

**COURSE  
GUIDE**

**PHL 362  
PHILOSOPHY OF DEVELOPMENT**

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## INTRODUCTION

This course focuses on the idea of development and the philosophical problems that arise from development theories and practices. It discusses the nature and meaning of development, theories of development, some contemporary perspectives on development, and the intersection between development and philosophy. Development is dynamic. It has varied individual, socio-cultural, economic, and political manifestations and expresses profound influence on the analysis of culture, politics, and society. To help students understand these wide-ranging involvements of development, the course explores some key concepts in the analysis of culture, politics and economy of the third-world countries. The aim is to show how development inspires these cultural, economic, and socio-political constructs.

Development is a multidimensional process, but its most profound objective is the liberation of human potentials so that people can achieve the maximum and socially feasible and practical control of available resources which are needed to achieve basic human needs and security (Gran, 1983). It allows people to increase their personal and institutional capacities to mobilize and manage resources that facilitate improvement in their quality of life consistent with their aspirations and goals (Korten, 1990: 57). Development therefore encapsulates “human, economic, social, and political efforts aimed at improving the standard of human life and people's experiences. This suggests human development as the metric for evaluating or operationalizing the other interests of development” Michael Todaro and Stephen Smith (2006:16). This, according to the writer denotes that if development strategies do not pursue changes in the quality of life of the masses, then something is fundamentally wrong.

The view that development represents human, economic, political and social transformation or growth of a society and its people has served as the bedrock of analysis for the construction and allocation of political and cultural identities including the polar analysis of culture, economy, and politics. Thus, we hear of socio-political constructs such as first world, second world, and third world countries, and economic classifications such as developed, developing, and underdeveloped economies. These classifications have serious implications on how governments and people build alliances, explore network opportunities and apply political and economic power. It is for this reason and several others that the philosophy of development investigates the nature and goals of development, its theories and methods, and the historical and political relevance and implications of development among others.

## **COURSE OBJECTIVES**

The following objectives have been set to achieve the primary aim of the course:

- To understand the meaning and nature of development
- To examine the concepts and theories of development
- To examine how philosophy and development intersect with focus on the significance of philosophy to the idea of development.

## **WORKING THROUGH COURSE**

To achieve the set objectives, and ensure students benefit maximally from the course, students are required to obtain a copy of the course guide, the main course material, and other relevant resources such as videos or podcasts for this course. Students are encouraged to explore these materials before and after lectures. Students are also encouraged to contribute during forum discussions, interaction and facilitation.

## **STUDY UNITS**

This course has 17 units and five modules. The entire units are spread into the modules thus:

### **Module 1: Defining Philosophy**

Unit 1: Further Reflections on Philosophy

### **Module 2: Understanding Development**

Unit 1: The Concept of Development

Unit 2: Some Perspectives on Development

Unit 3: Theories of Development

Unit 4: Marxist View of Development

### **Module 3: Alternative Conceptions of Development**

Unit 1: Sustainable development

Unit 2: Human development

Unit 3: Economic development

Unit 4: Political and Social development

### **Module 4: The Idea of Culture and Human Progress**

Unit 1: Defining Culture

Unit 2: Cultural Evolution

Unit 3: Social Progress

Unit 4: Modernization

### **Module 5: The Idea of a Philosophy of Development**

Unit 1: Relevance of the Idea of a Philosophy of Development

Unit 2: Philosophy and Some Development Issues

Unit 3: The Debate and Schools of Thought on African Development

Unit 4: Philosophy and Human Development in Nigeria

## PRESENTATION SCHEDULE

This course has two presentations; one at the middle of the semester and the other towards the end of the semester. At the beginning of the semester, each student undertaking this course will be assigned a topic by the course facilitator, which will be made available in due time, for individual presentations during forum discussions. Each presenter has 15 minutes (10 minutes for presentation and 5 minutes for Question and Answer). On the other hand, students will be divided by the course facilitator into different groups. Each group is expected to come up with a topic to work on and to submit same topic to the facilitator via the recommended medium. Both attract 5% of your total marks.

Note: Students are required to submit both papers via the recommended medium for further examination and grading. Both attract 5% of your total marks.

