

Questioning Development: 101 Key Terms

Phrase	Key Author	What it kinda means
development	Escobar, Senn	process by which something gets better. needs a perception of one situation being worse, and another better. Senn says development is getting more freedom
anti-development	Escobar	development is a Western creation, so the whole idea should be rejected. local communities develop themselves without others placing goals on them
post-development	Simon	positive outlook, beyond anti-development. participation, grass roots solutions
alternative development	Pieterse	local development, "principle actors are people, the paradigm must be theirs", local more important than expert knowledge. says himself danger of this just being a 'greener' form of traditional development
core/periphery mentality	Potter	West is core, and developing countries are the others – seeing big polarised differences
sense of/for others	Cloke	seeing other people as needing help, Christian moral values?
essentialising others	Mawdsley, Pieterse	thinking that all people can be grouped together and have the same needs
romantisation	Sidaway, Mawdsley	thinking a group of people have a unique and a questionable way of thinking/doing
neo-liberalism	Power	in this context, the idea of free trade etc., usually as a tool to help capitalism
archipelagos of the weak	Slater	spatially isolated spots of resistance, joined together by a common struggle, or just the practice of struggling
weapons of the weak	Scott	little things to protest: not co-operating, foot-dragging, threats, vandalism...
hegemony	lots	unifying: in capitalism seen as bad (creating a single culture) or a thing to bring people/ideas together
trans-local	Smith	an opposite to globalisation, local ideas becoming international
place of good fortune	M Smith	it's just luck if you are born in a good place or not, chooses wealth, health, social status... all about your parent culture ;)
post-structuralism turn	Crush	questioning ideas and projects on progress and how it happens (or doesn't)
power	Foucault	It goes both ways! and every way, diffuses
post-colonialism	Siad, Power, Spivak	the lasting effects of the colonial age, and a lot more

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neo-colonialism	lots, Power, Escobar	ways in which the west still has power over poorer countries – especially economically and politically
Orientalism	Said	Europe created a fiction of what the East was like, made it exotic and all the same
subaltern geographies	Spivak and Bhabba	people who are seen as inferior due to particular class, race, gender, culture ,etc.
social constructions	Goudge, Escobar	ingrained taught ways of thinking, eg i'm ONLY a farmer, whites must be superior
participation	Simon, Rahnema	part of post development, getting people to talk and listen – Rahnema says hasnt made any difference
sustainable development	Simon and others	using only what you need to, so there is enough for your kids to have a good life too
grassroots development	Simon	little local projects, rather than big policies
anti-globalisation	Power	protesting against big forces of unification. can be good too – global protest: peasants unite!
new localism	Pasuk and Baker	local people rock! coming together against global capitalism
eco-feminism	Shiva	women more in touch with nature, and more sustainable, empower women to save the environment. have family, not monetary priorities
the excluded	lots	groups that are left out of participation and decision making or are not even considered
demodernisation	lots	idea that you don't have to get more modern – reform to make stuff simpler
NGO	Pieterse	Non governmental organisations, or are they?? have lots of power – should they be more regulated?
expert knowledge	Escobar	Western academics dictate that solutions should come from technical studies/data not local people
paradigm	lots: Escobar, Pieterse	“assumptions, concepts values and practices that [is] a way of viewing reality for the community that shapes them” -Pieterse “reject the whole paradigm [of development]” -Escobar
racialisation of place	Sibley, Goudge	seeing places as being black or white, ie inner city areas black, rich countries, white
responsibility to distant others	Cutchin, Cloke	we should help less fortunate people – or is that parental and degrading?
globalised sites	A Smith	if you are studying in a foreign country, by being there it must be a place of international influence

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self as bias	Gramsci, Sidaway, Escobar	our culture and history has a big effect on our opinions, way of looking at stuff – to study others, must know ourself first
safari data mining	Sidaway	going to a developing country, doing a study, running back to the West with the data. share what you learn! neo-colonial exploitation of knowledge
material problems	lots	stuff, often linked to needing development, or being opposed to something it creates – ie a big dam
discursive practices	Power, Foucault	knowledge, communication, ideas, ways of doing things – might want to oppose these... Chipko
glocal	Escobar	there isn't a difference between the global and local – all part of one thing
cultural placings	Escobar	we are all tied to the place where our culture is – difficult to uproot and replace
self-serving individualism	lots	when you are protesting against something because you would be worse off if it happened. is there a distinction between this and group action?
development core	Potter	Using development as the central theme of studying geography
moralties of development	Cutchin, Smith, Cloke	how we should help other regions... or should we? do we have an obligation/right?
geo-ethical theories	Cutchin	morals vary spatially too
moral responsibility	lots	we should help those in need, whatever that means
the project	Escobar, Goudge	maybe development is a silly little white boy project
hybridity	lots	bringing things together
failure of development	Escobar, Power	has not helped poor, trickle down effect has helped the rich though
constructing places	Meethan	you have an idea how a place will be, and it is created to pander to that idea
consuming places	Meethan	or they are set up to be consumed by tourists
brokers/agents	Cheong and Miller	choose what tourists see, buffers between them and locals, seen as experts
authenticity	Morphy, Meethan	can't see authentic aboriginal art, cos it isn't made for sale. search for places that fit our ideas of real for that culture v. stuff staged for tourists
eco-tourism	Mann	“responsible travel to natural areas that conserves the environment and improves the well being of local people”
alternative tourism	Stronza	consistant with natural, social and community values

