

Integral Development A Paradigm for Science and (Ecclesiastical) Practice?

Prof. Dr. Markus Vogt - Chair of Christian Social Ethics
Ludwig Maximilian University of Munich

Slide No.	1. “The End of the Age of Development.” (Wolfgang Sachs)
3	<p><i>Development Thinking: Pioneering the Way for the Imperial Power of the West?</i></p> <p>"In the second half of the 20th century, the model of "development" was enthroned like a powerful ruler over the nations. It was <i>the</i> world political program of the post-colonial era. The term came along innocently but it paved the way for the imperial power of the West over the world. On Earth as in the West – that was the message of 'development' in a nutshell". (Wolfgang Sachs – The Development Dictionary)</p>
4	<p><i>Three aspects are fundamental for the concept of development:</i></p> <ul style="list-style-type: none"> • Chronopolitically, it imagines a linear time in which all the peoples of the earth move forward with the goal of a kind of comparable and measurable progress. • Geopolitically, it differentiates between the “developed” and “underdeveloped” countries, with the intermediate stage of “emerging countries” soon being defined as an additional category. • In terms of civilisation policy, it usually measures economic performance in terms of gross domestic product and understands the economy as a stimulus factor for development.
6	<p><i>Data can also justify counter-narrations</i></p> <ul style="list-style-type: none"> • “(...) global warming, the drastic loss of biodiversity and the latent poisoning of oceans and landmasses have tarnished the belief that developed nations are at the head of social evolution. On the contrary, progress has often turned out to be regression, since the economic system of the Global North cannot do without systematic exploitation of nature.” Sachs , 2017 • The triad of innovation, convention and frustration in the development of the great social utopias of the 20th century has led to the end of the utopian age.
7	<p><i>The development idea is the extended arm of the belief in progress</i></p> <ul style="list-style-type: none"> • The development idea is heir of the enlightenment-optimistic quest for a better world. It was based unbiasedly on general progress which consists of advancements in science, technology, economy, politics, culture and morality. <p>What is progress? The quantitative increase of productivity (growth) and knowledge at disposal (information, technical control of nature).</p>
8	<p><i>Christian hope between afterlife consolation and social functionalisation</i></p> <p>Encyclical <i>Spe salvi</i> (2007) It opposes the “secular eschatologies of an immanent historical perfection of man” to the realisation that such a continually growing history of progress is unthinkable in the area of morality since every human being has to learn anew and in an unjustifiable way to do good and stop doing evil. No.21.</p>

Integral Development A Paradigm for Science and (Ecclesiastical) Practice?

Prof. Dr. Markus Vogt - Chair of Christian Social Ethics
Ludwig Maximilian University of Munich

9	<p><i>Postcolonial criticism of development thinking</i></p> <p>Processes that took place in Europe, the European settlement colonies in North America (and later also in some Asian countries), are made a historical norm.</p> <ul style="list-style-type: none"> - Eurocentrism - All too simple, depoliticizing patterns of perception and explanation - Principle of trusteeship and evolutionism - Paternalism
10	<p><i>Summary: irresolvable tension between development thinking and post-colonialism</i></p> <ul style="list-style-type: none"> - Global society is trapped in a conflict of ambivalence that makes it remain committed to the concept of development despite massive criticism of it. - What is sought is confidence beyond linear development utopias, a confidence which mercilessly exposes the ambivalences of modernisation processes and recognises them as systematic challenges without leading to a course of refusal to modernise and losers of modernisation. <p>➔ Integral development as solution?</p>
<h3>2. Integral Human Development in the Social Doctrine of the Church – Steps of a process of revision</h3>	
11	<p><i>Development as key-issue of the Papal Encyclicals</i></p> <p>Populorum Progressio (1967, Paul VI)</p> <ul style="list-style-type: none"> • Development is not an option among others but the right of all human beings to be able to develop and fulfil themselves in all their dimensions on this earth. • Central focus: to overcome the restricting economic concept of “development”; integral comprehension of political, social, economic, cultural, personal and religious development (PP 6-42).
12	<p>Sollicitudo rei socialis (1987, John Paul II)</p> <ul style="list-style-type: none"> • remarkably less optimistic and dealing with permanence of the poverty- and development-problems • The force capable to break the structures of sin is solidarity as “firm and permanent determination to engage for the benefit of all and every single person”.
13	<p>Caritas in Veritate (2009, Benedict XVI)</p> <ul style="list-style-type: none"> • Central topics are the economic, social and ecological questions of globalization and integral development in the sense of a new humanistic synthesis (No. 21) and of a Christian Humanism (No. 87), which promotes and protects the transcendental dignity of the human being in his diverse relations. • Reflections on the purpose of economy (No. 32), on the concept of progress, the ethical assessment of technology (No. 68-79) and on the correspondence of rights and duties (No. 43s.).

