An Inquiry into a Philosophical Justification for the Socio-Cultural Factor in Development

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BY

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DECLARATION

This thesis is my original work and has not been presented for a degree at any other university.

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DEDICATION

To my most loving mother,

Hannah Wanjiku,

who is an everlasting source

of inspiration and support.

Words can't say enough!

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Njuguna, Susan Wambui and David Njau. I love you so much and thank you for being there for me.

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ABSTRACT

While development implies change, it is not just any change, but a specific kind of change. It is a change that is dialectic. That is, it must have a point from which to deviate, the process and the end result. The process of development is dialectic.

For one, it presupposes a given without which nothing can come. However, with just the given we can only have the status quo and thus no progress. For there to be progress the status quo has to be negated by a new idea, one contradicting the given. But not necessarily any new idea is a contradiction. Contradiction as the name suggests has to be such that it negates the old invention. The interaction of the status quo and its contradiction brings about a third idea, a synthesis, which is realised into a new situation. Now, with time, the existing situation is again challenged by a negation. And consequently, a new situation arises. And the process goes on. Development is neither of the positions, nor of the ideas, nor any resultant state. It is the process through which the new situations arise. It is this dialectic.

The given situation, the status quo, the original state in human development is integral in the sense that it involves a people with a whole world view. This is the socio-cultural factor in development. To ignore it in development policy formulation and implementation is to miss the starting point of development.

However, the socio-cultural factor is not something to be read in a book. For culture is dynamic. The key to it is the realisation that it is only a people who

can realise their own development. It is only they who really understand their situations, know the challenges that face them, and can therefore negate their situation and transform it by exercising their critical faculties on it. It is only then that true and sustainable development can be realised.

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CHAPTER ONE
INTRODUCTION

Background to the problem

Experience has shown that development isn't an obvious happening however narrowly it is looked at. Development even when viewed in economic terms alone has at times frustrated its pursuant (Nyarwath, 1998:2). As Sumner notes, when a large number of third world nations did achieve the overall UN growth target in 1950's and 1960's, development did not seem to have been achieved, since the level of living of the masses of people remained for the most unchanged. This, he notes, "signalled that something was very wrong with this narrow definition of development." (Nyasani, 1988:18)

Today a decade after the introduction of the "economic structural adjustment programs (ESAPs). Africa continues to be the 'sick man' of the world with multiple signs of economic decay: civil strife resulting from social disintegration and exclusion: delegitimation of the state; indebtedness; rising poverty; and threats of a creeping desert as well as recurrent drought." (Deng, 1998:1)

The question that we cannot help asking is what really went wrong when so much expertise and time is put into realising the so many ideas aimed at development? Is it that there is a way that development has to be approached, i.e. one and only way, failure to recognise which all we do is rendered futile?

Pierre Landell-Mills quoted by Deng (1998:18) notes that the first three decades of African independence have been an economic, political and social disaster.... because the prevailing development paradigm was fundamentally flawed. That is

to say that the very structure that we undertook in order to realise economic development is the cause of the stagnation. Deng observes that the problem with this structure has been the failure to acknowledge the African circumstances in which this development is being realised. It takes more than industries to industrialise, he notes. The substance of an economic development strategy in a situation where a vast majority of the population still lives on agriculture is to bring about revolutionary changes in agriculture and infrastructure. (Deng, 1998:23). He goes on to note that "the modernisation philosophy led to a development paradigm that was fundamentally flawed because of its emphasis on industrialisation with a corresponding neglect of the important role of agriculture as the engine of growth at this critical stage development.

The other limitation to the development paradigm during this period, is the neglect of the human factor, especially education, which was not assigned the importance it deserved in these models . A great deal of knowledge was applied. But instead of it being a blessing it served as a point of weakness because it failed to incorporate African knowledge in their design. As a result there was no significant human betterment and progress. (Deng, 1998:22-23)

The outcome of this state of affairs is put by OAU rather dimly as:

> "The effect of the unfulfilled promises of global development strategies has been more sharply felt in Africa than in the other continents of the world. Indeed, rather than result in an improvement in the economic situation of the continent successive strategies have made the continent stagnate and become more susceptible than other regions to the economic and social crisis suffered by the industrialised countries...Faced with this situation and determined to undertake measures for the basic restructuring of the economic base of the continent we resolved to adopt a far reaching regional approach based primarily on collective self reliance." (Deng, 1998:33)

But even when economic progress is achieved there is the question of whether real development has been achieved. Henderson does not think so:

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> The effects of forces of industrialism and economism. ....have led to a revolution of unprecedented scope. Technologies and human activities now effect major changes in the global atmosphere and ozone layer, create deserts, pollute ground waters and oceans, and accumulate garbage in space. Industrialism's powerful promise of development modernisation, and economic growth has fuelled rising expectations world-wide.' (Hannun, 1997:90)

He puts forth seven globalization processes that are driving the restructuring occurring in all countries: These are 1)Technology and production; 2)Employment, work, and migration; 3)Trade, finance, debt, and information; 4)The arms race and militarization; 5)Pollution and resource depletion; 6)Consumption patterns and the emergence of a "global culture"; and 7)The multiple restructuring within and between countries driven by all the foregoing. These processes are circular, interactive, accelerating, and irreversible. With this a new dialogue to redefine "development is inevitable....." (Hannum, 1997:90).

According to him, all economic reform efforts can be viewed as attempts to clarify the basic values and rules underlying all economism, exemplified by *perestroika* in the Soviet Union, the unplanned "hollowing" of the US economy, the consolidation of the European Community, the shifts toward "democracy" in Eastern Europe, the Philippines, and Korea, as well as the struggle to end apartheid in South Africa." (Hannum, 1997:91). The South Commission of 1987 at Kuala Lumpur, co-chaired by Julius Nyerere, former president of Tanzania, and President Carlos Andres Perez of Venezuela, resolved to redefine "sustainable, equitable, people-centred development" without the help for traditional, Eurocentric industrial development theorists. (Hannum, 1997:91). He resolves that:

> "Indeed, a broader view of development is essential because planet Earth is now providing warning signals from which all humans must learn and to which they must react. "This economism is an inappropriate basis for sustainable, equitable development." 92

And as if in an effort to realise this Fritjof Capra, Leonard Duhl, M. D., and the World

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Health Organisation itself have proposed substituting health as a basic criterion for development, that is, healthy land and water, healthy cities, healthy public policy - all with health people as the goal. Traditional indicators such as Gross National Product (GNP) and Gross Domestic Product (GDP) were developed for military mobilisation purposes in Britain and the United States. Their materialistic view of progress cannot guide humanity beyond consumerism towards moral growth and sustainable development. (Hannum, 1997:94).

There is therefore a search for new social and economic indicators as the ones in use seem insufficient. This will mean that every country will find a way of applying basic technologies to its own domestically manufactured goods, and multinational companies will have fewer opportunities to recapture research and development investments(Hannum. 1997:102-104).

> "As each country is forced to think harder about its true niche, it will seek creative advantage and will become more unique in its exports and less subject to competition.....
>
> each country's unique gifts can be offered to other countries, and all can savor the growing diversity of the human family, just as today we savor one another's food, art, music, and culture." (Hannum, 1997: 104).

Attfield shows how development can be misunderstood and even loathed when it is not perceived comprehensively. He can't see why environmentalists cannot support development and advocates of development support environmental conservation and indeed see it as a step of development.(in Oruka, 1994:133-148) He notes that 'Environmentalists, ...frequently regard development and its advocacy as the enemies which is to be opposed at all costs or at least as often as possible.' .(In Oruka, 1994:133) This is mainly in Britain, Germany, Australia, and North America. He shows how by their own principle environmentalists should support at least a certain kind of development. This is because development is for

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the survival of beings who are part of the environment. This especially comes out when some resource utilisation has to be effected for the survival of a certain people.

From the foregoing it is clear that development can be elusive and even perplexing. The question then left is what makes it fail so miserably in so many instances. As economic studies in the developing world and particularly Africa have shown there is need to think about the nature of development: Is it such that it can only be seen from a certain perspective, failure to which it becomes perennially elusive?

Statement of the Research Problem.

As demonstrated in the introduction, achievement of development has not been automatic even with change in policy and strategy. However, reflections on development have shown that it has become a general consensus that development can only make sense when it centres on the people. This is to mean that the people for whom development is intended have to be involved in its realisation for it to be meaningful (Hannum, 1997:91). This is especially so in economic development. The problem has been how to incorporate the people in the realisation of development.

From early 70s it became clear that development is not just about capital investment. Failure to realise development even after technical and financial assistance had been given was a reality that had become conspicuous (Gitelson, 1975:3). And as Deng observes, two decades later things aren't any better. And he doesn't mince words: there will be no progress unless we formulate a model of development which will ensure consistency between development policy and the

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thought of those for whom development is intended, their heritage and institutions. (Deng, 1998).

This can be seen as a detailing of the earlier thought of involving the people. Here the way of involving the people is made more precise: integrate the policy with their thoughts, way of life, and their institutions.

However, this is still not precise enough for it leaves the big question of what the thoughts of the people are and how they are to be acquired. Deng thinks that African intellectuals can do that job (Deng, 1998:3). However, there is the risk that the ideas of these African intellectuals are just elitist and do not really come from the people.

After it has been agreed that development has to be realised by the people the question that is troubling us as philosophers is what it is about development that makes it necessary for it to come from the people. That is: why the socio-cultural factor without which development becomes a frustrated exercise? This should be key to what kind of people involvement is required for development and how it is to be gained.

Research Objectives
(1)To search if there is a philosophical justification for the socio-cultural factor in development.

(2)To debunk false and unhelpful ideologies of development.

(3)To search for an understanding of development which would serve as a base on which a working theory of development can be built.

Significance and justification

Kwasi Wiredu (1980), observes that an African philosopher must be actively involved in the issues of his people. "He (the African philosopher) must let his voice be heard on what mode of social and political organisation is best suited to our conditions, and he must take active part...." (Wiredu, 1980:52) He shows how the philosopher has a role of removing obstacles to development, among these obstacles, ideology. "Then, it seems to me to be the case - not only that ideology is the negation of philosophy, but also that it is a bar to development." (Wiredu, 1980:53)The results of this research will be a contribution of philosophy to development. Thus, the relevance of philosophy in a developing country can be appreciated.

Literature Review

It was observed in early 1970s that development wasn't an automatic consequence of aid and technical assistance. The kind of thinking that presumed that was basically wrong. (Gitelson, 1975:3) Cheldzera observes that "Technical and financial assistance can be always be given but it does not always lead to development." (Gilteson, 1975:ix) Gitelson described this period as a time of questioning and doubts the effectiveness of foreign aid and of generally declining contributions from industrial countries for this purpose..." (Getelson, 1975:3)

Alfonso observed that it is only a people supported and controlled system of development that works. (Alfonso, 1983:45) He advocated a system of assisting farmers control communal irrigation systems.

The tragedy is that long after the prime solution - a people centered

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development- there has not been much change in the realisation of at least the basic development (Deng. 1998:1). Deng offers the solution as the kind of involvement that the people to whom development is intended. This consists of four key elements: consensual democratic system of governance; agriculture-led economic growth; Social integration; and ecological harmony. This is based on the earlier expounded theory that the peoples thoughts are paramount in development. The people have to engaged be as thinkers and in totality of their being.

Nyarwath observes that despite the fact that development is universally desired and pursued. it has been elusive to many people and nations. This he mainly attributes to failure to grasp the meaning of the term development. "To be conscious of development is to be conceptually and practically aware of the elements. both physical and social, that constitute it as well as those that hinder its realisation. The very process of development cannot be effectively instituted if there is the lack of being fully conscious of it." (Nyarwath. 1998:2)

Claude Sumner (Nyasani. 1988:18) explains "the experience of the 1950's and 1960's when a large number of third world nations did achieve the overall UN growth target but the level of living of the masses of people remained for the most unchanged, signalled that some thing was very wrong with this narrow definition of development." He therefore concludes that development must, therefore, be conceived of as a multi-dimensional process involving major change in social structures, popular attitudes and natural institutions, as well as the accelerating of economic growth. the reduction of inequality and the eradication of absolute poverty. (Nyasani. 1988:18)

Deng (1998) as quoted at length in the introduction demonstrates why the change in the social structures is not as important as the specific kind of change of the social structure. The change has to be such that it incorporates the total world view of the people to whom development is intended. That is in full regard to their cultural values and social institution. (Deng, 1998:61-61)

This was in line with what the early reflection on development which had indicated that the only real development is the kind that puts people at the very centre. (Hannum, 1997:90) This is to mean that it has to be realised by the people themselves for it to any sustainable and objective driven.

Paulo Freire, a renowned Brazilian educator, in his book Pedagogy of the Oppressed, is interested in expounding on the kind of education that will bring about development to the poor people of Brazil. He diagnosed the problem of Brazil as the kind of education that reduces the learner to a mere recipient. His solution is education that involves the student such that the teacher is a teacher-leaner as he learns from the students and the students are learner-teachers, as they engage in dialogue with the teacher. The underlying thought is that development in not purely material but basically mental. It is only well educated mind that has a good mental attitude that can bring about economic transformation to its own people. It thus follows that education is a process through which mind is prepared to act creatively on its environment. This comes out more clearly in his practical book, Education for Critical Consciousness, where the mind is prepared through education, for a state where it is actively aware of its circumstances and sees itself as a transforming agent and a maker of culture. Thus, if education is to play any part in the development of the people, it has to be a mind opener. The one

attaining it is better equipped to deal with the problems he encounters in his environment.

Nyasani writes in details on the relationship between physical reality(matter) and the mind in his book The African Psyche. Mind and matter are interrelated with the matter deriving "its value and determinability from existence of the mind", (Nyasani, 1997:14) and the matter being the reality on which the mind exercises its dynamism. That is how the mind brings about material development through ordering of the physical reality. "The mind is both an architect and transformer of the world." (Nyasani, 1997:14) On page 15 he gives an account of great material accomplishments of the mind. But the mind is not just an important addition to matter, it is a cognisable or transformable necessary and that without which matter cannot be. For without the mind the world would be without order. He writes "in the absence of mind, assuming that were possible, all phenomena in the world are nothing but a mass of congeries characterised by disorderliness." (Nyasani, 1997:14) And such absolute disorder would never be transformed by the mind. Nyasani writes, "if there is such a thing as disorder in an absolute sense, it would be metaphysically impossible to concert it into order even in a relative sense." (Nyasani, 1997:121)

Thus, development can be seen metaphysically as a dynamic process of the mind. In fact Nyasani's metaphysics shows a greater link between economic development and the mind, where the mind is seen as the architect of civilisations (ibid : 30). The human mind cannot be enclosed to its own analysis. It spans out of itself and gets into contact with its surroundings. In the process it cognizes, orders and transforms whatever comes its way. Consequently, it orders the other organs to act

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accordingly and as a result we get things that stand for civilisations. That is how all the images of civilisations are created.

