

An Analysis of the Schumacherian Development Model of Intermediate Technology Offered for the Non-modern Sectors

การวิเคราะห์รูปแบบการพัฒนาของชุมากเคอร์-เทคโนโลยีระดับกลางเพื่อใช้กับภาคเกษตรกรรม

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ABSTRACT

Development philosophies, “what best serves the rich best serves the poor” failed, so did development aids, rural-oriented, man-mattered, gradual development, prioritizing the poor, poverty treatments, and the local involvement in development decision-making and planning. Social and economic ills are necessarily calling for the intermediate technology to address them particularly in the non-modern sectors. The Schumacherian development model is philosophical and normatively applicable in addressing the social and economic malaises, as being witnessed by it is popularly hybridized and mutated around the world. However, it could fail if practitioners are strangers, non-supportive and less prompt cooperation to each other. The model is backed by events and great thoughts and points out that man endeavors to conquer nature but he himself causes devastation of nature senselessly.

บทคัดย่อ

ปรัชญาการพัฒนาที่ว่า “สิ่งที่สนองคนรวยได้ดีที่สุดย่อมสนองคนจนได้ดีที่สุดด้วย” นั้นไม่เคยทำให้การพัฒนาประสบความสำเร็จ ทั้งนี้รวมถึงความล้มเหลวในการให้ความช่วยเหลือต่างๆ เพื่อการพัฒนา การให้ความสนใจกับคนบ้านนอกในชนบท การให้ความสำคัญกับทุนมนุษย์ การพัฒนาแบบค่อยเป็นค่อยไป การให้ความสำคัญกับคนยากคนจน การแก้ไขความยากจน และการมีส่วนร่วมในการตัดสินใจของคนในพื้นที่เพื่อการพัฒนา ปัญหาสังคมและเศรษฐกิจจำเป็นต้องใช้เทคโนโลยีระดับกลางเพื่อแก้ปัญหาโดยเฉพาะปัญหาสังคมและเศรษฐกิจของภาคเกษตรกรรม รูปแบบการพัฒนาของ อี.เอฟ.ชุมากเคอร์นี้เป็นปรัชญาและเป็นบรรทัดฐานในการปฏิบัติอย่างเหมาะสมกับการใช้แก้ไขปัญหาสังคมและเศรษฐกิจ และได้รับความนิยมเป็นอย่างมาก ดังสังเกตเห็นได้จากมีการนำไปปรับใช้และปรับรูปแบบเพื่อให้เข้ากับสถานการณ์และท้องถิ่นทั่วโลก แต่รูปแบบการพัฒนาที่นี้อาจไม่ประสบผลสำเร็จหากผู้นำไปปฏิบัติแปลกแยกจากกัน ขัดกันเอง และขาดการร่วมมือกัน รูปแบบการพัฒนาที่มีสถานการณ์และแนวความคิดพิเศษเป็นฐานและชี้ให้เห็นว่ามนุษย์ต้องการเอาชนะธรรมชาติแต่กลับทำลายธรรมชาติเองกับมืออย่างไร้สติ

Key Words : Analysis, Schumacherian development model, Intermediate technology

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Introduction

The Industrial Revolutions, modern sciences and technologies, UN, UNESCO, WHO, FAO, ADB, NGOs, and domestic affairs have strived to end world poverty since 1949. However, it, in general, failed. Popular development theories such as the dependency theory (1949), modernization (1960), and the world systems theory (1970) should have turned the less developed countries (LDC) into utopian terrains but more than 1.3 billion people earned \$1/day and around 5.4 billion people earn \$1.25/day [1]. After announcing economic booms, crises after crises followed. [2] Development aids failed to wean people from aids and that was the great failure of the development to end poverty for humanity. [3] UN classic issues since the development avatar in January 20, 1949 were global warming, war and terrorism, overpopulation, poverty, food security, globalization, political issues, diseases, other environment changes, intellectual property, technology, global power, and fossil fuel. [4-6]

Development to fight poverty and hunger in the LDCs, pointed out by E.F. Schumacher, failed because of eight issues. They were scarcity of the aids but for the promising countries, city-focused, disregard the roots of destitute, purchased development, urban-rural development imbalance, as-if development projects for the needy, distorted development philosophy, and exclusion of the local in decision-making and planning development. [7] Development theories failed because of stubbornness to apply

a development philosophy, “*What is best for the rich must be best for the poor*”. [8] The approach of “*give fish and fishing*” was insufficient to last development since government and donors cannot supply lifetime to the poor. [9] The poor knew fishing but without fund and markets, the poor would waste their efforts and their time. When the development philosophy and the approach failed, numbers of the poor around the world were found gigantically growing and dire helpless to exit their miseries. “Economic and social issues so, require the development of intermediate technology” insisted E.F. Schumacher. [10]

