1. ALTERNATIVE RURAL DEVELOPMENT: SOCIAL JUSTICE, EQUITY, SELF –RELIANCE, AND THIRD WORLDISM

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Abstract

Alternative Rural Development is a conceptual paradigm shift of mainstream economic development of political economy or development economics. It is, to a larger extent, based on Social Welfare Model of Rural Development and Gandhian ideology of Development. The method, strategy and program endogenously designed for Social Justice, Equity and Self Reliance in any underdeveloped country in the third world is Alternative Rural Development. Endogenous sustainable and scientific resource distribution mechanism is Alternative Rural Development. This paper presents the literature review of the Alternative Rural Development paradigm. It gives information and academic inputs about social Justice, Equity, Self –Reliance and Third Worldism.

Key Words: *Alternative Rural Development, Self -reliance, Social justice, Equity vs Equality, Third World.*

Background

The study of economic development is one of the newest, most exciting and most challenging branches of the broader disciplines of economics and political economy after 1950. From the western economists' perspective, Adam Smith was first "Development Economist" and that his wealth of nations published in 1776, was the first treatise on economic development. However, the awarding of the 1979 Nobel Prize in economics to two eminent development economists, W. Arthur Lewis and Theodore Schultz, for their pioneering studies of the development process, provided confirmation of the status of economic development as a separate field within the economic discipline (Todaro & Smith, 2012). However, the economic development was or is not able to meet the entire requirements of people's aspiration of development of the underdeveloped economy. Preoccupation with growth and its stages and with the provision of capital and skills, development theorists have paid insufficient attention to institutional and structural problems and to the power of historical, cultural and religious forces in the development process. The experience of the 1950s and 1960s, when many developing nations did reach their economic growth targets but the levels of living of the masses of people remained, for the most part, unchanged, signaled that something was very wrong with this narrow definition of development (Todaro & Smith, 2012). This new development economics is also known as alternative economics, to a greater extent than traditional neoclassical economics or even political economy, must be concerned with the economic, cultural and political requirements for effecting rapid structural and institutional transformations of entire societies in a manner that will most efficiently bring the fruits of economic progress to the broadest segments of their populations. It must focus on the mechanisms that keep families, regions and even entire nations in the poverty traps and breaking of the traps.

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Economic development in addition to social, cultural and political dimension is alternative development that dominantly affects the rural societies. Thus Alternative Rural Development is not a purely economic phenomenon but it is a multidimensional process involving the reorganization and reorientation of entire economic and social system. As Adam Smith says, "No society can surely be flourishing and happy, of which by far the greater part of the numbers are poor and miserable". The Alternative Rural Development tries to answer the Smith's question. Endogenous sustainable Rural development, Gandhian Model of Rural development, social choice theory of Amartya Sen, David C Korten "People-Centric Development", Robert Chamber's "Putting the Last First", Salman's "Listen to the People", Serena's "Putting the People First" and Clark's "Think Locally act Globally against Think Globally act Locally" etc. are the finest ideologies of Alternative Rural development.

Alternative development has been concerned with alternative practices of development - participatory and people-centered - and with redefining the goals of development. Mainstream development has gradually been moving away from the preoccupation with economic growth toward a people-centered definition of development, for instance in human development. The alternative development is beyond the boundary of economic development.

This raises the question in what way alternative development remains distinguishable from mainstream development - as a roving criticism, a development style, and a profile of alternative positions regarding development agency, methodology, and epistemology (Pieterse, 2000). Thus alternative rural development is an alternative course of action to reduce rural poverty.

Increasingly the claim is that alternative development represents an alternative paradigm. This is a problematic idea for four reasons:

i) Whether paradigms apply to social science is questionable;

ii) In development the concern is with policy frameworks rather than explanatory frameworks;

iii) There are different views on whether a paradigm breaks with conventional development is desirable; and

iv) The actual divergence in approaches to development is in some respects narrowing (Pieterse, 2000).

It is the new paradigm of development. It is in function since the beginning of modernization. Still, the third world countries are underdeveloped. What are the reasons? It seems that all the theories of economic development have been impractical. So it must be redefined. Thus the epistemology and methodology of alternative rural development must be redefined.

There is a meaningful alternative development profile or package but there is no alternative development paradigm - nor should there be. Mainstream development is not what it used to be and it may be argued that the key question is rather whether growth and production are considered

within or outside the people-centered development approach and whether this can rhyme with the structural adjustment programs followed by the international financial institutions. Post-development may be interpreted as a neo-traditionalist reaction against modernity. More enabling as a perspective is reflexive development, in which a critique of science is viewed as part of development politics (United Nations, 2006). The package of new alternative development paradigm must be specific and problem-solving to reduce the rural poverty and sustainable livelihood.

