Pauses and Delays in Global Development and the Voices of Ethics and Spirituality

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From its inception in the 17th century, the conventional view of 'development' has been ignorant of ethics and spirituality. Adam Smith's notion of human wellbeing narrows development down to economic progress and makes it dependent on the free market rationale. The 19th-century split, diving liberals to two neoliberal and social liberal wings, also turned a blind eye toward the possibility of the interplay between ethics or spirituality, on the one hand, and structural determinants of development and underdevelopment, on the other. Notably, the first generation of the neoliberal school of the 19th century eclipsed any ethical perspective on development, while harbingers of scientific socialism sneered spirituality as a useless concept. Likewise, theories about development after the Second World War, although extending the breadth of development to the international scope, remained uninterested in ethics or any spiritual approach to development. Furthermore, in the Cold War condition, theorizing about international development mainly promoted western political aspirations in light of the fear of communism. While pretending to assist 'developing countries' (following today's usage of this term) for moral and humanitarian purposes, the ideal of development boosted the economic growth of the west through establishing links of dependency with those 'developing' countries.

Theorizing of development also reduced the meaning of human wellbeing to economic progress mediated through modernization. An ideology of rational economy to rescue life from the destitute of nature, modernization to set people in the position of mass consumption, and morality to help the

poor *regardless* of the structural causes of poverty and inequality portrayed the face of the sacred economic Trinity as the savior, the lord protector of people for wellbeing. Theorizing about, and programming of, development throughout the Cold War favored development as mere economic progress, mediated through democratic slogans about the primacy of rational choice in all economic and market transactions. Against this reductionist view of development, critical voices resonated both in the developing countries and the advanced societies of the west, addressing inequality throughout the world, unbridled capitalism, environmental and natural concerns, etc. However, the most severe criticism against the mainstream view of development was set by an emerging ethical concern within the field of developmental thinking itself. Fundamental concerns and questions were raised about both theorizing and programming of development. From what perspective is development perceived? Who should decide and depict development goals? What kind of development is resulting in desirable changes for the nations? Who are the agents of development? Is it morally desirable to dictate our understanding of development to others? Is there any link between development and the right to self-determination of nations? Who is morally accountable for global inequality; let us say, for mal-development?

Criticisms extended against the acclaimed intellectual/moral superiority of the mainstream view of development, the non-evaluative and ahistorical discourse of development, its reductionist vision and mission, the manipulation and control of its moral outlooks, the solely utilitarian views on development, and notably the inability of the mainstream view of development in addressing severe global concerns. Development ethicists thrived on global encounters that challenged mainstream views of development and the concomitant opportunities for dialogue over the conception of good development for different nations. As from the 1970s, spiritual outlooks positioned de-growth, voluntary simplicity, and the good life or *buen vivir*, as alternatives to human wellbeing that criticized the simplicity with which the discourse of development used to be framed. New horizons in ethics and spirituality inspired an extension of the conception of wellbeing, beyond the mere facts and figures; they inspired a limitation of rules and regulations, and notably, a focus on moral responsibility and global justice.

Placing the role of ethics and spirituality at the heart of global development, this book aims at presenting the key challenges from the side of ethics and spirituality against the mainstream view of development. In different ways, it offers analyses of the newly emerging value-based accounts and spiritual forces which

contest the persistent inequality, both globally and locally. It illustrates the importance of ethical values and spirituality and their potential for addressing unequal development. It examines cases and scenarios which exemplify successful involvement of ethics and spirituality in the positive enhancement of patterns of development.

The book consists of chapters that introduce the return of ethics and spirituality, as stifled voices, to processes of global development. It will be argued that the conception of development as solely economic progress does not necessarily reflect moral improvement, spiritual prosperity, and the achievement of justice. Rather, the prevalent global discourse of development is often accompanied by colonialism and imperialism. In light of these observations, the contributors to this volume will examine the pitfalls, and consequently the failure, of the mainstream view of development. They often suggest to rather steer nations toward their own approach of self- development. Of crucial importance in all chapters is the question as to how an ethical and spiritual view could cure one-sided approaches to development.

On the other hand, and in light of the current *global* revival of ethical concerns – including even debates on a *global* ethics – authors will take a careful analysis of where in today's age of globality ethical ideas and moral values could inspire alternative visions; such as, for example, voluntary simplicity and wilful moderation. In addition, another group of authors dedicates its contribution to the emergence of spirituality as a substitute view against both materialism and religious extremism. It is claimed that spirituality could empower people to act along with their original ways of life, based on real rather than on imaginary needs. These authors do not just argue against the mainstream view of development, but they also try to find useful complements or alternatives to development.

The novelty of this book lies in its multidisciplinary approach in exploring the role of ethics and spirituality as the curing alternates for the gamut of ills and evils, which originate in global inequality. Besides, it lies in the complementary perspectives it offers for standard conceptions of human wellbeing. Another new dimension of the book is related to the debates that set human development against the backdrop of environmental concerns. Such a backdrop favors downscaling, ecological consciousness, democratic participation, and spirituality-driven voluntary simplicity. More particularly, the book tends to illustrate the role that ethics and spirituality play in depicting patterns of justice relative to excessive consumption.