Disenchanted with the Western model of development, Schumacher turns to the East especially to Buddhism and Gandhian insights, which are evident in his *Small is Beautiful*. Schumacher disappointedly said, “Instead of listening to Gandhi, are we not more inclined to listen to one of the most influential economists of our century, the great Lord Keynes?” [11] Schumacher proposed a development model with philosophical presuppositions and implications. Schumacher believes that, by principle, intermediate technology is more productive than the indigenous technology while it is cheaper than the capital-intensive technology in the modern sectors. It is ‘within reach’ for the majority who are deprived in the local areas of every country. If such approach is taken, it is not only giving benefits to the local people for their enterprising productivity but also for their education, their organizing skills, their aptitude and other advantages.

Objectives

- To evaluate the applicability of the Schumacherian Development Model via intermediate technology in addressing world development failures in the non-modern sectors, and
- To recommend an alternative model if possible

Research Methodology and Limitations

A documentary approach was employed to explore both primary and secondary sources regarding world development models and Schumacherian Development Model. Related textbooks, books, e-books, e-journals, online database have been studied from various leading libraries in Thailand and organizations abroad where the researcher has contacted. Philosophical writings were based on the Toulmin Model [12] the Heidegger's [13], Inch and Warnick's [14], Mayfield's [15], Martinich's [16], Ramachandran's [17], Rosenberg's [18], and Woodhouse's. [19]

The "*Small is Beautiful: a Study of Economics as if People Mattered*" was first printed in 1973 and revised in the 1974. Second, the study was weighed on chapters 11-12. The timeframe was during 1950s-1970s which might unmatched to the new millennium.

The Schumacherian development model

Technology, which was meant to help human, was turned to be the device to devour natural resources for economic productions and gains. Technology became too gigantic, more complex, more expensive, and very unfriendly to both nature and to humanity. Schumacher therefore postulated technology, which needed not be so advanced but appropriate to the local where it would be used to provide job opportunities and to earn affordable income in order to alleviate poverty.

Schumacher believes that, by principle, first, intermediate technology is more productive than the indigenous technology while it is cheaper than the capital-intensive technology. Second, it is 'within reach' for the majority who are deprived in the local areas. Third, it is not only giving benefits to the local people for their enterprising productivity but also for their education, their skills, their aptitude and other advantages. Forth, advanced technology is unfit to the local because it is inaccessible to classified materials, skillful men, large sum of money and sophisticated management.

Schumacher believes that his intermediate technology fits any backward surroundings. Its functions should likely be simple, easy to understand, simple maintenance and repair, and appropriate to any local material, any type of workforce, non-capital intensive but labor-intensive and its products serve any market oscillation,

unforeseen difficulties, local management and supervisions. [20] If his model, deontologically, teleologically and relatively fits the non-modern sectors, the model should have potentially addressed world development failures. Thus, the intermediate technology to bridge the gap and might have saved the mass unemployment and mass migration. However, before its evaluation, there is a curiosity whether is the model philosophical?

The model is philosophical and practical because it meets the fifteen criteria of philosophy authority, i.e. coherence, consensus gentium, consistency, correspondence, custom, emotions, instinct, intuition, majority rule, naive realism, pragmatic, revelation, time, and tradition. [21] The normative applicability of the model meets the criteria of eternal law, utilitarianism, distributive justice, universalism, and personal liberty. The model is applicable for the majority poor but paradoxical to the three popular development theories, i.e. the modernization theory, the dependency theory and the world-system theory, which is focused on the rich few and fails developing the majority group of the world destitute. Its appreciative applicability reveals that Schumacher proposes the best approach for the jobless people in the non-modern sectors who cover the majority space of a country and can contribute larger amount of productivity without shortage of entrepreneurial ability since it is a compulsory situation to survive and to capitalize opportunities for the poor while sensibly maximizing and utilizing benefits of the natural resources in the

locality. These indigenous products after well innovated would have been best for export with competitive cost and pricing because they are local-made with innovations.

