pollution and waste have been exponentially increasing through the growth of the economic system (Rifkin 1989: 192), and the human population, the source of the activities, has also been growing exponentially (Meadows, Meadows, and Randers 1992: 44). If nature had no limits to the amount of natural resources used, or the capability to assimilate pollution and waste disposal, there would be no environmental problems. However, “there are limits to the rates at which human population and capital can use materials and energy, and there are limits to the rates at which wastes can be emitted without harm to people, the economy, or the earth’s processes of absorption, regeneration, and regulation” (Meadows, Meadows, and Randers 1992: 45). Therefore, human beings need to consider how much natural resources can be consumed and how much pollution and waste can be generated. In other words, human beings must control their activities to leave the same opportunities they have for lives to future generations. Moreover, “ecosystem stress has accelerated so drastically as to call into question the long-term viability of the human species” (Korten 1993: 9). People must realize the seriousness of this problem.

The More Privileged Countries (MPCs) have continued to generate an ever growing demand for natural resources, “which are processed through the economic system and discarded back into the ecosystem” (Korten 1993: 12). Human beings have been realizing

that they are facing tremendous environmental problems such as the loss of forests, ozone depletion, climate change, desertification, and global warming. However, people of MPCs, who cause the majority of the environmental problems, have never slowed down their materialistic lifestyles. On the contrary, some people of MPCs accuse or worry that more and more people of LPCs consume more and more natural resources and emit more and more pollution and wastes, even though the activities of LPCs' people are much smaller than that of MPCs' people (Isbister 1993: 219) (See Figure-6.1).

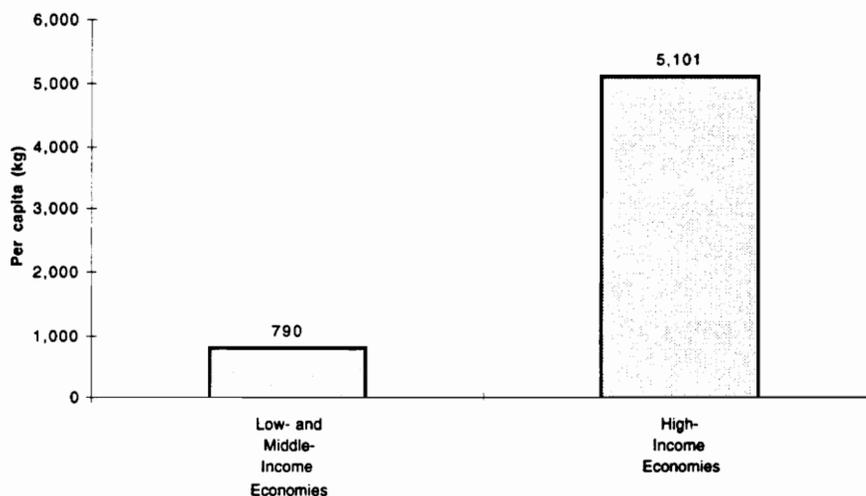


Figure-6.1: Energy Consumption in 1992 (oil equivalent)

Source: World Bank. 1994. p. 171.

There are two major problems: there are limits of available natural resources, and the pollution and wastes generated exceed the assimilation capacity of the ecosystem. Human beings have to conserve natural resources so that future generations can enjoy

natural resources, and also human beings need to cut back generation of pollution and wastes to the breakpoint of what nature can sustain. “The build up of polluted waste in the form of dissipated energy and organic and inorganic garbage now threatens the survivability of the earth” (Rifkin 1989: 192). Nature provides water, food, and materials for our survival. If we do not work to solve the environmental problems, nature will no longer be able to sustain life. Jan Tinbergen says that “market economies are obviously in need of some intervention in order to provide public goods, to avoid too much inequality, and to approach sustainability” (Meadows, Meadows, and Randers 1992: xi) (See Figure-6.2). It is clear that more privileged people who consume natural resources and generate pollution and waste excessively need to change their lifestyles to sustain the ecosystem.

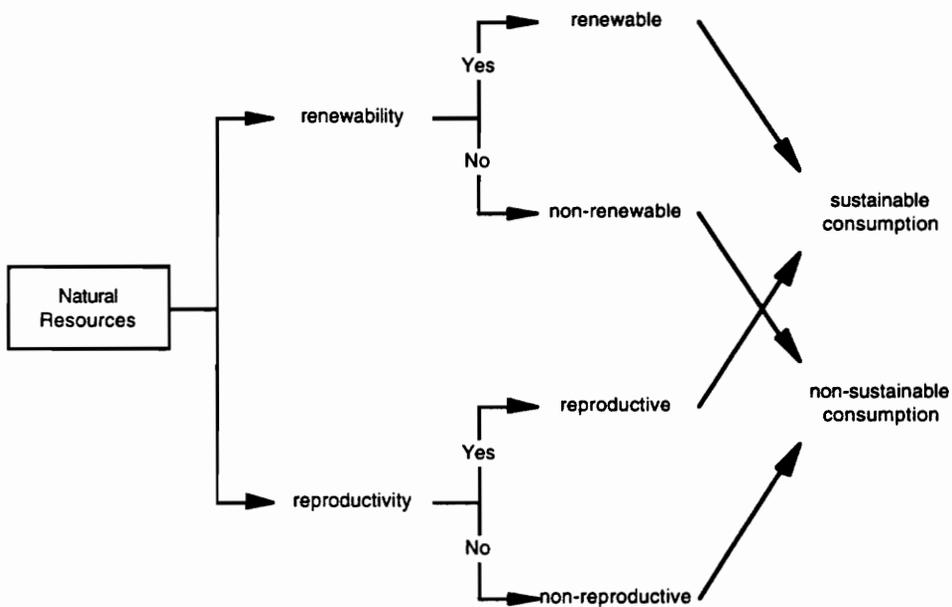


Figure-6.2: Types of Natural Resources

The most serious implication regarding degradation of the environment to the Less Privileged Countries (LPCs) is that their natural resources and environment are exploited for the comfort of people in MPCs. People of LPCs are confronting an increasingly polluted environment because corporations of MPCs, which have direct and indirect control over production activities in LPCs, have not taken account of the costs of environmental degradation and have not taken care to protect the environment in LPCs (Korten 1993: 13). LPCs do not have the extra energy and capital needed to take care of their environment. Furthermore, hungry unprivileged people, unfortunately, cannot worry about their environment. Empowerment of unprivileged people in LPCs will provide a better chance to protect and conserve the environment of LPCs.

It is still in a fresh memory that indigenous people of the Amazon protested degradation of their environment by commercial development at the United Nations' Earth Summit in Rio de Janeiro in 1992. The protest appealed to many people. It is hoped that more and more communities will stand up and speak out to protect their environment. Life Quality Recovery certainly supports such activities.