McClelland observes that "economic theorists themselves seem to have always felt that sources of change in the economic system lay outside the system itself." (McClelland, 1961:11) This is in his book The Achieving Society. The modern economist has become even more insistent in his belief that the ultimate forces underlying economic development lie. strictly speaking. outside the economic sphere as Maeir and Baldwin put it. half humorously. "economic development is much too serious a topic to be left to economists." (McClelland. 1961:11-12) McClelland attributes economic growth to psychological and sociological explanations. What I understand by this is that economic development goes beyond economic planning that seems rational to reasons that are complex as the human person is. In fact. he shows how religious theories affect development.

Kwasi Wiredu holds that philosophers must play a part in the development of their respective societies. He argues in Philosophy and an African Culture "(t)he function of philosophy everywhere is to examine the intellectual foundations of our life." (Wiredu, 1980:62) Talking precisely about our African societies. he writes "Our societies are being rapidly changed by industrialisation. and if we wish to understand this change and control its direction. we must adopt new ways of thinking. a new out-look upon human being. society and nature. The philosopher can. and must spearhead this endeavour." (Wiredu, 1980:61)

Theoretical framework

G. F. W. Hegel (1770-1831). a German philosopher, believes that for every idea there is an opposing idea (Russell, 1946:702). This sets upon this the first one and as a result the interaction brings forth a special situation that is makes the third idea. This is the equilibrium as far as the first two are concerned. But it is only an idea to be overcome by another and equally opposing idea and the situation brings forth another idea which is not reducible to any of the two. The new idea is also open to opposition and the process goes on for ever. This is the dialectic and it is the Logic of the universe (Russell, 1946:102-103).

The dialectic is therefore comprised of a triad. First we have the thesis. This is the original idea which poses as the status quo. This is opposed by an anti-thesis, which is the second idea. The outcome of the interaction is the synthesis. This synthesis is not reducible to any of either thesis or anti-thesis. It is however not entirely independent of the two since it is from their interaction that it has sprang. Therefore it is a higher level. This synthesis is an idea like any of the other only that it is of higher level. In fact it is an antithesis only to the extent that it is viewed from one particular triad. But as the process goes on the synthesis becomes a thesis which is to be contradicted by an antithesis. The outcome is another synthesis. This synthesis is also a thesis and the process goes on and on.

This is the law of nature and Hegel believes it explains all change. This is the way he treats the arising of the civil society. Human being through his will is able to concretise his freedom. This he does by embodying it in property. That is, by willing any particular material thing. That thing therefore becomes his property. The problem would arise when a particular thing is claimed by more than one person. This would

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result to a conflict. To overcome this problem the same mind comes up with civil society, where rules and rights are laid down and upheld for the better of the community.

This dialectic was picked up by Karl Marx but it was given a material implications under the title of material dialectic. This Karl Marx saw realized in class struggle. The rich are the representatives of the thesis. The working class who are struggling to control the means of production are the representation of the anti-thesis. The resultant state is the classless state in a state of communism. This is the synthesis which is the outcome of the struggle between the two classes.

In this thesis, ideas will be analysed and viewed progressively in a dialectic fashion. This is so that the wealth and beauty of every point view can be appreciated and so that the ascendance to higher viewpoints can be seen in the light of their source.

Methodology

The research will mainly consist of library research. This will have two parts. One, is a reading of books on development, philosophy and development, and development philosophy. A special emphasis will be given to books on economic development in the developing world. Books that deal with failed models and reasons for new models will be given a high consideration.

Once books have read, the materials gathered was organised and grouped. They fell into categories of traditionalist, modernists, and those who go in between. The concepts emerging from this analysis were analysed. This enabled the establishment of a position that was neither fully traditionalist, modernist nor simply a go in between. This new position was shown to be a process that results

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from the dialectic of the earlier positions.

Scope

This study is primarily meant for use in the African continent. This is because it was written in a special bias towards African examples and books written about the continent. However, because it aims at conceptualising development, the outcome of this project are relevant to all cultures of the universe.

Limitations

The greatest limitations that I faced was lack of relevant materials from Africa. To gap this deficit I was forced to broaden my choice of books and used certain books with other cultural background for example and argumentation. The other problem lack of close to home examples. This made me write on examples that are distant from home which are remote to me.

CHAPTER TWO
DEVELOPMENT, A DIVERSE CONCEPT

Development in general

When a seed is planted and given the proper and adequate conditions, we expect it to germinate and grow into a plant. Sometimes into a big tree. The big tree, that is the outcome of the process that the seed has undergone is the development of the seed. Thus, development in this case, is the process through which the seed changed its structure, appearance, size, etc. and grew into a tree.

One of the definitions of development given by the Oxford dictionary is "to realise the potentialities of (a site, estate, property, or the like) by laying it out." In our example, the seed has realised its potential and thus grown into a tree.

The word development which is normally used as a noun is derivative of the word develop. The word develop has its source from the word 'envelop'. [Oxford Dictionary: Bennars, 1988:564]. 'To envelop', whose usage can be traced back in the 12th and 13th centuries, means "to enwrap up, to bundle, to roll up, to entangle, to truss up, to heap up." The word develop originally meant the opposite of envelop; that is "to unwrap, to disentangle, to rid free". [Oxford Dictionary] Thus while the process of veiling something is enveloping, the process of unveiling or removing the cover is developing. Envelopment in this case is the noun for covering while development is the noun for uncovering.

The earliest form of the word development is disvelop. [Oxford Dictionary: Bennars, 1988:564]. It occurs in literal sense as meaning to unfold and its usage can be traced back in the 16th century to 18th century. This is the earliest

derivative and it connotes the growth of the word develop from just a negation of the word envelop to a more positive and independent in meaning.

Across the centuries the usage of the term has been modified to include the element of bringing to the surface the potentialities of something. Thus to develop meant not only "to roll up more fully", but also "to bring out all that is potentially entailed in" [cf. Oxford Dictionary]. The other derivative meanings are: To realise the potentialities of: to lay open by removal of that which enfolds: unfold; To roll up that which enfold. covers, or conceals: to realise the potentialities of (property etc.) by laying it out, building. mining private." [Oxford Dictionary]

Thus when we build a house for instance. we have realised the potentialities of the material. the potentialities of the builders. the potentialities of the site on which that house is being constructed, and so on. By so doing. we have brought up a new thing. a house. The newness of this thing is not absolute. For while it has changed the structure and organisation of the site. and the building materials, it has not brought them into existence. What has been brought into existence is the building in the sense that it was at one point not there and now it is there. However. the change is only in structure. For the same matter that existed is now structurally changed. Thus structural novelty is the result.

- Development by different authors

The term development is used to mean all kinds of things by different authors in different contexts. Attfield (in Oruka. 1994:133-148) in trying to define development

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finds it appropriate to first describe underdevelopment. Underdevelopment is a condition where several of the following factors reinforce one another: malnutrition, high infant mortality, low levels of literacy, relatively high morbidity among the young and the middle aged, poor medical facilities, poor education facilities, low levels of income per head and low levels of productivity per head.

Development may be taken as either the process or the condition resulting from the process of moving away from the reality of underdevelopment. Thus it entails material well being. However, although economic development is part and parcel of development, development is not reducible to it. That is why he brings about the issue of justice in the question of development: those with, have the moral obligation to help those without and especially to check on things that bar development.

Indeed we are obliged to support some form of development.

> "It would not be obligatory to support any and every form of development as there are alternative forms, and some are arguably better than others. But it is morally obligatory to support some form of development in each avoidable underdeveloped society." (in Oruka, 1994:143)

To be developed is to be able to be in a position of responsibility towards our brothers who are in need. In fact it does not look like development at all if we cannot be able to transform the reality surrounding us which includes the less fortunate members of our big neighbourhood. This is how it becomes necessary to support some form of development.

Claude Sumner (in Nyasani, 1988:16-28) notes that there is both an ordinary usage and a technical usage of the word development. In ordinary usage the word means "a gradual unfolding, a fuller working out of the details of anything, the growth of

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what is in the germ." (Nyasani. 1988:16) He however notes that this definition isn't satisfactory as it doesn't include the resultant state. "In strict economic terms "development" has traditionally meant the capacity of a national economy whose initial economic condition has been more or less static for a long time, to generate and sustain an annual increase in its gross national product of rate of perhaps 5-7% or more." (Nyasani, 1988:17). He quotes Professor Goulet who claim that at least three basic components or core values should serve as a conceptual basis and practical guideline for understanding the inner meaning of development. These core values are: 1)life sustenance; 2)self-esteem, and 3)freedom, representing common goal; sought by all individuals and societies. They relate to fundamental human needs and their expression is in almost all societies and cultures at all times (in Nyasani. 1988:18). The first value qualifies economic development as an important aspect of development. The provision of material necessities is a condition for the improvement in the quality of life which is development. The second relates to the sense of worth of the individuals. The third value relates development to its final end - Freedom:

> "The meaning of development is the concept of freedom. Freedom here is not to be understood in the political or ideological sense, but in the more fundamental sense of emancipation from alienating material conditions of life and from social servitude to nature, ignorance, misery and oppressive beliefs. Freedom involves the expanded range of choices for societies and their members together with the minimisation of external constraints in the pursuit of some social goal we call development" (in Nyasani, 1988:19)

In conclusion, he looks at development as deserving its name if its integral, encompassing more than the material and financial side of people's lives.

> "Development should, therefore, be perceived as a multidimensional process involving the recognition and re-orientation of the entire economic and social system. In addition to improvements in income and output it typically involves radical changes in institutional, social and administrative structure as well as in popular attitudes and in many cases even customs and beliefs. Development then would be seen as the focus of a tension leading to the creation of

knowledge and value." (in Nyasani. 1988:19)

Therefore. development has to do with people as subject and agent, and with human societies and their aims and obviously evolving objectives.

Odera Oruka defines development and underdevelopment by giving what would make a situation developed or undeveloped.

> "Our new definition of 'development' will be as follows: If N is a nation, the concept 'N is developed' means that in N the people have their economic and socio-cultural needs fully satisfied -i.e., in N one has all the social freedoms such as economic. political, cultural, intellectual, religious and sexual freedoms." (Oruka. 1997:113)

He defines underdevelopment as:

> "The term 'underdevelopment' should then be defined as: If N is a nation, the concept 'N is underdeveloped' means that in N the people have their economic and socio-cultural needs inadequately satisfied - i.e., in N the people do not sufficiently have all the social freedoms such as economic. political, cultural, intellectual, religious and sexual freedoms." (Oruka. 1997: 113)

Oruka contends that there is no nation or country in the world that is fully developed. But each nation or country is still developing, except that they are at different stages or have attained different degrees of development.

It is clear that development from Oruka's perspective goes with the realisation of freedom in all aspects of human life. Thus where freedom is realised in a certain aspect a certain degree of development has been achieved. However, the intention remains the integral development that Sumner was talking about. That is, freedom in all aspects of human life.

In light of the foregoing analysis. there seem to be certain points of convergence concerning the subject of development. It is seen as a process through which human beings realise their desired projects out of their free will and consequently

realising greater heights of freedom. This means that every act of development presupposes some degree of freedom. Its realisation brings about freedom. Thus it would be wrong to say that entirely non-free beings can realise development. It is only free beings who can realise it.

Development in Economics

In no other subject is the word development used as often as in the subject of economics. Economics as an academic subject is the science of the production, distribution and consumption of goods. (Oxford, Bennars: 1988) Consequently, economics deals with the material well being of a society, from the point of view of acquisition and utilisation.

Economic Growth and Economic Development

It is important at this point to look at how the term economic growth and economic development are distinguished by economists. Jhingan (1984:4), observes that, generally speaking, economic growth refers to the problems of rich countries while economic development refers to the problems of poor countries. This is because he sees economic development as a process whereby simple, low-income national economies are transformed into modern industrial economies, while economic growth is the process by which a nations wealth increases over time. For while poor countries need a complete overhaul in their means of production, the rich countries have already overcome that and can now focus on increasing in the material output within the already present framework of production. The poor countries are concerned with development of unused resources; while the developed countries are concerned with the resources being already known and developed to a considerable extent (Jhingan, 1989:4).

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This assumes that one of the basic distinctions between poor countries and rich countries is the extent to which they have realized their potential and made use of them. For while the poor's resource remain unknown and untapped those of the rich are known and developed and that's the cause of their wealth.

Thus, economic growth and development are not distinguished by the type of economy but by the nature and causes of change (Jhingan. 1989:4). For while a poor economy need a complete change in manner of realising their potential and using them to the full. a rich economy on other hand has no such implications but can only increase what it has by expanding its existing systems of production. From the foregoing it isn't so difficult to see the reason Schumpter. quoted by Jhingan (1989) distinguishes development and growth in the sense of their discontinuity. She sees development as "a discontinuous and spontaneous change in the stationary state which forever alters and displaces the equilibrium state previously existing". Growth on the other hand is seen as "a gradual and steady change in the long-run which comes about by a gradual increase in the rate of savings and population" (Jhingan. 1989:4).

Thus. while economic growth means more output. economic development implies both more output and changes in the technical and institutional arrangements by which it is produced and distribution (Jhingan, 1989:4). This means that development means a change in structure. i.e. "an innovative process leading to the structural transformation of social systems" (Jhingan. 1989:5). Thus qualitative change applies to development while quantitative change applies to both the development and growth issue, but with a special emphasis on the growth related economies, where the emphasis is mainly on the increase in

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output alone. Consequently, development entails growth, while growth does not necessary entail development (Jhingan, 1989:5).

However, John Martinussen (1997), points out that there is no agreement on what these terms economic growth and development mean or their difference. He observes that researchers of development of 1950s "were often not all concerned with whether economic growth could at the same time be seen as development. They rather conceived of economic growth as the supreme goal in itself; it was economic growth that the poor countries needed" (Martinussen, 1997: 35-36). He further observes that "there were no broad agreement, though, on the exact meaning of the term 'economic growth'" (Ibid: 36).

Levels of economic development

Terms like underdevelopment, developing, less-developed, third world; versus developed, first-world, industrialised, are used to indicate the levels of development of different countries. However, their usage is debatable and sometimes controversial. Jhingan (1989:10) shows that there is not much distinctions in the words except in reference to who is using them and the political motive behind his use. The term undeveloped seem to be the most extreme one. It is used to refer to a country that has no potentiality for development (Jhingan 1989:10). Examples include parts of Sahara desert, Antarctic, and the Arctic. Underdeveloped refers to the areas that despite their lack of development have potentialities of development nonetheless.

The world bank uses the term developing, in referring to all the countries that are anything but developed. They further divide them into low income and middle income. Other new terms like the third world are also in use (Jhingan

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1989:10). Nowadays terms such as North and South have come into use, where North is referred to the rich countries of Europe and North America while South refers to the rest of the countries.

The presumption here is that different countries are at different levels of development. This isn't so hard to conceive. The problem here is that some countries are assumed to be far superior than others thanks to their material development. These are the so called the developed countries. The others are seen as struggling to catch up with these developed countries. Whether second or third world depends on how far they have gone in trying to reach these countries.