## ASSESSMENT

There are two segments on assessment for this course. These are: Tutor-Marked Assignments (TMAs) and a written examination. You are expected to submit your assignments to your tutor as at when due for 30% of your total course mark. Afterward, a final three-hour examination accounts for 70% of your total course work. Together, all of these amount to 100%.

To avoid plagiarism, students should use the followings links to test run their presentation papers before submission to their tutors:

- <http://plagiarism.org>
- <http://www.library.arizona.edu/help/tutorials/plagiarism/index.html>

Similarity index for submitted works by student must **NOT EXCEED 35%**.

If the student is unable to check, the course facilitator will do this after retrieving the electronic format from their student. Similarity index for submitted works by student must **NOT EXCEED 35%**. Finally, all students taking this course **MUST** take the final exam which attracts 70% of the total marks.

## HOW TO GET THE MOST OUT OF THIS COURSE

For students to get the most out of this course, she/he must:

- Have 75% of attendance through active participations in both forum discussions and facilitation;
- Read each topic in the course materials before it is being treated in the class;

- Submit every assignment as at when due; as failure to do so will attract a penalty;
- Discuss and share ideas among his/her peers; this will help in understanding the course more;
- Download videos, podcasts and summary of group discussions for personal consumption;
- Attempt each self-assessment exercises in the main course material;
- Take the final exam; and
- Approach the course facilitator when having any challenge with the course.

## **FACILITATION**

This course operates a learner-centered online facilitation. To support the student's learning process, the course facilitator will, one, introduce each topic under discussion; two, open floor for discussion. Each student is expected to read the course materials, as well as other related literatures, and raise critical issues which she/he shall bring forth in the forum discussion for further dissection; three, summarise forum discussion; four, upload materials, videos and podcasts to the forum; five, disseminate information via email and SMS if need be.

## **REFERENCES/FURTHER READINGS/WEB SOURCES**

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Smith, B.C. (2003) *Understanding Third World Politics. Theories of Political Change and Development*. Palgrave Macmillan, New York.

Stumpf, E.S. (1994). *Philosophy: History & problems*. New York: McGraw-Hill.

Todaro, M.P & Smith, S.C. (2006) *Economic Development*. 9<sup>th</sup> Edition. Harlow: Pearson Addison Wesley.

Wallerstein, I. (2004). *World systems analysis: An introduction*. Durham: Duke University Press.

**Students can consult the following materials:**

Amin, S. (1976) *Unequal Development: An Essay on the Social Formation of Peripheral Capitalism*. Brighton: Harvester Press

Sen, A. (1999). *Development as freedom*. New York: Oxford University Press  
Stumpf, E.S. (1994). *Philosophy: History & problems*. New York: McGraw-Hill.

The following links can be used to access materials online:

[www.pdfdrive.net](http://www.pdfdrive.net)



[www.bookboon.com](http://www.bookboon.com)  
[www.sparknotes.com](http://www.sparknotes.com)  
<http://ebookey.org>  
<https://scholar.google.com/>  
<https://books.google.com/>

**MAIN  
COURSE**

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## **MODULE 1      DEFINING PHILOSOPHY**

Unit 1      Further Reflections on Philosophy

### **UNIT 1      FURTHER REFLECTIONS ON PHILOSOPHY**

#### **Unit Structure**

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 The Five Conceptions of Philosophy
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

#### **1.1 INTRODUCTION**

This unit attempts to conceptualize philosophy. It is an attempt because philosophers disagree on what the concept of philosophy represents. At best, one finds a range of characterizations that encapsulate what philosophers do. This unit considers four notions about philosophy. It examines the under labourer, the master scientist, and analytic conceptions of philosophy. The unit also exposes students to the idea of philosophy as a worldview and critical thinking.

#### **1.2 Learning Outcomes**

Students who have studied this unit should be able to:

- Attempt a fairly acceptable characterization of philosophy
- Distinguish philosophy as a world-view from philosophy as critical thinking
- Discuss at least three conceptions of philosophy

#### **1.3.1 The Five Conception of Philosophy**

There are several conceptions of philosophy, but none of them seems to offer a universally acceptable definition of the enterprise. Peter Angeles, for example, provides five basic definitions of philosophy:

- To give a speculative, systematic, complete view of reality
- To describe the ultimate, real, nature of reality
- To determine the limits, scope, source, nature, validity, and value, of knowledge
- The critical inquiry regarding the presuppositions, and claims, made by the different fields of knowledge

- A discipline to get you to ‘see’ what you say and say what you ‘see’ (Angeles, 1981).