Analyses

1. Philosophical presupposition and implications of some events and beliefs serving as background to Schumacher's advocacy of intermediate technology

Schumacher's commitment to philosophy is evident when he writes, "Education cannot help us as long as it accords no place to metaphysics. Whether the subjects taught are subjects of science or the humanities, if the teaching does not lead to a clarification of metaphysics, that is to say, of our fundamental convictions, it cannot educate a man and, consequently, cannot be of real value to society." [22] Without a metaphysical foundation, no serious discussion on any development model is possible. Schumacher's offer of intermediate technology model is in the field of philosophy of technology. Philosophy of technology is largely ethics of technology since the technological issues are basically moral issues in need of wisdom-based solutions. Schumacher draws our attention to "the hollowness and fundamental unsatisfactoriness of a life devoted primarily to the pursuit of material ends, to the neglect of the spiritual. Such a life necessarily sets man against man and nation against nation, because man's needs are infinite and

infinitude can be achieved only in the spiritual realm, never in the material. Man assuredly needs to rise above this humdrum ‘world’; wisdom shows him the way to do it; without wisdom, he is driven to build up a monstrous economy, which destroys the world, and seeks fantastic satisfaction, like landing a man on the moon. Instead of overcoming the ‘world’ by moving towards saintliness, he tries to overcome it by gaining pre-eminence in wealth, power, science, or indeed any imaginable ‘sport’.” [23]

At the same time, he is rooted in Western Christian classical philosophy as is demonstrated in his *Guide for the Perplexed*. What might be the reasons for his advocacy of intermediate technology? Why doesn't he recommend export of large-scale industry to the Third World? It is worthwhile to look for answers to these questions. Human is not only a rational animal but also an historical being. He has evolved through history and is conditioned by his historical consciousness. He has developed technology in historical periods and the impact of these periods is entrenched in today's technological, socio-economic practices. As Schumacher says, scientific inventions have been applied without realizing their full impact on humans and the environment. He writes, “The greatest danger invariably arises from the ruthless application, on a vast scale, of partial knowledge such as we are currently experiencing in the application of nuclear energy, of the new chemistry in agriculture, of transportation technology, and countless other things”. [24] His advocacy of

alternative technology seems to suggest a way out of contemporary chaos to sanity and wellbeing of all. Some historically conditioned philosophical presuppositions and implications of Schumacher's development model are as follows:

1.1 Philosophical interpretations of some events

A) The industrial revolution

The industrial revolution as an historical event ushered in new ways of industrial production in England in late 18th century. It replaced human or animal power/strength with power produced by coal. Power-operated machines replaced manual tools of production. Power-run industries accelerated production and saved time resulting in mass production rather than by production by masses. Schumacher observes pertinently: “As Gandhi said, the poor of the world cannot be helped by mass production, only by production by the masses.” [25] Industrialization strengthened the capitalists who needed more and more of raw materials to feed their industries. Industrialization was both sophistication and an attack on nature and humans and since it led to exploitation of nature, pollution of the environment and degradation of the workers. The 18th century factories were as polluting as the factories today. Schumacher contends that today's large-scale industry cannot go on operating all over the world because he fears that it will completely ruin both the quality of life and the environment. We live in a finite and fragile world,

which cannot endlessly satiate our greed and consumption. He does not reject technology as such but wants technology to have a human face. He calls that technology alternative technology. Modern technology has become so dangerous and "...that man has acquired the physical means of self-obliteration, the question of peace obviously looms larger than ever before in human history." [26]

B). Colonialism

Colonialism: with the Industrial Revolution in the 18th century in England, nature was looked upon as having cash-value and use-value. Such an attitude accelerated capitalism, which kept, on swallowing up much of nature. There was an increasing demand for raw materials. Those available in Europe were insufficient to quench the thirst of the monstrous European industries, which were in need of supply from other parts of the globe. That was the beginning of colonialism. The British, for instance, found Asia and Africa very rich in raw materials needed for their industries back home. Not only raw materials have use-value and cash-value but humans too are treated as having use-value and cash-value. In fact, they are labours, who convert raw materials into commodities, which create surplus value for the capitalist. Schumacher says, "The colonial power was primarily interested in supplies and profits, not in the development of the natives, and this meant it was primarily interested in the colony's exports and not in the internal market." [27] Schumacher would say that intermediate technology mitigates the

rapacious effects of capitalism, which justified colonial exploitation.