There are different ways to perceive what alternative development is about and its role. It can be viewed as a roving critique of mainstream development, shifting in position as the latter shifts; as a loosely interconnected series of alternative proposals and methodologies; or as an alternative development paradigm, implying a definite theoretical break with mainstream development (United Nations, 2006). It can be viewed as concerned with local development, with alternative practices on the ground, or as an overall institutional challenge, and part of a global alternative. In many discussions, this question of the status and scope of alternative development remains unsettled (Pieterse, 2000). After around 16 years the concepts have been transferred. Sustainable Development Goals (SDG) up to 2030 has been published and Millennium Development Goal (MDG) has been achieved already.

A basic question is whether alternative development is an alternative way of achieving development, broadly sharing the same goals as mainstream development but using different means, participatory and people-centered. It would seem this way if we consider the enormous increase of development funds being channeled or rechanneled through NGOs during the past two decades (which now exceed the total annual disbursements through the IMF and World Bank). This suggests ample peaceful coexistence and continuity between mainstream and alternative development. Yet the usual claim is that `alternative development' refers to an alternative model of development (Pieterse, 2000). Let us consider how this claim runs. Clearly should be people oriented and socially oriented.

In the 1970s dissatisfaction with mainstream development crystallized into an alternative, people-centered approach. `What Now? Another Development', development should be: `geared to the satisfaction of needs', `endogenous and self-reliant' and `in harmony with the environment' (Pieterse, 2000). Whether this was meant to be an alternative practice of development apart from the mainstream or whether it was also to change mainstream development was not quite settled. This approach has been carried further both under the heading of basic needs and of alternative development. Over the years it has been reinforced by and associated with virtually any form of criticism of mainstream developmentalism, such as anti-capitalism, green thinking, feminism, eco-feminism, democratization, new social movements, Buddhist economics, cultural critiques, and poststructuralist analysis of development discourse (Pieterse, 2000). It is the time to replace the traditional development economics to start a new alternative rural development. `Alternative' generally refers to three spheres agents; methods and objectives or values of development. Alternative development is the terrain of citizen, or `Third System' politics, the importance of

which is apparent in view of the failed development efforts of government and economic power. Often this seems to be the key point: alternative development is a development from below. In this context `below' refers both to `community' and NGOs (Pieterse, 2000). Alternative development revisits Community Development of the 1950s and 1960s. Community Development goes back to American social work which, via British colonialism, entered colonial development and in the 1950s supplemented modernization efforts. This genealogy accounts for the ambiguity of some terms such as `participation (Pieterse, 2000)'. It is the green concept of people-centric rural development.

Alternative development is frequently identified with development-by- NGOs; but given the wide variety of NGOs, the equation `alternative development is what NGOs do' would obviously be inadequate (Pieterse, 2000). NGO ideology is organization-led and too limited to account for alternative development, which involves distinctive elements with respect to development methodology (participatory, endogenous, self-reliant) and objectives (geared to basic needs).

Is saying that development must be undertaken from within and geared to basic needs an adequate way of redefining development? The alternative referred to is alternative in relation to state and market, but not necessarily in relation to the general discourse of developmentalism (Pieterse, 2000). It would be difficult to maintain that alternative development has developed a theory, although it represents a counterpoint to mainstream development. `Another Development is as a combination of basic needs, self-reliance, sustainable and endogenous development (Pieterse, 2000). The heavy involvement of NGOs and INGOs in Rural development have increased the dependency, exogenous influences, and eradicated the innovations on endogenous production. Thus NGO led development strategy must be replaced on Social welfare mode of development. Green thinking about sustainability, a radical position, has long been institutionalized as `sustainable development'. The informal sector, a twilight zone unnoticed by mainstream developers mesmerized by the state, has been embraced by development agencies. The accompanying message of deregulation and government roll-back beautifully dovetailed with the prevailing neoliberal outlook. NGOs, after decades of marginality, have become major channels of development co-operation (Pieterse, 2000).

In countries such as Mozambique and Bangladesh the resources of NGOs, domestic and international, exceed those at the disposal of the government. Women's concerns, once an outsider criticism, have been institutionalized by making women and gender preferential parts of the development package. Capacity-building, which used to be missing in conventional development support, is now built in as a major objective. Global conferences- in Rio, Vienna, Cairo, Copenhagen, Beijing, Istanbul - have been for the alignment of official and unofficial discourses (Pieterse, 2000). In other words, forms of alternative development have become institutionalized as part of mainstream development, and under some circumstances, have become or overtaken mainstream development to the point that mainstream alternative development (or MAD), might not be an odd notion. This turn of affairs is not incidental but a logical function of the way the overall development process is developing (Pieterse, 2000).