## Chapter VII

### Major Social Issues and Life Quality Recovery

Social issues are not independent of each other, all problems are related to some degree. Solutions for one problem might not be found within the problem because causes for it might be originated in some other problems. Betterment of a condition for one particular problem might give solutions to other problems. On the other hand, ignoring a problem might become an impediment to other problems. Alleviating the intensity of social issues which a society retains leads to a stable and healthy society. Each social problem cannot be argued separately, however, this chapter will examine four of many major social issues.

#### Illiteracy

Reading is very basic social skill, allowing people to obtain information. If one cannot read, one cannot read job announcements, one cannot fill out job applications, cannot read public announcements for meetings. It has been found that there was a high correlation between illiteracy and socioeconomic stagnation (Weffort 1969: 12) and literacy improvement made people more aware of their circumstances (Elias 1976: 13). Therefore, reading is a fundamental tool for people to sustain and improve their lives in society (Freire 1983:19). Primary education is one of the basic needs for Life Quality Recovery. Ismat Kittani says:

“The best investment any country can make is to give the highest priority to the health and education of its children. That will ensure that the coming generations would have the opportunity to fulfill their maximum potential. Specially important is to ensure the education of girls, because children of literate mothers are not likely to be illiterate. This is the multiplying factor in development” (Kittani 1995).

### Population Explosion

The reason that population growth is not desirable for our entire society is that our population has already exceeded the planet’s absorbing and dissolving capacity of solid, liquid, and gaseous substances released by activities of human societies (Meadows, Meadows, and Randers 1992: xiv).

The population growth rate of the More Privileged Countries (MPCs) is decreasing but of the Less Privileged Countries (LPCs) is increasing (Isbister 1993: 96-98, Kasliwal 1995: 82-87). One of the explanations for the increase in population in LPCs is that unprivileged people, the vast majority of LPCs, consider children as security for their future. The reason they think this way is that they do not have the means of saving today’s benefit for the future, they count on their children to take care of them in their old age. Therefore, they think that the more children they have, the better future they have, and they try to have as many children as possible. Moreover, they tend to have more than enough children because of uncertainty of children’s lives in their young age. Needless to say, giving too many births degrades health of a mother.

The socioeconomic environment plays a very strong role in the reduction of population. Providing the means of saving today's benefit for old age such as preparing financial savings systems, a welfare system for retirement and accident will result in reduction of population. Moreover, providing sufficient health care to lower infant mortality and teaching and providing contraception for those who do wish to prevent unwanted births will help to slow population growth. We should provide an environment where people can have children according to their wishes. We need to reduce our population, however, we must not force abortion or apply political pressure as Chinese government enforces because having children is an individual choice.

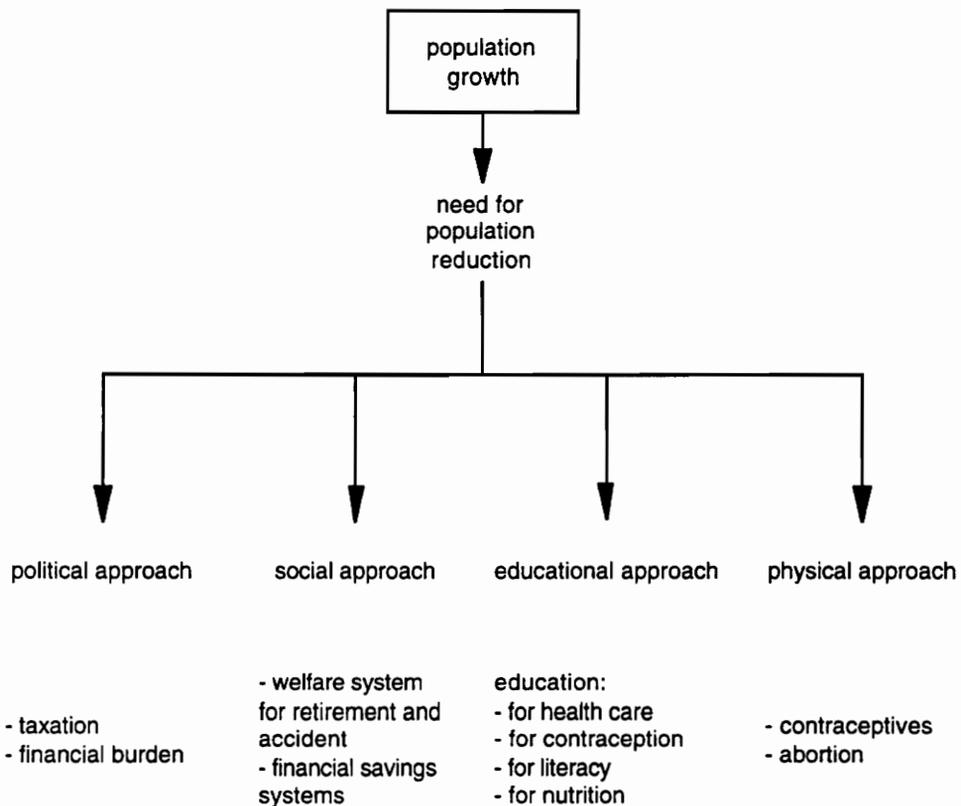


Figure-7.1: Approaches for Population Reduction

## Poverty

Whether someone's life is affluent or not does not depend on the amount of money one can earn, however, a certain amount of money is needed to live in an individualistic market economy. Poverty is not really a matter of money, but is a problem that people cannot have adequate food (See Figure-7.2), clothing, shelter, and other essentials of a decent life (Korten 1995: 168-169). This problem is originated in socioeconomic systems created by rich people, which block wealth to unprivileged people. Korten points out that foreign and domestic investment have created a situation that prevents domestic discipline, skills, and ability to produce capital goods to grow (1993: 10). Most LPCs do not have the capability to compete with the economies of MPCs, therefore, there is a necessity to build self-sustaining local communities to satisfy basic needs such as food, clothing, and shelter.