One of the challenges of defining philosophy is the fluidity of its focus. Anthony Quinton writes that “many definitions of philosophy are controversial because what has been called philosophy has changed radically in scope in the course of history. The shortest definition, which is quite a good one, is that philosophy is thinking about thinking” (Quinton, 2005). Quinton argues that this way of understanding philosophy underscores its second-order character as a reflection of particular kinds of thinking (formations of beliefs, claims to knowledge) about the universe or a larger part of it.

To Karl Marx, "philosophy is an interpretation of the world to change it" (see Rashid, 2017). Marx believes philosophy focuses on understanding the progression and contradictions among the classes in human society. Ludwig Wittgenstein describes the object of philosophy as the logical clarification of thought. Wittgenstein argues that the main goal of the philosopher is to elucidate concepts, terms, or language people use for the purpose of clarity.

Aristotle, one of the most influential philosophers in history defines philosophy as the study of the essence. By essence, Aristotle meant “what it means for Y to be of a particular Y”. Y, is thus, the being of Y in its authentic character. Aristotle distinguished philosophy from other areas of study by claiming that only philosophy studies the universality of being as being. According to him:

There is a science that investigates being *qua* being and the attributes which belong to this in virtue of its nature. This is not the same as the so-called special sciences, for none of these deals generally with being as being- rather; each cuts off a part of being and investigates the attributes of this part (this is what the mathematical sciences, for example, do) (Barnes, 1995:68).

There are two points of interest from this short paragraph. First, Aristotle seems to argue that the subject matter of first philosophy is not being as being, but being which is studied as being (Cohen, S.M. 2009). Second, whatever is first philosophy is not limited to a certain sort or type of being. It focuses on being in general.

Plato presents philosophy as the acquisition of knowledge. Philosophers to Plato are people who contemplate eternal truths, what he regards as the world of forms. But Friedrich Nietzsche argues that though philosophers are honest in their work, “they make a lot of virtuous noise when the problem of truthfulness is touched even remotely” (Campbell, 2011).

According to Campbell, philosophers:

...pose as if they had discovered and reached their real opinions through the self-development of a cold, pure, divinely unconcerned dialectic, while at the bottom it is an assumption, a hunch, indeed a kind of "inspiration" most often a desire of the heart that has been filtered and made abstract that they defend with reasons they have sought after the fact (Friedrich Nietzsche quoted in Campbell, 2011:1)

It is arguable from the short paragraph that philosophy is an activity that grasps the limits of reason. According to Bacon, Philosophy only is the true one which reproduces most faithfully the statements of nature and is written down, as it were, from nature's dictation, so that it is nothing but a copy and a reflection of nature and adds nothing of its own, but is merely a repetition and echo (Copleston, 1960).

These views about philosophy seem better organized when understood in the context of the five broad conceptions of philosophy. Let us take a cursory look into these conceptions.

**The Under-labourer conception:** The underlabourer conception of philosophy holds that philosophy provides a guide to knowledge by clearing the ground a little and removing some of the rubbish that lies in the way to knowledge. The following passage from the Epistle to the Reader which prefaces Locke's *Essay Concerning Human Understanding* is often quoted with approval by supporters of the *Underlabourer* conception: The commonwealth of learning is not at this time without master-builders, whose mighty designs, in advancing the sciences, will leave lasting monuments to the admiration of posterity: but everyone must not hope to be a Boyle or a Sydenham; and in an age that produces such masters as the great Huygenius and the incomparable Mr. Newton, with some others of that strain, it is ambition enough to be employed as an under-laborer in clearing the ground a little, and removing some of the rubbish that lies in the way to knowledge (Winch, 2005: 3).

It is, thus, the vocation of philosophy to focus on removing impediments to knowledge and our understanding of ourselves and the world.