Discussions

a) Social Justice

The concept of social justice and its relevance and application within the present context require a more detailed explanation. The notion of social justice is relatively new. None of history's great philosophers—not Plato or Aristotle, or Confucius or Averroes, or even Rousseau or Kant—saw the need to consider justice or the redress of injustices from a social perspective. The concept first surfaced in Western thought and political language in the wake of the industrial revolution and the parallel development of the socialist doctrine. It emerged as an expression of protest against what was perceived as the capitalist exploitation of labor and as a focal point for the development of measures to improve the human condition (Hobsbawm, 1999). It was born as a revolutionary slogan embodying the ideals of progress and fraternity. Following the revolutions that shook Europe in the mid-1800s, social justice became a rallying cry for progressive thinkers and political activists (United Nations, 2006). A concept based upon the belief that each individual and group within a given society has a right to civil liberties, equal opportunity, fairness, and participation in the educational, economic, institutional, social and moral freedoms and responsibilities valued by the community is social justice.

By the mid-twentieth century, the concept of social justice had become central to the ideologies and programs of virtually all the leftist and centrist political parties around the world, and few dared to oppose it directly. Social justice represented the essence of the social democrat doctrine and left its mark in the decades following the Second World War (Todaro & Smith, 2012). Of particular importance in the present context is the link between the growing legitimization of the concept of social justice, on the one hand, and the emergence of the social sciences as distinct areas of activity and the creation of economics and sociology as disciplines separate from philosophy (notably moral philosophy), on the other hand (Hobsbawm, 1999). Social justice became more clearly defined when a distinction was drawn between the social sphere and the economic sphere, and grew into a mainstream preoccupation when a number of economists became convinced that it was their duty not only to describe phenomena but also to propose criteria for the distribution of the fruits of human activity (United Nations, 2006). Social justice is the process through which society attains a more equitable distribution of power in the political, economic and social realms.

The application of social justice requires a geographical, sociological, political and cultural framework within which relations between individuals and groups can be understood, assessed, and characterized as just or unjust. In modern times, this framework has been the nation-State (United Nations, 2006). The country typically represents the context in which various aspects of social justice, such as the distribution of income in a population, are observed and measured; this benchmark is used not only by national governments organizations but also by international organizations and supranational entities such as the European Union. At the same time, there is clearly a universal dimension to social justice, with humanity as the common factor. Slaves, exploited workers, and oppressed women are above all victimized human beings whose location

matters less than their circumstances. This universality has taken on added depth and relevance as the physical and cultural distance between the world's people have effectively shrunk (United Nations, 2006). Distribution of the social and economic resources of society for the benefit of all people is social justice.

Social justice is the equivalent of distributive justice. It is typically taken to mean distributive justice. The terms are generally understood to be synonymous and interchangeable in both common parlance and the language of international relations. The concept of social/distributive justice is implied in various academic and theoretical works and in many international legal or quasi-legal texts (such as the Charter and Universal Declaration) that may only include broad references to "justice". In certain international instruments, including the Copenhagen Declaration and Program of Action adopted by the World Summit for Social Development in 1995, references to social justice are more explicit. In the tone-setting first chapter of A Theory of Justice, a masterpiece published in 1971, John Rawls refers on several occasions to the "principles of social justice" when formulating his two "principles of justice" (United Nations, 2006). Social justice is treated as synonymous with distributive justice, which again is often identified with unqualified references to justice, in the specific context of the activities of the United Nations, the precise reasons for which may only be conjectured.

United Nations has essentially from the beginning separated the human rights domain from the economic and social domains, with activities in the latter two having been almost exclusively focused on development. Issues relating to the distributive and redistributive effects of social and economic policies—issues of justice—have therefore been addressed separately from issues of rights, including those inscribed in the International Covenant on Economic, Social and Cultural Rights. The unfortunate consequences of this dissociation must be acknowledged (United Nations, 2006). To support the concept of social justice is to argue for a reconciliation of these priorities within the context of a broader social perspective in which individuals endowed with rights and freedoms operate within the framework of the duties and responsibilities attached to living in society.

Notwithstanding the implied associations between social justice, redistributive justice, and justice as a more general concept, the fact is that the explicit commitment to social justice has seriously deteriorated; over the past decade, the expression has practically disappeared from the international lexicon and likely from the official language of most countries. The position will be taken here that the United Nations must work to try to restore the integrity and appeal of social justice, interpreted in the contemporary context as distributive justice. Returning to the Charter, it may be argued that while not explicitly stated, justice among people and for the entire world's people is fundamental rationale. As noted earlier, these priorities fall under the heading of international justice, whereby Governments are compelled to represent and serve their populations and act in their best interest, without discrimination, and the sovereign equality of all States is respected (United Nations, 2006).