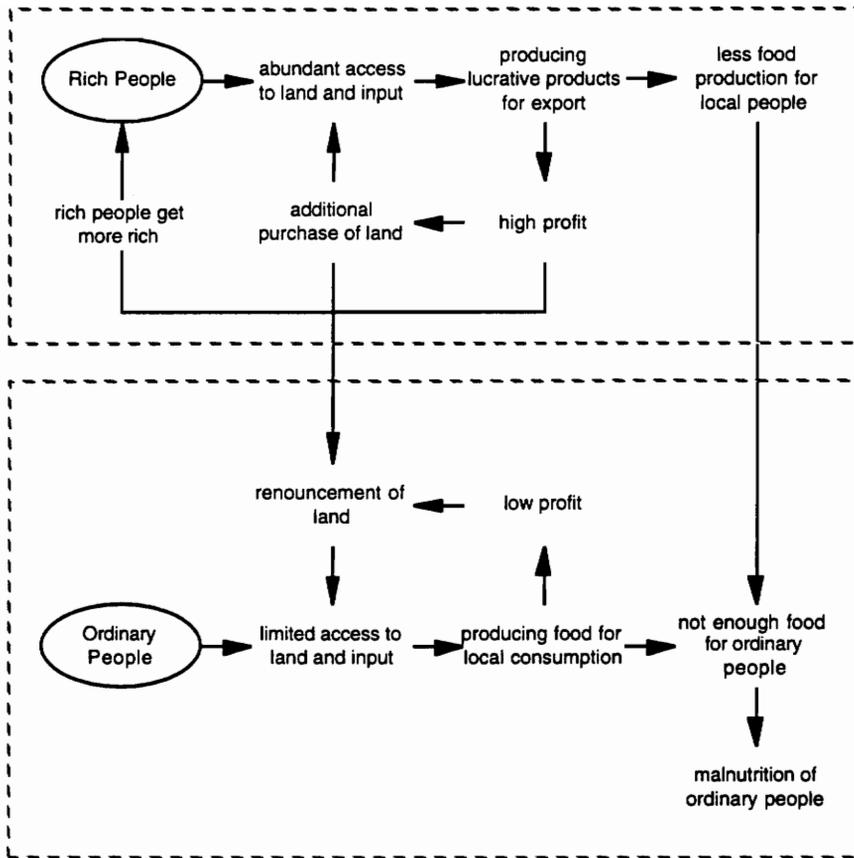


Figure-7.2: Land and Food in the Less Privileged Countries

### Discrimination Against Women

*Human Development Report 1995* reports that there does not exist any single country which treats man and woman equally (UNDP 1995: 2). Discrimination of women is one of social issues which all countries of the world have even “equal enjoyment of human rights by women and men is a universally accepted principle, reaffirmed by the Vienna declaration, adopted by 171 states at the World Conference on Human Rights in

June 1993” (UNDP 1995: 1). Almost all societies have been dominated by men and the structure of gender discrimination is very firm. The societies treat women as if they are inferior. However, Grameen Bank’s experience shows that women are very steady and zealous for improving their lives (CBC 1991). Actualizing equality between both genders is very important, and it is not a technological but political process. The *Human Development Report* points out the following concerns must be realized (UNDP 1995: 1-2):

- Equal access to basic social services, including education and health.
- Equal opportunities for participation in political and economic decision-making.
- Equal reward for equal work.
- Equal protection under the law.
- Elimination of discrimination by gender and violence against women.
- Equal rights of citizens in all areas of life, both public—such as the workplace—and private—such as the home.

### Pandemic Infections Diseases

It is everybody’s wish that one can live a life without a serious health problem. Since the means of transportation have been developed, and many people and commodities are transported today, the probability that infectious diseases spread out world wide is getting higher. Especially, it is worried that the spread of deadly diseases such as AIDS, hanta, and ebola virus will intensify. So far, there is no cure for these diseases. Therefore, it is very important to take actions to prevent these potentially pandemic

diseases. All governments need to promote improvement of public health and disseminate knowledge about dangerous diseases and the ways to prevent them. Nongovernmental organizations (NGOs) in Thailand teach prostitutes about facts of and the ways to protect themselves from AIDS. Steady activities of the NGOs are saving many lives of men and women in Thailand.

## Chapter VIII

### The Way to Evolve Life Quality Recovery

Life Quality Recovery focuses on the progress of unprivileged people's lives in the Less Privileged Countries (LPCs). The progress, eventually, provides a positive effect on all human beings because the improvement of unprivileged people's lives in LPCs enhances the protection and conservation of their natural resources. That is, everybody can leave their offspring good opportunities to maintain their decent lives.

According to the United Nations Development Programme (UNDP), the richest fifth of this world enjoyed 82.7 percent of total world income in 1989, on the other hand, the poorest fifth only received 1.4 percent . The disparity between rich and poor has been enlarged, the richest fifth gained 8.9 percent and the poorest fifth lost 0.9 percent compared to that of 1970 (See Figure-8.1) (UNDP 1992: 36). In 1990, the world economy had grown five times larger than that of 1950, however, the number of people living in absolute poverty was doubled while the world's population was doubled (Korten 1993: 8-9). There are more than 1.2 billion people who now lack the income necessary to provide the minimum diet required for full human function.

Most governments, both the More Privileged Countries (MPCs) and LPCs, say that stimulation of the economy in LPCs will trickle down wealth to unprivileged people, so they are trying to develop economies in LPCs. If the governments of MPCs and LPCs are serious about the progress of unprivileged people's lives in LPCs, why do we see increasing disparity between the richest fifth and poorest fifth in income, and a growing

number of unprivileged people? Because the governments are not really trying to help out unprivileged people. Thus, we do witness the worsening conditions of and an increasing number of unprivileged people. Moreover, corporations, the source of rich people's wealth, are making profits by ignoring workers' health and the environment of LPCs (Korten 1995: 129-130). If corporations had a sense of respect for the people of and environment of LPCs, we would not have increasing income disparity between MPCs and LPCs, and enormous environmental degradation in LPCs.

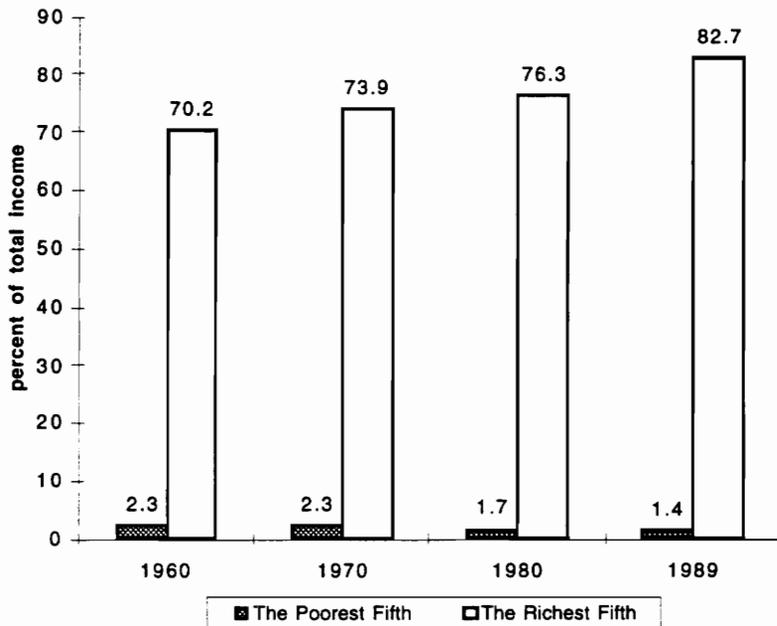


Figure-8.1: Poor and Rich

Source: UNDP (The United Nations Development Programme). 1992. p. 36.

