1. Critically examine Dependency Theory as a tool for understanding underdeveloped nations.

**Ans:** Dependency theory of development is an international relations theory that examine the relationships and interactions often between Global North and Global South states, where the Global South states are often reliance on the Global North for trade, economic aid, etc… Viotti & Kauppi (2013) explain dependency in the following way: “Low-income countries of the South economically subordinated to the advantage of high-income countries of the First World or North; in class analytical terms, workers and peasants subordinated and exploited by capital-owning classes, the bourgeoisie” There have been other definitions of dependency theory. Below, for example, is one video that explains dependency theory, and makes arguments as to what they view as strengths and weaknesses of dependency theory.

Critics of dependency theory argue that there is too much emphasis on economic imperialism to explain domestic and international relations in the world today. Similarly, they argue that at the expense of these international economic forces, what dependency theory scholars are failing to do is offer more insight, analysis, and weight to the idea of domestic (and international) politics as an explanatory factor for conditions within a state (or states) today. Those who take issue with systems theory often argue that the world his highly complex, and to merely suggest that the world issues can be explained the by international economic relationships between the Global North and Global South is inaccurate. So, other factors that may deserve mention are: local political and economic rivalries and contestations for power, the role of domestic corruption and nepotism, as well as other factors (and decisions) that may have led to an inability to develop economically at rates expected (or rates that leaders or others in society may have been hoping for). In addition, even if international states have interests and are involved in the politics of the Global South, to suggest that they are merely economic, and not political in nature, may be missing a large part of the explanation of current domestic and international affairs; one must look at how international power matters, and how Global North (and other states) are concerned with these notions of power and politics (as this is a very important driving force), and not merely economic interests. Latin American societies have been built as a consequence of the expansion of European and American capitalism. Although less obvious, there are also features of capitalism common to developed and dependent countries. However, by excluding from the explanatory model social struggles and particular relations (economic, social, and political), that give momentum to specific dominated societies, these kinds of interpretation oversimplify history and lead to error: they do not offer accurate characterizations of societal structures, nor do they grasp the dynamic aspect of history actualized by social struggles in dependent societies” (Cardoso & Faletto, 1979: xv). Cardoso & Faletto give an example of the issues of merely looking at economic dependency theory without also examining non-economic factors to better understand economic development in countries when they compare different countries in Latin America. They say: “...the expansion of capitalism in Bolivia and Venezuela, in Mexico or Peru, in Brazil and Argentina, in spite of having been submitted to the same global dynamic of international capitalism, did not have the same history or consequences. The differences are rooted not only in the diversity of natural resources, nor just in the different periods in which these economies have been incorporated into the international system (although these factors have played some role). The explanation must also lie in the different moments at which sectors of local classes allied or clashed with foreign interests, organized different forms of state, sustained distinct ideologies, or tried to implement various policies or defined alternative strategies to cope with imperialist challenges in diverse moments in history.

2. Write an essay on different approaches to the study of nationalism.

**Ans:** Liberal Approach and Humanitarian Approach: Many nationalist movements in the world are dedicated to national liberation, in the view that their nations are being persecuted by other nations and thus need to exercise self-determination by liberating themselves from the accused persecutors. Anti-revisionist Marxist-Leninism is closely tied with its ideology and practical examples include Stalin’s Carly work Marxism and the National Question and his Socialism in One Country edict which declares that nationalism can be used in an international context i.e. fighting for national liberation without racial or communal divisions. The libetal nationalist stance is mild and civil and there is much to be said in favour Of it. It strives to reconcile our intuitions in favour of some sort of political protection of cultural communities with a liberal political morality. Of course, this raises issues of compatibility between liberal universal principles and the particular attachments to one's ethn-cultural nation. Very liberal nationalists such as ethno-cultural nationalism from statehood. Also, the kind of love for country they suggest is tempered by all kinds of universalist considerations, which in the last instance impugn national interest. There is an ongoing debate among philosophical nationalists about how much weakening and compromising is still compatible With a stance calling nationalist at all. Liberal nationalism has also brought to the fore more modest, less philosophically or metaphysically charged arguments grounded in the concerns of justice. These stress the practical importance of ethno-cultural membership, various rights to correct injustice, democratic rights of political association and the role that ethno-cultural ties and associations can play in promoting just social arrangements. Liberal culturalists such as Kymlicka have proposed minimal and pluralistic versions of nationalism that fit around such arguments. In these minimal versions, the project of building classical nation-states is moderated or abandoned and replaced by a more sensitive form of national identity which can thrive in a multicultural society.

Expansionist Approach Expansionist nationalism promoted spreading the nation’s members to new territories, usually on the claimed basis that existing territory which the nation has resided in is too small or is not able to physically or economically sustain the nation’s population. Whether in actuality nationalism is a force that encourages nations to behave in an expansionist and destructive manner is largely dependent on the form of nationalism in question. The central themes of nationalism—belief in the nation, organic community, self-determination and identity—do not in themselves give a presentation of an expansionist and destructive ideology, merely anconceived with pride and preservation. However, nationalism is a chameleon ideology that can be adapted to fit With various ways of thinking. Expansionist nationalism can lead to expansion; however this is not representative Of nationalism as a whole as