In the Preamble to the Charter, the commitment to justice for people is expressed as a reaffirmation of "faith in fundamental human rights, in the dignity and worth of the human, [and] in the equal rights of men and women". It requires the promotion of "social progress and better standards of life in larger freedom" and of "the economic and social advancement of all people". It underlies the third stated purpose of the United Nations (after maintaining peace and friendly relations among nations), which is "to achieve international cooperation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion" (United Nations, 2006).

In short, justice derives from equality of rights for all peoples and the possibility for all human beings, without discrimination, to benefit from the economic and social progress disseminated and secured through international cooperation (United Nations, 2006).

Economic justice is a component of social justice. It is defined as the existence of opportunities for meaningful work and employment. The dispensation of fair rewards for the productive activities of individuals, will be treated here as an aspect of social justice. The customary distinction between economic justice and social justice is intellectually unsatisfactory, as it serves to legitimize the dichotomization of the economic and social spheres. This tendency can seriously limit the potential for the advancement of justice, particularly within organizations that exercise a normative function with regard to matters of development (Todaro & Smith, 2012).

One reason for the decline in "social" orientations is the failure to adopt a comprehensive perspective on what the concept encompasses. As asserted later, support for the idea of social justice has gradually diminished because its advocates and practitioners have neglected one of its essential dimensions which are for individuals to have the opportunity to exercise their initiative and use their talents to be fairly rewarded for their efforts. To acknowledge the necessity of viewing economic justice as an element of social justice is, again, to argue for a social perspective on human affairs. Economic justice is one among many interrelated dimensions of life in society. It is suggested here that the distributive and redistributive aspects of justice do not have to be separated or perceived as antagonistic (United Nations, 2006). The social sphere has in many respects been marginalized.

Universal grounds for the determination of what is just and what is unjust. Individuals, institutions, Governments and international organizations make judgments about what is just and what is unjust based on complex and generally unformulated frameworks of moral and political values. Such frameworks vary considerably across cultures and over time, but through the centuries prophets, philosophers and other intellectuals have repeatedly attempted to identify common ground that would allow all human beings in their own and in successive generations to agree on definitions of right and wrong, good and bad, just and unjust. It is often said that all great religions and philosophies embody the same core principles and values, and beyond the different metaphysics and institutional settings, reflect the same belief in the capacity of human beings to make moral

judgments and to seek perfection in some form (United Nations, 2006). Progress was originally a spiritual concept and was only later applied to the fruits of human technical ingenuity. The same is true for the notion of justice, which has retained much of the timeless immanence deriving from its religious roots. The United Nations is an outgrowth and an expression of this quest for the universal, of this purposeful search for a common humanity. Notions such as human nature and natural law have found expression in the more modern concepts of the "social contract" and "social compact". To give justice among individuals and nations a more tangible character and contemporary relevance, the United Nations has used the language of rights, and of equality, equity and inequality, in reference to both positive objectives to be pursued and negative situations to be corrected (United Nations, 2006).

b) Equity versus Equality

There are three areas of priority with regard to equality and equity highlighted in the Charter of the United Nations; the Universal Declaration of Human Rights, the International Covenants on Human Rights, and in subsequent texts adopted by the General Assembly, notably the Copenhagen Declaration and Program of Action and the United Nations Millennium Declaration (United Nations, 2006). They include the following:

Equality of rights, primarily implying the elimination of all forms of discrimination and respect for the fundamental freedoms and civil and political rights of all individuals. This represents the most fundamental form of equality. As stated in article 1 of the Universal Declaration, "all human beings are born free and equal in dignity and rights", and article 2 is even more specific: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or another opinion, national or social origin, property, birth or another status (United Nations, 2006)."

c) Equality of opportunities

Interpreted restrictively, this form of equality is akin to equality of rights and means "simply" that societies and Governments refrain from discrimination and allow individuals to freely pursue their aspirations and develop and apply their talents within the moral and legal limits imposed by respect for the freedom of others (United Nations, 2006). Thus, it is often identified with justice and, in the sense described above, more precisely with economic justice. Support for this objective has been linked to the emergence of the laissez-faire doctrine, and from a philosophical perspective, this aspect of equality is very close to liberalism and utilitarianism.

Interpreted more broadly, equality of opportunities is linked to deliberate action, in particular, the application of public policies, to correct and offset the many "unnatural" inequalities that separate individuals from different socio-cultural backgrounds and milieus. With this leveling of the playing field, the financial and social success of individuals is largely determined by their natural talent, character, effort, and level of ambition, along with a certain measure of chance or fate. Meritocracy is the logical outcome. Policies focusing on health, education, and housing

are traditionally seen as particularly important for ensuring equality of opportunities. In political philosophy, this approach relates to the tradition of the social contract and is a critical aspect of social justice, as understood within socialist and social democratic conventions (United Nations, 2006).

