DEVELOPMENT OR POST-DEVELOPMENT NARRATIVE: WHAT DO WE KNOW ABOUT IT AND THE WAY FORWARD

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Abstract

This paper investigates the post-development narrative, taking into account its primary foundations, strengths, and weaknesses. The paper is divided into six sections. After the introduction, the second section discusses the paper's methodology, and the third section examines the development and fundamental principles of post-development. The fourth segment explores some of the criticisms posed by post-development theorists against development. The post-development alternatives and contributions are examined in the fifth part. The paper's conclusion provides a summary of post-development's fundamental principles and a roadmap for future growth.

Keywords: Development, Post-development, Alternatives, Remaking, Capitalist, Modern.

Introduction

As an alternative to progress, the post-development narrative and its discourses are examined in this paper. As a result, the paper examines the theory's primary claims and defenses while also offering suggestions for improvement. It also examines the main advantages and disadvantages that come with post-development. Lastly, it discusses our thoughts on the post-development perspective, considering both its contributions to modern development and its foundations in development.

The goal of the post-development approach to development is to break away from the prevailing Western and modernist structures that have characterized development over time and take a move toward an alternative perspective on development thinking (Sally, 2017). In other words, the post-development approach offers a fresh perspective on development that takes into account alternative approaches and locally driven foundations that use a variety of locally driven approaches, such as "Degrowth," "Buen Vivir," the "African Ubuntu," and others, in an effort to redefine and guarantee that development is locally driven and owned by people (Simon, 2003).

Therefore, the prevailing Western perspective on development which attributes development to Western modern ideologies—brought forth post-development. This is how the approach's proponents accuse the Western capitalist development narrative of failing to guarantee that development occurs equitably around the world. Ziai (2007: 98–9) claims that because of its Western-centered approach to development making, the Western approach to development has mostly failed to ensure development for all.

With this, he makes the argument that the development approach within the framework of Western-dominated development arises as a political structure, which is represented as having a greater and more

significant impact than any other strategy or alternative narrative for assuring development (Ziai, 2007: 98: 9). Because of this, the development approach has come to be associated with a type of ideology that is Eurocentric and, as a result, approaches development from a Westernized perspective. It also pays little attention to systems that are perceived as alternative discourses from the developing world when it comes to thinking about and creating development (Simon, 2006; Sally, 2017).

Research Methodology

The paper employed a comprehensive review of relevant literature on post-development. Firstly, a comprehensive search of academic databases, including JSTOR, Scopus, and Google Scholar, was conducted using relevant keywords such as "post-development," "development narratives," "strengths," and "weaknesses." This search included peer-reviewed journal articles, books, and conference proceedings published within the last decade. Additionally, snowball sampling was employed by examining the reference lists of identified articles to ensure a comprehensive review of the literature.

Secondly, the identified articles were screened based on their relevance to the topic. Inclusion criteria were used to include articles that specifically discuss the post-development narrative, its strengths and weaknesses, and its implications for understanding development. Exclusion criteria involved articles that do not directly address the topic or lack empirical evidence. The selected articles were then analyzed using thematic analysis to identify common themes and patterns related to the strengths and weaknesses of the post-development narrative. Above all, the qualitative literature review methodology provides a comprehensive understanding of the strengths and weaknesses of the post-development narrative on development, based on the analysis of relevant and up-to-date scholarly sources.

The Development and Foundational Principles of Post-Development

Following the failure of traditional techniques to solve development challenges, a number of academics and development practitioners began to reassess their approaches in order to find new ways to solve the problem (Sally, 2017: 1). Several academics and practitioners have begun to consider the end of the development period and new methods to understanding development (Sachs, 1992: 1-2). This was especially true at the turn of the century. "The development idea has stood like a wreck within the intellectual- landscape," Sachs, for example, said (Sachs, 1991: 1). "The problem of disappointment, delusion, crimes, and failures have tended to embrace the development notion," Sachs continued -and this to a greater extent suggests that the development agenda has failed to achieve its promises'' (Sachs, 1991: 1). Despite their differing theoretical interpretations, post-development researchers such as Escobar, Esteva, Rahnema, Sachs, Latouche and others share several common traits that are important for post-development. As a result, while dealing with post-development, several theoretical reasons must be considered.

Moving on, various forerunners to post-development can be identified. To some extent, dependence theory, for example, could be considered a precursor to post-development (Sally, 2017: 3). This can be observed in the debates over the exploitation and inequality that characterize the capitalist economy. This is because post-development embraces some aspects of dependence theory in some form or another. However, post-development differs from dependence theory in several ways (Manzo, 1991; Gulalp, 1998: 957). This may be observed, for example, in the way that dependence theory to some extent supports certain aspects of the modernization view on development notions. This has to do with the perspective of development within glamorized contexts.

Furthermore, it may be argued that like other approaches in development, post-development is not a one-size-fits-all approach. That is, within its explanations, it covers a variety of concepts with similar origins as well as differing viewpoints. For example, the terms "anti-development" and "post-development" are used interchangeably (Simon, 2003: 7; 2006: 11-12). When it comes to anti-development, it takes a more strident stance against the development-idea. This is accomplished through criticizing and denouncing development for its role in splintering and destroying civilizations as well as perpetuating the dependency cycle (Simon, 2003: 7-8). Post-development, on the other hand, is considered to encompass a broader range of ideas that are more positive and progressive in nature, and it develops new methods of proposing development alternatives (Simon, 2003: 7).