1.2 Philosophical interpretations of some beliefs

A) *The impact of Descartes' cogito ergo sum*

In this discussion, what occurs to me first is the havoc caused by Descartes' cogito ergo sum. I tend to think that the kind of world we have today is largely a Cartesian legacy. Descartes' creation of a dichotomy between res cogitans, the thinking thing or the knowing subject and res extensa, the extended thing or the known object has had far-reaching consequences down through the centuries. The world was divided into two kinds of beings: beings with a mind and beings without a mind. The beings are endowed with knowledge and can make sense out of the world. The beings without a mind are simply there without knowing why they are there. The beings with a mind are humans for whose sake the beings without a mind are there. The beings without a mind include all beings in the world except humans. Humans alone are the subjects because they have a mind and all others are objects because they have no mind at all. The difference between the human and the nonhuman is that of the Lord of beings and all nonhuman beings under human lordship. Descartes did not probably foresee the practical consequences of his dualism of mind and matter and dichotomy of subject and object. However, what has happened is the emergence of the belief that the world exists to be

dominated by the rational beings that can almost do whatever they want to do with the world. The world is there to be rearranged, redesigned and reordered to suit human purposes. The world is there to be conquered for the comfort and happiness of humans. Schumacher would not accept this view. He says: “I have no doubt that it is possible to give a new direction to technological development, a direction that shall lead it back to the real needs of man, and that also means: to the actual size of man. Man is small, and, therefore, small is beautiful. To go for gigantism is to go for self-destruction.” [28]

B) Baconian inductive method

Francis Bacon's inductive method to control and use nature for the benefits of humans seems an affirmation of the Cartesian project. The experimental method of science must be used for the study of nature to unlock its secrets, to control and use it for human comfort, pleasure and profit. Nature is seen as fit for exploitation, for human consumption. The world is seen as a totality of commodities. The world is for sale. Capitalist profit becomes the supreme value. I think there is no such thing as pure science. Science has always been applied to concrete use through technology. The technological world we have today is largely a legacy of Francis Bacon. But in fact, nature cannot be conceived as opposed to humans who ought to live in harmony with it. Such an attitude will not encourage ruthless exploitation of nature. Schumacher would greatly disagree with Francis Bacon although scientific knowledge as such is not evil but its unethical appli-

cation is. Inspired by Buddhism, he would recommend the path of moderation and preservation while using nature for human benefits. He says: “The Good Lord has not disinherited any of his children and as far as India is concerned he has given her a variety of trees, unsurpassed anywhere in the world. There are trees for almost all human needs. One of the greatest teachers of India was the Buddha who included in his teaching the obligation of every good Buddhist that he should plant and see to the establishment of one tree at least every five years.” [29]

C) Mill's utilitarianism

Mill's Philosophy of utilitarianism which upholds pleasure as the goal of life has further strengthened the legacy of exploitation. Aristotle considers happiness as the goal of life. However, the utilitarians depart from this position to uphold the pleasure principle. Perhaps for them happiness is equated with pleasure. If pleasure is to be sought and pain to be avoided at any cost, how should humans go about doing these two things? What would be the behavior of humans in a society which seeks pleasure? How would social life be possible? Is human only a pleasure-seeking animal? Can a philosopher like Mill be a pleasure-seeker? If everyone in a society is a pleasure-seeker, what would be the nature of such a society? What comes first, pleasure or goodness? Is it more important to be a good person than being a pleasure-seeker? In order to be good, do we not renounce some pleasures? Although some pleasures are

legitimate and necessary for humans, does that mean we humans live only for the sake of pleasures or do we have certain higher goals and purposes in life? Is the meaning of life found only in pleasures? It seems that the philosophy of Utilitarianism would justify exploiting the world for the sake of experiencing pleasures. Schumacher might distance himself from Mill because this world is finite and not sufficient for everyone's indulgence in maximum pleasures. Although human is in need of material things for living, he is distinctly a being of moral concerns. Schumacher's concern is that we need to create a world where all would have the opportunity to live a human life free from dehumanizing conditions. He says: "An attitude to life which seeks fulfillment in the single-minded pursuit of wealth - in short, materialism - does not fit into this world, because it contains within itself no limiting principle, while the environment in which it is placed is strictly limited. Already, the environment is trying to tell us that certain stresses are becoming excessive." [30]