Equity is living conditions for all individuals and households. This concept is understood to reflect a contextually determined "acceptable" range of inequalities in income, wealth and other aspects of life in society, with the presumption of general agreement with regard to what is just or fair (or "equitable") at any given time in any particular community, or in the world as a whole if universal norms are applied. This shift in terms from equality to equity, derives from the fact that equality in living conditions has never been achieved in practice (except on a very limited scale by small religious or secular communities). It has never been seriously envisaged by political theorists or moralists (except in the context of describing attractive—or more often repulsive—utopias), and is today commonly perceived as incompatible with freedom (United Nations, 2006).

The pre-Marxist ideal— "from each according to his ability, to each according to his works"—would need to be applied, and for a very long time, within post-revolutionary societies. The truly egalitarian Marxist principle—"from each according to his capacities, to each according to his needs" —would only prevail (with any success) in the distant and quasi-utopian "end of history" referred to in communist theory (United Nations, 2006).

In short, equity is the most logical reference point in determining what is just and what is unjust with regard to living conditions and related matters within society. The lack of objective indicators makes this a daunting task, however. What constitutes the equitable distribution of income among social classes, occupations and age groups? From which perspective and on which basis are various manifestations of equity and inequity being assessed? What are the universal norms that allow the United Nations and other international organizations to make judgments and offer advice on the equitability of living conditions around the world (United Nations, 2006). So, Equity is an inherently vague and controversial notion. Nonetheless, it is a pervasive preoccupation in all societies, both affluent and poor. Every society, even the laissez-faire variety, has engaged in the distribution and redistribution of income and wealth in some form, with policies generally favoring the poorest but sometimes benefiting the richest. It is for this reason that issues of equity in living conditions remain central to the dialogue and debate on social justice (United Nations, 2006).

Listed roughly in descending order in terms of their relative importance and in ascending order in terms of how difficult they are to measure; the highlighted areas of inequality are as follows:

Inequalities in the distribution of income. The distribution of income among individuals or households at the local or national level based on classifications such as socio-economic status, profession, gender, location, and income percentiles. It is the most widely used measure of the degree of equality or inequality existing in a society. Though the statistical difficulties, particularly with regard to cross-country comparisons, cannot be overemphasized, the distribution of income

is relatively amenable to measurement, and if the resulting data are interpreted correctly and sufficient prudence is exercised. Any problems that may arise are generally surmountable. With the availability of an income, individuals and households acquire the capacity to make choices and gain immediate access to a number of amenities. For most contemporary societies, income distribution remains the most legitimate indicator of the overall levels of equality and inequality (United Nations, 2006).

i. Inequalities in the distribution of assets, including capital as well as physical assets such as land and buildings:

There is normally a strong positive correlation between the distribution of income and the distribution of assets. Data from a variety of sources are generally available to governments or independent statistical offices wishing to document what has traditionally been both a determinant of social status and political power and a source of political upheaval and revolution. As stated in article 17 of the Universal Declaration of Human Rights, "everyone has the right to own property alone as well as in association with others", and "no one shall be arbitrarily deprived of his property" (United Nations, 2006).

ii. Inequalities in the distribution of opportunities for work and remunerated employment:

In both developed and developing countries today, the distribution of work and employment opportunities is the main determinant of income distribution and a key to economic and social justice. The distinction between work and employment is important; "work" encompasses all independent economic activities and what is called the spirit of entrepreneurship (an element of which is the creation of small and medium-sized enterprises), and more generally the economic opportunities offered by society to all those who wish to seize them.

Statistics on the distribution of employment opportunities and unemployment are more readily available than data on, for instance, the proportions of young people from different socio-economic backgrounds who have managed to secure bank loans to start their own enterprises (Pieterse, 2000). As economies continue to diversify and become more and more service oriented, this sort of information will be increasingly useful. At the same time, the United Nations and its agencies, in particular, the International Labor Organization (ILO), cannot ignore the fact that the vast majority of people in the world work in order to survive. Discrepancies in working conditions among those in different professions and social groups, including immigrants, constitute part of this item (United Nations, 2006).

iii. Inequalities in the distribution of access to knowledge:

Considered in this context are issues relating to levels of enrolment in schools and universities among children from different socio-economic groups, as well as issues linked to the quality of educational delivery in various institutions and regions (Pieterse, 2000). Education, including technical training and adult education, is critical for ensuring access to decent work and for social

mobility, and in most societies is a strong determinant of social status and an important source of self-respect. Because schools and universities are no longer the only dispensers of knowledge, and in the light of the emergence of new learning modes and tools such as the Internet, access to various technologies is also considered in assessing education-related inequalities. Although the distinction between information and knowledge remains valid and relevant, a number of statistical publications now present certain types of data together, including, for example, gender-disaggregated statistics on the ownership of television sets, book acquisitions, and primary and secondary enrolment ratios (United Nations, 2006).

iv. Inequalities in the distribution of health services, social security and the provision of a safe environment:

Traditional indicators of well-being such as life expectancy and child mortality rates, broken down by gender, socio-economic status, and area of residence, are typically used along with other data to identify and measure inequalities in the distribution of amenities all societies Endeavour to provide for their members. As is the case with education, issues relating to the availability, quality, and accessibility of health and social services and facilities are critical but are difficult to analyze and measure.

As stated in article 22 of the Universal Declaration of Human Rights, "everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation of the economic, social and cultural rights indispensable for his dignity and the free development of his personality". Social security, now often limited to social protection and safety nets, was a core component of the welfare state model adopted by countries around the globe after the Second World War. The sources of financing for social security benefits and the distribution of such benefits within a community remain pressing issues (Pieterse, 2000).

Moving on to the last item, the right to a healthy and pleasant environment, not polluted by uncontrolled or predatory human activities, is considered by its proponents to constitute part of the third generation of human rights (the first generation having comprised civil and political rights and the second generation economic, social and cultural rights). Pollution generated continuously by unregulated commercial activities and more dramatically and catastrophically through incidents such as the Chernobyl and Bhopal disasters, does not choose its victims. It is nevertheless true that rich and poor people have an unequal capacity to ensure a safe environment (Singh, 2015).

Differentials in personal security and safety could also logically be placed under the heading of inequalities in the provision of a safe environment. Crime, in its many forms, is growing in most societies, and groups at the lower end of the socio-economic scale continue to be disproportionately affected. The suffering and losses associated with internal conflicts and wars are also very unevenly distributed; it should be noted that the Forum hesitated on whether to place this increasingly critical issue here or in the next and last category (United Nations, 2006).

v. Inequalities in the distribution of opportunities for civic and political participation:

This form of inequality is rarely discussed in international circles, perhaps because of its inherent complexity and sensitivity, and perhaps also because the practice of democracy is usually limited to the holding of elections; those who vote in presidential and parliamentary elections are implicitly considered participants in political life (Singh, 2015).

Involvement in the electoral process notwithstanding, the Forum asserted that inequalities and inequities associated with political institutions and processes were key factors contributing to inequalities and inequities in society more generally. The way power is organized and distributed among society's various institutions and the manner in which political processes are carried out have a profound influence on how citizens see and find their place on the social ladder and within in the social fabric. This does not mean that the unequal distribution of political power is always the direct cause of other forms of inequality. Simple cause-effect relationships do not explain this highly complex phenomenon in which personal and social factors are intertwined. It is generally acknowledged, however, that the distribution of power and how it is exercised by those who have it are at the core of the different forms and manifestations of inequality and inequity (United Nations, 2006).

d) **Self-reliance**

While dependency theory privileges the nation-state, post-development privileges the local, the grassroots. Post-development's faith in the endogenous resembles strands in modernization and dependency theory - witness the recurrent invocation of self-reliance. Like some forms of alternative development, post-development involves populism, seasoned by an awareness of the articulation effect; yet striving for a new Ethno development may clash with eco-development, or may take an ethnic nationalist turn. Self-Reliance may require economies of scale which clash with ethnic development. Feminism may clash with indigenous culture and so on (Pieterse, 2000).

Running the risk one might say that the kind of world in which alternative development works is a world that does not need it. Post-development's faith in the endogenous resembles strands in modernization and dependency theory witness the recurrent invocation of self-Reliance (Pieterse, 2000). Self-Reliance is the ideology of Gandhian Model of Rural Development. Gandhism is the principle ideology of Self Reliance. According to Gandhi, there should be village republic freedom, endogenous production, and physical labor to produce food grains and clothes. Everyone should have an equal right to natural resources and land should not be bought and sold as private property. As is clear from the above table Gandhian economic goals are not materialistic or individualistic but ethical-spiritual and community oriented. It is clear that this approach, though unacceptable and revolting to the mainstream economists, is thoroughly consistent with Gandhi's vision of a new humanity (Singh, 2015).

"My idea of village *Swaraj* is that it is a complete republic, independent of its neighbor for its vital wants, and yet interdependent for many others in which dependence is a necessity. Thus every

villager's first concern will be to grow its own food crops and cotton for its cloth. It should have a reserve for its cattle, recreation, and playground for adult and children. Then if there is more land available, it will grow useful money crops, thus excluding ganja, tobacco, opium and the like. The village will maintain a village theatre, school, and public hall. It will have its own waterworks ensuring clean supply (Singh, 2015).

