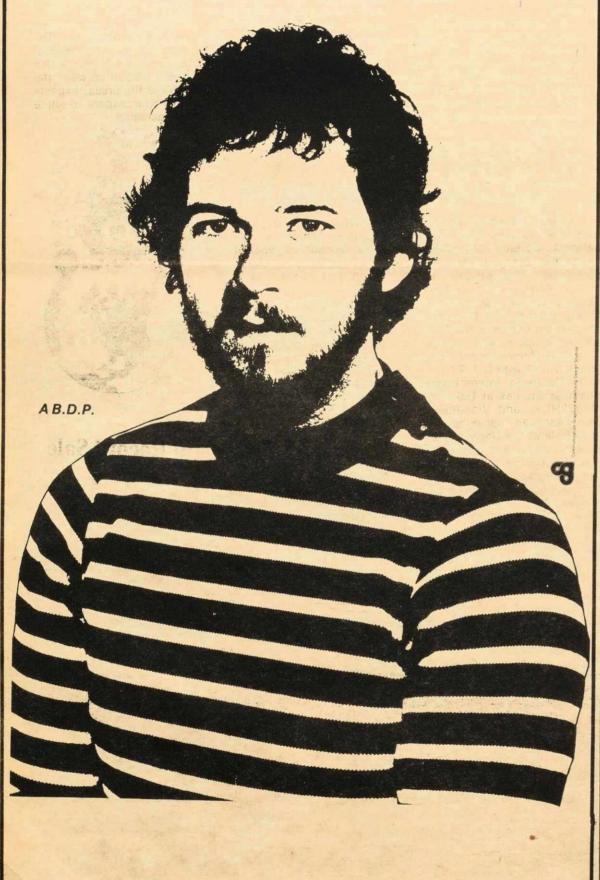
## MURRAY MCLAUCHLAN

IN CONCERT

## HALIFAX

Wednesday February 28 Thursday March 1 8:30 pm Rebecca Cohn Auditorium Tickets available at Box Office Presented by Radio CJCH



## Economic development

by Michael Burns

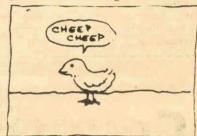
Development economics can be nasty business, or so the Programme for International Development told a small audience during a discussion which centred on the aims and methods of international development.

national development. Speaking for the Department of Economics at Dalhousie was Dr. T.A. Pinfold, and for the Centre for African Studies, Dr. Nicola Swainson. Pinfold led the discussion, seeking to outline trends in development economics, a field in which the multinational corporation has been seen to expand its sphere of influence in developing nations since World War II. A brief review of the phases through which a developing nation supposedly passes was given. The first phase, he said, involves the accumulation of capital equipment and the need for infrastructure such as railways and communications networks. The second phase is characterized by a shift in emphasis to human resources and a desire to train and develop a pool of skilled manpower. Education, too, is a sign of second phase development. In the third phase, there is a concentrated effort to build up institutions.

This type of development. he went on, continued unrestrained until at last, late in the sixties, several of the more outspoken Third World critics began to publicly question the designs of the multinationals, charging that real development and capitalism were mutually exclusive. It was argued by several Latin American nations that no capital accumulation was possible because all profits were "syphoned off" to the economic heartlands of the world. Foreign aid, too, came under scrutiny, since it was viewed to have had no impact other than to foster greater dependence. And so the multinationals changed tack early in the seventies in order to silence the uproar; but in reality, the new tack amounted to nothing more than a "facelift for international capitalism", said Pinfold. Notions of making a contribution to self-sufficiency were a cleverly-disguised method of increasing dependence through the influx of still more capital, seed and managerial talent, he added.

The multinational, however, is by no means the sole villain, Swainson said. The shadow of the World Bank is traditionally one step ahead, "encouraging" a hospitable attitude toward foreign investment by methods which are often tantamount to financial blackmail. Instead of the development of food crops, the production of cash-crops such as tobacco and cotton may be encouraged by the World Bank, at whose mercy the developing nations find themselves. And the threat of credit restrictions or reduced aid is usually enough to deal the crippling blow which opens wide a nation's doors to foreign investment.

Swainson then went on to present a case history of Tanzania (30% of whose national debt is held by the World Bank), in order to demonstrate that indeed such activities have gone on and will continue to go on unchecked in the international forum. It is evident, she continued, that a local bureaucratic bourgeoisie, as the tool of select influences from abroad, can be manipulated into compliance with foreign dictates.



One can conclude from both speakers that such vivid illustrations of the realities of world capitalism can no longer be ignored. It is convenient for a World Power to have such agencies as the World Bank and the multinationals at its beck and call. But if it is true that every action causes an equal and opposite reaction. then one can easily explain many of the symptoms of development economics, evident in all corners of the globe today, such as nationalization in Chile, the Iranian crisis, or the People's Movement in Mozambique and other festering wounds. Indeed, if the ethics of the most advanced capitalist nations are but the ethics of Genghis Khan, then it is surely natural for the Third World to turn, for better or for worse, to the protection of another ideology.

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