D) Euro-centrism

Euro-centrism is a belief that Europe is the center of the world. This belief implies also belief in the superiority of the European race. These underlying beliefs provided the motive for colonialism, slavery and continuous exploitation of the non-European races. Even to this day geopolitics is largely governed by this belief which has been causing untold misery to the rest of the world. The story of Euro-centrism is vividly depicted in Franz Fanon's *The Wretched*

of the Earth. Schumacher's alternative technology model would reject Euro-centrism and call for the welfare of all which Gandhi called *sarvodaya* (the welfare of all). Utilitarianism advocates the happiness of the greatest number which Gandhi rejects. Gandhi wants an inclusive socio-economic system which stands for the welfare of all and not only of the many. Inspired by Gandhi, Schumacher too would like to see a world without a center.

E) Anthropocentrism

Anthropocentrism upholds humans as the center of the world, which exists for human purposes. According to this view, humans are inherently superior to everything else in the world. Humans alone are capable of understanding the world. In that sense they are superior to plants and animals. But being rationally endowed does not mean being endowed with a license to treat nature whimsically. Perception of human superiority has resulted in non-perception of the basic relatedness of all things in the world. The Euro-centric and anthropocentric worldview has caused havoc the world over.

The results of such views are

- 1) Indiscriminate destruction of nature,
- 2) Destruction of ecological balance,
- 3) Irreparable loss of flora and fauna,
- 4) Destruction of life-sustaining systems,
- 5) Poisoning of the air, earth, water, food and so on,
- 6) Increasing ill-health of all living things,
- 7) Extermination of primitive communities,
- 8) Unnatural lifestyles,
- 9) Excessive stress and strain on nature and humans,
- 10) Wars among nations over scarce resources,

11) Economic imbalance in the world order, 12) Cut-throat competition, 13) Ruthlessness and cruelty on the rise, 14) Physical, psychological, moral suffocation of the world, and 15) In one word, CHAOS everywhere!

Therefore, it is imperative that we shift from anthropocentrism through bio-centrism to pan-centrism. Such an outlook would embrace the following beliefs: 1) Humans are members of the Earth's community of life together with all living things. 2) Humans along with others species are of integral elements in a system of interdependence. 3) All organisms as teleological centres of life pursue their good in their own way. 4) Even though humans are endowed with the distinctive capacity of rationality, they are obliged to respect all things in the world.

Since a bio-centric approach may include only living things, we need to move towards pan-centrism. A pan-centric approach includes all things – both animate and inanimate and spells out respect for all things. Such an approach renounces a life convenience which consumes all things whereas a life of concern transcends a life of convenience. I think such an approach would be consonant with the idea of intermediate or technology which is designed to care for people and the world. Schumacher rightly remarks: "A man driven by greed or envy loses the power of seeing things as they really are, of seeing things in their roundness and wholeness, and his very successes become failures." [31] If we humans do not transcend greed, we shall all perish forever in our greed.

Schumacher does not want all of us to perish. So he points to the use of intermediate technology as one of the sensible ways to wellbeing.

2. Applicability of the Model

2.1 Normative applicability

Schumacher points out the gap between the rich and the poor is enlarged and aids and development plans for them fail. [32] Paucity is silhouetting with the rise of the global citizen and is deadly to the global, glocal and grobal societies not less than modern technology which brings three clashes of the luddites with the laureate capitalists, devastating natural resources, and leading the world to uncertain future. [33–35] There should be relationship equilibrium between broader organismic and biogeochemical and organismic milieu with humanity in a way that all compositions are agreed upon to an appropriate level of respect. Therefore, intermediate technology can at the moderate level tame conflicts of the luddites with the laureate capitalists, tame devastation of environments and natural resources and world future. It is then alleviating miseries for the poor. However, the poor is around 37.09% with earning \$0.00–1.25 a day or around 2,596 million people. [36] Just moderately helpful to materialistically ease poverty, it is assumed that the model can at present possibly help 1, 298 million poor around the four continents of the world. Intermediate technology is not only friendly to nature since it needs no super-purity materials but renewable raw materials from the local to be input to the process and

gain first local products for the local uses which will start-up economic cycle and dynamism to ease poverty and to provide job opportunities for the poor in the local of the non-modern sectors. In fact, the model can help practitioners pragmatically and relativistically adapt to the unforeseen market fluctuations which is the best way to prepare to address any unexpectedly vulnerable futures.