It should also be noted that the post-modernist perspective had a significant influence on post-development. It should be mentioned however that, there were some variances in the variations (Sally, 2017: 4). Furthermore, there are certain parallels between post-development and postcolonial perspectives (Sharp & Briggs, 2006). Despite their similarities, there are some notable differences between the two. Post-development tends to oppose the modernist approach to development and advocates for non-western, locally driven alternatives, as well as a people-cantered approach to development (Simon, 2006; Sharp & Briggs, 2006).

To summarize this section, post-development rose to prominence in the late 1980s and early 1990s because of mainstream modernist development's failure to deliver on its promises (Power, 2003; Simon, 1997: 183-4; Schuurman, 1993). This had to do with the route that development studies went in the late 1980s, which was perceived as leaning more toward a capitalist notion of development. As a result, post-development began to buck the trend, looking for local solutions in developing countries as well. The criticisms of post-development against mainstream development are discussed in the next section.

Critiques of the Post-Development Perspective in Relation to Development

Development has been chastised by post-development for not only failing to provide development to poor countries but also for allowing developing countries to remain permanently reliant on the developed world (Rist, 1997: 20-1). Environmental degradation, cultural estrangement, conflict, and other issues have been raised. Development tends to produce its own difficulties which are sometimes far worse than those that existed previously (Rahnema & Bawtree, 1997: 378-9).

Furthermore, post-development theorists have emphasized that development's flaws stem not just from its failure to assure growth in developing countries through its programs, but also from development's concepts (Rist, 1997: 238-9). When studying the western-modernist conceptions that cover development, the development idea and its modernist notions are seen as problematic, and as a result, development failure becomes inevitable (Sally, 2017: 6). Furthermore, the failure of development is anchored not only in its poor implementation but also in the modernist doctrines (Marglin, 1990: 1). As a result of the modern idea of development's association with western cultures and conceptions of unlimited progress, the concept of development becomes erroneous and perverted (Sally, 2017: 6; Rist, 1997: 238).

The false division between "developed" and "underdeveloped countries" is another significant argument used by post-development to argue against development. According to post-development theorists, the distinction may be true to some extent but the explanations for development are insufficient. This is because the distinction gives both categories an erroneous impression to some extent (Rahnema &

Bawtree, 1997: 379-8). In comparison to the developed mode of living, development tends to portray underdeveloped modes of life as inferior and unattractive (Rahnema & Bawtree, 1997: 379). Sachs (1992: 3) makes a similar point, arguing that labelling a group of people as underdeveloped leads to characterizing them without consideration for their diversity, and therefore labelling them in terms of what they don't have, aren't, or haven't accomplished.

Identified Contributions and Alternative Approaches to Development as Highlighted by the Post-Development Perspective

The defense of the locals in the process of development is a crucial post-development option. Local ideas, cultures, and efforts are seen as suited for meeting the development requirements of specific populations. The "African-Ubuntu" Philosophy, for example, emerges as a viable alternative. In opposition to Western individualistic conceptions, "Ubuntu" is an African alternative to development that incorporates adherence to African values, humanness, compassion, and harmony, among other things. (Bolden, 2004, p. 1). It claims that in order for humans to exist, they must interact with other humans (Bolden, 2004:1). As a result, considering local development is critical for post-development (Esteva & Prakash, 1998).

However, it should be highlighted that the discussion is not about a radical localization that isolates itself from foreign influences, but rather one that embraces the local in connection to modernist ideas (Escobar, 1995: 222). Another post-development option is to look at local social movements rather than larger NGOs, international NGOs, governments, and international organizations (Sally, 2017: 13; Escobar, 2004; Mignolo and Escobar, 2013). Local social movements are considered to have the potential to influence development and bring about significant changes (Sally, 2017: 13). Non-western local concepts from developing countries become relevant in this context.

Furthermore, post-development rejects universalism in favor of cultural variation (Mies & Shiva, 1993: 12). It considers the presence of diverse cultures to be significant in terms of reshaping progress. It becomes important to evaluate not only the differences between places and people but also the interconnections and interdependence that exist between different people and ways of life (Mies and Shiva, 1993: 13). The importance of embracing diversity is recognized. Finally, some post-development theorists have recently examined the concept of "degrowth". For example, Latouche has emphasized "degrowth" and the necessity for a materially responsible, interconnected, and self-sufficient community (Latouche, 2004; 2010; 2011). Latouche, along with other scholars including Sachs, Escobar, etc. have disputed the concept of endless economic development, focusing instead on the material-responsible world.

Conclusion and Implications

The paper has explored the post-development perspective on development. Moving away from the modernist idea of development, post-development investigates alternative ways that leverage local initiatives, pluralistic knowledge, and cultural variety. As a result, it is people-centered and it views the developing world's values and ways of life as important means of development. Alternatives such as "Ubuntu" and social movements are considered crucial for post-development.

Therefore, post-development emphasizes the need for incorporating the developing world's ideas, ways of life, innovations, and other factors including community living in the creation and remaking of

development. Further research could use specific country case studies as part of a mixed method study to examine the advantages and disadvantages of a post-development approach to making development.

Acknowledgement

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