This comparative reasoning has however been challenged by modern thinkers. Pierre de Senarclens (1997) in his article entitled "How the United Nations Promotes Development Through Technical Assistance", observes that,

> Development thus implied pursuing the social and cultural evolution of the industrialized countries. This perception emerged clearly from the questionnaire concerning the non-autonomous territories that was approved the Assembly. The information request implied a wholesale transfer of the Western development model to the non-autonomous territories: questions ranged from the most complex agrarian and industrial matters to unemployment statistics, including social benefits for the aged and disabled... This comparison was of course absurd, as the economic and social realities were completely different. It also overlooked the social dimensions of development and revealed nothing of the distribution of wealth of the nature of economic structures.... Action on a broad front was required to create conditions favourable to economic and social progress: development was seen as a global process aimed at transforming the world in the image of the industrially advanced societies" (192-193].

It therefore implied that any development process meant socio-cultural transformation of the people to whom development aid is intended. Besides, the outcome of this transported development model is lethal. Ivan Illich in his article "Development as Planned Poverty" (Rahnema, 1997), contends that by

transporting development models the rich nations create great problems to the countries where they are imposed. For instance they "impose a straight-jacket of traffic jams, hospital confinements and classrooms on the poor nations, and by international agreement call this 'development'." Another problem is that the priorities of the recipient countries are misplaced. For instance "traffic Jams develop in Sao Paulo while almost a million north-eastern Brazilians flee the drought by walking five hundred miles. Latin American doctors get training at The Hospital for Special Surgery in New York, which they apply to only a few, while amoebic dysentery remains endemic in slums where 90 per cent of the population live. A tiny minority gets advanced education in basic science in North America - not infrequently paid for by their own governments. If they return at all to Bolivia, they become second-rate teachers of pretentious subjects at La Paz or Cochabamba. The rich export outdated versions of their standard models" (95-96). He observes that each car which Brazil puts on the road denies fifty people good transport by bus. Each merchandized refrigerator reduces the chance of building a community freezer. Every dollar spent in Latin America on doctors and hospitals cost a hundred lives. Had each dollar spent on providing safe drinking water, a hundred lives could have been saved. Each dollar spent on schooling means more privileges for the few at the cost of many; at best it increases the number of those who, before dropping out, have been taught that those who stay longer have earned the right to more power, wealth and prestige (96).

Thus, the wholesale method of importation of development model from the countries of the North leads to more miseries for the average person than comfort.

He further observes that "underdevelopment is also a state of mind, and understanding it as a state of mind, or as a form of consciousness, is the critical problem. Underdevelopment as a state of mind occurs when mass needs are converted to the demand for packaged solutions which are forever beyond the reach of the majority" (Rahnema, 1997: 97).

Underdevelopment thus become the result of rising levels of aspiration achieved through the intensive market of 'patent' products. In this sense, the dynamic underdevelopment that is now taking place is the exact opposite of what I believe education to be: namely, the awakening awareness of new levels of human potential and the use of one's creative powers to foster human life. Underdevelopment, however, implies the surrender of social consciousness to pre-packaged solutions. "As the mind of a society is progressively schooled, step by step its individuals lose their sense that it might be possible to live without being inferior to others" (Rahnema, 1997: 97).

The cause of all these is the comparative reasoning, where, as we said earlier, countries measure their worth in relation to the material aspect progress as compared to the countries of the North.

The classification of countries as either rich or poor is based on their measured wealth. Now, to get to the heart of this classification let us look at the way that economic development is measured.

ᵡ Measurements of economic development

Economic development is measured in four basic ways, Gross National Product (GNP), Gross National product per capita (GNP per Capita), Welfare, and Social

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indicators. Let us now discuss these one by one looking at merits and demerits in respect to their ability and comprehensiveness as measurements of economic development.

a) GNP: This is a way of calculating wealth of a country by measuring output in of goods and services in real terms rather than money terms. This is because the prices change all the time. This is done in a long period of time. GNP therefore is real income over a long period of time (Jhingan, 1989:8).

This method of calculating wealth is fairly useful as it helps us in quantifying the level of development of a country in any given time. However, it is not necessarily accurate (Jhingan, 1989:8-9). This is because not all the output is measured. Martinussen notes that "the World Bank and the development economists in general were fully aware that measurements of growth were faulty and did not in all cases give a correct impression of the conditions and changes (Martinussen, 1997:36). Women's labour for instance, is hardly measured. Production in hobby is also another instance that is hard to measure with this method. In Africa most of the people are involved in the informal sector (Time, March 1993). This means that their production is not measured. Even where cereals are sold to National Cereals and Produced Board (NCPB) in Kenya for example, a good section of it is still given to friends and relatives or sold on road-sides and thus, not measured. The other problem is that the index of economic growth is based on developed countries' experience. This ignores the differences in the structures of production of different countries. `

The GNP method of calculating wealth tends to ignore certain things that could

make a real difference in wealth level despite the calculated output. A country that is moving towards urbanisation will definitely incur great costs, for instance. This is because it urbanisation calls for new accommodation, transport costs, greater costs in urban areas in provision of essential services. This if not coupled with at least an equal increase in the production of wealth, will eat into what has been produced. Thus, wealth will be measured as produced while it has already been swallowed up by this exercise. Thus, the outcome of the calculation cannot tell us if a country has become any better in terms of acquisition of wealth. Pollution is another factor and so is industrialisation. But top on the list is the population growth. For even with increase in the total production, an increase in the mouths that feed on that income will surely make a difference. This leads us to the next means of measuring wealth that takes care of the population (Jhingan, 1989:4).

b) GNP per capita: GNP per capita literally and actually means income per head (Jhingan, 1989:4). Here, income is calculated by wealth in total and dividing it with the total population. Consequently, for tangible development, income has to be greater than population growth.

While, GNP per capita has solved the problem of population being ignored, it has, nevertheless, its loopholes. The country could be generating a great income. The population growth is less than the income created. Yet, the government uses all the income for its own use and the masses are left poor. In such circumstances, it is inaccurate to refer to that country as rich.

Alternatively, the income could be concentrated in a clique of a few rich people

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(Jhingan, 1989:8).   This is a case of 20 percent possessing the 80 percent of the wealth of that country and 80 percent, the wretched of the earth possessing only 20 percent. In such a situation GNP fails to measure real income. This calls for another way of measuring development that will cover for that weakness. Measuring welfare come in handy.

c) Welfare: In this method, development is measured in terms of improved economic welfare. Increase in consumption of goods and services is a sign of a well to do people and so this is quantified and measured (Jhingan, 1989:9).

The loophole here is that consumption depends on tastes and preferences. Thus measuring wealth by means of the amount of consumption of goods and services is inaccurate. And that leaves with the fourth way of measuring wealth. This is by looking at the quality of development. Thus social indicators.

d) Social indicators: Health, food, nutrition, education, skills, literacy, employment and transport are surely indicators of a developed people. Thus instead of looking at any other aspect of a nation to determine how developed or less developed they are, we look at the quality of development. This method has been used by UN bodies where they count accessibility to doctors and teachers for instance. According to this calculation, a country that has one doctor for every one hundred people is said to be better off than one that has one doctor for five thousand.

Now, the problem of measuring development by way of social indicators is that it is really difficult to construct a common index of development. That is; how do you assign weights to various items? Illich, notes that "Each car which Brazil puts

on the road denies fifty people good transport by bus. Each merchandized refrigerator reduces the chance of building a community freezer. Every dollar spent in Latin America on doctors and hospitals cost a hundred lives" (Rahnema, 1997: 96). Now, if such an items as cars, hospitals, doctors are to be employed, then we still would not get to know how well off the people are. This is because even the indicators are undermined by other social realities that we may not easily see.

Besides some social indicators like health and education are inputs not outputs. That is to mean that they contribute to production other than a sign of actual acquisition (cf. Jhingan, 1989:9).

The shortfall with the measurement of development from a solely economic point of view is that it assumes that this is the only area of growth. But this is only one area of development as the term development is a really diverse one. Next, we are going to discuss the other areas of growth.

Intellectual Development .

When growing up as children, we find ourselves confronted by a world that is full of meaning and symbolism. We see something being called a spoon, another a plate, another a knife and so on. We also see people give signs and symbols and the others respond. Hellen Keller, born blind and deaf, talks of the things that happen to us only that we are too young to feel them. Having learnt that the world has meaning and that things have names when she was already old enough to understand what is happening to her she narrates of what it was like, to have it dawn on you that everything has a name and a meaning. All of a sudden she

wanted to know everything. This is the experience we have with our young ones. We realise that they have more questions that we want to handle. And we know that the learning process has began.

Burke notes that "there is common to all people a spirit of inquiry. Early in life the child begins to ask why? Already there is development of knowledge, the intellect is being used - even if in a rudimentary way" (Burke, 1988: 387). This kind of experience is common to all people of all ages. Bernard Lonergan (1957) calls this experience insight. It is an act of understanding, and it "occurs easily and frequently in the moderately intelligent, rarely and with difficulty only in the stupid" (1957: ix). He contends that its function in the cognitional activity is so central that to grasp it in its conditions, its working, and its results, is to confer "a basic yet startling unity on the whole field of human inquiry and human opinion" (ibid ix).

This is the process through which we come to grasp whatever we understand. Lonergan also shows how knowledge develops. It begins as an act that may not necessarily presuppose other knowledge. He illustrates it with the story of Archimedes, running naked from the baths of Syracuse with a cry, 'Eureka!' King Hiero had received a crown that he wasn't sure whether it was made of pure gold or baser metals had been added to gold. Archimedes was given that problem to solve and in the bath he hit a solution: Weigh the crown in water and the principles of displacement and of specific gravity will tell the truth. Lonergan observes that this activity has five characteristics (Lonergan, 1957: 3-6):

i. Comes as a release to the tension of inquiry; Deep within us all, is the desire to

know, to see why, to discover the reason, to find the cause, to explain. This drive can absorb someone for days, keep him for hours, day after day, year after year, send him on a dangerous voyages of exploration, invade the very fabric of his dreams, it can demand endless sacrifices that are made without success, etc. It is there in every normal human being. And it is the spirit of inquiry.

ii. It comes suddenly and unexpectedly: It is learned not by learning rules, not by following precepts, not by studying methodology. It is the Discovery that is a new beginning. "Genius is creative" (ibid 4). It is genius precisely because it disregards established routines, because it originates the novelties that will be the routines of the future. In the same way, a teacher can help a pupil understand only to a certain extent. He can teach, he can give formulas, he can present the sensible elements in the issue in a suggestive order. But it is for the pupil to understand. And how often the students grasps the insight depends on the level of his intelligence.

iii. Insight is a function, not of outer circumstances, but of inner conditions: The native endowment is more important than the place where one is. Many people had seen things drop from above. But for Newton it lead to a scientific breakthrough. His inner self was in a learning mood.

iv. Insight pivots between the concrete and the abstract: This is to mean that out of a concrete problem, something that is abstract arises. It can be put in a formula. It can be seen independent of that particular circumstance.

v. It passes into the habitual texture of one's mind: Once one has understood the

circumstances, one does not need another insight to solve a related problem. All you need is to recognise it as similar and there you have the solution. It becomes habitual. Once one has understood a single thing, the memory plays its role. The ability to remember differs with different individual. But the fact of remembering is common to all. Ability to remember is as important as learning itself although it is not reducible to it. One can imagine how frustrating it must be for one reading a big book, and just to come back two hours later, and you turn to where the book mark is and to your great surprise, there you have nothing of what you had read earlier. You just have to begin. And this is just secondary memory. At least you can remember the book, and that you were reading. You can remember what the book mark means. And more importantly, you have most the words of the language the book is written in your mind. In all honesty we cannot claim to know anything if it were not for our memory.

After we have known something, we are happy that we remain open to learning something else. No insight ever closes our minds from further learning. So at least we can get more insights. There is not yet a case of a full memory. Even when we get aged, our learning capacity may be slowed, but we still have to learn things. Our memory may not serve us so well but it will can learn nevertheless.

Most important of all is that any insight can serve as a basis on which other insights may be grasped. When we know the alphabet we can know the syllables, then the words, the sentences, and then we can read a story. If letters are completely nonsensical to one, then it goes without saying that words won't, and neither will sentences. Consequently, the most amusing sentence will only

be cold and unfriendly to his eyes. This is what is called illiteracy. The process through which insights cumulate, with the basic insights providing the base for the higher insights is a learning process that we have all learnt. Otherwise we would not learn as much in terms of depth. A student who has studied biology and chemistry well will be in a better position to study medicine than one who is not so well learned in these science subjects. This is because the lecturers at the medical school will be assuming so many insights into the human body and the working of the chemical substances and organic substances which are covered in biology and chemistry. This is how knowledge develops through cumulative higher insights.

But other than cumulative higher is the self-correcting learning process. Sometimes in learning, owing to certain limitations, and sometimes our carelessness, certain things may be omitted. The omission may be so serious it may reverse whatever insight we think we have had. Lonergan calls such omissions oversights (Lonergan, 1957: xiv). This is sometimes brought about by bias, where the learner, systematically, refuses to pay attention to certain set of data, for whatever reason. This is not learning. It is propaganda. Learning if it ever commits such mistakes, must be open, such that once it is recognised, it is ready to pay attention to the data in whole. This may lead to change in the position that was already held as knowledge. This is called self-correcting learning process.

Practical Intelligence

Our everyday life calls for practical intelligence. In general conversation with a parent, we are expected to be respectful. When speaking with our peers it all so

different. And so the mind, in every instance chooses just what to say in every encounter depending on our relationship to such a person. This is practical intelligence.

Practical intelligence also applies to putting to use what is acquired in formal learning. What we should do about the stream that flows across a neighbourhood of twenty families that swells and washes all our rich soils away, can be an instance where what is learned about checking flooding can be utilised in a practical framework. Why we are so poor despite our big farms is also another question. All these and many more are things that we may never learn in any class. In fact the particularity of the need and its change in time may mean that we cannot even read it in any journal what to do about any practical problem. It is up to us to make use of our creative intelligence. Before all that happens, there has to be prior questions. 'What can we do about our circumstances?' Is one major question we have to ask. This still presuppose a certain attitude of mind. The learning mood. Openness to learn from our circumstances. What do we have? What do we need? What can we do given our circumstances to fulfil our needs?

If all these are realised, then the mind is set to work creatively on the said project. This is not any different in the learning process that we discussed earlier. It is a particularised working of our minds to solve a practical problem. Paulo Freire (1972, 1973) argues that if education does not train our minds for that then it is useless. For there are no universal solutions only practical solutions to practical problems that have to come from the people realising that project.

He writes,

"To be human is to engage in relationships with others and with the

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world. It is to experience that world as an objective reality, independent of oneself, capable of being known. .... They (humans) organise themselves, choose the best response, test themselves, act and change in the very act of responding. They do all this consciously, as one uses a tool to deal with a problem. .... Men exist in time. They are inside. They are outside. They inherit. They incorporate. They modify. Men are not imprisoned within a permanent 'today'; they emerge, and become temporalized." (1973: 3-4).

To achieve this kind of level is a matter of increasing in the height of our critical consciousness. This is the opening that education, other than teaching literacy and skill, should be doing. For when we have attained this level our skill ceases to be just objects of trade but things that make us more as we dialogue with the environment in which we find ourselves. To dialogue with the environment means to pay attention to it and talk to it through our actions.