**The Master Scientist View:** The master-scientist view of philosophy regards it as the study of the objects of knowledge that are available to science experience. In this regard, philosophers promote the view that the objects of knowledge are veridical and that it the duty of philosophy to guarantee epistemic access to the physical aspects of the world. The Master Scientist view, thus, recommends the reduction of philosophical focus to understanding the universe through more scientific approaches. David Hume, for example, writes that:

If we would satisfy ourselves...concerning the nature of that evidence, which assures us of matters of fact, we must enquire how we arrive at the knowledge of cause and effect. I shall venture to affirm, as a general proposition, which admits of no exception, that the knowledge of this relation is not, in any instance, attained by reasoning a priori; but arises entirely from experience, when we find that any particular objects are constantly conjoined with each other. Let an object be presented to a man of never so strong natural reason and abilities; if that object is entirely new to him, he will not be able, by the most accurate examination of its sensible qualities, to discover any of its causes or effects. (see Winch, 2005).

Philosophers, thus, study causes and effects, and the explanation of these is based on veridical facts.

**The Analytic View:** This view holds that philosophy elucidates concepts as its most fundamental objective. Philosophy is seen as an enterprise that clarifies the meaning of words and concepts. It is believed that clarifying these concepts creates a better understanding of the ideas we form and express towards ourselves and the universe. This view of philosophy is promoted by Ludwig Wittgenstein. He claims that it is only through the analysis of language that our experiences and thoughts can gain meaning.

**Philosophy as a world-view and Critical thinking:** A way of defining worldviews in philosophy is to present these views as “visions of the world or aspects of it, whose primary function is to provide a broad or general guide for perceiving, feeling, and transforming reality” (Oladipo, 2008: 13). Worldviews are a set of ideas that help us in explaining the basic nature of the world and ourselves, and the set of goals relevant to us. It is the function of philosophy to provide us with a guide to living through the medium of these vital ideas. Since worldviews reflect our partial and incomplete understanding of the universe, philosophers ensure that these essential thoughts about the universe and the challenges and realities of life are examined and reexamined from time to time in the light of new knowledge. Philosophy as critical thinking is therefore the critical, systematic and organized examination of the ideas we form about ourselves and reality.

### Self-Assessment Exercise

1. The \_\_\_\_\_ view holds that philosophy elucidates concepts as its most fundamental objective.
2. The \_\_\_\_\_ conception of philosophy holds that philosophy provides a guide to knowledge by clearing the ground a little and removing some of the rubbish that lies in the way to knowledge.

## 1.4 Summary

Several views pass under the label of philosophy. Philosophy's etymological meaning refers to it as the love of wisdom. Philosophers find this view insufficient and therefore attempted to conceptualize the enterprise in many ways like those discussed above. There are many conceptions of philosophy, but none seems to offer a universally acceptable definition of the enterprise. It is, however, possible to provide a fairly acceptable characterization of what philosophy means. This unit considered some of the notions and ideas that characterize what philosophy does. Some of them include the view that:

- philosophy provides a guide to knowledge by "clearing the ground a little and removing some of the rubbish that lies in the way to knowledge"
- philosophy studies the objects of knowledge that are available to science experience
- philosophy clarifies the meaning of words and concepts
- philosophy is the critical, systematic, and organized examination of the ideas we form about ourselves and reality.

## 1.5 References/Further Readings/Web Sources

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## **1.6 Possible Answers to SAE**

1. Analytic; 2. Under-labourer



## **MODULE 2      UNDERSTANDING DEVELOPMENT**

|        |                                  |
|--------|----------------------------------|
| Unit 1 | The Concept of Development       |
| Unit 2 | Some Perspectives on Development |
| Unit 3 | Theories of Development          |
| Unit 4 | Marxist View of Development      |

### **UNIT 1      THE CONCEPT OF DEVELOPMENT**

#### **Unit Structure**

|     |   |
|-----|---|
| 1.1 | Introduction                            |
| 1.2 | Learning Outcome                        |
| 1.3 | The Concept of Development              |
|     | 1.3.2 The Humanist View of Development  |
|     | 1.3.3 The Economic View of Development  |
|     | 1.3.4 The Emotivist View of Development |
|     | 1.3.5 The goals of development          |
| 1.4 | Summary                                 |
| 1.5 | References/Further Readings/Web Sources |
| 1.6 | Possible Answers                        |

#### **1.1 Introduction**

This unit analyses the concept of development. It explores the different conceptual perspectives on the idea of development. The unit also highlights the goals of development.

