

## Questioning Development: 101 Key Terms

Phrase	Key Author	What it kinda means
development	<b>Escobar, Senn</b>	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	<b>Escobar</b>	development is a Western creation, so the whole idea should be rejected. local communities develop themselves without others placing goals on them
post-development	<b>Simon</b>	positive outlook, beyond anti-development. participation, grass roots solutions
alternative development	<b>Pieterse</b>	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	<b>Potter</b>	West is core, and developing countries are the others – seeing big polarised differences
sense of/for others	<b>Cloke</b>	seeing other people as needing help, Christian moral values?
essentialising others	<b>Mawdsley, Pieterse</b>	thinking that all people can be grouped together and have the same needs
romantisation	<b>Sidaway, Mawdsley</b>	thinking a group of people have a unique and a questionable way of thinking/doing
neo-liberalism	<b>Power</b>	in this context, the idea of free trade etc., usually as a tool to help capitalism
archipelagos of the weak	<b>Slater</b>	spatially isolated spots of resistance, joined together by a common struggle, or just the practice of struggling
weapons of the weak	<b>Scott</b>	little things to protest: not co-operating, foot-dragging, threats, vandalism...
hegemony	<b>lots</b>	unifying: in capitalism seen as bad (creating a single culture) or a thing to bring people/ideas together
trans-local	<b>Smith</b>	an opposite to globalisation, local ideas becoming international
place of good fortune	<b>M Smith</b>	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	<b>Crush</b>	questioning ideas and projects on progress and how it happens (or doesn't)
power	<b>Foucault</b>	It goes both ways! and every way, diffuses
post-colonialism	<b>Siad, Power, Spivak</b>	the lasting effects of the colonial age, and a lot more

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neo-colonialism	<b>lots, Power, Escobar</b>	ways in which the west still has power over poorer countries – especially economically and politically
Orientalism	<b>Said</b>	Europe created a fiction of what the East was like, made it exotic and all the same
subaltern geographies	<b>Spivak and Bhabba</b>	people who are seen as inferior due to particular class, race, gender, culture ,etc.
social constructions	<b>Goudge, Escobar</b>	ingrained taught ways of thinking, eg i'm ONLY a farmer, whites must be superior
participation	<b>Simon, Rahnema</b>	part of post development, getting people to talk and listen – Rahnema says hasnt made any difference
sustainable development	<b>Simon and others</b>	using only what you need to, so there is enough for your kids to have a good life too
grassroots development	<b>Simon</b>	little local projects, rather than big policies
anti-globalisation	<b>Power</b>	protesting against big forces of unification. can be good too – global protest: peasants unite!
new localism	<b>Pasuk and Baker</b>	local people rock! coming together against global capitalism
eco-feminism	<b>Shiva</b>	women more in touch with nature, and more sustainable, empower women to save the environment. have family, not monetary priorities
the excluded	<b>lots</b>	groups that are left out of participation and decision making or are not even considered
demodernisation	<b>lots</b>	idea that you don't have to get more modern – reform to make stuff simpler
NGO	<b>Pieterse</b>	Non governmental organisations, or are they?? have lots of power – should they be more regulated?
expert knowledge	<b>Escobar</b>	Western academics dictate that solutions should come from technical studies/data not local people
paradigm	<b>lots: Escobar, Pieterse</b>	“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	<b>Sibley, Goudge</b>	seeing places as being black or white, ie inner city areas black, rich countries, white
responsibility to distant others	<b>Cutchin, Cloke</b>	we should help less fortunate people – or is that parental and degrading?
globalised sites	<b>A Smith</b>	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	<b>Gramsci, Sidaway, Escobar</b>	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	<b>Sidaway</b>	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	<b>lots</b>	stuff, often linked to needing development, or being opposed to something it creates – ie a big dam
discursive practices	<b>Power, Foucault</b>	knowledge, communication, ideas, ways of doing things – might want to oppose these... Chipko
glocal	<b>Escobar</b>	there isn't a difference between the global and local – all part of one thing
cultural placings	<b>Escobar</b>	we are all tied to the place where our culture is – difficult to uproot and replace
self-serving individualism	<b>lots</b>	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	<b>Potter</b>	Using development as the central theme of studying geography
moralties of development	<b>Cutchin, Smith, Cloke</b>	how we should help other regions... or should we? do we have an obligation/right?
geo-ethical theories	<b>Cutchin</b>	morals vary spatially too
moral responsibility	<b>lots</b>	we should help those in need, whatever that means
the project	<b>Escobar, Goudge</b>	maybe development is a silly little white boy project
hybridity	<b>lots</b>	bringing things together
failure of development	<b>Escobar, Power</b>	has not helped poor, trickle down effect has helped the rich though
constructing places	<b>Meethan</b>	you have an idea how a place will be, and it is created to pander to that idea
consuming places	<b>Meethan</b>	or they are set up to be consumed by tourists
brokers/agents	<b>Cheong and Miller</b>	choose what tourists see, buffers between them and locals, seen as experts
authenticity	<b>Morphy, Meethan</b>	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	<b>Mann</b>	“responsible travel to natural areas that conserves the environment and improves the well being of local people”
alternative tourism	<b>Stronza</b>	consistant with natural, social and community values