The four basic notions of Development

There are four basic notions of development as presented by Bernard Lonergan (1957). These are, emergence, correspondence, flexibility, finality. These are the qualities that we find in all kinds of development. That is to mean that, whatever there is that we can call development must have all of this four notions. Let us look at them in before evaluating this proposition.

Emergence

"Development must somehow emerge from a given situation. The idea here is that a situation has the potential of reaching a higher form of life. The various elements in some form of life can reach a higher level of integration. This is how development is realised" (Lonergan, 1957:389). Not all change can be regarded as development. The human being who builds as his business from small to large is engaged in the process of development. But the one who inherits a large enterprise cannot be said to have developed it.. He has merely acquired it. For him to be said to have attained development in respect to his

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acquisition, he must bring about a positive change such that he already has it and now something new has emerged from what he had.

Correspondence

Development is not just a series a random happenings or uncoordinated events. There has to be an organic relationship between the lower for of life and the higher (Lonergan, 1957:389-390). The introduction of foreign elements into a society may change this society radically, but if there is not an organic correspondence between the old and the new, then one may question whether one can really speak of development at all.

Flexibility

"Since development is a dynamic process there is need for a flexibility within the process. This may require a radical shift or modification in the ultimate objective" (Lonergan, 1957: 390). What is suggested here is that development on a particular line may have to undergo major (or minor) adjustments if it is to be real development leading to a higher form of life.

Finality

Development requires an upward movement towards a fuller realisation of being. The higher integration presupposes a lower and disparate set of conditions. Such an integration is dynamic. It is the realisation of the potential of the lower form into higher integration. So, development in this sense, is seen, not in terms of bringing about a different, even if higher form of life, but of the realisation of the potential of a given form. Development is not to be seen in terms of replacing one "closed" system with a better one, but rather as in the dynamic unfolding of

the potential of the systems itself" (Lonergan, 1957: 390).

Development as the attainment of this consciousness means that we cannot just look at what is attained but also how it is attained and by whom. That is, any material, psychic, biological, intellectual development, is not so much of what it is as to what it makes of the one who realises it. This brings us to the idea of integral development. Integral development insists that the most important thing is not the realisation of any project but the integrity of the subject to whom the project is realised. This is our discussion in the next chapter.

CHAPTER THREE
INTEGRAL DEVELOPMENT

In the pursuit of development it has been our experience that even after our pronounced and conscious target has been achieved, we feel that we still did not achieve what we wanted. When a large number of third world nations did achieve the overall UN growth target in 1950s and 1960s for instance, development did not seem to have been achieved. This was because, the level of living of the masses of people remained for the most unchanged. This, he notes, signalled that something was very wrong with this narrow definition of development (in Nyasani. 1988:18). The intention was a growth target. But when it was realised the real goal came to the surface i.e. a positive change in the in the lives of the people. This points to the fact that what we really want to realise is something that goes deeper than what we are at times able to express. Thus, while for instance we needed growth in output, we wanted that growth to be such that it improves the general welfare of the people. When such material improvement is improved. there is a corollary question of whether it is enough. In fact, the more we satisfy one more need, the more the other needs comes to surface. For instance, when economic progress is achieved, other needs like the environmental needs comes to the surface. Indeed, the environmentalists seem opposed to economic development from the point of view that such developments do more harm that good to the human being whose welfare they are trying to promote. There are cases where need for money is leading to countries getting compromised on letting harzedous wastes be deposited in their countries in exchange for money. or other environmentally unfriendly measures. Environmentalists are quick to point that development that leaves out the question

of the environmental is not worth its name because it is tends to endanger the very ecosystem on which we are dependent for our survival.

This challenges us to think development more comprehensively so that it caters for the needs of the entire system. Development seen from the point of view of humanistic egoism means that it is for the development for the people (To be discussed in chapter six). From that perspective, development of every single thing becomes the development of a certain aspect of the human person. Thus, for development to be worth its name it must be the development the entirety of the human person. This is what was first called integral development (Byrne, 1983:6). However, our usage of the term integral development will mean the development of that is total in realising its deeper goal. Thus for instance, the reason for industrialisation for instance is economic growth. But the deeper goal is the general welfare of the people. If a certain industry makes the life of the people worse by pollution for instance, its realisation, and consequently the neglect of other areas of development does not entail integral development. For it does not cater for all the aspects of development. Pursuit of such a development combined with a neglect of other areas of development is compartmentalised development.

It is the notion of integral development that makes us wonder whether any single aspect of development requires the accompaniment of other areas for it to be development. Can we still talk of development even when we have neglected the other areas of its dynamism?

Narrow view of development and its consequences

Michael Redclift observes that the environment is frequently placed in jeopardy by development. He observes that while we are trying to improve ourselves we find end up doing a great disservice to our same selves because we do things that jeopardise our own survival (Redclift. 1987:2). This means that if we don't look at development broadly. for him that meaning inclusion of the environmental concerns then we are doomed. We are doing more harm than good to ourselves.

Development seen from economic terms alone is as dangerous as it is a failure in realising its target of the betterment of the people. Redclift observes, for instance, that the environmental 'crisis' in the South was the outcome of an economic, structural crisis which was caused by development being seen from the economic point of view alone (Redclift. 1987:3). It is a narrow point of view that is to be avoided for the betterment of the human race.

Hannum (1997:90) notes that "the effects of forces of industrialism and economism. ...have led to a revolution of unprecedented scope. Technologies and human activities now effect major changes in the global atmosphere and ozone layer. create deserts, pollute ground waters and oceans, and accumulate garbage in space. Industrialism's powerful promise of development, modernisation, and economic growth has fuelled rising expectations world-wide".

He concludes that indeed. a broader view of development is essential because planet Earth is now providing warning signals from which all humans must learn and to which they must react (1997:92).

Robin Attfield (in Oruka. 1994:133) tries to reconcile development with environmentalism. He observes that Environmentalists, "..........frequently regard development. And its advocacy as the enemies which is to be opposed at all costs or at least as often as possible". This is especially so in Britain, Germany, N. America, Australia.

However. environmentalists see conservation as affordable out of the proceeds of development. From such a perspective, development is justifiable only if it caters for environmental conservation. This is what is generally called sustainable development.

However, Attfield contends that the environtalists should support sustainable development and are required to do so by their own principles, and the developmentalists should support the environment. The environtalists should support sustainable development because the betterment of the human race who are part of the eco-system depend on development. The developmentalists on the other hand should support the environmentalists because our own betterment depend on the safety of our environment.

The problem of a narrow way of looking at development is concretised in cases where need for money is making countries get compromised on letting harzedous wastes be deposited in their countries in exchange for money (Skubik. in Oruka. 1994:261).

A broader view: the problematic

It can be noted that the common view of what constitutes development in contemporary Africa for instance. is narrow and inadequate. This is because

development is mainly thought to be coterminous with buoyant economy, technological advancement, or even anything that is European (Kudadjie, in Nyasani, 1988:197). There is need therefore for a broader view of development. George Godia (in Nyasani (ed.), 1988:420) also points out that in the less developed countries, the concept of development has been used to refer to attempts by these countries to attain the same status as the industrialised countries. The term development basically signifies hope based on the idea that the poor nations could catch up with the rich nations. This economism is an inappropriate basis for sustainable, equitable development. (Hannum, 1994:92).

But development cannot be reduced to the above meaning as development is also wanting for the rich nations. For them the term is used to mean the expansion of their present capacities. This means that the term development is not just confined to poor nations alone, but it is also used among rich nations. As such, we use the term development to mean progress. Every society whether rich or poor is in one way or another attempting to evolve from one stage to another (George, in Nyasani (ed.), 1988:420).

The environmentalists, as shown above, think that the way to solve the problem of the narrow view of development is by including environmental concerns. While this is a way of broadening the base of development there is the question of whether it is enough.

Hannum (1994) contends that there are seven globalization processes (that) are driving the restructuring occurring in all countries: 1. Technology and production; 2. Employment, work, and migration; 3. Trade, finance, debt, and information; 4.

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The arms race and militarization; 5. Pollution and resource depletion: 6. Consumption patterns and the emergence of a global culture ; and 7. The multiple restructuring within and between countries driven by all the foregoing. These processes are circular, interactive, accelerating, and irreversible. This he believes is caused by the way we look at development that is really narrow. He concludes that a new dialogue to redefine development is inevitable (Hannum. 1994:90).

Recently there has been much talk about economic reforms. For Hannum, economic reform efforts can be viewed as attempts to clarify the basic values and rules underlying all economism exemplified by perestroika in the Soviet Union, the unplanned down-sizing of the US economy, the consolidation of the European Community, the shifts toward democracy in Eastern Europe, the Philippines, and Korea, as well as the struggle to end apartheid in South Africa (Hannum, 1994:91).

In attempts to broaden the view of development the South Commission of 1987 at Kuala Lumpur, co-chaired by Julius Nyerere, former president of Tanzania, and President Carlos Andres Perez of Venezuela, resolved to redefine sustainable, equitable, people-centred development without the help for traditional, Eurocentric industrial development theorists (Hannum, 1994:91).

Fritjof Capra, Leonard Duhl, M. D., and the World Health Organisation itself have proposed replacing material advancement with health as a basic criterion for development, that is, healthy land and water, healthy cities, healthy public policy - all with health people as the goal. They show that traditional indicators such as

Gross National Product (GNP) and Gross Domestic Product (GDP) were developed for military mobilisation purposes in Britain and the United States(Hannum, 1994:94). Their materialistic view of progress cannot guide humanity beyond consumerism toward moral growth and sustainable development. This shows that there is a search for new social and economic indicators as the ones in use seem insufficient (Hannum, 1994:102-103).

The pointer to integral development also leads to a situation where it is not clear as to what development should entail and what is proposed seems to depend on the bias of the thinker in question. But just what it entail. For Kudadjie, if contemporary Africa is to experience real development, then we must aim at the moral development of the people. Not only is moral development justifiable in its own right, but it is also a necessary condition for all other aspects of development (In Nyasani, 1988:197).

He shows that development seen in economic terms is narrow. For development to be total; it has to deal with the whole of the inhabited world and the environment including society, human beings themselves, as well as social systems and institutions. The concept leaves out the more qualitative and internal , i.e., the humanistic and spiritual components of development -such as humanness, integrity, justice, freedom of the individual, harmony, community, self-fulfilment, contentment, etc. Africans for example were superiors to western societies in some respects e.g. Conflict solution; hospitality; etc. (In Nyasani, 1988:198).

He laments that Development programmes in Africa have been preoccupied with

economic development. In the process we are in danger of losing that component of development that our forefathers fostered: real humanity, humanness, fellow-feeling, and concern for one another (In Nyasani, 1988:198).

He does not mince words, lack of serious moral, social and political commitment, sensitivity and probity has thwarted many a development project. Consequently, development, whether in the total or narrow sense, has become an unattained mirage in Africa (In Nyasani, 1988:200).

There are false reasons to explain underdevelopment: economic factors such as relatively low level of industrialisation, general poverty of the people, unfavourable national terms of trade and balances of payments problems and the strangling effects of the working of the international economic order are not justifiably right. This is because they only look at development from the narrow point of view of just material development (In Nyasani, 1988:200).

From the foregoing, it is clear that there have been attempts to broaden the idea of development. This is the intention in integral development where the search is for the kind of development that will entail the development the entire human person in his diverse perspectives.

According to the religious, integral development entails catering for material development as well as spiritual development. This springs from the idea that what is to be the reason for the existence of religion is for the betterment of the human race. It therefore follows that when the people in question have their material needs unsatisfied, the faith that is offered by religion will not be enough to guarantee betterment of the said people. However, it should be very clear that

even when material progress is intended the end is never material things but the people. Byrne puts it very clearly when he writes, "development of the people not of things like buildings or projects" (Byrne, 1983:6), is what is intended when the religious intend material progress. The material progress that they work for should be done so that the recipients' way of thinking is transformed, so that, self sufficiency in thought and production can be achieved. Now, integral development will mean paying attention to material development and spiritual development at the same time.

Kigongo Kayolo (in Nyasani, 1988) shows the limitations of development that is detached from the realisation of the innate and essential values of the people to whom development is intended (1988:223). This is because development ought to be that which would yield results beneficial to all, at least, most people in the society. This is indeed a valid and morally virtuous intention to redress social and economic imbalances. Such development and its implications promotes inward dignity, integrity and value so that the subjects can develop wholly as a material and spiritual being(1988:223).

As much as the idea of integral development has been pursued both theoretically and practically, what it really entails is a subject of discussion.

Towards integral development

There have been attempts that aim at integral development. One among this is provided by Paulo Freire and his disciples which he believes is attainable through education. Terming the education that was being provided in Brazil as banking, Freire advocated a new style of education that is through dialogue. He

called it banking because it only gives information to passive students who are expected to reproduce it during exam time. That way, Freire believed that we cannot become agents of development. But if we want any meaningful development, the people themselves have to be developed through education that makes them active participants. This is to be acquired in education through dialogue.

Learning how to read and write with Freire became for the illiterate adults, "....an adventure in discovering the meaning of daily life, and the realisation that the learners themselves had something to teach their educator. By so doing the learners develop themselves as integral beings and their environs" (Kizito, 1988:2). Through learning to read and write, Freire's pedagogy would teach people to take responsible control of their lives and their future.

To be educated is to be conscientised, where to be conscientised according to Freire, means to be truly human, to be able to creatively re-organise society, a society where every person is free (1988:3). Renato Kizito observes that where such an approach to development has been tried in Africa, we witness a rather common trend. It is received with enthusiasm as we the common people take on responsibility. But with time they start to question the authority for doing things without them or engaging in areas where they are not experts. As such, this approach to development becomes suspect and even feared by those in authority.

Education for him is the process through which human beings are prepared for entry into a critical dialogue with their world. This is by removing the hindrances

that prevent human being from this kind of a relationship with his world.

"If men are unable to perceive critically the themes of their time, and thus to intervene actively in reality, they are carried along in the wake of change. They see that the times are changing, but they are submerged in that change and so are changing, but they are submerged in that change and so cannot discern its dramatic significance. And society beginning to move from one epoch to another requires the development of an especially flexible, critical spirit. Lacking such a spirit, men cannot perceive the marked contradictions which occur in society as emerging values in search of affirmation and fulfilment clash with earlier values seeking self-preservation." [Freire, 1974:8]

"Thus, in that transitional phase, education became a highly important task. Its potential force would depend above all upon our capacity to participate in the dynamism of the transitional epoch." [Freire, 1974:8]

This kind of a development was supposed to be integral in the sense that it changed the subject and his world simultaneously. However, it is not clear as to whether it caters for the other areas of growth like spirituality and human integrity. However, the continual use of this paradigm by religious and representatives from other areas of development show that this approach to development is universal and can be used in all areas of human development and development of his world. Tony Byne (1983), used this model in his approach to integral development from a churchman's point of view. Renato Kizito (1988) shows its broad nature and use.

Nowhere is the question of integral development shown to be as necessary as in Erich Fromm. In his *Escape from Freedom* he said:

"(Human beings has become free from the external bonds that would prevent him from doing and thinking as he sees fit. He would be free to act according to his own will, if he knew what he wanted, thought, and felt. But he does not know. He conforms to anonymous authorities and adopts a self which is not his. The more he does this, the more powerless is he forced to conform. In spite of a veneer of optimism and initiative, modem human beings is overcome by a profound feeling of powerlessness which makes him gaze towards approaching catastrophes as though he were paralysed" [Fromm, 1960:255-256].

