

Book Review

Name of the Book: Routledge Handbook on Development Ethics

Editors: Jay Drydyk and Lori Keleher, 2019, London, ISBN: 9781138647909

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Development ethics is a puzzled terminology that needs to identify and distinguish the meaning of development that speaks of desirables. Development ethics based on seven values urge to reflect on development projects and process which address the question of ethically justifiable meaning to say inclusive development. This demands meaningful consultation as per policy and acts and rejects the unacceptable. Individual projects mostly follow customised strategies though often ineffective as they wait for things to do/happen to reflect the wrongdoings in development practice. Development ethics is on the justification of judgement pointing to the right way of conducting development and this pose the divide between judgment and justification reflecting the critique of experience and actions on values. When the wrong strategies or things do for development, using autonomy of the state, we are less certain to justify based on what actual issue is faced by people. It needs to reflect more on benefit sharing and failing is to recognise structural problems due to the maldistribution of power and money. Thus requires further an anthropological approach to hold on values and justifications. Building a bridge between the development of ethical justification and judgement is pertinent today. Because development as a term is the normative and social goal but often ignored due to political power exercised which may not be justifiable but supported by legitimacy (public purpose and eminent domain). It is justifiable when there is space for justification of people's value (participation and dialogue) reflecting justificatory space in society. This facilitates to achieve economic wellbeing and social wellbeing under authentic development not under pretended or false development. Thus the legitimacy needs to answer the question of wellbeing making a distinction between authentic and false development. But it is power often define justifiability under legitimacy through unattended dignity, autonomy and rights which provide space for the public reason that incorporates pluralism meaning to be impartial; all are heard and all's good is considered. It is to say that avoid the arbitrary rule or domination which remove elite purchase built on legitimacy. The question of justifiability is much reflected in development projects implemented in various parts of the world (Introduction). Reflecting upon these projects Routledge Handbook of Development Ethics edited by Jay Drydyk and Lori Keleher published in 2019 attempts to draw pillars of development ethics suggesting a dichotomy between development alternatives and alternatives to development from global and

local contexts that demand crucial revisit to development paradigms especially after the 1980s. The book is designed in nine sections. The first and last sections are positioned in such a manner the readers are well introduced to the development ethics in different contexts. The first section revolves around the epistemological and theoretical derivations and the last section brings out regional perspectives on development ethics. The remaining sections centred around universal but development values namely; wellbeing, social and global justice, empowerment and agency, environmental sustainability, human rights, cultural freedom and responsibility. This results in 39 chapters written in well pondered and assessed perspectives that provide direction to readers what development ethical consideration needs to be but leaving space for readers to arrive at their stance. The first section is an attempt to communicate what development ethics is. It tries to understand global ethics in the context of development ethics and need to bring out universally cultural sensitive development ethics that are applicable to every human beings (Dower). But each human being has to be considered as a whole person for an integral development proposed based on Catholic teaching but can be practised by individuals even without religion (Keleher). This calls for serious discourse on post-development thinkers who challenge the neo-colonial perpetuating social and economic concerns (Sengupta). It can be well understood when there is a precise and clear understanding of development. This further reflected Malavisi in the discussion on epistemic injustice: testimonial injustice and hermeneutical injustice.

The section on wellbeing places that economic growth may or may not bring wellbeing when considering the perspective of putting people first. The theoretical advancements are well traced in the first chapter of the section and the Gutuwald states that wellbeing cannot happen unless and until it does not consider human needs that emerge from the research on securing wellbeing over time, social dimensions of wellbeing and interconnectedness of wellbeing elements. Capability approach stands higher than other approaches to assess wellbeing and equality. But capability approach is not devoid of limitations and needs further reflections on people have reason to value, ethical individualism, need of evaluation and action-oriented framework and going beyond anthropocentric perspective (Vazquez & Deneulin). It is noteworthy that the objective meaning of wellbeing is incomplete and needs to include subjective dimensions like happiness or satisfaction (Nikolovo). Because they bring meaning information about the quality of life that further reflect on development perspectives. Adaptive preferences of individual or society may sometimes reflect the face value without reflecting actual good life of the people desired for. For adaptive preferences have to be read from the

perspective of three major concerns: disrespect concerns, culture concerns and ineffective concerns based on norms and perspectives of the current community (Khader).