Rich people in both LPCs and MPCs are obsessed to earn money, and they keep creating and maintaining a system that leads to prosperity for themselves. That is, unprivileged people are systematically blocked from opportunities to improve their lives. To be precise, unprivileged people are oppressed by the people in power. Since governments and corporations, who have power, technology, and money, do not have respect for the community and people of LPCs, unprivileged people of LPCs need to stand up, and protect and improve their lives by themselves. Unprivileged people are the primary target of Life Quality Recovery. Especially, people who do not belong to any kind of social or political group need to be given special consideration because people who belong to some kind of groups can aggregate their voice some way. The voice of voiceless people in a society must be listened to carefully, it cannot be heard except with sympathy.

There are two strategies for implementing Life Quality Recovery. One is by people of MPCs and the another is by people of LPCs. The former strategy approaches from the protection of the environment, which in turn protects the environment of working conditions of unprivileged people in LPCs. This strategy helps to improve external circumstances of unprivileged people in LPCs. The latter approach is applied directly by unprivileged people in LPCs. This strategy intends to improve unprivileged people's social circumstances. However, it is impossible to generalize certain prescriptions to particular problems because each problem is unique to each community by its environment such as politics, tradition, culture, morals, and ethics. Therefore, it is attempted to present general ideas for two types of citizen participatory approaches to actualize progress of unprivileged people in LPCs.

## Changes by Ordinary People of MPCs

The lives of people in MPCs are deeply related with the lives of people in LPCs. Much of what people of MPCs consume comes from LPCs to some degree. The lives of people in MPCs cannot be sustained without supplies from LPCs. That is, the natural resources and labor force of LPCs are indispensable for the lives of people in MPCs. Is the reverse true? Cannot people of LPCs live without supplies from MPCs such as capital goods, consumer electronics, military hardware, pharmaceuticals, clothing, and food? Some people might argue that LPCs need food from MPCs but if LPCs do not produce lucrative export crops and they plant their own food instead, they can feed themselves (Murdoch 1980: 95). LPCs do not really need support of MPCs, but MPCs really do need support of LPCs. Moreover, deprivation of natural resources and degradation of the environment are originated by activities of people in MPCs. Their activities are consuming tremendous amount of natural resources and creating excessive amount of pollution and waste that nature cannot absorb, regenerate, and regulate (Korten 1993: 12, Meadows, Meadows, and Randers 1992: 45). Most people do not recognize the above mentioned reality; only a very few people understand the reality and change their way of living. On the contrary, many people have the outrageous understanding that the people of LPCs are starting to use more and more energy and destroy the planet. Everybody must recognize that people of high consumption societies are already destroying nature.

People of MPCs must clearly recognize that their lives are heavily dependent on the services of LPCs. More precisely, people's lives in MPCs exist on the sacrifice of other people's lives and the natural resources and the environment of LPCs. It is necessary to change the ways people live in MPCs that are based on individualism, materialism, and commercialism to environmentally sound ways of living which are based on cooperative,

spiritual, and coevolutional ways of carrying out lives (See Table-8.1). People of MPCs need to be educated to make such a mind shift. Educational institutions such as elementary, middle, and high schools, and higher education, colleges and Universities, are expected to take action and teach their students about what is the circumstances of their lives. Moreover, Nongovernmental Organizations (NGOs) can inform citizens about the seriousness of the circumstances and suggest some ways to change their high consumption lifestyles to environmentally sound ways of living.

The mechanism of this approach is as follows (See Figure-8.2): Educational institutions/NGOs of MPCs learn the real situations of unprivileged people in LPCs by cooperating with their counterparts or by implementing activities in LPCs. Communication tools are developed very well today. People can exchange their information very easily, quickly, massively, and cheaply. People do not need to travel to obtain information; that is, people can save time and energy by using telephone, facsimile, and computer networks. Then, those institutions/organizations explain the situations to students/consumers in a manner that people can easily understand. Students/consumers will learn the relationship between their lives and environment, and their lives and people's lives in LPCs. Awareness of students/consumers changes their behavior in their lives. It is hoped that people consume less energy and consumer goods and services. It is important to make sure that people find meanings in the changes, suitable ways of achieving objectives, and good probability of successes for what they do, so that people participate in this mechanism. The changes in people's behavior affects the business of corporations. Corporations will need to consider consumers' concerns such as changes in their taste for products from luxury to basic needs, and their demand for corporations' morality and responsibility for the environment and workers. It is hoped that corporations will modify their activities little by little according to consumers' increasing concerns both in MPCs and

LPCs. As a result, less natural resources will be extracted and restoration of the environment can begin, moreover, miserable conditions of workers in LPCs will be improved.

Table-8.1: Competing Development Visions

<i>Growth Centered</i>	<i>People Centered</i>
Material consumption	Quality of life
Wants of the monied	Needs of everyone
Economic returns to firms/capital	Economic returns to households/people
Market competition	Community cooperation
A borderless and unregulated global market economic favoring	Interlinked and locally regulated market economic favoring
<ul style="list-style-type: none"> <li>• production for foreign markets</li> <li>• transnational ownership</li> <li>• local specialization</li> <li>• international dependence</li> <li>• financial and environmental borrowing/debt</li> <li>• externalized social and environmental costs</li> <li>• open competitive access to basic resources</li> <li>• legally protected corporate monopoly control of marketable technology</li> </ul>	<ul style="list-style-type: none"> <li>• local production for local markets</li> <li>• local ownership</li> <li>• local diversification</li> <li>• self-reliance in basic needs</li> <li>• financial and environmental conservation/saving</li> <li>• internalized social and environmental costs</li> <li>• taxed and regulated removal of basic resources</li> <li>• assured free access to information and beneficial technology</li> </ul>

Source: Korten, David C. 1993. p. 13.