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hegemonic tourist system	Coleman and Crang	“bonded cultures modelled on coherent and closed systems of meaning” everything looks how you think it should
biological racism	Goudge	old idea that white people are genetically smarter / better
social justice	Potter, Hayek	someone who works with others for the good of the community
globalising development	Smith	tendency to make everything the same when places develop, an opposite to 'trans-local'
instrumental morality	Cutchin	changes depending where you are, especially what is ok in a particular culture
intrinsic morality	Cutchin	supposed universal ideas of what is right / wrong
human well-being	M Smith	what do people need to survive? friends, family too, not just food, shelter?
emotivism	Smith	danger of using / thinking words that say something is good or bad -eg NHS is great!
deconstruction	Derrida	take apart development and see who it is working for
development imaginaries	Escobar	we are taught to see people as needing development
underdeveloped	Escobar, Pres. Truman	for people to develop in a western sense, first they must be seen as lacking in something
tourist gaze	Meethan, Cheong, Miller, Urry	works both ways, tourists are guided to look at certain things, but are also watched by locals
reinscribing places	Meethan	making places seem authentic for tourists: what they expect – making places clean, removing the 'savages'
mapping culture	Huggins	exploring, generalising and then defining another culture so people are pushed to certain 'cleansed' areas
romantic tourism	Meethan	authentic exotic places, solitude in contact with a place
mass tourism	Hannan	seeks more of the same, eg sun sea sand. power of the guidebook, tourists dont know much, they don't have much power, cant talk the language
McDonaldisation of tourism	Ritzler	uniformity, you expect to get certain things where ever you are (eg hotel/food/language)
glocalisation	?	“the local is recovered, packaged and sold” from OHP
simulated/staged activities	Coleman and Crang	also places of performance. old 'culture' stuff done for tourists to watch
disseminations of place	?	spreading or diffusing place – like glocalisation

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exoticism	Said, Meethan	people looking for something exciting and different – or fashionable
souvenirs	Morphy, Meethan	buying stuff you think is made there, so authentic, to show other people?
art	Morphy, Januszczak	is it still authentic if influenced by other cultures?
community tourism	Mann	tourism that involves and benefits local communities
empowerment	lots	giving, or letting people develop power to speak, change something, do something
resistance	Scott, Escobar	opposing something, usually something bigger than you
discourse	Power	talking about a way of doing something
protest and action	Power	actively opposing something, make a big stand with lots of people
ecological ethnicity	Parajuli	people linked to the destruction of their local forest, land etc, ideas too
Chipko	Shiva, Mawdsley	tree huggers: Uttaranchal, India, stop government selling forest, wanted to use for own company. western intervention – cant use any trees now
neo-populist arguments	Shiva, Roy	go environmentalism and eco-feminism type stuff! save the earth: cos IMF etc is evil
Narmada	Dwivedi, Roy	big dam building India, seems that people more concerned with unfair/complicated compensation than flooding...
essentialisation of women	Mohanty, Mawdsley	assuming all women are the same and have the same needs – might not all want the same thing. who is reporting on their needs? -western people are
displacement	Dwivedi	people getting moved, loss of community, stuck in slums, effects millions of mostly poor people
sites of contest	Dwivedi, Mawdsley, Parajuli	places where people have different ideas about what should be done with the land place, then there is argument
whiteness of power	Goudge	idea that white people automatically can tell black people what to do, and white people can do and go where they like
cultural/ technological racism	lots, Goudge	idea that west is more developed, therefore black countries must be inferior
racialisation of place	Hall, Sibley	third world is black, west is white, or at least rich areas of west is white
racial anxieties	Sibley	white people scared of loosing their culture cos there are black people around, so get scared of the inner cities and force black people there

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sex tourism	Said, Goudge	white people have holidays for sex, exoticism – white power allows them to do this
white visableness	Goudge	white people stick out in a crowd, seen as being foreign cos of skin colour (and vice versa??)
sub-concious racism	Goudge	slipping into old colonial patterns when white people travel – get the best seats, looked after by black people, stay around other white people
expectations of superiority	Goudge	think you can go where you like and be helpful, automatically better at anything than local black people
racialisation of the 3 rd world	Goudge	seeing it all as being one colour (ie black) stereotyping this race with ideas of poverty and inferiority
re-enforcing superiority	Goudge	applying problems to just one group, like saying african governments have an image of being corrupt, when western ones are too – black people assuming that as so many white people come to help them, they can't have any problems at home...
colonial discourse	Pancrea	your tummy rumbling

This page made as a guide for revision, and definitions are by no means definitive answers.

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If you have any corrections they are **most welcome** please e-mail Daniel Turner at

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