Integral Development A Paradigm for Science and (Ecclesiastical) Practice?

Prof. Dr. Markus Vogt - Chair of Christian Social Ethics
Ludwig Maximilian University of Munich

14	<p>Laudato si' (2015, Francis) <i>Paradigm of development enlarged by ecology</i></p> <ul style="list-style-type: none"> • pleading for a new holistic idea of progress which is not based on material balance of performances, but "leads to a better world and an overall higher quality of life" (LS 46; 194). • "The preoccupation for our Common Home". The crucial point is the vulnerability of creation. The manifold violations of nature and the massive degradation of human beings are denounced.
15	<p><i>Declaration of interdependence</i></p> <ul style="list-style-type: none"> • "All things are inter-connected." Instead of a limited view on partial sectors, a wide-ranged comprehension of reality aims at the bigger Whole. Space-focused approach. • "The interdependence obliges us to think of One World, of a common plan." (opposite: nationalism) • Anti-Utilitarianism: Priority of being over being-useful. Every creature owes its own goodness and perfection.
<p>3. "Sustainable Development Goals" in conflict between ecological and social goals</p>	
16	<p><i>The global contract for future sets new standards</i></p> <ul style="list-style-type: none"> • The "Sustainable Development Goals" (SDG) adopted by the UN in September 2015 set a new political framework and standard by which every debate on integral development must be measured today. • The SDG entered into force on January 1st, 2016 with a validity period of 15 years until 2030. • Central ethical basis: the human rights
18	<p><i>Five dimensions of integral global public policy</i></p> <p>The agenda 2030 is a multilateral "piece of luck in turbulent times. [... It] could be a framework for a social contract for inclusive and sustainable development for the global economy and for national societies including Germany. At the same time, the agenda 2030 may become a project of modernization, justice and peace."</p> <p><i>(Messner, Dirk: Does the ecological go with the social? – Considerations in turbulent times. Ceremonial lecture for Erhard Eppler, Stuttgart, December 9, 2016, p. 10)</i></p>

Integral Development A Paradigm for Science and (Ecclesiastical) Practice?

Prof. Dr. Markus Vogt - Chair of Christian Social Ethics
Ludwig Maximilian University of Munich