#### **1.2 Learning Outcomes**

Students who have studied this unit should be able to:

- Provide an acceptable characterization of development
- Discuss the different conceptual perspectives to development
- Highlight the goals and objectives of development

#### **1.3 The Concept of Development**

Development is a broad concept. It entails human, political, social, and economic development. Notably, the most profound objective of development is to liberate human potentials, (Gran, 1983), hence human development forms the basis for evaluating political, economic, and social development. It is expected that a progressive political process, social transformation, and economic development should translate to significant changes in the quality of life of the people.

Gran (1983) construes development as a social and practical process that liberates human potentials so that people may achieve the maximum socially feasible and practical control of available resources required to achieve basic human needs and security. Gran's view suggests that development is a collective process that allows, or ought to allow, the meaningful and effective participation of all classes of people in the society for the liberation of human potentials. Development, thus, focuses on liberating human abilities in ways that facilitate their exercise of absolute control over resources to achieve their basic human needs.

### **1.3.1 The Humanist View of Development**

The humanist view construes development as: a process by which the members of society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their aspirations (Korten, 1990:57).

This view includes processes that people explore to improve their quality of life based on their aspirations, and through the sustainable mobilization and management of available resources for equitable and legitimate distribution of the benefits among people. For Burkey (1993:35), the humanist view of development represents: a process by which an individual develops self-respect, and becomes more self-confident, self-reliant, cooperative, and tolerant to others through becoming aware of his/her shortcomings as well as his/her potential for positive change. This takes place through working with others, acquiring new knowledge, and active participation in the economic, social, and political development of their communities (Burkey, 1993: 35).

This short passage holds development as a process that facilitates people's recognition and activation of their potentials. It allows them to work in the collective through the knowledge they have gained to achieve their basic and abstract needs. Swanepoel and De Beer (2006:26) identify these needs as self-respect, self-confidence, self-reliance, and the people's collective involvements in socio-economic and political dialogue for sustainable change in their societies.

According to the United Nations Development Programme, (1990:10) development involves enlarging people's choices. These choices include the desire for creative and productive opportunities and self-respect. The Programme notes the need to understand that people have certain potentials and abilities from birth to fully appreciate the development idea about enlarging the people's choice.

The United Nations identifies these potentials and abilities as “active participation, empowerment, and a sense of belonging to a community. Hence, “development is of the people, for the people and by the people” (UNDP, 2000:17). According to the United Nations Development Programme, therefore, development creates an environment in which everyone can expand their capabilities. (UNDP 1994, cited by Todaro 1997:16).

The humanist view includes the idea that development should focus on people’s fundamental needs such as shelter, food, health, and protection. For Coetzee (1989:8), development should promote people’s “self-esteem, the feeling of a sense of respect and worth within the society” (Coetzee, 1989:8). In addition to self-respect, Coetzee notes that development should improve the quality of life of the people in ways that facilitate the achievement of their most fundamental needs (Coetzee (2001:125).

Todaro (1994:17) believes that human esteem and the values of development are possible if and only if people are free to express their potentials. Hence, any successful development approach must respect human rights and include the recognition that people are equal, and must be protected from servitude. Gran (1983:20) shares this sentiment when he argues that: “that human beings do not live by material needs alone, but rather they need safety, affection, and self-esteem. They also need to be loved, have justice at their disposal, have a purpose to fulfill in their societies, and be empowered to have control of their future” (Gran, 1983: 20).

Humanists, thus, view development as a process that ought to focus on human’s personal, social and mental satisfaction.

### **1.3.2 The Emotivist View of Development**

Development analysis goes beyond the acquisition of material wealth to include people’s emotional and psychological satisfaction (Rahman, 1993: 17). The idea is that development should create a sense of meaning for people, facilitate respect and affection in society, coexistence among people, a sense of belonging to a social collective for common objectives. Swanepoel and De Beer (2006:26) accept Rahman's view of the psychological imperative of human development as abstract needs but emphasize human happiness, dignity, and self-reliance.