Social and global justice is centred in the third part of the book. Social justice is reflected in development that produces global and social inequalities. The arguments of Culp is quite impressive while he opens space for dialogues between development and theories that promote economic growth and liberal egalitarian theories of social and global justice. To this, he refers to feminists, human rights and sustainability approaches to development that address as the freedom to meet basic needs and promote capabilities. His arguments are rooted in Sen's and Nussbaum's theory of development and justice which is more relevant in the context of sustainable development goals. Gender reading of development is contributing to the richness of the book. Koggel attempted to describe development and inequality from gender perspectives. The author starts with sketching historical perspectives of gender inequality in development due to structural adjustment perspectives and proceeds to feminist theoretical frameworks and movements that points to a shift from women to gender and how global south is challenged to work towards gender inequality in development through women's movement and feminism. The future directions in this regard imply that instead of perpetuating nature of global development project and policies need to make movement on gender equality. Abundant examples of Latin America and South Pacific (Eg. health practices) were the core of the reflections on indigenous people and philosophy and their enhanced capacity for self-determination through decolonisation (Watene & Merino). They argue that self-determination of the indigenous means articulated self-governance based in the revitalised knowledge. This knowledge can be built only when there is decolonisation happens meaning to include voices and knowledge of the local community that will fit in their priorities emerged out of recognition, listening, co-creation and acknowledgement. Horizontal inequalities have a direct impact on individual capabilities, argues Stewart. Definition of horizontal inequalities draws attention to what individual capabilities are and how it imposes severe constraints to the capabilities of members of margins. Each goal is affected by horizontal inequalities determined by development paradigms. Comim's argument on the parental experience of inequality and poverty can transcend to children and issues about children and development are not just about child welfare but are long lasting issues of social justice. Arguments of Venkatapuram on health equity, health care systems and social and global determinants of health has serious implications to inequality and social justice theories on the background of global justice. It further requires a new kind of empirical methodologies as well as nuanced thinking about moral responsibilities and duties at large in the development perspectives.

Defining authentic development is something that is beyond GDP and empowerment and agency are to be considered to assess the development, part four of the book states. Riddle argues in her essay that development must be participatory linked with empowerment. Because empowerment invites the inclusion of voices of margins and indigenous people. Post-colonial thinking that radiates development alternatives than that avarice western development policies. For Regan, the agency plays a pivotal role in the experience of freedom of individual and society at large. Democracy is the best source that enhances the freedom and empowers the agency of individual for which he depends on the capability approach. Boni and Strydom examine various existing development approaches in relation to education. Advancing further the authors examined the pertinence of capability approach with exemplified experience of Africa and state how education becomes the impetus for development as they promote practical reason, knowledge and imagination, learning disposition, social relations and social networks, respect, dignity and recognition, emotional health and language competence and confidence. Kabra and Drydyk attempted to describe how displacement disempower the people as they are forced to move out of their homes. To substantiate this the authors considered values, wellbeing, equity and participation for the empowerment and argued that the centrality of the concern is democratic deliberations on ethically sound participation that grounded in realities of oustees.

The next section deals with environmental sustainability keeping SDG as the crux of the discussion. Crabtree focusses on three dimensions namely, environmental sustainability-focussing planetary boundaries-, sustainable development as an increase in legitimate freedom-focussing on space for capability approach and finally climate change-irreversibly unsustainable but leaves room improvement. Thompson's focus is food security and agriculture in the background of global food ethics, famine ethics and food security and agriculture development with space for green revolution without disregard for food-water-energy nexus and state that development ethics of food must focus human development. Reflecting on Buen Vivir as an alternative version for development from Ecuador and Bolivia Waldmueller and Rodriguez sketch what is Buen Vivir is conceptually and rights of the nature to be considered for the development paradigms. They call for an 'ethical and legal debate that would permit to go beyond stereotyping human and nature interaction that prompts unfettered anthropocentrism and unlimited biocentrism in development'.