19	<p><i>Strengths and weaknesses of the SDG</i></p> <ul style="list-style-type: none"> + For the first time, involvement of all countries Agenda for the vision of a global public policy + Reincarnation of “the utopian energies”? - Undissolved contradiction between the goals of overcoming poverty and environmental protection in the SDG - No compulsory implementation (UNEP without power to sanction) 												
20	<p><i>Common and <u>different</u> aspects between SDG and Papal encyclical</i></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center; width: 33%;">SDG</th> <th style="text-align: center; width: 33%;"><i>Resources</i></th> <th style="text-align: center; width: 33%;">Papal Encyclical</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">Efficient use of resources</td> <td></td> <td style="text-align: center;">Sufficiency of the rich</td> </tr> <tr> <td style="text-align: center;">Fighting poverty by protecting growth rather than nature</td> <td style="text-align: center;"><i>Poverty problem</i></td> <td style="text-align: center;">Growth ambitions are part of the problem Ecological destruction without solving the problem of poverty</td> </tr> <tr> <td style="text-align: center;">Not discussed</td> <td style="text-align: center;"><i>Power interests and greed</i></td> <td style="text-align: center;">Are recognized as causes of the problem</td> </tr> </tbody> </table>	SDG	<i>Resources</i>	Papal Encyclical	Efficient use of resources		Sufficiency of the rich	Fighting poverty by protecting growth rather than nature	<i>Poverty problem</i>	Growth ambitions are part of the problem Ecological destruction without solving the problem of poverty	Not discussed	<i>Power interests and greed</i>	Are recognized as causes of the problem
SDG	<i>Resources</i>	Papal Encyclical											
Efficient use of resources		Sufficiency of the rich											
Fighting poverty by protecting growth rather than nature	<i>Poverty problem</i>	Growth ambitions are part of the problem Ecological destruction without solving the problem of poverty											
Not discussed	<i>Power interests and greed</i>	Are recognized as causes of the problem											
21	<p><i>Common and different aspects between SDG and Papal Encyclical</i></p> <table style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><u>SDG</u></p> </td> <td style="width: 50%; vertical-align: top;"> <p><u>Papal Encyclical</u></p> </td> </tr> </table> <p>"If these two documents [...] are summarized, then it can be said that the enthusiasm for development of the 20th century disappeared; now it is a matter of coping with the decline of expansive modernity. As in the West, so on earth, was the message of the last century. But now this message has exposed itself as a threat. Increasingly, the world is on the brink of collapse: the biosphere is being destroyed, while on top of that the gap between rich and poor has become, under changing forms, even wider." <i>(Sachs, 2018, 258)</i></p>	<p><u>SDG</u></p>	<p><u>Papal Encyclical</u></p>										
<p><u>SDG</u></p>	<p><u>Papal Encyclical</u></p>												
4. Priorities, strategies and key concepts of development policy practice													
22	<p><i>Ethical systematics of integral development</i></p> <ol style="list-style-type: none"> 1. Development ethics must consider the principle of universality and particularity and therewith pluralism. 2. Basic goals must be oriented globally. (developing <u>and</u> industrialized countries) 3. This must also include future generations (principle of sustainability). 4. Motivation should be interculturally accessible and communicable. 5. Development goals must also be de facto accepted in very different contexts. (not only theoretically) 6. Such ethics should be a basis for national (regional, local) development processes as well as for global solidary cooperation. 												

Integral Development A Paradigm for Science and (Ecclesiastical) Practice?

Prof. Dr. Markus Vogt - Chair of Christian Social Ethics
Ludwig Maximilian University of Munich

23	<p><i>Integral definition of suffering / poverty</i></p> <ul style="list-style-type: none"> • "Suffering is to be understood in its entirety, i.e. it has manifold dimensions. But it is always a question of basic human experiences that are relatively independent of culture and are not simply accepted anywhere. They rather, so to speak, scream out of themselves (before any reflection) for their overcoming or at least demand a plausible explanation. In such negative experiences it becomes dialectically visible what is to be sought. So one of the characteristics of suffering is that it contains a normative appeal." (Müller 2018) • Against a restricted definition of poverty and suffering (in the Church since <i>Populorum progressio</i> at the latest) 		
24	<p><i>Culture- and context-sensitive development ethics</i></p> <ul style="list-style-type: none"> • Respecting the intrinsic value of every culture including religious experiences • Critical questions to religion(s) in their role as social actor • Combatting suffering through interreligious dialogue 		
25	<p><i>Participation and subsidiarity</i> Treating human beings not as objects of development aid</p> <p>"If man is at the center of all development, then this must be primarily development from below. Every development aid, whether private, governmental or international, must therefore help people to help themselves, because the people concerned know their needs and living conditions best, have the greatest interest in improving their situation and usually have rich practical experience in solving their everyday problems." (Bliss 2002) (cf. Sen's Capability Approach)</p>		
26	<p><i>The framework of ethical standards: shaping global trade fairly (Marx)</i> The ambiguity of global trade</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;">Global trade ends poverty (e.g. in China)</td> <td style="width: 50%; border: none;">Global trade produces losers and new imbalances</td> </tr> </table>	Global trade ends poverty (e.g. in China)	Global trade produces losers and new imbalances
Global trade ends poverty (e.g. in China)	Global trade produces losers and new imbalances		
27	<p><i>Development Policy as preventive migration</i> Global Compact For Migration</p> <ul style="list-style-type: none"> • The role of politics in achieving integral development. • It is about regaining the primacy of politics over the various individual interests and at the same time about the global orientation of politics. (cf. Laudato Si 189) 		

Integral Development A Paradigm for Science and (Ecclesiastical) Practice?