Thus it is not only insufficient to be developed in an unwholistic fashion but also

dangerous. Thus there is a great need for education for development. "Education for development is synonymous with education for liberation and education for self-reliance where self-reliance applies both to the personal and communal level" [Bennars, 1988:313].

A people-centred development

The presupposition in the above proceeding is that development has to be people centred. However, the reason for this people-centredness has not been explored. Now, this deficiency has to be remedied.

Solomon Monyenye (1988) tackles the question of development from the point of view of needs. Defining need as a requirement if a goal has to be achieved, he argues that the main motivator for development is need [Monyenye, 1988:41].

Need presupposes that something is perceived as inadequate e.g. A teachers salary (1988:41). What it lacks is the presupposed norms of proper functioning of something. Two criteria emerging here are (1) the existence of a norm or standard, and (2) the fact that the norm or standard has not been achieved (1988:43). That is to say that there is something that is expected, and due to our getting used to it, or to thinking about it, it is a kind of a norm. It is actually an expectation. This is the driving force of development programmes as a matter of fact, though it need not be the case.

Consequently, the people to whom the development is intended have to be put into consideration. For need must have its subjects. And Monyenye makes the difference between people's wants and their needs (1988:43). While wants are things are things people long for, needs are things are things people cannot do

without. Thus, some wants are needs but not all wants are people's needs. Development has to be based on people's needs not wants primarily (1988:45).

From the proceeding, it is clear that development is really people centred. In the meeting in Kualar Lumpar, Malaysia, the leaders of the less developed countries led by Julius Nyerere stressed the need for a people centred development (Hannum, 1997:91). This goes with the questions of development for what and whom? And whether the point is to have more or to become more fulfilled?

The Having Mode and The Being Mode

Erich Fromm (1981) presents us with two basic modes of existence, the having mode and the being mode. The having mode emphasises on material acquisition. So what makes a person and in fact identifies him is what he has. Consequently, we adore those with and look down those who do not have. We put ourselves on a scale depending on how much we have. This is a trap just for the rich as it is for the poor. They are also caught up in it as they think of what they have and what they do not have and consequently, the regard their valued depending on what they in ownership terms. People in this terms peg their worth on how much they have. The manner of acquiring it is not important. The end is just having.

In contrast to the having mode is the being mode of existence. Here people see themselves in terms of what they are as far more important than what they have. They may have property, but these are just tools to help them get things done. The basic is what you are and your dynamism as human beings. Thus, a person without a car does not feel worthless. For him a car is not a status symbol. He

might long for it and in fact work towards getting it because he needs for his convenience as he gets to work. But even after he gets it, he still remains what he was. The car does not make him. He only uses it. This is the being mode. People here do not value people in terms of what they have or what they can help them realise, but for what they are.

However, Erich Fromm notes that we live in a society that is devoted to acquiring property and making a profit. Consequently, we rarely see any evidence of the being mode of existence and most people see the having mode as the most natural mode of existence, even the only acceptable way of life. All of this makes it especially difficult for people to comprehend the nature of the being mode, and even to understand that having is the only possible orientation.

In learning, students in the having mode of existence will listen to a lecture, hearing the words and understanding their logical structure and their meaning and, as best they can, will write down every word in their notebooks so that, later on, they can memorise their notes and thus pass an examination. But the content does not become part of their own individual system of thought enriching and widening it. Instead, they transform the words they hear into fixed clusters of thought, or whole theories, which they store up. They do not familiarise with the content of the lecture but are forever strangers to it. The aim here is just one: "to hold onto what they 'learned', either by entrusting it firmly to their memories or by carefully guarding their notes. They do not have to produce or create something new. In fact, the having-type individuals feel rather disturbed by new thoughts or ideas about a subject, because the new puts into question the fixed sum of information they have" (Fromm, 1981: 18).

The process of learning has an entirely different quality for students in the mode of relatedness to the world. These students are driven by questions. They can dialogue with their world even before they go to a lecture. So they attend any given lecture with questions that are either answered or sharpened or informed in the process of answering. They do not struggle to write every word and sentence given at the lecture so that they can later master it and reproduce it for exam. Rather, they seek to get the point. Fromm writes, "They have been occupied with the topic and it interests them. Instead of being passive receptacles of words and ideas, they listen, they hear, and most important, they receive and they respond in an active, productive way. What they listen to, stimulates their own thinking processes. New questions, new ideas, new perspectives arise in their minds" (Ibid : 18). As a result they come out of every lecture changed.

In the area of knowing, those of the having mode want to acquire knowledge by taking possession of available knowledge (information). Those in the being mode of existence consider knowing better than to have knowledge. For while to have knowledge is a static acquisition, knowing is functional and a part of the process of productive thinking. Knowing means to penetrate through the surface, in order to arrive at the roots, and hence the causes. Knowing is not simply to be in possession of the truth but it means to strive critically and actively in order to approach truth ever more closely (Ibid : 28).

Development as the attainment of certain state of life

Socrates (469-399 BC), a Greek philosopher is famous for his saying 'Know thyself' and 'an unexamined life is not worth living'. He was interested in the individual person and not directly in the physical world or man's social

achievement as the professional teachers of his time, sophists, did. He believed in the dignities of human being because of his capacity which is intellectual knowledge and free choices.

Happiness comes as a result of having a good soul, while the soul is made good because one possess virtue. Thus, it is virtue that makes the soul good. Virtue brings good and good brings happiness. Hence virtue will bring happiness.

Socrates had a conviction that "No one does evil knowingly and on set purpose." When a human being succeeds in knowing what is right, just and good, then he is irresistibly drawn to act accordingly. Thus, virtue comes from knowledge and what matters therefore is to know the good certainly.

The truth which is intended in search of knowledge is to be found in our hearts. Thus, our vocation to eternal happiness has to go this way. Happiness is not from outside. In order to get it we have to deserve it, by having a good soul, which follows from leading a virtues life.

Development from this Socratic perspective is thus centred on the human being. What counts is the happiness of a human life which is possible by leading a virtuous life. If we may take the example of the virtues that we are taught everyday, we wonder if material development isn't an extension of our happiness. Virtues such as discipline, hardwork and moral integrity, are among the virtues we are taught that result to material development. However, according to Socrates, this material development is never to be the end. The end is just happiness resulting directly by having a good soul.

Aristotle in his book *Nicomachean ethics* finds unity in the diversity of all

human aspirations and endeavours. The unity, he reasons, is in the fact that they all have ends. They are all subordinate to something outside themselves for which they are desired. From a theoretical point of view it is clear that all that we do is to aspire us to even higher goals. Take, for instance, building a house, the reason for building a house is not itself. It is for shelter. Shelter is also not just for its own sake, it is for good health and privacy. These two are also subordinate to other reasons. We therefore realise a hierarchy of intentions the human pursuits. That which causes one action is its end. That is that for which it is done.

Aristotle argues that the only end which is not pursued for any other thing but itself, is happiness. That is to say one end that is not subordinate to any other end is happiness. For this reason it is the highest and all the other ends principally tend towards it. It can be deduced, therefore, that every kind of development has an end not in itself but in something else. That end might have an end in something else until we come to the top of the hierarchy where we realise that all that we do is actually to attain happiness. With Aristotle's model we can understand integral development as what is for the happiness of human being and does not compromise it in any way whatsoever.

Thomas Aquinas in his book *summa contra gentiles* follows in the footsteps of Aristotle in arguing that all human actions have ends that are other than themselves except for happiness. He goes even further to show that our happiness is also varied. This is to say that not all happiness is the same. Some are short lived other long lived. Thus we should aim at the long term happiness. This for him is the beatific vision. Thus integral development seen from this perspective is the happiness that intends, not just earthly happiness, but

everlasting happiness that is Godly. That is seeing the face of God, as Aquinas himself put it (Copleston, 1955).

Conclusion

Attainment of material growth has been disputed as not the only measure of development. Environmentalists insist that economic growth is even at times a threat to development of the human race as it may put it into jeopardy. However, the religious insist on the moral and spiritual development of the people and not just things. This is the central theme in the idea of integral development. Integral development means development of every aspect of life that pertains us as human beings.

The philosopher quoted have remotely broadened our thinking on our betterment by pointing things that they hold as fundamental to the happiness of the human beings and therefore shedding a light to the philosophical base of the idea of integral development.

CHAPTER FOUR
DEVELOPMENT AND TRADITIONS

Introduction

Integral development looked at development from the perspective of human beings. That is, development for the betterment of the human person. Thus, development as an activity is therefore influenced by the factors and conditions that surround the human race. Among these factors are traditions and culture. For every generation is always in a framework of traditions and culture. And as they face new experiences, they also build new traditions. Technology - the application of knowledge or discovery to practical use is also a feature or product of culture. It develops in a cultural milieu and its career or future is also determined by the characteristics of that culture. Technology is an enterprise that can be said to be common to all human cultures; it can certainly be regarded as among the earliest creations of any human society. This is because the material existence and survival of human society depend on the ability of humans to make at least simple tools and equipment and to develop techniques essential for the production of basic human needs such as food, clothing, shelter, and security.

Gyekye defines a tradition as "any cultural product that was created or pursued by past generations and that, having been accepted and preserved, in whole or part, by successive generations, has been maintained to the present" (Gyekye, 1997: 221). By the present generation, Gyekye means generation of any given time and not necessarily our contemporary world. That presumes that any given people always is somehow dependent on some cultural thing that has been left by

another generation and that now the said generation has accepted at least to a certain extent.

A body of such inherited cultural values that we call a tradition is not just passive it "often controls, conditions, or influences the life of a people" (Gyekye, 1997: 222). Gyekye makes it clear that "the role of subsequent generations in fostering a tradition is not merely as it considers worthwhile in terms of the ethos and aspirations of a present it should be more than that. The reason is that if the role of fostering is to be most effective, it must be critical; The critical examination of a tradition is not necessarily intended off-handedly to subvert it root and branch - that would be impossible to do" (Gyekye, 1997: 222). The purpose of this critical attitude is, rather, to refine the inherited tradition, from the normative perspective of a present generation, in order to make that tradition more presentable to a contemporary cultural palate (Gyekye, 1997: 222). That is to say that no present generation is a passive recipient of cultural values. Each generation receives values critically. Thus they refine and give new meaning and a new outlook to what is inherited. By so doing they make the inherited tradition their something they can identify with.

Now, the refinement or abandonment of a tradition and the need to revitalise it by adding on new elements are the consequences of two main factors: internal criticism of the tradition undertaken from time to time, and the adoption of worthwhile or appropriate nonindigenous (or, alien) ideas, values, and practices (Gyekye, 1997: 222).

It is important to note that no culture is complete and perfect. Gyekye observes

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that "there is no denying. I think, that the inadequacies, shortcomings, or imperfections of a tradition are to be attributed to the limitations of the human intelligence, foresight, and experience" (Gyekye, 1997: 222-3). Thus, each inheriting generation finds itself with a responsibility of meeting the shortcomings of the inherited tradition by revitalising it. However, "a renunciation of the entire system of cultural tradition would result in a 'cultural' revolution'." (Gyekye, 1997: 223). Gyekye finds this 'unintelligible.

Cultural change may also be inspired by foreign culture, when that is the case "the success in appropriating and moulding the elements of an alien cultural tradition is determined by the adaptive capacity of the indigenous tradition" (Gyekye, 1997: 224). In the absence of an adaptive capacity, the indigenous tradition may absorb the alien tradition without fully appreciating the real implication of the absorption. The consequences will be that the users of the indigenous tradition may not be able to function well in the alien tradition or to participate fully and intelligently in the nuances of the alien cultural tradition and contribute to its advancement.

Traditions are also not fixed. In fact "tradition is evaluated from time to time as human beings seek to improve their conditions or situations - moral, social, political, intellectual - for the desire to improve their conditions will often involve having to take a critical look at what has been inherited from the past " (Gyekye, 1997: 226). This is in line with the critical reception of the traditions.

Walter Rodney (1981) contends that Africa, was not left the same after contact with Europe and North America in the fifteenth to eighteenth century. Economic

development of the continent was greatly tempered with and consequently, we were left underdeveloped. He argues that Africa was at almost the same level of economic development with Europe at the start of the devastating slave trade.

Picking from Rodney, Wole Soyinka, states that "the removal of some twenty million people from any space is not a mere quantitative horror, it is an act which empties a living space of history. History - is an account of the self-producing processes of humanity - with all their reverses. Africa cannot therefore claim to have produced much of its own history during this period" (Soyinka, 1994). This consequently affected the African culture as Soyinka argues, "for history, we need only read culture" (Ibid.).

It is our argument here that this interference is what made it so easy for the Europeans to exercise cultural imperialism upon the Africans. Indeed, "the explanation for the contemporary African reality (CAR) can be traced to the fact that majority of Africans have either forgotten or ignored their cultural roots and have assimilated foreign cultural and foreign ideas. These ideas have done an incalculable damage to the social and economic reality of Africa and is responsible for the experience of the moment" (Gbadegesin, 1991: 161).

Yet, Segun Gbadegesin is quick to point out that "there is... an authentic African personality which is the pillar of African survival in a multi-racial world. When this personality is not developed, or pride is not taken in it, everything goes into shambles. This is when greed and selfish pursuit of wealth and power take over the lives of people" (Gbadegesin, 1991: 161).

He observes that Senghor's negritude aimed at restoring the self pride of the

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black people in a hostile world. "Negritude is thus the affirmation and self-confirmation of being. It rests on the obvious fact that people are different in their ideas and language, in their philosophies and their religions, in their customs and their institutions. If so, it follows that Africans too have a certain way of conceiving life and of living it" (Gbadegesin, 1991: 163).

Gbadegesin notes that "An adequate analysis of culture must come to terms with its inevitable connection with all aspects of the social existence of a people and their praxis. The historical, political, economic and environmental conditions of a society are the foundations from which stem its culture" (Gbadegesin, 1991: 174). He argues further that culture is more than a product of history, it also contributes to the advancement of history. A cultural achievement normally means an improvement in the level of productive forces which in turn accelerates the historical process of the society in question. "To recognise this is to come to terms with the dialectical relationship between creativity and productivity" (Gbadegesin, 1991: 175).

Culture cannot be reduced to dance and drama. Technology is also a part of it. "Technology is no less a cultural phenomenon than dance and drama. The invention of cassava grinder is a cultural achievement which has exerted a great deal of influence on the nature of relationship in our societies. It cannot be adequately understood unless we take account of its root and its significance and in our historical process" (Gbadegesin, 1991: 175). It is of the essence of culture that it reflects the material conditions of the society while at the same time it advances its social progress, where it is not a victim of the forces that slow down the development of social productive forces.