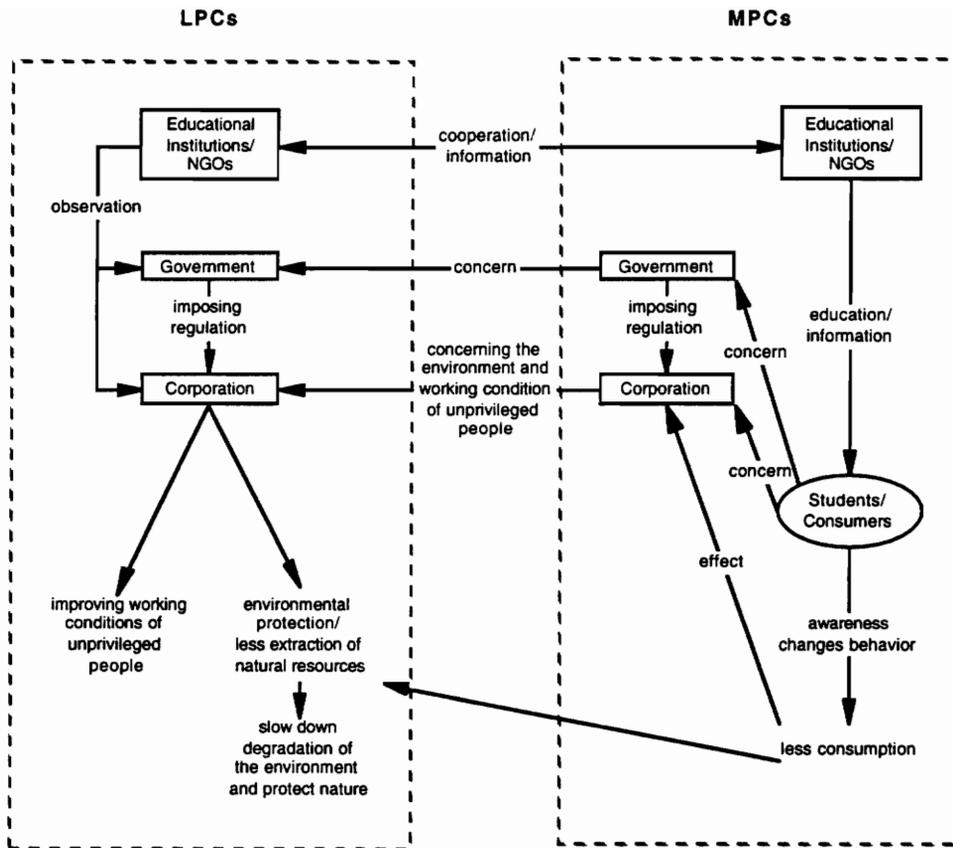


Figure-8.2: Changes by Ordinary People of MPCs

Eventually, this mechanism creates not only a better environment in LPCs, but also it assures better opportunities for future generations. Furthermore, better understanding of students/consumers toward activities of educational institutions/NGOs will result in more support to the institutions/organizations by the people. However, this mechanism does not have much impact on politics because the focus of elections in MPCs are mainly on their domestic issues and economic prosperity. Moreover, it remains a question that how much politicians and corporations will support this mechanism. Their support can only be

obtained when majority of each society, ordinary people, aggregates their opinion and tells their opinions to politicians.

### Changes by Ordinary People of LPCs

Attempts to build capital of LPCs with foreign funds have failed because they could not build discipline, skills, and ability of people in LPCs (Korten 1993: 10). It is very important to establish self-sustenance of LPCs from inside by empowering the people of LPCs, especially of unprivileged people. A serious problem here is that unprivileged and ordinary people of LPCs do not have the knowledge, managerial ability, time, and money for activities that improve their lives. They are fully occupied in their daily activities with survival. They need the external encouragement and supports for Life Quality Recovery. More importantly, they have been kept rejected from the mainstream of society, thus they cannot even dream about crawling out from their miserable situation (CBC 1991). It is indispensable to build confidence in people's minds to lead the activities for Life Quality Recovery successes. Many, many, tiny, tiny daily successes are necessary to build up confidence for changes in people's minds. Activities for Life Quality Recovery need to be started by promising small things to build up confidence in people for better lives. Moreover, decision making by unprivileged people increases their commitment and responsibility toward the program (See Figure-8.3).

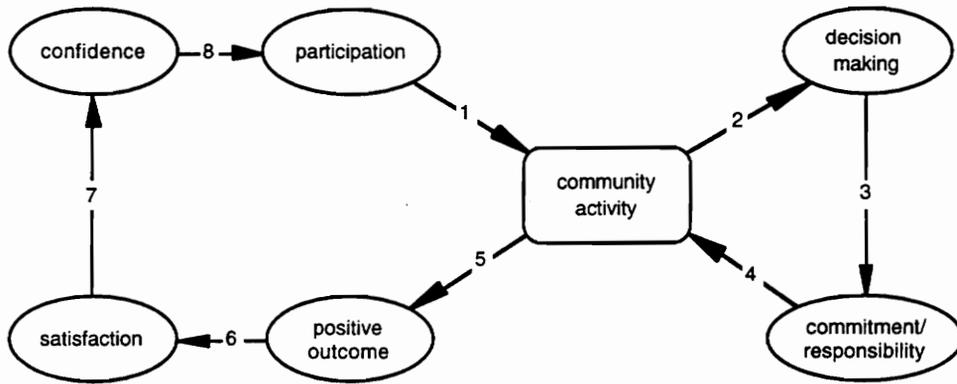


Figure-8.3: Participation and Building Up Confidence

Muhammad Yunus, founder of the Grameen Bank, found a solution for problems of unprivileged people in his own neighborhood by coming to the people’s places and listening to people’s life stories “not as an economist, not as a teacher, not as a researcher—just as a human being, as a neighbor” (CBC 1991). He identified one typical problem in his neighborhood. The main problem was that poor people could not come out from poverty because they did not have money to support their own business activities. He gives an example, a woman who earn her living by making bamboo stools needs to buy bamboo material but she does not have money for it. Therefore, she has to borrow money for it from a bamboo products trader. The trader designates the place to shop for her material, and when she turns in her products, the trader takes a high rate of interest. Finally, she receives very little money for her products, which barely covers her living costs. After Yunus found this problem, he started to lend money with low interest to poor people for their business activities. This money provided flexibility to the people: the people could find people who sell materials at lower prices, and sell their products to people who pay better. He says: “I learned so many things. I started feeling that this is the

real university I missed out all my life. And in my classroom, in my textbooks, I never learned all these things that they're saying now." People of MPCs must listen, think together, help find solutions, and support implementation.

The mechanism of this approach is as the following (See Figure-8.4):

Universities/NGOs of MPCs cooperate with counterparts of LPCs or vice versa. It is very important that Universities/NGOs of MPCs cooperate with counterparts of LPCs because domestic people know about local traditions, customs, morals, and ethics. Moreover, the activities are theirs. It is recommended that an educational institution/NGO of MPCs send some delegates to the scene, moreover, it is desired to send delegates composed of equal numbers of each gender because each gender has different perspectives and there might be some situations that one gender is more suitable than the another. If Universities/NGOs can send delegates, it makes communication and understanding between people in MPCs and in LPCs better. Furthermore, it is recommended that a half of the delegates are replaced at half-term, in this way, replacement goes smoothly and people at the scene can accumulate skills and relationships with people. Activists go to unprivileged people's place and listen to their life stories. From gathered stories, activists articulate problems, meanwhile, information will be sent to activists in MPCs and they also analyze the information. Activists return to the people and confirm the articulated problems, then causal relationships will be studied. After causal relationships are studied, solutions for the problems will be examined. The activists again return to the people, and they inform and discuss the solutions with the people. It is important that the activists really understand the people and cooperate with them. The activists must not do anything that is out of the people's will. The people decide what they are going to do. Actual activities will be done by the people and the activists support those. The activities should be started small scale because a small scale activity has higher possibility for success. On the other hand,

activists in MPCs disseminate information from LPCs' activists to ordinary people in MPCs and increase their awareness towards problems of LPCs. If necessary, Universities/NGOs of MPCs request MPCs' ordinary people to raise funds for its activities.

