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An urgent need exists for an English-language collection of historically important and recent articles in development ethics.


15. The groups’ respective websites are (1) the International Development Ethics Association (http://www.development-ethics.org/); (2) the Inter-American Initiative on Social Capital, Ethics and Development (http://www.iadb.org/etica/ingles); and (3) the Human Development and Capability Association (http://www.fas.harvard.edu/~freedoms). Although not explicitly dedicated to development ethics, other associations—such as the Society for International Development, the United Nations Association, and the World Development Movement—have had serious ethical interests related to development and foreign aid.

16. University of Aberdeen (Scotland), Carleton University (Canada), Colorado State University (USA), Institute of Social Studies (the Netherlands), Michigan State University (USA), Makerere University (Uganda), New School University (USA), Stellenbosch University (South Africa), Uganda Martyrs University (Uganda), University of Bergen (Norway), Universidad de Costa Rica, University of Maryland (USA), Universidad de Múrcia (Spain), Universidad Nacional Autonoma de Honduras, Universidad Nacional Heredia (Costa Rica), University of Notre Dame (USA), University of Oslo (Norway), Universidad de Santiago (Chile), University of Valencia


19. For a sample of such moral dilemmas in development practice and cooperation, see David A. Crocker, “Toward Development Ethics” 461---64; *Ethics and Development: On Making Moral Choices in Development Cooperation*, ed. C. J. Hamelink; and Gasper, *Ethics of Development*.

20. Although anti-corruption strategies sometimes encompass the objectives of poverty reduction and participatory democracy, a focus on controlling corruption often eclipses these larger development goals and becomes the only end considered. See, for example, Moisés Naim, “Bad Medicine,” *Foreign Policy*, March/April 2005, 95-96.


23 Thomas Nagel argues that duties of socioeconomic justice are the exclusive concern of sovereign states (and their citizens) in relation to their own (fellow) citizens. In relation to citizens of other countries, a sovereign state only has negative duties not to enslave, coerce, or violate civil liberties as well as the positive duties of humanitarian


The tsunami was a highly visible, unpredictable and largely unpreventable tragedy. Other tragedies are less visible, monotonously predictable and readily preventable. Every hour more than 1,200 die away from the glare of media attention. This is equivalent to three tsunamis a month, every month, hitting the world’s most vulnerable citizens—its children. The causes of death vary, but the overwhelming majority can be traced to a single pathology: poverty. Unlike the tsunami, that pathology is preventable. With today’s technology, financial resources and accumulated knowledge, the world has the capacity to overcome extreme deprivation. Yet as an international community we allow poverty to destroy lives on a scale that dwarfs the impact of the tsunami (United Nations Development Programme, *Human Development Report 2005* (Oxford: Oxford University Press, 2005).

25. Des Gasper is particularly eloquent in articulating the widely shared assumption that development agents face alternative paths and that development ethics emphasizes “value-conscious ways of thinking about and choosing between alternative
paths and destinations” (Gasper, The Ethics of Development, xi).


32. Ibid., 2.
33. The authors of *World Development Report 2006*, appealing to a narrow construal of the World Bank’s mandate and comparative advantage, shy away from arguing for (any concept of) equity as intrinsically good or for any political design as normatively required. See, for example, Ibid., 10, 20, and 206.


40. Ibid., 143.


45. Peter Singer, *One World: The Ethics of Globalization* 2nd ed. (New Haven, CT: Yale University Press, 2004), especially, chaps. 2 and 3; Adela Cortina, *Por una*
ética del consumo (Madrid: Taurus, 2002).


50. See Lloyd Dumas, “Is Development an Effective Way to fight Terrorism?” *Institute for Philosophy & Public Policy Quarterly*, 22, 4 (2002): 7---12. Whether development that reduces poverty also reduces humiliation depends on whether poverty is more than lack of income and whether a distinction is made between well-being (ill-being) and agency or empowerment (lack of agency). I owe this point to Des Gasper.


53. For Bernstein’s writings on Dewey, ethics, and social-political philosophy, see chap. 1, n. 64.


55. See above, p. 4.

56. For a response to what he calls “economism,” see Gasper, *The Ethics of Development*, especially chap. 3. Stephen Schwenke and Ada Pizze of the Inter-American Development Bank’s “Initiative for Social Capital, Ethics, and Development,” persistently criticize development ethics for failing to deal with the moral issues of
practitioners in the development trenches. For arguments that the concept of poverty, the ideal of participation, and the practice of development and development ethics are tools of Western imperialism, see The Development Dictionary, ed. Wolfgang Sachs (London: Zed, 1992).


61. I thank Ingrid Robyns for discussions bearing on this paragraph.


63. The variety of democratic theory known as “deliberative democracy” also is in danger of becoming a new scholasticism. One way to guard against this threat, which I will refer to and employ in Chapters 9 and 10, is to bring the theory of deliberative democracy into critical dialogue with other democratic theories and with institutional experiments in deliberative democracy.


66. [http://www.iadb.org/etica/ingles](http://www.iadb.org/etica/ingles)