He observes that the feasts in traditional Nigeria were all associated with what the people's life. It was linked with a people's struggle in a hostile world. The new Yam festival coincided with the harvest of yam; egungun ceremony coincided with the time of new maize and was a period for celebrating the link between living and the dead. "Culture was not separated from life; rather it was a celebration of life and its achievements as well as an expression of human struggle. ..... Culture in traditional society is only the totality of life, the celebration of life and its vicissitudes. It is the expression of the intrinsic value of work as well as a pride in its fruit. It is not something just made to be enjoyed by the wealthy at their leisure" (Gbadegesin, 1991: 177).

Tradition's lifespan

What is the lifespan of traditions? Wiredu argues that traditions can indeed become anachronistic. That is, they outlive their usefulness. In fact, Wiredu singles out anachronism as one of the three hindrances to development in Africa. The other two are supernaturalism and authority put forward by Wiredu. So we observe a situation where something that made sense in a certain epoch becoming meaningless with the change in time. The continued existence of such a tradition will only do a disservice to the community involved, Wiredu argues.

A story is told of an old man who received as a gift a nice modern house from a certain European. When the European came to see him three years later, he realised that the house was in disrepair. The old man was not even about to move in despite the fact that the house he had been living in was in quite a bad shape. The European learnt, to his great surprise that the problem was the toilet that was built in the house. The old man could not bring himself to living in a

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house that had a toilet inside. It is not culturally tolerable. In another instance, in Bondo of Nyanza province, the ministry of health through the provincial administration has effectively enforced the building of pit latrines in every home. But while there are latrines in almost all the homes, it could be observed that the latrines are not in use in most of these homes. If it is ever used, it is used by the father at home only. The rest help themselves in the bushes. The reasons are cultural. Certain people cannot share toilets: daughters in-laws and their fathers in law for instance.

It is not difficult to see the problem that this cultural practice brings. With the decrease in the outbreak of such diseases like cholera, it is even dangerous. Such traditional practices could have been useful at one point in history, for certain reasons, but now it looks like it has outlived its usefulness. Its continued use is a retardation of development. According to Wiredu, it is anachronistic.

Supernaturalism is an instance where a belief in superior beings is such that it hinders development. It can be seen as anachronistic when we look at it as having served a purpose at one time, and this is our position, and now it has outlived that purpose. It is doing more of a disservice that service to it keepers.

Authoritarianism is where power is such that it inhibits self expression of the individual. This consequently inhibits development. And while it could also have been useful for a certain time for the cohesive of the society, it now seems anachronistic.

Development as an outcome of deviance from Traditions

Deviance is a state where one acts in a manner that is contrary to the accepted way of behaving. If a certain dance is supposed to be danced by women only, deviance is to have the dance done by anyone else who is not a woman. If the dance is supposed to be danced during harvesting time only, to have it sung during any other time is to defy. Deviance can also be expressed in belief. Where a god is said to be represented by a mountain for example, to have somebody defying that is deviance. If that mountain is supposed to be worshipped since it represents that god, then such a person who holds that will not worship it. Such a person who exercises deviance is called a deviant.

A deviant is not necessarily wrong, though he is normally disapproved. This is because every people have their own ways of doing things which we called traditions. This is what gives such a people an identity. A deviant in trying to behave differently seems a threat to the fabric of the society. However, what a deviant does or holds may, with time, probably after his own death, become an accepted norm. This deviant way of behaving is discussed in other contexts by Odera Oruka and Henri Bergson as detailed below.

Traditions and philosophic Sagacity

Odera Oruka, in tackling the question of whether there is was any rational thinking that can be called philosophical in pre-colonial Africa, undertook a research on the people who have not been influenced by western philosophy. He found out that every society has people who are regarded as wise and who are consulted by other, quoted and their words kept in traditional Africa. These he called sages. Among the sages are those whose wisdom is in the bounds of the conventional

wisdom and practice. They could be good interpreters of wise sayings or capable of explaining certain things that are difficult for the common people. However, they do not bring about new things but make use of the traditional, conventional wisdom with a superior common sense, that qualifies them to be recognised as wise and knowledgeable. They are called folk sages. Normally, everybody within the locality in which they live knows them and recognises them as wise. These sages are found in all societies that Oruka and his team interviewed. Oruka argues that this is not an phenomenon that is just African. For sages are there in all human societies.

Now other than the folk sages are other sages who are able to break from the traditional wisdom and sometimes deviating from it. These are the sages whose wisdom oscillates from folk wisdom to didactic wisdom, these are the philosophic sages. They reason independently and where the fruit of their reasoning does not correspond with the conventional wisdom, they do not hesitate to respond. This sages may challenge certain traditions.

If the society is to develop, then it somehow has to transcend its current state. The philosophic sage are the instruments in this process as they are agents of change. Their existence has a double impact. It may bring about a moral and social transformation and this may become the base on which development is to be build.

It is important to note that Oruka considered the pre-Socratic philosophers and even Socrates himself a sage. They were men who questioned the folk wisdom of their times and they used reason to come up with new answers to the

questions that people thought they always had answers to. This trickling down effect of this is the mother of all sciences.

Galileo Galilei refused to be tied to the scientific thinking of his times. He used a more improved telescope and to show that contrary to the accepted scientific belief that the moon and the sun are perfect circles, they are not. The moon has mountains, the sun has spots. He also took further the Copernican hypothesis that the earth and all the other planets go round the sun and not vice-versa: heliocentricity. He faced a lot of criticism from the scientific and religious circles. Today, his thinking is taken for granted. One would be a deviant if one believed contrary to what he discovered.

Oruka observes that without this kind of people who make the transcendence of the given possible, progress would be a very difficult thing if not unattainable. According to him, any society that does not have that will disintegrate. This is his rational proof that African people have had rational, critical thinking all throughout all the ages and not only after the coming of the Europeans.

Bergson's Mystic as a deviance from traditions

Henri Bergson argues that the there are two sources of morality and religion, leading to two types of society and religion. These are traditions and personal mystics. When traditions are sources of religion and morality, the resulting society and religion are closed and static. The other source of morality and religion, of appeal and aspiration by the mystic, results to an open and dynamic society.

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Closed and Static morality

Bergson reminds us of the "forbidden fruit" (1932:9). As he observes, every young person starts his moral life by obeying his seniors; who in Bergson's view act by proxy. They are respected because of their role in the society. Their commands then constitute a social pressure and a sense of obligation, which is the very base of closed and static morality. It is this social pressure which holds members of a civic community together, by "habit served by intelligence and imagination" (1932:13).

If left to think of oneself alone, one would feel at liberty to follow one's bent, desires and not consider others. But social forces do not give this a chance to develop. The fact that one is born and brought up in a society rules out this possibility.

However, this is not a result of external pressure alone without the individual playing a role. Bergson says there is an "individual duty", which comes to light after we understand that there is the society in the individual. This he calls "social ego" (Ibid.:15). Cultivating this "social ego is the essence of our obligation to society". This society in the self is manifested in the language, memory and imagination, which live in what the society has implanted. This is what inclines human beings to conform to the social pressure.

This mentality is of infra-intellectual origin; whereby the infra-intelligence, he means, the working of our minds within the limits of the given. In this case, it is the given standards. So even if human intelligence may question, the mind looks for reasons to support the code. "It gets to work on what is already there, clarifying,

discriminating, tiding up and defending" (Copleston, 1956:230). This is intensive and natural. To personify nature: "social pressure and obligation are the means used by nature to secure society's cohesion and preservation" (Ibid:299).

Other than being static, this morality is also closed for "members are held together, caring nothing for the rest of humanity, bound in fact to a perceptual readiness for battle (Bergson, 1932:266). So what counts is our city, our country, our people and not humanity.

Religion in Keeping with Closed Morality.
"Intelligence, when it emerges in the course of evolution, is a potentially dissolving power in regard to the maintenance of social cohesion....(for) reason is critical" (Ibid:101). So important to remember is that Bergson views society as evolving. But this threatens the very heart of a closed society: Social pressure and obligation. But human nature is not incompetent in dealing with this for no sooner does this arise, than "the myth making faculty gets to work; and the procreative deity of the tribe or society appear 'to forbid, threaten, and punish'" (Ibid). So religion in a closed society is in keeping with the demands of a closed and static society. It strengthens the social pressure thus helps in keeping the society intact.

This religion has the major role of protecting the social structures. And thus, Bergson notes that religion has always played a social role: by sustaining the society's claim. In fact it "succeeds in filling the gap between a command of society and a law of nature" (Ibid:13). This is done by making the commands of society seem necessary and natural, thus as unquestionable as the law of nature.

Static and closed religion is in line with the people's needs in the closed and static society. It can thus be defined as "a defensive reaction of nature against what could be depressing for the individual and dissolvent for society in the exercise of intelligence" (ibid:175).

The deity of closed and static religion is a national deity, who is not for all humanity but for this tribe, city or nation. In fact he is at times said to provide for this group and joins in human conflicts on the side of the group concerned. He is not a God of peace but of victory and conquest. Static religion is "the very essence of closed society" (Ibid:267). Without it the closed and static society would disintegrate.

Open and Dynamic Morality

Nothing would imply that closed and static morality will always remain so. Bergson points out that certain privileged individuals, the 'chosen souls', will at a time emerge. These men dream a dream of an open morality, "which is deemed in principle, to embrace all humanity" (Ibid). They embody in their own lives, values and more universal standards in effect than their society's. It is from such that open and dynamic morality springs.

But Bergson is far from thinking of an automatic shift from "city to humanity" (Ibid). As he puts it, it is not by "any mere broadening out;" for "the two things are not of the same essence." So it happens that "after each occasion, the circle that has momentarily opened closes again"; for closed and static mentality is still rampant, making "individual aspirations .....become social pressure; and obligation covers the whole" (ibid).

So open and dynamic morality is to be conceived as an "impetus, destined to be sought out and captured, not by species, but by some privileged individual." This impetus is carried forward through these chosen individuals who live a mystical life (ibid)

The open and dynamic morality is from a supra-rational origin; where supra-rational seems to mean an activity of mind which goes beyond the given in symbols and expression. It is comparable to his intuitive knowledge which unsatisfied with analytic presentations gets to the 'inside' of a thing, to grip its 'essence'. In terms of the theory of evolution, dynamic religion expresses the creative movement of ascending life.

This morality implies a transformation of the obligation and social pressure mentality of closed and static society; by man's response to ideals which are ultimately the expression of an influx of divine life as mediated to the society by persons who have opened themselves to the divine life, through mystical experiences.

Dynamic Religion

We have already seen that open and dynamic morality is a matter of aspiration and appeal, which is the opposite of morality of social pressure and obligation of closed and static societies; in the same way, religion in the open and dynamic morality springs from the very opposite of static and closed religion.

The chosen few, the mystics, serve as a source of inspiration for others. For "active mysticism aspires to radiate, by virtue of charity, which is its essence" (ibid 309). And it follows that "Progress will be if we have mystics and ascetics" for

these "mystic genius ....will yearn to make a new species" (ibid 311). This means that the rest of humanity, will be inspired to grow by the mystic and hence there will be individual mobility.

The essence of this religion is mysticism, whose ultimate end is "a contact, and consequently a partial coincidence with the creative effort of which life is a manifestation" (ibid 188). This is when the mystic goes beyond the limit assigned to the species by its material nature and who thus continues and prolongs the divine action. In so doing, he becomes an instrument of God, "who loves all other men with an equal love and who binds them to love each other" (ibid 310).

But how does a mystic do this? The mystical movement is as first "upwards and inwards", culminating with the divine; however a real true mystic, who is our concern does not end there as this is incomplete; it is completed by a "downwards outwards" movement, by which a fresh impulse from the divine is communicated through the mystic to mankind. So the mystic is inclined to love through love, just to become a fountain of love to his fellow men. A mystic who lacks downward outward movement is incomplete.

Traditions: an important factor in development

From the preceding, it looks like traditions are only a barrier to development. However, the emphasis on transcending the traditions should not be over-emphasised. For every transcendence there has to be that which is to be transcended. Without it there can be no transcendence. Thus traditions which are transcended are important. They serve as the base on which any development is grounded.

It is on the same note that Deng, (1988) insists that if there is to be any meaningful development, the way of life of the people in its totality cannot be over-ruled. Seeing agricultural as a way of life of the Africans, he argues that; "the modernisation philosophy led to a development paradigm that was fundamentally flawed because of its emphasis on industrialisation with a corresponding neglect to the important role of agriculture as the engine of growth at this critical stage of development" (Deng, 1998: 23). As he rightly argues some, industrialisation is all right. But the people to whom development is intended are a people with a culture, a certain way of doing things, and these traditions and its material implications cannot be ignored. That's why agriculture as their way of earning a livelihood cannot be ignored, if success is to be attained.

Deng shows how development arises from a cumulative increase in knowledge and its application, all of which happen within a certain culture. Regarding the second proximate cause of economic growth - the increase of knowledge and its application - Lewis acknowledges it as cultural capital, which is knowledge accumulated by a society and "has occurred throughout the human history, but the more rapid growth of output in recent centuries is associated obviously with more rapid accumulation and application of knowledge in production" (1955:11). As Mahmood Mamdani put it, "to import European institutions was the same as denying Africa's own legacy" (1993) (Deng, 1998: 22)

Development as the integration of the new and old

However, if development has to be as has been shown earlier, the present has to be transcended by something else. It is not annihilated but the old is integrated to the new. That is to say that there has to be continuity. No development that is

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real presuppose a vacuum, it is realised in space and has to take into consideration what it finds there and transcend it. This is conceptualised in the Hegelian problem of the thesis, antithesis, synthesis.

Thesis, Antithesis and Synthesis in Development

Hegel's metaphysics conceives reality as dynamic. It revolves around a triad of thesis, antithesis, synthesis. Thesis is the original status quo, the original idea. Then, Bergson's mystic, Oruka's philosophical sage, dictionary's deviant appears and brings about a new idea. This is the antithesis. This idea contradicts the old one. That is why the society opposes it. And as Bergson showed its rejection of it is not out of malice but it is an instinctive, self-preservation measure. The society minds about its solid state and wants to preserve that. Any new idea seems to jeopardise that. But as Bergson shows, this cannot continue forever. The new idea takes its place and with it comes a new situation. This is the synthesis. Properly speaking, this synthesis cannot stand outside the thesis and the antithesis.

Antithesis is not just any idea that is not the thesis, it has to stand in relation to the thesis in such a manner that it negates it. Thus the antithesis for the thesis of female genital mutilation for instance is not schooling, or migration to towns that may cause a gradual die of the custom, but the contradiction of female genital mutilation. It is pointing at the irrelevance or the dangers of such a custom. In the former there is no continuity and thus, there will be nothing to take to the next stage, while in the latter, there a continuity.

Development viewed Dialectically

Development is both individual and collective. As individual it pertains to the betterment of the individual person. As he realises his true potential and grows in knowledge, and in the physical and all the other aspects of his life. But part of this is his social aspect. Human person does not live in an island. He has to live with others and so he has to develop in the way he communicates, and works and all the other ways of interaction. It is in this way that personal development spans out to the society in the name of society development.

The first aspect of the dialectic is that there has to be something in the first place. The being of this something is then negated by the change that occurs. The process through which this occurs is called development for there to come something else. This is the principle of emergence that we discussed in chapter one.