According to Todaro (1997:16) development should enhance “the power of the people to secure the three basic values of human development: life-sustenance, self-esteem, and freedom from servitude.” Wetmore and Theron (1997:92) add that development should provide for community

capacity and empowerment. In this way, development helps people to acquire the capacity to articulate their needs. It allows them to control the resources that are needed to improve their conditions of living. Hence, development works to sustain human life.

### **1.3.3 The Economic view of Development**

The economic view of development construes development as "a process that is meant for the equitable social and economic transformation of the society through institutionalized social structures and people's positive attitudes for an accelerated and increased growth and poverty eradication" (Todaro and Smith, 2006:17). This view construes development as a way of facilitating equitable societal change through structural capacities. It entails the sustainable use of resources to improve the economic opportunities of the people.

### **1.3.4 The Goals of Development**

Todaro and Smith (2006: 22) construe development as "a physical reality and a state of mind in which society has secured the means for obtaining a better life" (Todaro and Smith, 2006:22). Society grows in wealth and mental enrichment. It improves the standard and quality of life of its people through development. Society combines economic, political, social, and institutional processes to acquire better living conditions and improve the general welfare of its people. Development, thus, aims to:

- increase the availability and distribution of goods and services needed for human survival. These services can be technological, agricultural, economic, or social in nature. They can include things such as food, shelter, health, and security.
- To improve the living standard of people in all aspects of their lives. These aspects include social needs such as education and human cultural values, household, and national income. The achievement of these needs enhances people's individual and national material wellness and self-worth.
- To expand the range of the available individual and national economic and social choices by freeing them from servitude by forces of ignorance and human misery on the one hand, and dependence from other people and nation-states on the other.

Development focuses on human wellbeing in terms of their livelihood, sustainability, and security (Coetzee 2001:126). Swanepoel and De Beer (2006:7) notes that development encompasses security and freedom of choice and action, and bodily, material, and social wellbeing on the other hand. Hence, development aims mainly to improve the lives of the people.

### Self-Assessment Exercise

1. The \_\_\_\_\_ construes development as: a process by which the members of society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their aspirations.
2. \_\_\_\_\_ grows in wealth and mental enrichment. It improves the standard and quality of life of its people through development

### 1.4 Summary

In this unit, we have been able to consider some of the key concepts of development. The various development concepts such as humanist, emotivist, economic that are important to making understanding of the idea of development very important.

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## **1.6 Possible Answers to SAE**

1. Humanist View; 2. Society

## UNIT 2 SOME PERSPECTIVES ON DEVELOPMENT

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 People-Centred View of Development
  - 1.3.1 Participatory View of Development
  - 1.3.2 Development as Distributive Development
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit considers some key development perspectives like the people-centered view of development, the participatory approach, and the just distribution of development benefits.

### 1.2 Learning Outcomes

Students who have studied this unit should be able to:

- Discuss at least three approaches to development
- Distinguish between people-centered development and participatory development
- Explain why all development is human development.

### 1.3 People-Centred View of Development

The people-centered view of development advocates the active involvement of the broader population in the development of society. This view focuses on the ways that development can enable people to develop themselves. The United Nations Development Programme (UNDP) is a leading campaigner of the people-centered approach. According to the UNDP:

Development can mean many things to many people. At UNDP, we believe 'human development is about expanding the choices available to people to live valuable lives. Economic growth is important, but it is truly only a means for enlarging those choices. A fundamental part of expanding those choices is building human capabilities, the range of things that people can achieve in their life. We believe strongly that people's well-being and their quality of life is the most important measure of whether 'development is successful (UNDP, 1990).

This short paragraph identifies people as the focus of all development. It expects that people should take the center of human development as drivers and beneficiaries, and as individuals or groups of individuals. In this way, the State is obliged to provide her people with empowerment opportunities and the necessary skills, tools, and knowledge to transform or build their communities or States.

People-centered development, thus, promotes broader participation of the population to achieve the development ambitions of their societies. All members of the society navigate the development process for the benefit of each other and their societies. This is the point Rodt (2001) emphasizes when he writes about development that: the people should constitute the center core of development as major role players in managing and utilizing their local resources, on the one hand, while the State should ensure that the environment is conducive to meaningful participation and empowerment on the other hand. About broader population participation, emphasis is on the inclusion of the previously excluded social categories such as women, youth, and the illiterate in participatory development processes (Roodt 2001:474).