“The poor need to create jobs rather than wait for work opportunities,” says Schumacher, while their lands, local resources and labour can help start to create credit for the capital for their start-up funds and could explain more people with more works through start-ups of entrepreneurial cooperative. It is possibly successful for the local people if they remind themselves on the entrepreneur’s five myths, i.e. risk-taking, expertise, high-tech invention, venture capital and strategic vision [37-41] while they are able to avoid the entrepreneurial six failures, i.e. shortage of capital, market naivety, poor product design, human resource problems, poor understanding of business, selling out business, and rivalry. [42] However, poverty is the panicle of power and prosperity but the poor fail to realize and exploit it but the rich and leaders keep the poor to be poor so as to pump power and huge amount of pounds from them. Humans do matter but why are the poor being still inhumanely embittered? To such reasons, the rural poor not only cannot exit from their miseries but also forgotten. These dilemmas certainly come from the misinterpretation of the eternal law, distorted utilitarianism, bias universal-

ism, unfair distribution, ill-utilitarianism, radical neo-liberalism and particularly radical dependency.

Schumacher’s interpretation on the conditions of the poor and the miserable is influenced by the Sermon on the Mount in St. Mathew (5:3-4) and in St. Luke (6:20-21) that the kingdom of heaven or the eternal happiness will be for the poor in spirit and the sorrowful will be consoled. In fact, their poverty and their misery would be partially ended only when the poor has job however tiny it is and regardless being employed or self-employed such as in agricultural works or in industrial works. The desperate people will otherwise imperatively migrate to find better opportunities for their survival and mostly heading to cities to meet success if being lucky.

The researcher defends that the Schumacherian development model is applicable. First, it demands to by-pass the cities and to move or to start investment and workplaces in the rural areas focusing on agro-industry the core competency of the rural people. Second, it needs to maximize work opportunities there. Third, since there are more than 80% poor and just-affordable people living in the rural areas, therefore, it eases recruitment and save transportation expenses and other foreseen and unforeseen expenditures of both individuals and business processed. Lord Buddha says, “One must work out one’s own salvation and do not depend on others.” [43-45] The poor then must not surrender his or her pleasures under the other permission However, when we look around,

the poor and the desperate are framed by the man-made multiple mal-conditions, multiple misinterpretation, and beyond rationality which become the barriers to the poor to alleviate their poverty or to enter heaven.

Schumacherian model is coherent to the utilitarianism of Jeremy Bentham who advocates that all should act to contribute the greatest profit for the largest group of people. [46-47] Schumacherian model is directed to the backward areas or the non-modern sectors which actually the largest area in each country where work opportunities will be created. Thus, the model's four tasks are all meant to locate workplaces where workers live, with low cost, equipped with simple production process, and using local resources produced for the local uses.

In fact, the model has intended to stop "mutual poisoning" between the rich and the poor which will certainly bring anomie to the country; if mass migration and mass unemployment cannot be stopped. To the researcher understanding, the utilitarianism is proposed to end such possible social catastrophes since one can judge that unemployment leads to depressed mental health, diseases about health, family tensions, poor public administration, tax-rise tension, employees' insecurity, crime and violence, suicide, less socialization, disgrace/jobless stigmatization, fails of living standards, gap of employment, and skill loss. Schumacher may deeply intend to end such social disasters, possibly revolutions and crimes ignited by poverty as Aristotle has

hinted.

The 'mutual poisoning' process will not then happen, if there are balances of employment, earning and benefit distribution and such approach will promote self-respect that is necessary for public cooperation as John Rawls has advocated. [48] Then, inequalities should be permitted as long as no one made worst off. Consequently, some local leaders who administrate the regional approach are possible to become richer in so far as their workers are not made poorer.

Nevertheless, distributive principle by resource-oriented, people should have the returns by getting to work and in associated with economic responsibilities as in the desert-oriented principle or 'to each according to his labour' [49-54] Unfair distributions in any dimension lead neo-libertinism, destroying economic freedom, exploitation of men and resources, imperialism, political oppression, inefficiency of intelligence, waste rise, social inequality, market failure and instability, despotism, environment consumption, and unemployment.