The negation of this original state is important for there to be development. The original state could be a tradition, a law, a certain achievement, a certain way of doing things. To negate it we might have to appear deviants and we might face opposition. In fact history has shown that the newer an idea looks the harder it is for it to find acceptance.

However, the negation does not mean an annihilation of the former state. In fact it is the base on which that which is to come is grounded. For you cannot criticise nothingness. Something has to at least exist for it to be criticised. And in fact the word negation is only a theoretical term that stresses the force of whatever that brings change. Negation is not annihilation. For in fact the new idea is actually in

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dialogue with the old situation. Thus, the outcome which is the new situation is something that has its roots still in the old. As a result it can be integrated with the old. This is how the new becomes a cultural heritage as it can be related to the new socio-cultural needs of the people.

The Dialectic in Practical Terms

The dialectic of development as we said earlier presuppose a status quo that is to be respected. However, this is to be negated as the status quo does not mean development. There has to be brought about a newness.

In the African case the problem was not so much the newness as the manner of introduction of the newness. We find that there was not a continuity between the old and the new. The was not a dialogue between the old and the new. Consequently, a number of policy analysis and researchers have found that economic reform measures implemented by a majority of African countries during the last decade have not brought about the expected growth (Deng, 1998: 27). However, the problem was not change as to the way and manner of change. That is, the nature of the dialectic of development.

Deng observes that the modernisation model was founded on the security interests of the ruling elite, which led development to mean a strengthening of the material base of the state, mainly through industrialisation, adhering to a pattern that has been remarkably similar from one country to another. "Indeed, rather than result in an improvement in the economic situation of the continent, successive strategies have made the continent stagnate and become more susceptible than other regions to the economic and social crisis suffered by the industrialised

countries" (Deng, 1998: 36).

The problem is not ideology as some thought. Deng observes that thinking along that line is a shortcoming. "One of the limitations of the dependency paradigm was its implicit conclusion that only a world socialist revolution would allow developing countries to break the vicious circle of underdevelopment and achieve economic development" (Deng, 1998: 37).

Then the dialogue was replaced by the emergence of a "police economy" in Africa. Consequently, the post-colonial state ceased to pursue the objective of benevolent social guardianism - an agent of development - and began to seek the interest of the ruler and the ruling elite. (Deng, 1998: 38). In a "policed economy," the control structures and administrative mechanisms are used on the one hand to eliminate political opponents, and on the other to accumulate wealth for the ruling elite. Rather, resources allocation in a "policed economy" is performed by an administrative rationing mechanism to ensure the interest of the ruling group, but this breeds and institutionalises corruption.

The situation that followed was one that was devoid of development in any dialectical sense. That is why new programs, which consisted of stabilisation and structural adjustment measures, were necessary to restore macro-economic stability, but insufficient to generate sustained economic growth (Deng, 1998). The challenge, then, was to "live up both to people's expectations, raised by old and new populist policies, and to IMF conditionalities at the same time". Failure to live up to the above expectations leads to macro-economic disequilibria (internal and external imbalances). For the sake of simplicity, internal balance

means that the domestic economy is at full-employment level, while external balance refers to a trade balance (Deng, 1998: 41).

As stated earlier the problem was lack of continuity between the old and the new. In fact the popular view in Africa and among the non-governmental organisations (NGOs) is that structural adjustment programs have tended to ignore the social fabric and objective conditions of the African society, and to this extent they are inconsistent with African thought and culture (Deng, 1998: 45).

In addition, the African state has not been able to establish itself as an agent of development as was/is the case for its counterpart in East Asia. One needs the legal foundations of exchange, cultural values, and social norms as the basis for institutional development of market mechanisms. Moreover, two important issues of ethics and morality can be raised with respect to the application of free market-based adjustment programs to African economies in which the individual economic agent is not necessarily a crudely calculating self-interested maximiser. Deng thinks that what is needed here is a view of human motivation which does not rely exclusively on self-interest maximisation, but which also models economic agents as responding as much to moral values - like impartiality, universality, sympathy, commitment- as egotistical drives (Deng, 1998: 46).

And once again the problem is not the implementing of socio-economic changes. The problem has been the way in which they have been formulated and applied without any due attention to the prevailing objective conditions in most of the African countries. These objective conditions should have been reflected in the

design of these programs, by fine-tuning some of the underlying assumptions of adjustment policies in Africa. This justice could only be achieved by creating institutions which can translate the longing for a better world into a set of policies that aim at changing the status quo in the developing countries (Deng, 1998: 47).

Deng points to a practical case of the Wagogo in Tanzania who were forced into a change that tampered with the socio-cultural fabric of their society. By Soyinka's analysis, the "total way of productive life" of the WaGogo people was thus destroyed, and they were offered a new one in the name of growth with development (Deng, 1998: 32).

Edwardo, Galeano (in Rahnema, 1997) in an article entitled "To be like them" observes that "It was the promise of the politicians, the justification of the technocrats, the illusion of the outcast. The Third World will become like the First World - rich, cultivated and happy if it behaves and does what is told, without saying anything or complaining." (Rahnema, 1997: 214).

On the same line of argument, Pierre de Senarclens(ibid.), writing on "How the United Nations Promotes Development Through Technical Assistance" he notes that "Development thus implied pursuing the social and cultural evolution of the industrialized countries. This perception emerged clearly from the questionnaire concerning the non-autonomous territories that was approved the Assembly. The information request implied a wholesale transfer of the Western development model to the non-autonomous territories: questions ranged from the most complex agrarian and industrial matters to unemployment statistics, including social benefits for the aged and disabled" (Rahnema, 1997:192).

It is Ivan Illich (ibid.) who notes that even technological transfer is in itself capable of causing damage. He writes that while it is becoming command to demand that rich nations convert their war machine into a programme for the development of the Third World, "this in turn could produce irreversible despair". Actually, the new proposal is even more damaging. For while only a minority needs heavy weapons, a majority can become dependent on unrealistic levels supply for such productive machines as modern trucks.. "Once the Third World has become a mass market for the goods, products and processes which are designed by the rich for themselves, the discrepancy between demand for these Western artefacts and the supply will increase indefinitely"(ibid:94).

The reason for this is that "we have embodied our world-view in our institutions and are now their prisoners. Factories, news-media, hospitals, governments and schools produce goods and services packaged to contain our view of the world. We - the rich - conceive of progress as the expansion of these establishments" (ibid:95).

It is a reality that the more the citizen is trained in the consumption of packaged goods and services, the less effective he seems to become in shaping his environment. His energies and finances are consumed in procuring ever new models of his staples, and the environment becomes a by-product of his own consumption habits(ibid:95).

But is it just a few who have the ability to lay down strategies that are to be followed by the rest almost blindly, and as experience has shown, very much to their detriment. Judith A. Snow (Ibid.) in her article entitled "Birth of the Inclusion

Society" does not agree. She observes that "There is in the world today a vibrant new culture. It is youth and rough, but its birth has been true and with proper nurture its life and growth promise to be dramatic it is the culture of inclusion. The culture of inclusion begins in the affirmation that all human beings are gifted" (Rahnema, 1997:359).

She contends that "giftedness is actually a common human trait, one that is we are, whatever we do or whatever we have that allow us to create opportunities for ourselves and others to interact and do things together - interactions that are meaningful between at least two people."

As a result every people have a capacity to change their own circumstances according to their own vision. It therefore follows that by development masses inexpressly mean "change that could help people to enhance their inborn and cultural capacities: change that would enable them to blossom 'like a flower from the bud' ... that could leave them free to change the rules and the contents of change, according to their own culturally defined ethics and aspirations" (Rahnema, 1997:384).

CHAPTER FIVE
DEVELOPMENT AND THE HUMAN PERSON

It has been clear that humans get involved in development as a matter of fact. The issue is how they get involved, and the significance of their involvement to them. Some environmentalist seem strong on the idea that our involvement in nature only does more harm than good. That is to say that, all is well until you allow the human mind to exercise its destructive instincts on external things.

There is a kind of development that does not require the human hand. The development of some forests for instance. Grass will always grow in a given field as long as the physical conditions are fulfilled whether human beings is there or not. Oil deposits developed without any known human intervention.

But the development of towns, specialised agricultural farms, atomic and nuclear bombs, cannot happen without the intervention of the human person. These are the kinds of development that require our attention. For our problem from the beginning was on why development fails in certain instances and succeeds in others. What is it that causes this? It is clear therefore that we are focusing on the kind of development where a human being is an active agent. The term active agent is important because we find human beings at the heart of everything. He can get into the natural forests and change it into something else. When he does that, for instance, development from the point of view of the forest is interfered with. By cutting down the trees, human beings may interfere with the ecological system and thus effect even the development of such natural things as the vegetation of his surroundings, the growth of frogs who have to hatch in water,

and even the development of the rivers. As such we find human beings at the centre of development because of the fact that he can tamper with every kind of development.

The arguments for environmental conservation are largely human. This is because they are seen from the point of view of us human beings. Trees and the whole of the ecosystem cannot talk to anyone on what it needs. It is for us to think what is right and needs to be done for the conservation of the trees and wildlife and the whole ecosystem. In this case it remains a human responsibility either by acting or by inaction.

Deng observes that there has been an over emphasis on the growth of output and "not on such concept as welfare, satisfaction or happiness" (Deng. 1998:25). He considers this to be an unfortunate statement from one of the pioneers of development economics, because the main objective of economic policy is the attainment of happiness, human progress, and betterment through the production of goods and services for all the people in a given society, and not only for a privileged few. There is also the weakness of "over-emphasis on the centrality of savings rate in the process of economic growth - an aspect that development economists accepted uncritically" (Deng, 1998: 25).

It is in this regard, that it could be stated that any kind of development and more precisely the technological change should be people friendly by being environmentally sound and socially viable. It is also along the same line of thought that President Nyerere identified general characteristics of socialism as including: (i) the centrality of 'human beings' in all social activity; (ii) the equality of

all members of the society (Deng, 1998: 30).

Development and the Community

For a people to develop as a people, there has to be a common understanding of where they are as a people, what needs to be done and how to go about it. This means that for collective people's development there has to be communication. And for communication there has to be a community where a community is not just an aggregate of individuals. A community calls for common meaning and a common field of experience. If this is lacking, then, the people, no matter how close physically they are, will consequently get out of touch. It calls for common goals, values and policies. And where these are lacking people are at cross purposes. Such common meaning is constitutive of community (Lonergan, 1957: 392).

The Development and the human mind

Over and above other beings what we are endowed that makes us uniquely human is our intellect. The way we relate to our environment is made so significantly different because we have a mind that translates images into concepts and idea and organises them such that we are able to relate to our earlier experiences. When animals experience an unfriendly situation, the tendency is either to flee or to adapt to the circumstances (Freire, 1974:94). But human beings have the ability to transform their situation consciously and purposefully to cater for their own perceived needs. While animals develop humps in times when they stay in a dry area, human beings have the capacity to dig wells, irrigate land and even make a fountain. In so doing they are executing one of their faculties that is of our concern here, the mind.

The Human Mind is Development

Mind is the substance linking all human beings wherever they may be found (Nyasani, 1997:1). In conjunction with the senses it is presupposed for the perception of anything. For we cannot talk of the perception of anything unless there is a mind that is perceiving it. In fact, we cannot talk of existence unless there is a mind perceiving it. Each human mind is in some place and yet it bursts out of that locus to encompass all there-is or can be in the global universe (Nyasani, 1997:1). It is on the same note that Bernard Lonergan chose to define being in term of the scope that is intended by the mind. He defines it as "the objective of the pure desire to know" (Lonergan, 1957:348). This is to mean that, all there is, is a target of the mind as an object of perception.

When the mind comes into contact with nature, it not only cognates it but it also seeks to transform it. Paul Freire (1974) observes that to be human is to engage in relationships with others and with the world. These relationships are plural in nature. Cognition is one of them. But other than cognition, human relationship with nature also include, self organisation, choice of the response in a given situation, test of themselves, action and change of the very act of responding. They do all this consciously, as one uses a tool to deal with a problem.

> "Men relate to their world in a critical way. They apprehend the objective data of their reality (as well as the ties that link one datum to another) through reflection - not by reflex as do animals. And in the act of critical perception, men discover their own temporality. Transcending a single dimension, they reach back to yesterday, recognize today, and come upon tomorrow. The dimensionality of time is one of the fundamental discoveries in the history. .... Men exist in time. They are inside. They are outside. They inherit. They modify. Men are not imprisoned within a permanent "today"; they emerge, and become temporalized" (Freire, 1974: 3-4).

As humans emerge from time and frequently free themselves from "today," their

relations with the world become impregnated with consequences. They participate in the creative dimension as well and by so doing they participate in changing the order of the physical reality. This is just what the mind is capable of doing:

> "Inheriting acquired experience, creating and re-creating, integrating themselves into their context, responding to its challenges, objectifying themselves, discerning, transcending, men enter into the domain which is theirs exclusively - that of History and of culture" (Freire, 1974: 3-4).

If the mind of humans does not transcend the animal mind we would only adapt like the animals do. An animal can only go to the river to drink water. When they are not able to get the water frequently, some animals develop humps as an adaptive measure, others migrate or change their requirements depending on the given circumstances. Thus all animals change themselves. They either change their bodies or their habitat.

However, human beings are different. Thanks to our minds, when faced by similar circumstances, we make machines in the name of pumps that brings water close to us. We build water reservoirs, water storage tanks etc. Whatever we do, we do it with a distinct mark of quality and a higher creativity that is a sign of the higher operations of our minds.

However, whatever is said of our transforming minds is only an ability rather than a reality. For some of us and depending on the kind of education that we have received, we barely use our transforming abilities. And even when we do we only do it sparingly. But sometimes some of us do exercise their critical faculties. This they do by changing their environment. When they do this they integrate their being with their environmental context. For they have put what they are i.e

creatively intelligent and put it in a physical context. Thus they can be rightly called integrated persons (Freire, 1974: 4). Integration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality. But to the extent that human beings lose their ability to make choices and are subjected to the choices of others, to the extent that their decisions are no longer their own but the result from external prescriptions, they are no longer integrated. Rather they have adapted. They have "adjusted".

The integrated person is a subject because he is active in transforming his environs. Adaptation represents at most a weak form of self-defences. If human beings is incapable of changing reality, he adjusts himself instead. Freire (ibid) observes that adaptation is behaviour characteristic of the animal sphere[81]: exhibited by human beings. it is symptomatic of his dehumanisation. Throughout history men have attempted to overcome the factors which make them accommodate or adjust. in a struggle - constantly threatened by oppression - to adjust their full humanity (Freire. 1974: 4-5).

The integrated persons are the only ones that are capable of humanising their environment. This they do because they relate to the world by responding to the challenges of the environment. They begin to dynamize, to master and to add human qualities to reality. They add to it something of their own making, by giving temporal meaning to geographic space. By so doing they create culture. As men create, re-create, and decide, historical epochs begin to take shape. It is by creating, re-creating and deciding that men should participate in these epochs (Freire, 1974: 5).

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So far we have talked about the person and the community in a rather mixed way. Now let us discuss the individual and the society as different entities in development.

The individual and the society

The question here is from whom does the development come from. From the individual or from the society or from the two? If from the two, is there a bias?