The State, therefore, should pursue an inclusive development that empowers people with the needed skills, ideas, techniques, and abilities to drive its development goals and ambitions. People-centered development, thus, allows people to improve themselves (Korten, 1990:5).

Closely related to the people-centered view of development is the growth-centered view (Monaheng 2000: 125). Whereas the people-centered development approach places people's wellbeing and the welfare of their ecological base at the center of development objectives, the growth-centered perspective focuses on the development of means required to achieve people's needs. It seeks to bring the community resources under people's control so that they can accomplish their own needs.

### **1.3.1 Participatory Development**

When people participate in a process, they collectively apply their thinking, build initiative and take action towards that process. Rahman (1993) notes that this way of active involvement allows "the exercise of *people's power* in thinking and acting, and controlling their action in a collective framework" (Rahman 1993:150). People seem more likely to participate in groups. As members of the group, participants need an environment that allows them to formulate and develop their initiatives, and control implementing their ideas. Members or participants at all levels are to apply their initiatives to build self-confidence and creativity within the context of related activities. It is this way of involvement that Burkey



(1993: 56) says “empowers people to learn and take charge of their lives and also solve their problems” (Burkey, 1993: 56). According to De Beer and Swanepoel (1998):

Participatory development entails improving the living conditions of a targeted group of people in society. People can achieve this through their active role in an envisaged development program where the ultimate control is transferred to the people. The participation of the beneficiaries in development programs should make a meaningful contribution to the success of such a program (De Beer & Swanepoel 1998:6).

This short paragraph expects that participatory development will empower participants to gain the expertise to control their development programs. Participatory development is the active involvement of people in the development process. It allows people at all levels to play meaningful and leading roles in the development of their societies (Ingham 1995:45). According to the "Manila Declaration on people participation and sustainable development," participatory development broadens people's involvement in the development process. It allows individuals to participate in the decision-making processes that shape the choice of their development objectives at a particular time.

Todaro and Smith (2006:55) identify pseudo or manipulative participation and authentic participation as the two stages of development participation. According to them: "'Pseudo' participation includes consultation or involvement without giving control to the participants, and manipulative participation refers to participation that is applied only in the interest of state or other aid agencies for their agenda" (Todaro and Smith, 2006:55).

Theron (2005b:115) accepts through what he calls 'participation by consultation', that people participate "for consultation by professionals where they listen to the people and eventually define problems and solutions for them." According to Roodt (1996):

This form of participation, therefore, does not empower the participants, but rather meets the objectives of the concerned institutions. This type of participation is usually applied by government institutions to legitimize the implementation of their top-down development strategies. Such a participatory exercise takes place without transferring complete control and decision-making power in implementing such programs to the targeted beneficiaries of such programs (Roodt 1996:314).

Authentic participation is an objective process that features effective interaction and cooperation between beneficiaries of the development project and development agents who execute the initiative. Theron (2005:115) writes that: through authentic participation, people can

influence the directions and implementation of development initiatives towards their wellness in respect of personal growth and self-reliance. In other words, when people are allowed to genuinely and decisively participate in the development programs meant for their growth, they become self-reliant and empowered (Theron, 2005: 115)

This short paragraph connects participatory development to empowerment. Coetzee, for example, writes that participation occurs when the beneficiaries of the development initiative are deliberately involved in the process so that they can attain self-reliance and the requisite expertise to manage their initiatives (Coetzee 2001:125).

### 1.3.2 Development as Distributive Justice

Distributive justice holds that the allocation of resources should be done in ways that serve the interest of all people. Development as distributive justice views development as a process that facilitates, or ought to facilitate, the equal distribution of development privileges among people in a society. Distributive justice focuses on four areas:

The nature of goods and services provided by the government: this point considers how goods and services produced by the government are distributed equally among the subjects of that government.

Matter of access to these public goods to different social classes: how do the social classes access public goods and services? Do they share the same level of access? can societies, individuals, or governments achieve equitable access to goods and services?

Burden sharing: development as distributive justice looks at how the burden is shared among the various social classes. It aims to distribute responsibilities in ways that recognize the divisions in society.