Thematically, the book has been designed around two parts. The first part is dedicated to the analysis of the ignored role of ethics and spirituality in the modern process of global development. Authors who are engaged in this discussion will examine the historical evolution of the concept through which ethics and especially spirituality were exiled into isolation under the banner of economic 'progress' through 'modernization'. They will argue that there are inextricable parallels between 'good' accounts of the development of the nations – i.e., in accordance with their culture and identity – and forms of development aiming at human flourishing. The second part centers on the study and presentation of the potentials in ethics and spirituality to contribute to a genuine view of development, capable of addressing the difficulties and failures of the mainstream view of development. In this part, authors will markedly be focused on the power of ethics and spirituality in tailoring people's attitude toward their own wellbeing. The role of academia in molding consciousness towards a proper understanding of wellbeing will be discussed in this part as well.

In chapter one, Rico Sneller endeavors into a psychotherapeutic the approach of North-South relations. He straightforwardly considers the power of interactions and solutions that intend to alleviate the burden of violence, poverty, pollution, and other global concerns, concerning any of the involved parties: either individuals or groups of people in both the Global North and the Global South. Developmental aid, as is well known, wavers between the extremes of, on the one hand, paternalism or colonialism (whether open or concealed), and, on the other hand, sincere dialogical attempts. But since the 'superior' power's attempts to suppress colonialism have not always led, to say the least, to the intended results (e.g., an equal distribution of wealth, economic growth, human flourishing), a reconsideration of the nature of the relation between benefactor and beneficent is needed.

Stanley Anozie highlights the cultural dimensions of good development. Inspired by Hans-Georg Gadamer, Anozie presents collaborative ethics of globality as a philosophy of stewardship. He argues that good development needs a fusion of horizons. Therefore, the focus of development must be on an encounter between meaning and understanding as well as on the more pragmatic virtue of knowing what works for human development and well-being. Hermeneutics, as Anozie puts it, is what happens when development programming engages in direct conversation with other people to accomplish a genuine understanding of those others.

The study of the phenomenon of faith and its role in the formation of religious ideologies, on the one hand, and the difficulty of caring for and living with human diversity, on the other, is equally a challenging topic in global development. It is analyzed in chapter three by Ulisses Schlosser. Schlosser argues that the negative role of religion in global development originates in an unwillingness to be collaborative. The consequence of this reluctance is disastrous since it gives way to possible regressions and distortions. Therefore, there is a need to understand how the phenomenon of religious belief could retard the pace of harmony and collaboration, and how frameworks that generate regression and backwardness can be transformed. The chapter embarks on an understanding of the nucleus, limits, and spectrum of the phenomenon and seeks to respond to the question as to what is, and what is not, faith proper. It adds a taxonomy of the constituents of faith: representation and belief, constitutive feeling, the perception of reality, expansion of consciousness and psychopathology.

In line with the notion of psychopathological belief systems, the author of the fourth chapter, German Bula, highlights the cognitive capacities of humanity as a whole ('the World Brain'), in the process of decision-making. This brain, which is a second-order cognitive system whose power can be assessed in terms of its variety and cohesion, is the focus of attention in this chapter. The emergence of cognitive bubbles in the brain, caused by a variety of reasons, closes off information and arguments from undesirable sources. Fundamentalism in the world brain is one example of retardation of smooth global development. This negative cognitive pause or bubble in the world brain, regards not only religious fundamentalism but also political and even scientific fields (e.g., the field of economics). Spirituality, conceived as a desire for alterity, is proposed as an antidote to the dulling effect upon the world brain of fundamentalism, and as its exact opposite.

An innovative aspect of the issues that cause disorder in global development, i.e., the pathology of exploitation and abuse of people, is the central theme in the fifth chapter. Sam Harrington applies the psycho-sexual pathology of Sadism to the contemporary, global refugee crisis, focusing on the British representation of the notorious Calais 'jungle'. The 'jungle', like Silling Castle in Sade's novel *The 120 Days of Sodom*, is stateless. The problem is that these extra-legal margins, between the 'jungle' and the 'civil', paradoxically affirm the normal legal order. Beyond the law, people become vulnerable to everything inherent to those margins, i.e., abuse and exploitation. To that extent, the inhabitants of the Calais 'jungle' are analogous to the Sadean victims. Once juridical rights are denied, people become 'swarms' and 'cockroaches'. This

situation is undoubtedly beyond the pause in the smooth pace of global development. Instead, it retrogressively damages organic global development.