From the preceding it is reasonable to affirm that the kind of development that befits us human beings is what springs from our creative intelligence. That is to say, the kind of things that we do properly as human beings are the causes of the proper human development. Thus, development that concerns us as human beings is the product of our minds. It is what we consciously think and realise. For as it has been discussed, thinking is what makes us distinctly human.

If that is the case then, is there any such thing as collective thinking? Is thinking collective or is it individual? In our analysis of intellectual development we found that our knowledge grows in two folds. One is personal learning where an individual discovers something. For instance we had the case of Archimedes discovering the law of displacement. But even before we discover anything ourselves, we find ourselves in a society that is ready to teach us all manner of things. We learn a language, without which it is difficult to imagine learning anything else. We learn common-sense knowledge: how to greet, how to behave at table, how to dress, how to relate with others etc. But most importantly, we learn the attitudes that we take with us to school where we learn formally. And even when we are at school, most of what we learn in formal learning is a

society's heritage. As such we can say that intellectual development is so much a communal activity.

However, it is important to note that just as we had said in our discussion of the act of understanding, getting the point is an individual affair. The teacher may give all the clues. He may make it easy for the individual to understand. But it is only the individual who will get the insight. And so is it even for the depth of understanding. We all go to the same class. Listen to the same teacher. But what we get may be different because we are different. While some may score A's others may score C's while still others may fail. Not even the society can force understanding for the individual. It is personal.

Now what is learnt varies from discovered knowledge that is taught or read in books, newspapers and journals to what the individual learns by himself. What is already discovered contributes to the development of the knowledge of the individual. For the society, the understanding of the individual it has only made the said piece of information more effective because one of its members now understands it and may make use it in probably a way it has never been applied. But unless such a practical application becomes an object of knowledge that is new, the society does not learn anything from it.

But when an individual goes beyond what he has received from the social heritage of knowledge and learns something that is really utterly new then we can properly speak of development in knowledge from the individual and community point of view. It is not too difficult to see what the findings of Copernicus that were verified and enforced by the findings of Galileo Galilei in the middle ages did in

the field of scientific knowledge. Of course we have learnt much more than those two great men knew about the solar system. But without their discoveries we could never have been able to put satellites that mean so much to our modern communication tools in space. That means no telephone via satellite. No global satellite television station. In fact, most of the developments that we enjoy today in the field of communication is because of the insights of Copernicus and Galileo Galilei.

Another important aspect is the communication. If we could not share our knowledge and receive it with others, it would make so much difference in the development of knowledge. For one it would mean that each individual would have to re-invent so many things as we cannot build on the insights by other people. Then we would waste a lot of time repeating what has already been invented. But because knowledge could be communicated to us, we build on the community heritage, and we therefore do not have to re-invent the wheel. We start at a higher level. If we make any discoveries then we know we make contributions to the knowledge heritage of the society.

Thus, there are the individual's higher viewpoints[1] and the community's higher viewpoints. The individual higher viewpoints are the successful insight that come to the individual as he learns. To the community it may not be any higher viewpoint as it may already be known to the society. This is for example in the viewpoint as it may already be known to the society. This is for example in the

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[1] These are the Higher viewpoints discussed in Chapter two on the subject of intellectual development.

case of the school learning. When one learns one accumulates higher viewpoints although the community may not be learning anything by that. The individual higher viewpoints may also arise when the individual in the process of dealing with any given subject may learn about something that is entirely new. Such is a higher viewpoint from the perspective of the individual and also from the perspective of the community. For it increases the knowledge of the individual and of the community. This is the way all the discoveries come about.

Thus any new knowledge springs from a mind. And a mind is always a particular mind. And what we have as communal heritage must have come once from an individual. And if development that is proper to us humans must be ordained by the intellect then it must come from the individuals who make the community. Thus we cannot talk of collective development without talking of individual development. A community of rotten individuals cannot realise much. In the same breadth a community that is development conscious cannot be at the same time be one dominated by lazy, undisciplined individuals. For the individuals make the community. And the better they are the better the community they make.

But individuals live in a community and thus have shared values. Thus if hard work is valued in a certain community, then there is higher chance of the individual learning that as he is socialised into the community. If the society values inventions then the individual is put in pressure to discover more himself and thus contribute more to the development of his society. If the society is disciplined then it also socialises its members to be disciplined and assuming that this is a factor in contributing to the development of the community then the individual can contribute more.

Thus the community in which the individual lives and how he is socialised is a great contributor to his involvement is development. If he is given the proper attitudes then he is definitely more likely to become an agent of development than if he was not. Besides, the more one learns, and this again depends on the heritage of the given community, the higher the point that one is likely to begin his contribution to development. A person learned in engineering is more likely to come up with a better tool than one who is not. For he has a greater understanding of the working of many things and therefore his discovery is grounded on a more informed base.

However, mind is capable of transcending its present situation. Mind need not be a product of its situation. In our discussion of the traditions and development we realised that there are individuals who just can't be tied to a certain ways of seeing things. These are Oruka's sage philosophers and Bergson's mystics. This shows that the individual does not have to necessarily be tied to his circumstances and the findings of his society. He can always go beyond them.

But the home of discoveries is culture. A discovery is intended to be a heritage of the community. For instance, the heliocentric theory that was invented by one human beings is more useful today to development, now that it is community's heritage more than those days when it was only an individual conviction and who in fact stood in contradiction to the whole society. It is from this point of view that we argue that a discovery is intended to be a heritage of the community and thus its place is culture, where it is integrated in the people's world view.

Development is Integral

In our discussion of the integral development we discussed that development that is proper to us is development where as things change, we as human beings gain positive change that make us fuller human beings.

Consequently, development cannot come from without, but must come from within. It is the people who develop aspirations and dreams and dare to realise them. Aid, as important as it may be, is only an aid and cannot replace development. It can only assist a people who have taken responsibility of their destiny and thus the recipients have a right to decide what kind of aid is welcome and what it is to be used for. To behave otherwise by the donors is to treat the recipients as if they are not a people with a culture and who are lacking in rationality.

When we say that whatever alien contribution is to be integrated with the local culture, how are we to determine how it is to be integrated? What are cultural values that can be suspended, or discarded, and which ones are to remain? Deng was proposing that the African elite in our case should tell us. But African Elite have tried in certain circumstances and failed. The Ujamaa in Tanzania by Mwalimu Julius Nyerere is a case of failed experiment with ideas of an African Elite. So has the Africanisation of commerce, in Zaire (now the Democratic Republic of Congo) by its former president Mobutu Seseseko (Mazrui, BBC). Mobutu encouraged his people to go back to batter trade and to reject many of the new things of westernization. The outcome was far from the desired results.

Paulo Freire (op cit.) sees culture as a particular way that people dialogue with

nature and the world. For what characterises us human beings is as stated earlier our rationality, that produces a certain basic world view. To support development of any people, we should try and foster a dialogue between the people and their circumstances. Only under such circumstances can people experience the full benefits of the dialectic of development.

It is only within the framework of a socio-cultural situation that people enter into a dialogue with their world and their nature. And this is important because it is a chance for a people to determine their destiny.

"What is at stake is our credibility in the face of history. Each generation must discover its mission and either fulfil or betray it" (Deng, 1998: 40). In this regard, most of the African leaders recognized by mid-1985 that Africa must internalise its economic policies and find a development path capable of leading African peoples out of the triple crises of debt, food shortage and ethnic strife (Deng, 1998: 40).

But there is one thing that has kept us from this dialectic. Lack of a critical consciousness. For if we had attained the level of critical consciousness we would not have needed any reminder that we are the only ones who can keep the dialectic in motion.

Critical Consciousness

In our dialectic, the status quo cannot be negated unless the subjects see the world from a very special perspective. Where people see the world as finished, the issue of negation does not come in. To sit down and wait for decision to be made by others is not the kind of attitude that sustains the dialectic. For the

dialectic to be attained. people have to see the world as a challenge, and themselves as a capable of the adventure that the challenge gives.

Paulo Freire (1974) calls this critical consciousness. This is where people see culture as it is, the creation of human beings. It is human beings exercising their minds on the world around them. It is seeing that the world is not static. Things were different in the past. But the involvement of the human mind in the past changed them to what we have today. The change is physical and cultural. And since we are endowed with the same mind and a situation like that of those before us, we have the responsibility as they had to shape the world as they did. Thus we see our circumstances as an opportunity and a challenge to shape our destiny.

Thus attainment of true development must include in it education that is not in the having mode of existence (discussed in chapter three) but in the being mode of existence. Deng (1998) also observes that another limitation of development is the neglect of the human factor, especially education, which was not assigned the importance it deserved in these models (1998: 27).

CHAPTER SIX
CONCLUSION

We started with a literature analysis that showed us that from mid 1970s development has to be realised by the people if it is to be successful. This was after establishing that development is not an obvious happening that automatically results with the addition of funds to finance certain projects. Failure to acknowledge the socio-cultural factor makes it difficult for the realisation of any meaningful development even with the availability of funds.

With the above stated the problem for us was what it is about development that makes it necessary for it to come from the people. That is. why the socio-cultural factor without which development becomes a frustrated exercise? This should be key to what kind of people-involvement is required for development and how it is to be attained.

In discussing this we started by looking at development as a diverse concept. Here we looked at the meaning of the word development right from its etymology. The word development in general means the full realisation of something. We then looked at development by different authors. These included Odera Oruka, who viewed development as the state for all countries and not a reserve for some as they try to catch up with the rest. The other aspects of development that we looked at is development in economics. where a special emphasis was laid on the distinction between economic growth and economic development. It also included a talk on levels of economic development and measurements of economic development. We also looked at intellectual development and

practical intelligence. Bernard Lonergan's (1957) the four basic notions of development concluded that chapter.

Chapter three dealt with the integral development. Integral development means a development that is all-inclusive. We looked at narrow views of development and their consequences before looking at the broader view which we presented as problematic. This opened our way towards integral development. The people-centredness in development was emphasised. Development that is proper for us is the development of people and not things if things are to be perfected. it has to be within the proper perspective where they are not exalted before man. This is best illustrated in Erich Fromm's distinction between the having mode and the being mode of existence. In the having mode of existence the focus is on things where we humans want to take possession of as many things as we possibly can. In the being mode the focus is on humans. being more. This makes us understand development as people-centred and not things centred. It also makes us appreciate the understanding of development as the attainment of certain state of life. Here we looked at Socrates. Aristotle and Aquinas. For Socrates its the attainment of a life of virtue, for Aristotle its happiness and for Aquinas its the attainment of the beatitudes.

In chapter four we discussed development and traditions. Here we looked at Gyekye's exposition on tradition. We saw traditions as anything cultural borrowed either in whole or in part from an earlier generation. However, the borrowing generation is not a passive recipient but it modifies what it receives. Wiredu's anachronism was discussed as an occurrence where values or cultural practices that have outlived their usefulness continue to be in use and are therefore of

disservice to the enterprise of development. For this reason, new ideas should come in place and even when old practices are to go on, there has to be much reflection. Now, new ideas come from individuals and hence our discussion on individuality versus traditionalism in development. Now, individuals' new ideas may seem deviant and hence our discussion on development as an outcome of deviance. Here we looked at two instances when individual thinking may be contrary to collective thinking. This is in Odera Oruka's philosophic sagacity and Henri Bergson's mystic. We concluded this section by saying that although traditions are an important factor in development, we need a proper integration of the new and old. This takes the form of thesis, antithesis and synthesis in development or the dialectic in development.

The discussion on the contributions of the individual as the source of ideas brings us to chapter five where we discuss development and the human person. This is followed by development and the community, and the development and the human mind. The findings of this section show that the human mind is the author of development.

This means that, it is from the development of the thought, that development has to be attained, by the same people for whom it is intended, if it is to be meaningful. Now, the thought of any people is always conditioned by their socio-cultural milieu. That is how development becomes a socio-cultural phenomenon.

The problem is that the people from whom thought is supposed to come from may have influences that make them passive and thus be completely unprovoked by their circumstances. Too much reliance on foreign culture, may make people

alienated from their circumstances. And when that is the case then the kind of development that we have been talking about cannot arise. That kind of a people need what Paulo Freire calls critical consciousness. This was our ending note.

Our finding is that development is a complex issue that has to do with the mind. It is people realising their potentialities and thus extending it to their circumstances and environs. This is done in the context of a socio-cultural milieu thus the socio-cultural factor in development. For true development then, the people for whom it is intended. must have critical consciousness. They must be in-charge of their own destiny and thus they must be the ones to be involved. If there is to be any external assistance. it must be either to awaken this critical consciousness or where critical consciousness has been attained. then material assistance can be given with the recognition lasting and sustaining development must come from the people themselves for whom the said development is intended.

Thus development is an outcome of the actualisation the self in the world. where the self may be a person or a community. presupposes an element of personal. or collective integrity. Only an integrated individual, or an integrated society can be able to turn its present circumstances to inputs for development.

It is from such a perspective that Hannum points out that every country will know how to apply basic technologies to its own domestically manufactured goods, and multinational companies will have fewer opportunities to recapture research and development investments" (Hannum, 103-104)

Hannum brings this out when he says that. "as each country is forced to think harder about its true niche. it will seek creative advantage and will become more

unique in its exports and less subject to competition..... Each country's unique gifts can be offered to other countries. and all can savour the growing diversity of the human family. just as today we savour one another's food. art. music. and culture" (Hannum. 104).

But if this is to happen we have to realise that a country is made of people who are subjects. Our findings make us reasonably conclude that no country can think of development of itself as a nation unless it gives room for the development of the individual persons. It is up to each country to prepare the individual countries for the task of development.

Development of the individuals goes with a rise in a new consciousness where people see themselves from a new perspective. They realise that life is not static. Things were different in the past and can be made different in the future. Education that aims at such a consciousness is the only appropriate education. Its goal is that the learners become the shapers of their own destiny.

Put another way. the culmination of education is the realisation that each "people are responsible for their own liberation and shaping their own culture. for participating in the making of history and transforming the world as opposed to being merely spectators" (Mulwa. 1988: 4-5).

And important to note is the fact that true development is challenging especially to the authority. For it means not only development of material things. but development of the individuals and thus the authorities have a challenging flock to lead.

The challenge that arises when this kind of education is realised is

presented in a case by Renato Kizito Sesana. In some certain Catholic dioceses in Africa, he observes, people get involved in development, thanks to the dialectic method of learning that they have been taught. The leaders are enthusiastic. Then the laity take responsibility further and start questioning decision making process. Why are decision that affect everyone taken in isolation? What competence do priests have in administration and building? Why was there no consultation and discussion on a certain programme? Later on, the lay people are ready to serve in positions of true leadership. The clergy becomes uneasy, they think that the lay people want too much power, things are getting out of hand and they react by closing the doors of leadership. For indeed it is challenging to have critically conscious people.

We have to be ready to have a more challenging common people if we want true development. This means that the leaders also have to develop their leadership skills further if they are to remain worthy their positions of leadership. For here we are not dealing with a mass of easy people but community of dynamic subjects who are ready to shape their own destiny. A leader will not be given the chance to shape their destiny for them by such a people. If he has been doing that in the past he will have to learn to be a facilitator which is what leading a people should have been in the first place.

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