The pendulum of development: From "the end of history" to "make poverty history"

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Abstract:
Poverty has been a central focus of development since the 1960s. Despite a marked decrease in poverty worldwide, the incidence of poverty remains high; where one in ten people live under the international poverty line of $1.90 a day. In light of the persistence of poverty, international efforts to “make poverty history” have been pursued. Neoliberalism is an economic policy characterized by state retrenchment, free trade, market liberalization, deregulation, privatization, commercialized social programs, and foreign investment. Since its triumph over communism, neoliberalism marked “the end of history.” This thesis examines poverty reduction and neoliberalism in the context of international development in order to illustrate how poverty is perpetuated through international policies of inclusive neoliberalism. Much like a pendulum, international development has oscillated between efforts to reduce poverty to the advancement of neoliberalism. The primary concern of this thesis is how poverty is sustained through international poverty reduction strategies that implicitly employ the tenets of neoliberalism in the pursuit of development. More specifically, this thesis illustrates the tension that is created when the logic of neoliberalism collides with the logic of inclusion as contained in poverty reduction strategies. There is a paradox whereby poverty reduction strategies deployed by international development institutions work against their purported aims when implicitly employing the tenets of neoliberalism. This thesis employs a Gramscian and Neo-Gramscian framework whereby the poor can be examined simultaneously alongside the overarching neoliberal hegemony that is complicit in their abject poverty. Assessing inclusive neoliberalism through a Gramscian framework offers a gateway to analyzing the determinants of existing structural global imbalances that sustain poverty. The thesis is argued through case studies of microfinance and conditional cash transfers internationally followed by a consideration of their application in Egypt. This thesis argues that, as tools of inclusive neoliberalism, these two initiatives undertaken to reduce poverty have instead reinvented ways to integrate the poor into the world market.

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The End of Poverty: Economic Possibilities for Our Time (. ISBN 1-59420-045-9) is a 2005 book by American economist Jeffrey Sachs. It was a New York Times bestseller. In the book, Sachs argues that extreme poverty—defined by the World Bank as incomes of less than one dollar per day—can be eliminated globally by the year 2025, through carefully planned development aid. He presents the problem as an inability of very poor countries to reach the “bottom rung” of the ladder of economic development; once That said, the 2100 Pendulum Model is based on extensive historical and neuroscience research, has resonated with many and proved useful to some. I’m sharing it to hopefully shift the conversation away from what’s wrong with our present to a conversation around what’s bright about our future. The lowest point is also the point at which the pendulum swings fastest, which could explain why time appears to fly by so quickly at present. The good news is that time slows as the pendulum reaches its peak and slows its swing, in preparation of the next cycle. You made it to the end! If you’re interested in helping us solve some of the planet’s grand challenges with our ambitious Project 2030, please check out the overview, and invite others to do the same. Postcards from 2035. But at the end of history it is not necessary that all societies become successful liberal societies, merely that they end their ideological pretensions of representing different and higher forms of human society. And in this respect I believe that something very important has happened in the Soviet Union in the past few years: the criticisms of the Soviet system sanctioned by Gorbachev have been so thorough and devastating that there is very little chance of going back to either Stalinism or Brezhnevism in any simple way. THE PASSING of Marxism-Leninism first from China and then from the Soviet Union will mean its death as a living ideology of world historical significance. THE NOTION of the end of history is not an original one. Its best known propagator was Karl Marx, who believed that the direction of historical development was a purposeful one determined by the interplay of material forces, and would come to an end only with the achievement of a communist utopia that would finally resolve all prior contradictions. But the concept of history as a dialectical process with a beginning, a middle, and an end was borrowed by Marx from his great German predecessor, Georg Wilhelm Friedrich Hegel. For better or worse, much of Hegel’s historicism has become part o