By libertarian principles; the destitute deserve tribute to recover from their distresses. [55] Amartya Sen contends that each individual is gifted with some sets of capabilities and if the individual can realize his/her capabilities; he/she can escape poverty and his/her "unfreedom" state. Amartya Sen proceeds beyond poverty by looking at income unjustified designing development but his five elemental forms of instrumental freedom in politics, economic facilities, public opportunities, transpar-

ency and protection. [56] Human beings have indeed some liberty of choice and struck not by prevalence or by 'rationale of production', or by any other incoherence logics but truthfulness. Perfect freedom is found only in the service of truth; however, even leading scholars and theorists meet difficulties to point how to recognize the truth since there are tendency to adopt foul is fair and fair is foul. [57] These conditions root poverty, as Eric Arthur Blair or George Orwell says all animal are equal but some animal are more equal than others. [58] Man is social animal to a sense; "all people are equal but some are more equal than others," reflects Han Lan. [59]

The model is indirectly universalism. It can also fit the modern-sectors on health and beauty, in fact, Schumacher points out along in his book that his model is meant only for the non-modern sectors. However, if we look in the sense of human harmony or unity, solidarity, sustainability, social sense of global orders which are the Universalist thought, the Schumacherian development model is plausible to be universalism which determines to bring peace, harmony, life-long nature, and national peace and order as universalism has advocated.

The threats are the modernists, the neo-colonists and the globalists who are attempting to enforce neo-colonization to the developing and underdeveloped countries. The developed countries shock and show off they have political ideologies, economic freedom, regional community, dominion of truth and knowledge and ecological green

which they have in fact imported from the developing and underdeveloped countries. For example in the State of the Union delivered by President Barack Obama in January 23, 2012 on the directions of USA for the next four years if he can return to his second term. In domestic affairs, the USA will focus on manufacturing, energy, quality skills, and American values whereas her international affairs, USA will stress on expansion of markets, safety of all Americans abroad, leader in military, and in education. It looks; PAX AMERICANA returns with stronger enforcement on dominion of global markets, supplies and thoughts and can travel to every nook and corner as global policing with arms forces. Though, the developing and underdeveloped countries will not escape the wave of the radical neo-colonization, they can strengthen their backward masses in the remote areas with Schumacherian development model where modernity meets non-modernity. This is the rational immunization to meet any tsunami of socio-economic disasters and attacks.

2.2 Paradoxical applicability

Modernization scholars believe that their transferred education, technologies and assistance to reform politics, economics and social certainly help the LDCs. [60-61] Dependency theorists maintain that the dependent countries must supply all possible production resources, turn themselves to be the end-markets, surrender their domestic and international affairs while opposition will meet sanction or military action. [62]

The world system believes that wealth gives everything and it is necessary to accumulate fund through the eventual commoditization of everything. [63] The three popular development models are directed to enrich the wealthy persons or giant nations whereas Schumacherian development model attempts to enrich the local, the poor, the needy, the jobless, and the underemployed by introducing intermediate technology which is friendly to the local natural resources and the products are meant first for the local uses and emphasizes rational self-reliance rather than gathering wealth alone but rational wealth-sharing.

Schumacherian development model adopts indigenous and rural resources plus intermediate technology to be as the springboard for human dignity and wealth startup for the long-run life stability and sustainability. Schumacher emphasizes nine times on the local, the needy, the unemployed so as they will not be labeled on being the social non-productivity. Schumacher does not contradict with the modernists with ideologies and practices but attempts minimize cost and maximize job opportunities, which are the gains of the majority and the model has progressed to hybridization and mutation.

Schumacher points out that excessive urbanization toward megapolis state leaves dilemmas, unemployment, and the drop-out which later certainly harm societies. [64] Dependency scholars and functionalists argued that urbanization interventions do not equalize periphery locals and semi-periphery

members, halt self-reliance progress, prefer exclusive social class connection, decay farming and small-size business investments, export-orientation, conceal joblessness and costs, imbalance deficits, social and political relationship. [65-66]

Anthropologists denounce that the modernization theory is ethnocentric with western-oriented ideologies. [67-69] However, the researcher believes that urbanization as a modern symbol is a phenomenon of corporate and individual efforts to cut expenses in transportation and commuting. It also encourages job opportunities and other affiliated affairs. City-life, in view of freedom of choice, approves family and individuals who are also human beings to capitalize opportunities found in diversity, proximity and competitions in the market-places. [70-71] Freedom of choice is opened but only strong rational choice can lead to happiness at the end. Both city-life and rural-life have so insignificant differences since individuals are gifted by the common brain and certainly can easily create city-life in the rural areas and the rural-life in the city, if they want to.