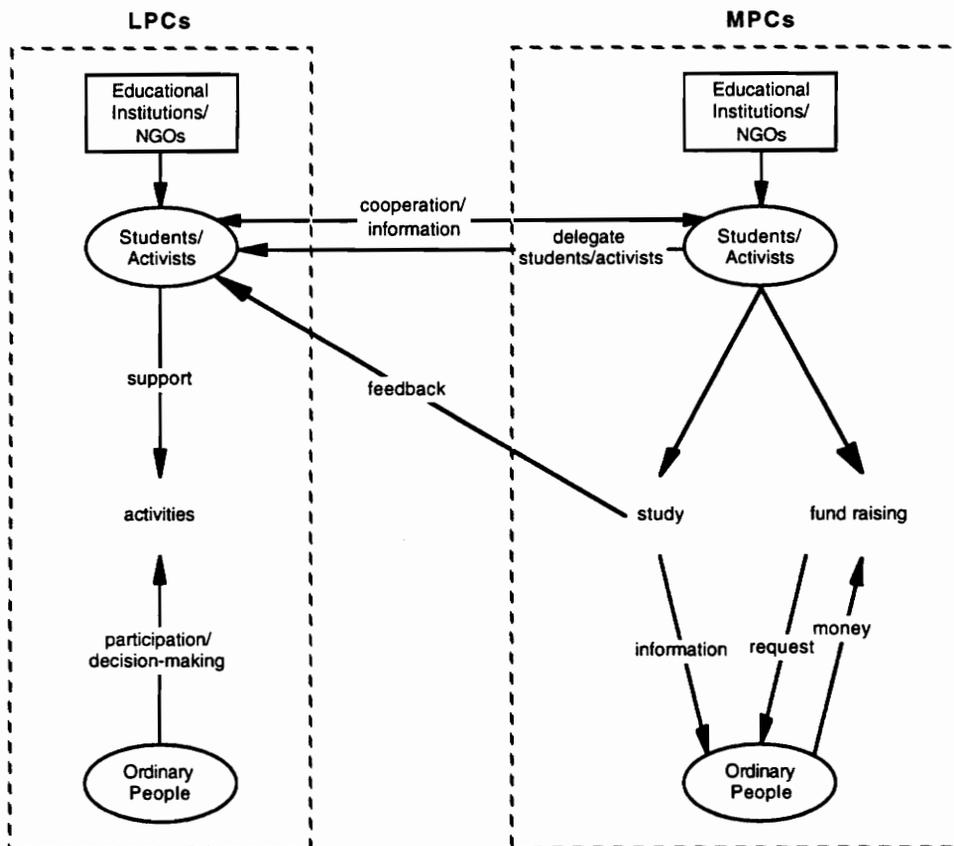


Figure-8.4: Changes by Ordinary People of LPCs

The process of changes by ordinary people of LPCs will be the following (See Figure-8.5):

- Step 1: Students/activists decide a community which they are going to work with.
- Step 2: Students/activists visit unprivileged people and establish communication with them.
- Step 3: Students/activists listen about unprivileged people's lives.
- Step 4: Students/activists identify problems in the community by analyzing stories of unprivileged people. If problems could not be identified clearly, go back to step 3.
- Step 5: Students/activists confirm the identified problems by talking with unprivileged people.
- Step 6: Students/activists assess needs of unprivileged people from the confirmed problems. If needs could not be identified clearly, go back to step 3.
- Step 7: Students/activists consider solutions to improve conditions of and to satisfy needs of unprivileged people.
- Step 8: Students/activists evaluate the solutions if they are feasible.
- Step 9: Students/activists interview unprivileged people to clear questions they have.
- Step 10: Students/activists plan alternatives of community activities.
- Step 11: Students/activists present the alternative community activities to unprivileged people for their assessment.

- Step 12: Students/activists advocate participation and propose formation of groups or organizations to unprivileged people.
- Step 13: Unprivileged people form a community group for activities.
- Step 14: The community group decides a program which they are going to carry out.
- Step 15: Students/activists study the way to carry out the program and present it to the community group. Students/activists also provide advice and any needed assistance to the community group.
- Step 16: The community group holds meetings and develops the program with advice from students/activists.
- Step 17: The community group implements the program.
- Step 18: Students/activists observe and evaluate implementation of the program by the community group, and if necessary, they provide advice and any needed assistance to the group.
- Step 19: Implementation of the program results in outcomes.
- Step 20: Students/activists evaluate the outcomes with interviews of local community participants. They inform the community group about the results of the evaluation and provide advice for improvement of program implementation. If the outcomes are satisfactory, and the program can be run sustainably by the community group, students/activists return to step 3 to work on the next program.
- Step 21: The community group review the process of program implementation with advice from students/activists, and if necessary, it modifies the implementation process.

This strategy has some notable positive benefits. First of all, unprivileged people in LPCs can work on their problems with support of the students/activists. Second, students of MPCs can learn with firsthand information, attain actual experience, and contribute to societies by increasing the awareness of the public to the situation in LPCs. Third, this strategy can utilize the knowledge of many people, that is evolutionary process. Fourth, after accumulating numerous small successes, unprivileged people will build up ability to find out and solve problems by themselves. There is a concern for this strategy. University students of LPCs might be a problem because people who can attain University level education in LPCs are people who belong to high level society, thus it might be difficult to find appropriate people for the activities from Universities. However, there are very good chances in classes to inform and train them about what will help unprivileged people.