This can be done through controlled wells and tanks. Education will be compulsory up to the final basic course. As far as possible every activity will be conducted on a co-operative basis. There will be no castes such as we have today with their graded untouchability. Nonviolence with its technique of Satyagraha and non-cooperation will be the sanction of the village community. There will be a compulsory service of village guards who will be selected by rotation from the register maintained by the Panchayat of five persons, annually elected by the adult villagers, male and female, possessing minimum prescribed qualifications. This will have all the authority and jurisdiction required. Since there will be no system of punishments in the accepted sense, this Panchayat will be the legislature, judiciary and executive combined to operate for its years of office" –Mahatma Gandhi (Singh, 2015)

Notwithstanding the controversial aspects of the Gandhian model, one can hardly deny its relevance in the current turbulent and violent-prone societies. It is the right time to adopt the Gandhian model in the interest of 84 crores of the rural population. Hence, our rural development policies are to be given shape through the prism of Gandhian rural reconstruction. What we need today is to devise a new model of economic development based on the Gandhian ideology (Singh, 2015).

The other emphasis was a curb on consumption as excessive consumption causes pressure on resources and adds to wastage and pollution. His thought-provoking statement, `there is enough on this earth to meet the need, but not the greed' has now become a universal slogan for ensuring environmental protection and sustainable development. The Gandhian model of development can provide solutions to our rural problems which are linked to the basic needs of the people, such as `Anna' (livelihood), `Akshar' (literacy), `Arogya' (health) and `Acharan' (moral values). While the development programs should aim at meeting these needs, it is essential to blend these activities with `Dharam' not any particular religion but the essence of all religions along with a focus on moral values `Acharan' (Singh, 2015). In the absence of moral values, particularly nonviolence, an addiction to gambling, drugs and alcohol and marital discord, the development may shape our future generations as demons, instead of citizens of a civilized society. If one can insist on adopting moral values, it will be easy to curb one's greed and with sincere efforts, there will be no difficulty in meeting one's needs (Singh, 2015).

e) Third Worldism

The result was the political inferiority of the Third World States, large or small, compared with those of the First World, as is shown by the relations between the United States and Mexico and between Great Britain and China up to 1949 (Hobsbawm, 1999). Up to the mid- 20th century, only

one Third World State –Japan, which had successfully imitated the West– was able to escape from this inferiority and thus become part of the global power system (Hobsbawm, 1999). Gradually identity of the third world is changing the level of development and identity of the country.

The third World States, or the Third World as a whole, could only offset this permanent inferiority with the support of one of the world powers. This was the function of the Soviet Union during the Cold War. The most extreme case is that of Cuba, which has survived as a Communist regime only 170 miles from Key West, thanks to the direct support of the Soviets. The end of the Cold War did away with this counterweight to the power of the developed world in general and the United States in particular (Hobsbawm, 1999). Poor countries of Asia, Africa and Latin America in a single identity for richer countries are the third world.

The third worldism increased spectacularly, especially during the Cold War during the 19th century and much of the 20th century. We know that after the end, or withdrawal, of the old empires of the 16th to 18th centuries the sway of the First World increased, but the incentives to turn areas of the under-developed world into colonies went down during the 19th century, with a few notable exceptions.

The example of Great Britain shows that the purely economic exploitation of the Third World did not require direct occupation, at any rate in the absence of another Western competitor. This was the "free trade colonialism" about which so much has been written. However, Great Britain naturally maintained a network of bases which were of strategic importance or were necessary in order to allow it to keep on controlling the international sea routes (Hobsbawm, 1999). At the time of colonialism and cold war, the world was divided into two groups as American Democrats and Soviet Socialists. Except that other remaining country used to be pronounced as the third world.

Thus, economically speaking, the international economy can no longer be considered as being divided simply between a First World concentrating most of the production and marketing of industrial goods and a Third World linked with the former as a producer of raw materials, although possessing an industrial sector based on the domestic market, as for example through import substitution (Hobsbawm, 1999)

Today, the Third World includes the fastest-growing industrial economies and the most export-oriented industry. As long ago as the late 1980s, over 37% of United States exports already came from the Third World, while almost 36% of its exports went to the latter (Hobsbawm, 1999). International non-governmental organizations (INGO) have contributed in several countries to promote democracy, safeguard human rights and improve the socio-economic status of people. However, they have also courted controversies. The case is a point in Nepal. As the Himalayan country made its transition from being a kingdom to a democracy, several NGOs, including many international ones, started working in the country. And a section of them has raised suspicion because of their lack of transparency and their service-delivery mechanism. Nepal is not the only place where INGOs have come under scrutiny