Paul Palmarozza addresses the subject of spirituality in business. In the current situation, Palmarozza argues, business is mired in the mistaken view that maximizing short-term financial results is the ultimate goal. This leads to decisions being made that tend to ignore important moral, environmental and personal considerations. Chapter six looks at the application of natural human values like courage, honesty, and determination in the performance of selected core management functions. When properly applied, they can enhance important business values like innovation, credibility, and productivity. The chapter aims to show that business can be ethical & effective; principled & profitable; conscious & commercial.

There equally are responses in place against pauses, damages, and retrogression. The author of chapter seven, Monica Prabhakar, takes the lead from Vivekananda's worldview to favor a cosmopolitan formula for the malaise that retards a humanitarian process of global development. Vivekananda's spiritual individualism and universalism combined with his constant call for social justice fit in well into this process. Vivekananda's call for cosmopolitanism grounds itself in ancient Indian philosophy and explains the dialectic interplay between individuality and responsibility. Besides, Vivekananda emphasizes unity in diversity and a need for a further move toward the dimension of divinity. In this perspective, the universality of each diverse individual soul in the quest for a deity that is outside the individual is the key to make a transition from individualism and the freedom of every single soul to seek its own course, to universalism. This feature of Vivekananda complements cosmopolitan global ethics as it serves a pragmatic and a practical, proactive purpose of convincing the "haves", who have the same status in terms of their souls, to the "have-nots"; that they have the global responsibility and duty to take care of the "have-nots".

The second part of the book is devoted to the study and presentation of the potentials in ethics and spirituality to contribute to a genuine view of development. In chapter eight, Nikolaos Asproulis proceeds to an analysis of the Orthodox Christian experience in dealing with the immigration crisis in Greece as one of the unanalyzed aspects of global development. His text is dedicated to the analysis of global citizenship and its predominant place in the ongoing debate about the position and role of individual human beings in the process of global development. The reason for this concentration on global citizenship lies in the fact that it is still under discussion. Quite often,

it is met with suspicion or 'scepticism,' and thus considered as a sort of 'metaphor' that does not apply to real life. Given this reality, the role that religion and spirituality in general, and Eastern Orthodox Christianity in particular, is committed to playing must be analyzed. To attain this goal, Asproulis sketches the fundamental aspects of Christian personhood based chiefly on John D. Zizioulas' theological vision and interpretation of the Christian patristic tradition. He concludes that the *ethical* challenges that the immigrant crisis poses to the topic of global citizenship must be faced. This diagnosis of the crisis could open a window as to how to address the pauses that this crisis causes for global development.

Ikechukwu Kanu presents genuine *Igwebuike* as an Igbo-African ethic of reciprocity for global development. He argues that ethical conduct has been an area of interest for scholars of developing countries. For them, ignoring people's perception of their original wellbeing, their needs, and their national identity and culture is a very critical point of analysis. The phenomena of poverty, powerlessness, and ignorance, for example, are caused by structural vulnerabilities in caring for people's needs. The criticisms toward this issue often trigger the ignorance of developed countries to meet with the original situation, cultural and identity standards, and needs of the developing countries. This has resulted in the gross abuse of the human rights of those people. In the face of the evaluations of social biomedical research in many developing countries, the author of the chapter argues that the Igbo-African ethic of reciprocity, when employed in addressing the issue in question, would bring about the recognition that everyone, independent of human and geographical differences, deserves to be treated with respect and love.

An African view of development is further analyzed by Thaddeus Metz, who considers values intrinsic to development theory and practice. He focuses on a philosophical interpretation of the sub-Saharan value of 'communion' entails for development, and draws two significant conclusions. One is that a majority of the criticisms that have been made of development by those sympathetic to African values are weak; he argues that given the value of 'communion', development should not be rejected for being essentially materialistic and scientific, or insufficiently spiritual. The second conclusion, however, is that three criticisms of development are strong from the perspective of Afro-communalism and are particularly powerful when set in that context. He argues that development theory and practice are characteristically anthropocentric, individualist and technocratic, and that a reading of the sub-Saharan value of communion provides a unitary foundation for rejecting these features and for grounding

an alternative, more relational approach to social progress and to what justice demands from the West concerning Africa.

The role of religion in women's empowerment in the course of global development is a topic that provides an alternative view on global development. Gianluigi Segalerba borrows arguments from Mary Wollstonecraft's *A Vindication of the Rights of Men* and *A Vindication of the Rights of Women* to examine the general relationship between religious positions and political reflections. But he moves further toward the analysis of religious inspiration for women's empowerment in global development. In this analysis, the role of spirituality in the discourse of global development is highlighted.

A case study from Colombia concludes the main argument on the role of ethics and spirituality in global development. Robert Ojeda Pérez, Cristian Yepes-Lugo and Johanna Hernandez Alarcon open a line of reasoning on how the history of Colombia is narrated around the multiplicity of the views of the participants, actors, and spectators in different historical settings that give shape to the country. The narrative of these events allows for an introspective reflection on the memory and identity on the road to their own original views of development. For the authors of the chapter, it is essential to reflect upon the way the history of Colombia is written not only in political speeches but also in multiple versions of other narratives.