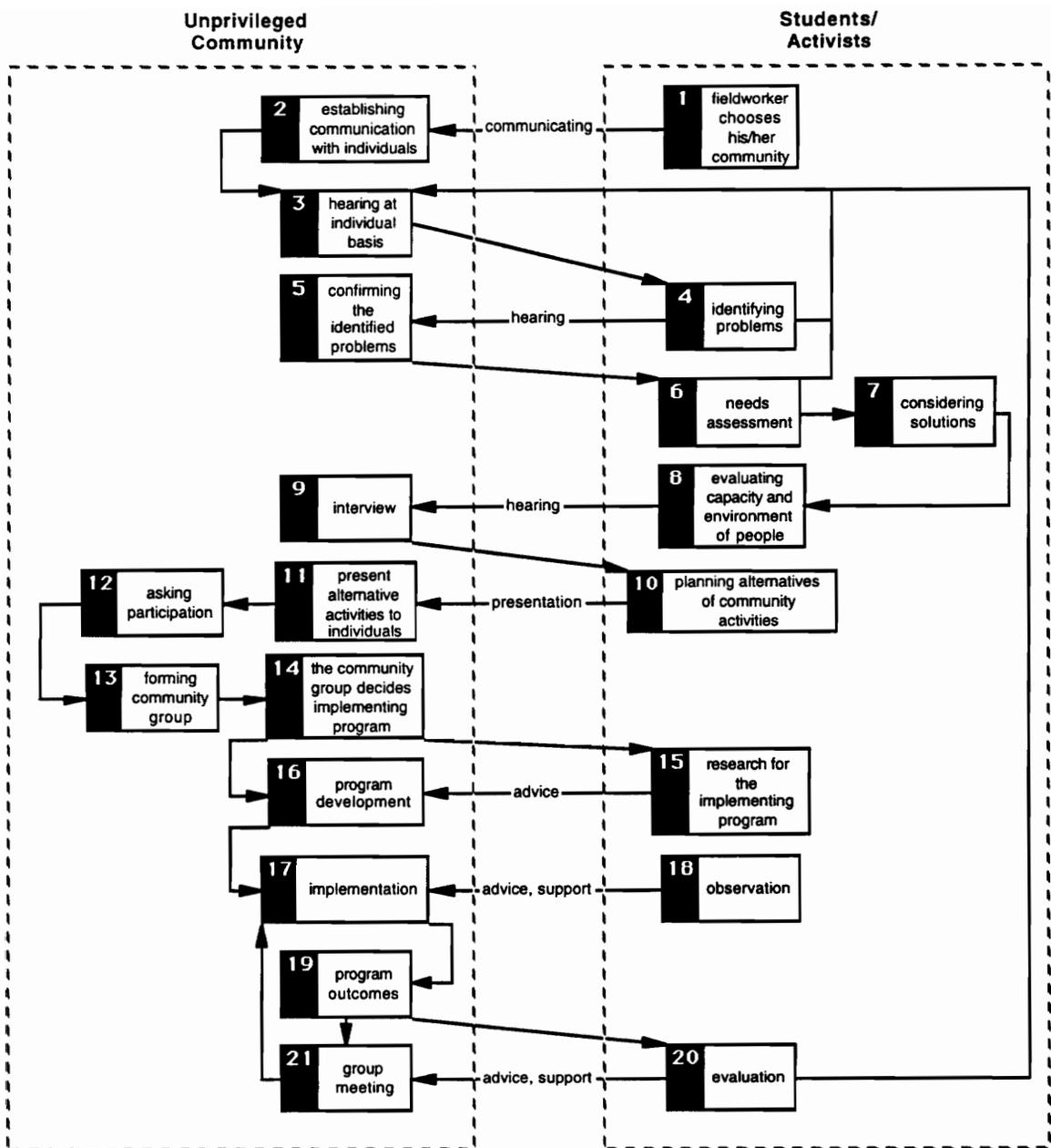


Figure-8.5: Process of Changes by Ordinary People of LPCs

## **Chapter XI**

### **Conclusions**

Long term development efforts by major actors such as governments and international institutions made a few successes and a lot of failures in terms of progress of unprivileged people's lives. This paper was started from the recognition that there are many people who do not live the kinds of lives in which they find value, and this study was an attempt to understand the reasons for existence of miserable lives and find solutions to alleviate the suffering of unprivileged people.

This study recognizes that what we call "development" is not really unique development which focuses on prosperity of each community and its people. The process should be indigenous to each community to "recover" unique processes of development, which each society originally had but lost in the course of globalization. Life Quality Recovery, which this study presents, focuses directly on the progress of unprivileged people's lives and suggests two ways of actualizing the progress. The concept is based on an idea that a community will be able to create such progress through local cooperation, rather than depending on external interventions.

One of the two approaches is comprised of changes by ordinary people of the More Privileged Countries (MPCs). This will happen through education which enhances awareness of ordinary people in MPCs about problems of the Less Privileged Countries (LPCs) and the environment. Changes in their consuming behavior and increasing concerns towards LPCs will have a positive influence on the lives of ordinary people in

LPCs. The other approach is comprised of changes by ordinary people of LPCs. Community activities led by ordinary people of LPCs with assistance of educational institutions and nongovernmental organizations (NGOs) works to improve their living circumstances through local cooperation. This second approach has much greater impact on the progress of ordinary people's lives in LPCs since this approach directly work on their problems. However, the first approach supports the second approach by improving the social and economic environment of LPCs externally. The two approaches are the same in respect to activities which are carried out by educational institutions, NGOs, and ordinary people in MPCs and LPCs by virtue of their cooperation and empowerment. It is very possible to combine the two approaches but this study presents the two separately because one might find one of the two is easier to implement depending on the surrounding environment.

The two approaches do not have direct influence over governments but it is expected that ordinary people's better awareness will force their governments to reconsider economic, social, and foreign policies in certain ways. It is hoped that governments from both LPCs and MPCs, as well as groups internal to them, will increase their awareness and support of each other (See Figure-9.1), so that they can take good care of all their people and the environment. Moreover, existing uneven and misallocated foreign aid, including bilateral official development assistance (ODA), should be reviewed and modified to support the progress of ordinary people's lives. It is desired that donor countries increase funds for multilateral sources because multilateral organizations are more capable of balanced, equitable progress without national bias. It is expected that improved relationships among countries will result in increasing funds for multilateral programs in the long-term; that is, by reducing funds to bilateral aid. Moreover, increased awareness of donor countries' people towards LPCs' people's lives will affect their country's foreign

policy to consider more about progress of unprivileged people's lives. As a result, donor countries will revise their ODA allocations more towards improvement of the social environment of single individuals: making sure to support social justice such as equal opportunity and equal protection in economic and political processes; and securing public services such as clean water, retirement programs, and financial savings systems. Especially, military-related foreign aid must be dismissed because military power competition stimulates countries to solve their international disputes by armed forces, and increased fighting power leads to greater misery of ordinary people (See Figure-9.2).

