

# **DEVELOPMENT FROM THEORY TO PRACTICE**

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## *Introduction*

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## Introduction

The material object (obiectum materiale) of this book is broadly understood issues pertaining to *the theory of development*. These are questions about the nature of such a theory, its meaning and purpose, or the need to build it. The usefulness of undertaking an analysis of such an issue is based on the following reasons, which - in our opinion - are fundamental:

- Deep changes, which we observe in the modern world, related to the so-called construction of *a new civilization*, in respect to which it is ensured that it will be *a true, humanitarian, and most technological civilization* (Toffler, 1997, p. 45)
- Indifference to the dangerous effects of changes taking place, and even enthusiastic participation in the reconstruction of such social groups and institutions which, by their nature, are responsible for building and protecting the broadly defined foundations of civilization: truth, goodness and beauty. Thus, the foundations, which, as previously thought, are critical for development;
- Explaining the material object (obiectum material) of this book, it should be noted that Terry Eagleton has written a book entitled *After Theory* (Eagleton, 2003). Meanwhile, not so long ago, in the early 1970s, a Polish scientist Professor Paweł Sulmicki expressed the opinion that *there is nothing more practical than a good theory* (Sulmicki, 1971, p. 9, translation Barbara Borkowska-Kępska [BBK]). You can indeed say that the quoted statements are of a sectoral nature because the former relates culture, and the latter to economy, but their iterrelationship is impossible to deny. The first reflection is associated

with the question of which of these areas - culture or economy, in a hierarchical structure fulfills or should fulfill superior functions? The second question concerns symbiosis, which has resulted in the fact that investment (including technology) moved from the sphere of industrial production to the service, finance and communications industries. In the same movement, in which big business became cultural, depending more and more on the image and corporate etiquette, the culture industry began to blend with the big business (Eagleton, 2003, p. 45). We therefore deal with a far-reaching materialist monism, in which, as Ch. Delsol believes, an economic objective, the monopoly of money (also called business) has no competition (Delsol, 2003, pp. 158-219). It is obvious that such a programmed materialistic monism does not express the demand for any theory. It is not questionable that it is an embodiment of business but the question is whether built materialistic monism can provide and ensure development in the long-term perspective?

- The answer to the formulated question will require further reflection on the following: does the principle of uniformity (an ontological principle assuming that the nature of all being is either homogeneous or materialistic or spiritualistic (Lekszyk PWN, 1972, p. 727)), underlie the functioning of the world on whether it is the principle of diversity (the principle of dualism and pluralism, assuming the substantial diversity of beings: spirit and matter, and diversity in the set of spirit, exemplified by the uniqueness of the human person and in the set of matter; cf. Research by J. Eccles - Section 1.3)? In terms of the surrounding reality, the outcome seems obvious; today technologies effectively help to embody the principle of uniformity. Meanwhile, it is worth referring at this point to Jewish and Christian sources. A Biblical scene on the Tower of Babel gives a clear and unequivocal answer to this question (Gen.11:1-9). On the other hand, the Judaic interpretation of Yahweh's speech indicates the ceremonial nature and the decisive power of the speech: *Let us go down and there confuse their language, so that they may not understand one another's speech* (Yahweh speaks in plural). Also, the Quran deals with the value of taking advantage of the diversity of the world, which allows the spiritual improvement in positive competition: *And if God had so willed, He could have made you one community (...) So compete with one another in doing good work. To God you will all return, and He will inform you about that wherein you differ*" (Quran 5/48). It can be argued that since religion is part of culture, it is an inherent component of culture, diversity is inherent in the nature and functioning of the human being. Therefore, a priori adoption of the

principle of diversity is not unfounded. The principle of diversity and, therefore, a need for *the theory of development* underlies the functioning and development of the world.

The presented arguments justify the need, sense and purpose of writing this book. It is obvious that in one book, it is not possible to present *the theory of development*, in particular when it is necessary to reflect on many issues from scratch, to put it simply. Therefore, the subjective scope of this book is limited and focused on the basics of *the theory of development*.

The purpose of this book is to try to identify the following issues:

- what is important or what is the foundation for building *the theory of development*?
- what are the mechanisms of undermining the foundations that determine the development and construction of *the theory of development*?
- what effects - in some areas - will undermine these foundations and result in the lack of *the theory of development*?
- what prerequisites are necessary to build *the theory of development*?