Schumacherian development model would have advised. The rich countries may actively suppress the opposed countries through economic sanction and through military power but in the long-run, such enforcements fail and reduce alliance as the researcher has pursued the dependency phenomena, which USA has met and learnt the most shameful and expensive lessons such with the Arab Springs, Iraq, Afghani-

stan and in other parts of the world. The dependency theory fits the giant countries but none will give compliance and resistance and will replace it with self-reliance, self-saving and self-sufficiency and rise with the human dignity and that is the intention of the Schumacherian development model to revive the non-modern sectors in all countries.

Schumacher points out there are eight causes that fail recent development after the announcement of the era of world development in 1949 until today as mentioned in the introduction above. None can be rich alone with fair distribution and not foul ones. The French revolution has taught classic unforgotten lessons. The wealth in the world system only brings more wealth to the wealthy, but the Schumacherian development model starts with the jobless which is without aid-preferences, by-pass city-focused funding, people mattered not products, bring gradual development, never leaves behind any poverty-stricken people, never mistreating problems, practical development philosophy and involving the local people in development planning and decision-making.

The model looks idealism but its successes are much recognized by UN since 1965 – present under the new name of Practical Action by hosting UN Summits on health, education and living standards since 2002. [72-73] The researcher never believes that wealth gives everything since wealth cannot give immortality but paranoid of loss. The researcher never finds any rich man adorns with aurora of happiness but dark clouds of worries, anxieties and restlessness.

It is necessary to accumulate fund through the eventual commoditizing everything, the researcher agrees with but just to serve one's necessity and not over accumulations otherwise there will be no space left to dismiss personal greediness.

When greediness dominates; one will be tempted and trapped into many harmful desires that lead one into destructions because the money craving is a root of evils and has exit from faith but jabbed ones with grieves (I Timothy, 6: 9-10[NIV]). Therefore, world system will never lead the world to success but ruin, destruction, evils, and grieves. Consequently, Schumacher being a Catholic and scholars should have known this well that he diverts his model to the local where he emphasizes not least spending but spending them fruitfully rather than spending in order to bring ruins, destructions, evils, and grieves to the lands and people.

In fact, it is corresponded with the “Sufficiency Economy” a philosophy granted by His Majesty the King Bhumibhol Adulyadej (H.M. Rama IX). The philosophy provides guidance on appropriate conduct covering numerous aspects of life: moderation, rationalization and immunization. His Majesty has practiced this philosophy since May 5, 1950 (“I shall reign with righteousness for the benefit and happiness of the Siamese people”). After the Tom Yam Koong in 1997, His Majesty recalled about “Sufficiency Economy” in December 1997 and 1998. The philosophy points the way for recovery that will lead to a more resilient and sustainable economy, better able to meet the chal-

allenges arising from globalization and other changes. Another short, sharp and simple philosophy for development and harmony His Majesty has bestowed is to understand, access and develop in order to bring peace and harmony in the unrest southern Thailand. Brian, breath and labour, His Majesty sacrifices for His beloved people, in every millimetre, Thailand-wide. [74]

Recommendations from the analysis

1. Global development issues should immediately be addressed since they are domino-effect and deep-rooted as weeds. To alleviate poverty faster, every party involved should reform the development philosophies to “what BEST fit any rich may unnecessarily BEST fit any poor” because a shoe cannot fit all; and not just “giving a fish and fishing” but giving fishes, fishing, primarily subsidies and marketing till survival and lasting that can also last development.

2. Knocking poverty must be at its roots, which are uneducatedness, disorganization and indiscipline. It needs to shift from goods to developing people, which help link the three gulfs, i.e. rich-poor gulf, urban – rural gulf, and educated-uneducated gulf

Recommendations for further researches

1. Studies should be conducted on some other sources of poverty rather than disciplines, education, organization, and eight causes of development failures claimed by

Schumacher as well as shortcuts to alleviate poverty from the destitute.

2. Philosophical studies should be conducted on the extent of “bigger is better and great is good” so as to lead life happily and harm not our planet while to speedier restore her for our promising generations.

3. Researches should be conducted on principal precepts for enhancing common senses, spirits and responsibilities of politicians, economists, social workers, educationists, technocrats, media-(wo)men and environmentalists, who are keys to mechanize, direct and drive societies and civilizations otherwise there will be distortion of their philosophies and human like us will suffer even more.

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