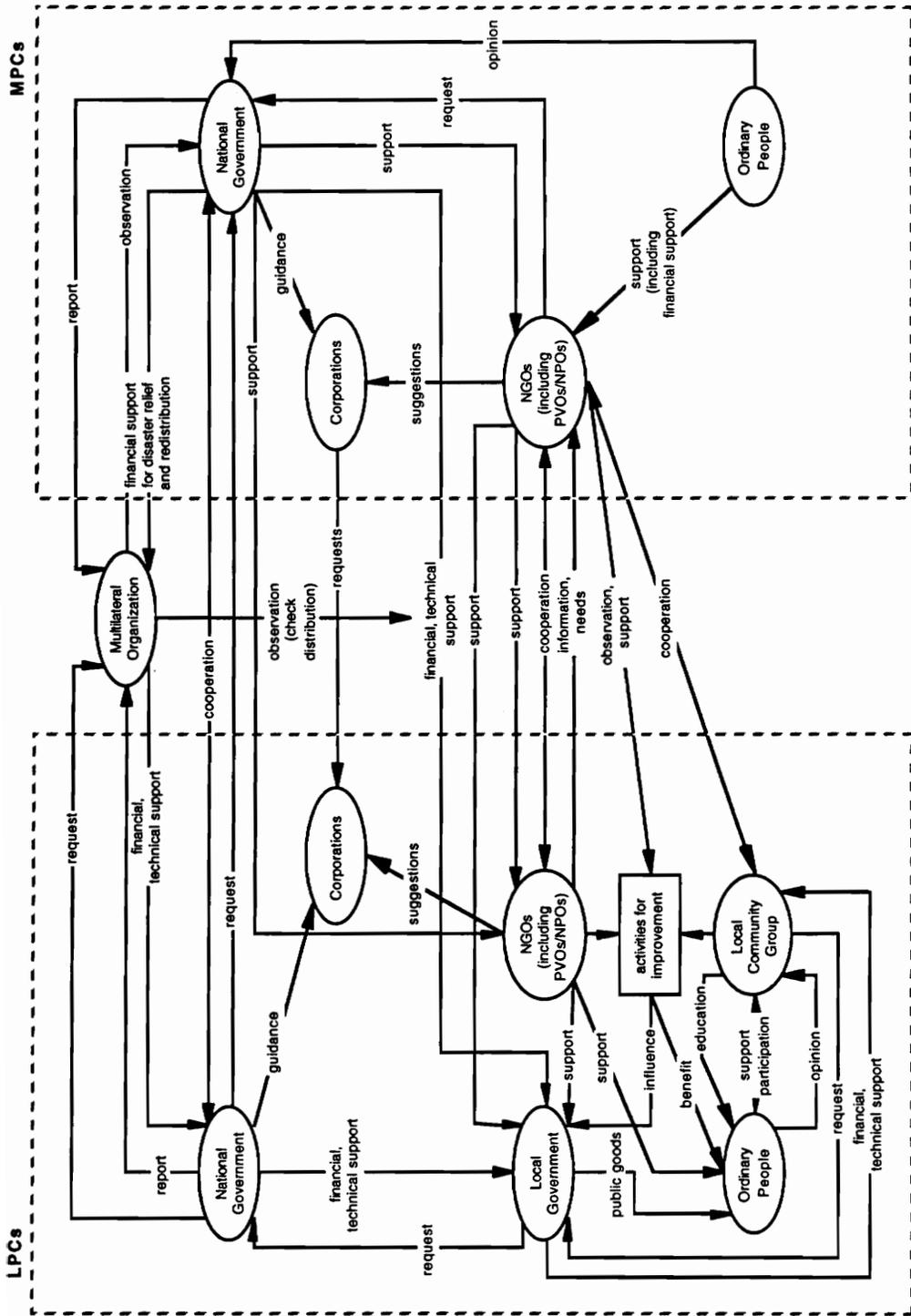


Figure-9.1: Desired Relationship Among Organizations

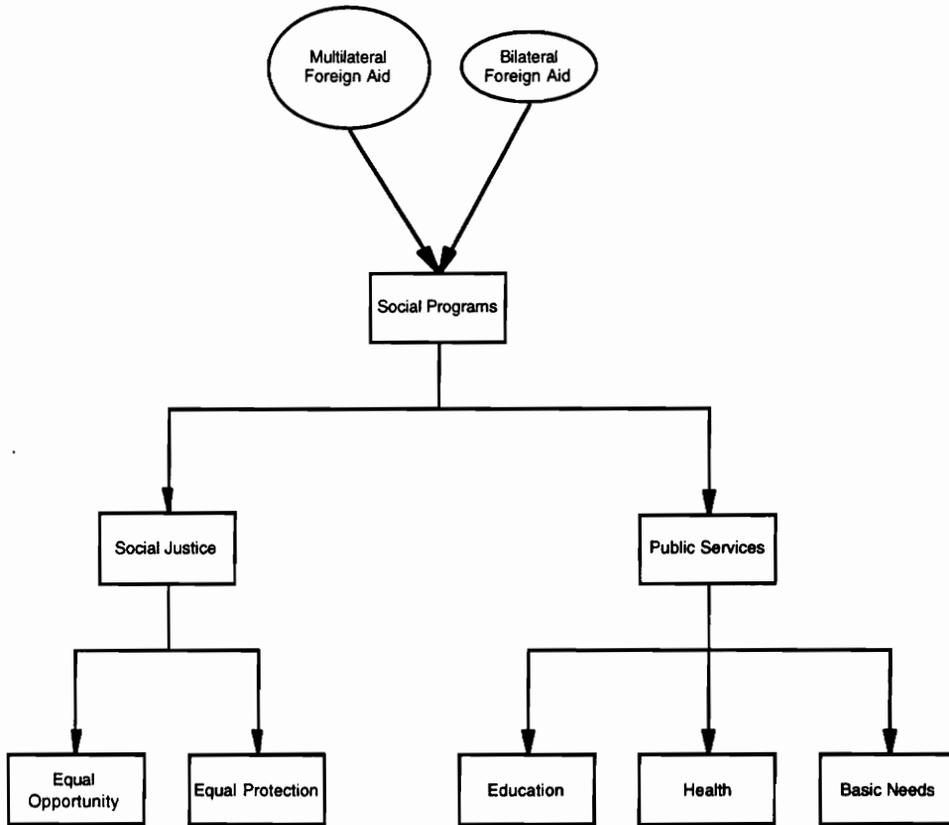


Figure-9.2: Desired Distribution of Foreign Aid

This study is intended to provide a comprehensive perspective for progress of unprivileged people's lives from a global point of view. Therefore, this study could not reach great depth in details, and the idea of Life Quality Recovery is still at a ground work level. There is a necessity of extending the idea so that the idea can be a debatable, provocative, and supportable plan as a basis for finding solutions to alleviate the suffering of unprivileged people. Moreover, it is desired that the idea be studied through work with a particular community, and details of the idea are going to be examined closely. Local

participation is the key of Life Quality Recovery, therefore, actual activities must be prepared carefully by studying the history, culture, morals, and ethics of a community.

Life Quality Recovery is one way of making progress for unprivileged people's lives but it is not perfect, nor is it the only one. It is necessary to keep channels open and to adapt other good ideas, since many kinds of organizations are already carrying out good activities. The principle of Life Quality Recovery stays the same, though. Thus, there is a necessity to establish a channel that can enable the exchange of information among the activists. The internet is one of the most promising methods right now, because anybody can easily access anywhere in the world at reasonable cost.

There is a tremendous amount of work and resources are needed to actualize the kinds of lives in which people find value for everyone. However, a little effort by many people will make a tremendous difference.

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