



University of Tlemcen

Faculty of law and political sciences

Department of political sciences

Academic year 2024-2025

Module : International development course for Master degree security and strategic studies

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Development as a concept, has been associated with diverse meanings, interpretations and theories from various scholars.

Development is defined as ‘an evolutionary process in which the human capacity increases in terms of initiating new structures, coping with problems, adapting to continuous change, and striving purposefully and creatively to attain new goals (Peet, 1999 cited in Du Pisani, 2006). According to Reyes (2001) development is understood as a social condition within a nation, in which the needs of its population are satisfied by the rational and sustainable use of natural resources and systems. Todaro and Smith (2006) also define development as a multidimensional process that involves major changes in social structures, attitudes, and institutions, as well as economic growth, reduction of inequality, and eradication of absolute poverty. Several theories have been put forward to explain the concept of development. They include the Modernisation, Dependency, World Systems and Globalisation Theories.

The Modernization Theory of development distinguishes between two main categories of society in the world, namely the traditional and modern societies. The theory, according to Tipps (1976), argues that the traditional societies are entangled by norms, beliefs and values, which are hampering their development. Therefore, in order to progress, the traditional societies must emulate the culture of modern societies, which is characterised by accumulation of capital and industrialization which are compatible with development. In essence, this theory seeks to improve the standard of living of traditional societies through economic growth by introducing modern technology (Huntington, 1976). This theory is criticised for not taking into account Sen's (1999) view of development regarding freedoms and self-esteem.

The Dependency Theory, based on Marxist ideology, debunks the tenets of the Modernization Theory and asserts that industrialization in the developed countries rather subjects poor countries to underdevelopment as a result of the economic surplus of the poor countries being exploited by developed countries (Bodenheimer, 1970; Webster, 1984). The theory, however, fails to clarify the dependency of the less

developed countries on the metropolis in terms of how the developed countries secure access to the economic surplus of the poor countries.

The World Systems Theory posits that international trade specialization and transfer of resources from the periphery (less developed countries) to the core (developed countries) stifle development in the periphery by making them rely on core countries (Petras, 1981). The World Systems Theory perceives the world economy as an international hierarchy of unequal relations (Reyes, 2001) and that the unequal relations in the exchange between the Third World and First World countries is the source of First World surplus. This contrasts with the classical Marxist Theory, which posits that the surplus results from the capital-labour relation that exists in “production” itself. (Bodenheimer, 1970; Reyes, 2001) The World System Theory has been criticised for overemphasising the world market while neglecting forces and relations of production. (Petras, 1981)

Similar to the World System Theory, **the Globalization Theory** originates from the global mechanisms of deeper integration of economic transactions among the countries (Portes, 1992). However, apart from the economic ties, other key elements for development interpretation as far as globalisation is concerned are the cultural links among nations (Kaplan, 1993; Moore, 1993). In this cultural orientation, one of the cardinal factors is the increasing flexibility of technology to connect people around the world (Reyes, 2001). Therefore, open and easy communication among nations has created grounds for cultural homogenisation, thereby creating a single global society (Waks, 2006). Political events no longer take local character but global character. Thus, according to Parjanadze (2009), globalisation is underpinned by political, economic, technological and sociocultural factors and orientations. Although these developments theories have their weaknesses, they have paved the way for the current global development concepts and paradigm, namely “sustainability” and “sustainable development” (SD)