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

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exoticism	<b>Said, Meethan</b>	people looking for something exciting and different – or fashionable
souvenirs	<b>Morphy, Meethan</b>	buying stuff you think is made there, so authentic, to show other people?
art	<b>Morphy, Januszczak</b>	is it still authentic if influenced by other cultures?
community tourism	<b>Mann</b>	tourism that involves and benefits local communities
empowerment	<b>lots</b>	giving, or letting people develop power to speak, change something, do something
resistance	<b>Scott, Escobar</b>	opposing something, usually something bigger than you
discourse	<b>Power</b>	talking about a way of doing something
protest and action	<b>Power</b>	actively opposing something, make a big stand with lots of people
ecological ethnicity	<b>Parajuli</b>	people linked to the destruction of their local forest, land etc, ideas too
Chipko	<b>Shiva, Mawdsley</b>	tree huggers: Uttaranchal, India, stop government selling forest, wanted to use for own company. western intervention – cant use any trees now
neo-populist arguments	<b>Shiva, Roy</b>	go environmentalism and eco-feminism type stuff! save the earth: cos IMF etc is evil
Narmada	<b>Dwivedi, Roy</b>	big dam building India, seems that people more concerned with unfair/complicated compensation than flooding...
essentialisation of women	<b>Mohanty, Mawdsley</b>	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	<b>Dwivedi</b>	people getting moved, loss of community, stuck in slums, effects millions of mostly poor people
sites of contest	<b>Dwivedi, Mawdsley, Parajuli</b>	places where people have different ideas about what should be done with the land place, then there is argument
whiteness of power	<b>Goudge</b>	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	<b>lots, Goudge</b>	idea that west is more developed, therefore black countries must be inferior
racialisation of place	<b>Hall, Sibley</b>	third world is black, west is white, or at least rich areas of west is white
racial anxieties	<b>Sibley</b>	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	<b>Said, Goudge</b>	white people have holidays for sex, exoticism – white power allows them to do this
white visableness	<b>Goudge</b>	white people stick out in a crowd, seen as being foreign cos of skin colour (and vice versa??)
sub-concious racism	<b>Goudge</b>	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	<b>Goudge</b>	think you can go where you like and be helpful, automatically better at anything than local black people
racialisation of the 3 <sup>rd</sup> world	<b>Goudge</b>	seeing it all as being one colour (ie black) stereotyping this race with ideas of poverty and inferiority
re-enforcing superiority	<b>Goudge</b>	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	<b>Pancrea</b>	your tummy rumbling

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

No guarantees to accuracy are made! Use at your own risk!

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

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