For our discussion we adopt the following research hypothesis: **an essential condition (conditio sine qua non) of the development achievement, based on the principle of diversity and building *the theory of development*, is the Constitution of the World (comprising axioms, which shape the thinking, natural law, which directs action and superior values, which serve as the weights assigned to choice variables.) It is an integral component of the category of development and it allows in a highly reliable manner and ex ante for the definition the goals and meaning of human existence and action.**

The structure of the book has been subordinated to the adopted purpose and the formulated hypothesis. It consists of two parts and five chapters. The first, theoretical part deals with the fundamentals of *the theory of development* and consists of the first three chapters. The second part includes application content and consists of chapters four and five.

The first chapter presents a wide-ranging reflection on the category of *development*. The ambiguous understanding of the category in both science and in real terms, in everyday life and in politics has been shown, as well as its internal structure, that is, the components that form the content of this category; the specific character of the category development has been specified by defining its material object (obiectum materiale) and the formal object (obiectum formale). In light of the global principle of deregulation, also applied to concepts (Toffler and Toffler, 1995, p. 38; Bihr, 2008), and it is necessary to analyze the fundamental category. Modern development concepts have been described in a synthetic way.

The second chapter contains a reflection on the extent to which *the theory of development* fulfills the standards of science. Can it be an integral component of the category called science, and if so, how? Taking up this issue can be justified in light of the statements formulated by A. and H. Toffler, who argue that the basis (...) for the monumental political transformation is the transformation of the role, importance and nature of knowledge (Toffler and Toffler, 1995, p. 38). Specific issues that should lead to the recognition and identification of the announced processes of knowledge transformation include: analysis of the category of science in the functional and structural perspective; the subject of study, an attempt to define *the theory of development* and *the theory of development* as a component of the category of science.

The third chapter is an attempt to identify the relationship between *the theory of development* and other sciences. There are two reasons for addressing this issue:

- depth, breadth and speed of changes related to the construction of a new civilization, which, as mentioned before, also includes science;
- the fact that economy (including management), as a positive science, tries to fulfill and fulfills the functions specific to *the theory of development*, which at this stage is due to the lack of *the theory of development*<sup>1</sup> and highly effectively contributes to building materialistic monism and denying the need for *the theory of development*.

Specific issues that require explanation in the context of the issues include: criteria for the diversification of science, the review of attempts to classify science, *the theory of development* and economic sciences and *the theory of development* and other selected sciences.

The subject of the fourth chapter is a reflection on the category of management for development. Four sections relevant to the implementation of the issue can be distinguished:

- management in terms of *the theory of development*;
- public management and business management;
- planning and control as the key functions of development management;
- a decision-making process in development management.

The leading role in this area should be attributed to *the Constitution of the World*, that is axioms, natural law and superior values. The Constitution allows for providing solutions in practice, complying with the requirements of *the theory of development*.

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<sup>1</sup> For example, K. Secomski advocates strict subordination and subordinate role of the development strategy towards the principles and objectives of socio-economic policy, cf. Secomski, 1977, p. 53 - and it was so in real socialism. A question must be asked how this relationship is valid in any ideological system.

The fifth chapter synthetically presents global undertakings for development. These are conferences focused on the implementation of the concepts of development based on sustainability processes (cf. Section 1.4), which A. Payne i N. Philips (2011) marginalized and described as *empty discourse* and *a slogan* (Payne and Philips, 2011, pp. 254-14).

The purpose of this book is not to solve all issues related to the issue addressed. In practice, an established and accepted approach is to search for solutions at the empirical level, in the real sphere. This, in turn, has led to failure to answer many bothering questions. The purpose of the book is to show that the answers to key questions about the strategy of development, meaning and purpose of human existence and activities should be sought in a reflective approach, taking into account the assumptions of *the theory of development*. The authors' intention is also to attract the reader's attention to the axiom: *doctrina multiplex sed veritas una* and to promote their reflection, and subsequently, to make responsible choices. A lodestar is the Constitution of the World. Questioning, denying or trivializing it in the process of building a new civilization may result in, as Alexander Sokurov put it, *each civilization collapses in the realm of absurdity*.

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### **DEDICATIONS**

We dedicate the reflections contained in this book to:

- people who wish to reflect on their existence and action, as well as their existential choices.
- students of all fields of study and their teachers,

- politicians and those who are preparing to assume responsibility that results from wielding authority,
- managers of public and business management
- all those who are responsible for the protection, transfer and observance of the norms of the Constitution of the World.