Russia banned many such organizations, which draw funds from abroad. Many were labeled foreign agents and draconian powers were vested on government authorities to ban them. Also, there are provisions to freeze their bank accounts, expel their employees and even imprison them for up to six years (Pieterse, 2000). The resurgence of colonialism at the end of the 19th century –the so-called "new imperialism"– was due mainly to competition between the rival Western States. It is worth recalling, however, that this was a period when, for economic and technical reasons, a number of raw materials and commodities which are mainly found in the Third World became vitally important and continues to be so: oil, non-ferrous metals, rubber, and various tropical foodstuffs. These goods caught the attention of Western businessmen and also, as some of them were of strategic importance, of governments too (Hobsbawm, 1999). A British Parliamentary Committee criticized some INGOs for unfair practices, especially in corrupt societies. Pakistan last year shut down 'Save the Children' on allegations of anti-social activities. According to Indian intelligence report in 2014, Greenpeace India and several others posed a threat to economic security. The Government of India canceled the registration of 10,117 NGOs last year. Some, including Ford Foundation, was put on a watch list for violating legal norms (Pieterse, 2000).

An elementary distinction runs between structuralist and normative approaches to develop alternatives for development. structuralist approaches, such as dependency theory and the global Keynesian reformism of the new international economic order, emphasize macroeconomic change, whereas alternative development emphasizes agency, in the sense of people's capacity to effect social change. In addition, dependency critiques of main-stream development do not usually question development per se but only dependent development (or underdevelopment) (Pieterse, 2000).

INGOs have made a substantial contribution to the developing country by generating jobs, empowering women, protecting the environment, controlling AIDS and drug abuse, helping children, youth and those who are especially able and making progress in education and health. But despite the presence of so many INGOs, Nepal remains one of the poorest countries, with a per capita income of about $700. The number of NGOs registered with Nepal's Social Welfare Council (SWC), the country's apex body for the promotion, coordination, monitoring, and evaluation of NGOs has rocketed to nearly 4,000 from 253 in 1990. Among them, there are about 190 INGOs. After the April 25, 2015 earthquake, many have entered Nepal. According to recent media reports, INGOs misuse their mandate due to the lack of adequate rules, regulations and a weak monitoring mechanism. Many development projects, including the Arun III Project - in which the World Bank was expected to invest - and the 6,000-MW Nepal-India joint venture, Pancheshwar Multi-purpose Project, also had to be stalled due to opposition from the INGOs. Several of them have faced allegations of not being transparent about their funding and disbursement of those funds, and of utilizing money earmarked for a particular sector in other activities (Badal, 2016).

Some have also been accused of disturbing the harmony between communities and spoiling Nepal's relations with other countries. The government has, at times, been serious in curbing

suspicious activities. But there are also reports of political intervention when authorities try taking actions. Perhaps, this has helped INGOs grow deep roots among politicians, senior bureaucrats, and other influencers. The responsible section in Nepal needs to keep an eye on organizations involved in illegal activities. If they have a nexus with politicians, it needs to be exposed. All INGOs are not irresponsible. Nepal's policy should be to reward organizations that deliver on the ground and reprimand those that work otherwise. If the problem is not addressed now, there may be serious security repercussion in the future.

It has increased the dependency seriously. If NGOs function as the way now another half a century we cannot find the goal of development. It has seriously paralyzed the people. NGOs have made and prove that Nepalese do not want to work they just want dollars and donation. There is serious research gap in this sector. We can get lots of research base reports prepared by NGOs to their headquarters but not any special academic research. It is the study to the identification of the turning point or paradigm shift of NGO mechanism in Nepal. Conclusively NGOs must turn into social welfare organizations from the self-sustainable approach of fund generating and disbursement avoiding the foreign donations. Finally, NGOs are limited within the specified beneficiaries, NGOs are contractors, NGOs are units of Post Modern Imperialism, NGOs are diverted from its original philanthropic charitable work to contemporary project management and NGOs are Budget Consumption Mechanism critically (Badal, 2016).

Conclusion

Simply to hatch a chicken it needs internal endogenous and external exogenous environmental inputs same as on Rural Development. American input for Nepali output will be a tragedy. In the field of development, we are sharing our global experts is the reason of underdevelopment from last five decades. Justifiable Resource Distribution, self-reliance of the local village, equitable justice at the local level with local indigenous knowledge in the underdeveloped economy is Alternative Rural Development. It is just an ideology of Small is Beautiful and Local is Most Important. Gandhian Ideology and Social Choice Theory of Amartya Sen is more applicable in Nepalese Alternative development discourses.

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