The sixth section narrates human rights creating a positive linkage between development and human rights referring to theoretical and practical approaches. The lead dimension was given by Vizard and he identified five core issues that need critical reflections: ethical claims,

pragmatic consensus, legal frameworks, and developmental approaches and human rights actions. This further paves the way to the identification of three priorities: reasonableness reality to human rights theory, developing interdisciplinary methodology and need of building empirically based theories. Marking critical comments on Declaration on Right to Development (1986) Marks suggests how best seven ethical values discussed in the handbook to be practiced keeping right to development as going beyond of abstract ideology and praxis of moral and legal frameworks in comprehensive manner so that the strive for greater acceptance, operationalisation and realisation happens without fail. Esquith considers security as a process is possible when there is sustained human rights practice and development. He looks security from the Holism and Localism contexts taking the example of Mali transitional and restorative ends how this security is a great concern for development. The culture that identifies as a valuable part of human flourishing initiate thoughts on protection and recognition of freedom to and freedom from cultural practices as part of authentic development. Kosko attempts to narrate cultural freedom in the global perspective integrating various models on universal and individual human rights and then stresses cultural liberty. Her views give way to future research concerns on vulnerability and recognition gap in human rights. This is furthered by the writing of Joshi on LGBTI. He sketches four core ethical concerns related to LGBTI: problems of justification, identification, frames and visibility on the background of existing literature on development especially on the programmes initiated which have multiple effects in the social, economic and political life of the society. Religion, majority or minority, have a decisive role in bringing out development perspectives and ethical considerations, view Marshal. Pragmatic reflections on human rights and religious freedom, gender, reproductive health, authority etc suggest that despite consideration of research on how different religious traditions shaped development approach and practice, gaps in knowledge are large. So practice that liberates human possibilities and moves from aspiration to inspiration is needed reality. In the section on responsibility, the editors assume three dimensions: the responsibility of the agents of development, no responsibility go unassigned and responsibility to act with integrity. The conceptual reflections of Culp base the international framework and philosophical reflections on development ethics and move to features of utilitarian conception, humanitarian conception, global distributive justice-based conception, statist conception, globalists conception and international conception on international responsibility. The author states that human beings may be prone to betray themselves more on self-interested than originating a sense of responsibility which urges the conceptualisation of international responsibility in tune with development ethics. This development ethics is discussed in breadth and width among the

humanitarian or community development practitioners reports Chloe. Discussing various parameters and barriers that restrict such discourse, Chloe suggests, the changes in the international structure are imminent to include discourse on the developmental value in development programmes which otherwise development dimensions remain abstract and not practical. Corruption became the centrality of writings of Hellsten. He attempted to define corruption, cost of corruption and different causes of corruption in the background of development. For him, corruption is closely knit to culture and economic-political context and no system is immune to corruption and imposing one system- eg. market based liberal democracy- or socialist or authoritarian may not prevent it but the promotion of codes of conduct or social responsibility can lower it. It, therefore, needs a further investigation that facilitates better development policy and administration.

The last segment of the book is an attempt to bring various regional perspectives to development ethics. This invariably brings to the analysis of how each region is valuing development and what core issues are faced in the region looking to the integral development. Latin American issue of inequality, weakness in democracy and social cohesion (Solis) is described in the first chapter of the section. South Asian and East Asian issues of development are discussed by Motilal and Prajapati and Chass and they deal with the issues of degrading environmental resources and non-incorporation of values challenge the development of the region respectively. North African region needs a revisit of economic opportunities for development for a socio-political transformation, argues Piveteau and Rougier. French-speaking sub-Saharan Africa needs not only economic development but political freedom and social protection that entails development (Ballet, Koffi and Kouadio). The African philosophy has much contributed to the development ethics argues Archangel, making critical reflections on development ethics and philosophy after colonisation. The Haagh's observations on European perspectives on development ethics is interesting as the European countries view that it is to be followed by the Third world and the author comments that Europe needs politically conscious development path by making institutional adjustment, altering European Union fiscal framework, reconsideration of fiscal power and reclaiming of public ownership of vital utilities. Finally, Palmer presents development within Canada and the USA. The last five decades have seen tremendous changes in both countries in internal policy-social welfare and financial-, Education- horizontal and social mobility and health service delivery and the most affected people in this region is aboriginal in this regard.

The book is a treasure to illuminate the readers both experts and beginners considering the development ethics. The editors have done stupendous work as they have introduced the whole

work in the current scenario. Apart from this, they have tried to contextualise each section so that readers get the right direction as they further the reflections. The book has done justice to the core values of development ethics and guides the readers to take each one's stance on the development perspective. The integrated approach in discussing the theme is to be well appreciated. Since the book deals highly reflective discourse on development ethics and values it is worth reading.