Prof. Dr. Markus Vogt - Chair of Christian Social Ethics
Ludwig Maximilian University of Munich

28	<p><i>Balance between realism and “utopian energy”</i> realistic-utopian approach prevents:</p> <p>a lack of reality, which justifies inactivity by reference to its inaccessibility</p> <p style="text-align: right;">to set development goals so absolutely that they may be realized paternalistically and, if necessary, authoritatively</p>
29	<p><i>Empirical data on poverty reduction</i></p> <p><u>Table:</u> Number and percentage of people living in absolute poverty in 1820, 1970, 2011</p>
30	<p><i>Empirical data on poverty reduction</i></p> <p><u>Table:</u> Share of population below absolute poverty line by world regions in 2015</p>
31	<p><i>Green and inclusive growth</i></p> <ul style="list-style-type: none"> • China: the Janus-faced example • UN concept of “inclusive growth” “Pro-Poor-Growth”, “Green Growth”
5. Transformative science and Church as model for KAAD?	
32	<p style="text-align: center;"><i>The Church – partner, but not an extended arm of governmental development policy (Marx)</i></p> <ul style="list-style-type: none"> • Newly awakened interest of development policy in religions • UN initiative PaRD – Partnership for Religion and Sustainable Development • Problems: <ul style="list-style-type: none"> - Instrumentalization of religious actors for state agendas - Lack of respect for grown international relationships within religious communities - Political responsibility passed on to religious actors
33	<p><i>Global powers and forces – Who rules the world?</i></p> <p>In view of the systemic momentum of global "powers and forces" (such as financial capital, transnational corporations or media), new forms of participatory and value-driven "global governance" with the triad of politics, economy and civil society are needed. Herein, religions have an indispensable task and role to play, especially in view of their peace-building forces.</p>

Integral Development A Paradigm for Science and (Ecclesiastical) Practice?

Prof. Dr. Markus Vogt - Chair of Christian Social Ethics
Ludwig Maximilian University of Munich

34	<p><i>Re-measurement of the relation between science and society</i></p> <p>“Transdisciplinarity” (Mittelstraß 2003; Renn 2019) “catalytic science” (Renn 2019) “oppositional and emancipatory science” (Lagasnerie 2018) “Transformative science” (Grunwald 2015; Schneidewind et al. 2013; Schneidewind 2015) „Sustainability in Science“(on the fourth "SiSi Symposium", which took place at the LMU in July 2018, cf. BMBF 2018) „citizen science“ (Finke 2014; Forschungswende 2018)</p>
35	<p><i>Emancipatory science:</i> “... intellectual commitment (results) in confrontation with an ethical question [...]. The political question arises ex ante, not ex post.” <i>(Lagasnerie, Thinking in a Bad World, 2018, 16 et seq.).</i></p>
36	<p><i>Re-measurement of the relation between science and society</i></p> <ul style="list-style-type: none"> • Contempt for expert knowledge in the post-factual age • Contempt for reason undermines the foundations of our culture • transformative science does not agree with the usual sequential view of university as a self-contained space and politics or society as a downstream field of application and intervention.
37	<p><i>“Leadership for a cultural revolution: A mission for KAAD?”</i></p> <p>“[...] we are not only living in a time of changes but are experiencing a true epochal shift. [...] This calls for ‘changing the models of global development’ and ‘redefining our notion of progress’. Yet ‘the problem is that we still lack the culture necessary to confront this crisis. We lack leadership capable of striking out on new paths’. This vast and pressing task requires, on the cultural level of academic training and scientific study, a broad and generous effort at a radical paradigm shift, or rather – dare I say – at ‘a bold cultural revolution’.” <i>(Francis, Veritatis Gaudium, No. 3)</i></p>