Distributive justice focuses on small farmers, landless, urban, under-employed and unemployed.

#### Self-Assessment Exercise

1. \_\_\_\_\_ holds that the allocation of resources should be done in ways that serve the interest of all people.
2. The \_\_\_\_\_ of development advocates the active involvement of the broader population in the development of society.

## 1.4 Summary

There are several ways people pursue their development objectives. This unit considered three of the main views about how development should, or ought to, be approached. The people-centered view of development advocates that development should focus on achieving the needs of the people in ways that improve their living conditions. Participatory development allows people's active participation in their development programs. Development as distributive justice advocates the equal distribution of development benefits across the classes of the society. All development is human development. Whether development centers on people or allows for active participation of the people to achieve development objectives, its most profound goal is to serve the needs and interests of the people.

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## **1.6 Possible Answers to SAE**

1. Distributive justice; 2. People-Centered View

## UNIT 3 THEORIES OF DEVELOPMENT

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 Modernisation Theory of Development
  - 1.3.1 Dependency Theory
  - 1.3.3 Theory of Globalisation
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit examines the four main theories of development which are modernization, dependency, globalization, and world-systems theories. These perspectives offer the main theoretical explanations to development efforts, especially those of the so-called developing nations.

### 1.2 Learning Outcomes

Students who have studied this unit should be able to:

- Discuss at least four theories of development
- Distinguish between the dependency theory and the world-system theory
- Highlight the main claims of the four theories discussed in this unit.

### 1.3 The Modernisation Theory of Development

Let us begin our discussion of the modernization theory of development by considering its three bold claims. First, the theory holds that modern societies are more productive. Second, it argues that children are likely to be better educated, and, third, that the needy ought to, or should receive more welfare. Three main historical events influenced the inception of the modernization theory of development at the end of the second world war. First, while the second world war weakened Western Nations such as Germany, France, and Great Britain, there was the rise of the United States as a superpower. The war strengthened the United States and made the country a world leader in the implementation of the Marshall plan that was used to reconstruct or redevelop Europe. Second, a united communist movement emerged after the war. The war disrupted the Soviet Union, but its communist element was reactivated and applied across Eastern

Europe and Asia. Third, the African colonial empires were collapsing, and so were the cases of Latin America and Asia. The collapse of these empires inspired the gradual evolution of several nation-states in the third world. The scramble for a model of development to build the economy and promote political independence by these nation-states influenced the application of the modernization theory as an alternative theory of development (Reyes, G: 2001).

**The modernization theory of development assumes that:**

- (a) Modernisation has phases. Rostow, for example, identifies four phases of development. These are:
  - i. The traditional stage which signifies a primitive society with no access to modern science or technology;
  - ii. The preparatory stage which refers to a long period of a century social or economic preconditions for take-off are implemented;
  - iii. The take-off stage in which the societies shifts towards economic growth
  - iv. The maturity stage represents self-sustained growth (McClelland, 1964: 167-170).
- (b) Modernization tends towards convergence among societies. In this way, modernization is construed as a homogenizing process.
- (c) Modernization is a progressive process. It is supposed that modernization has desirable implications now or in the future.
- (d) Modernization is irreversible. Once it begins, it cannot be stopped. It is believed that once nations are exposed to modernization, they will have a sustained impetus for growth.

There is also a range of classical views about modernization, especially views influenced by functional structuralism. These views are:

Modernization is a systematic process. The features of modernity are a consistent whole and appear in clusters.

Modernization is transformative: the society's traditional values must be replaced by modern values.

Modernization is systematic and transformative in nature. It is, therefore, an immanent process that leads to change in the social system (Hutington, 1976: 45).

**Modernization theory has strengths and weaknesses.**

The strengths include: First, it is easy to identify the focus of modernization. Second, the modernization theory offers the third world a

model of development. Modernization believes that third world countries need to adopt Western values if they need to develop. Third, the methodology of the modernization theory is based on general studies. It, for example, differentiates unstable democracies from stable democracies, unstable dictatorships from stable dictatorships. Its criticisms include the views that:

- Development is necessarily unidirectional.
- It makes the Western development approach its archetype and undermines other templates such as those from South Korea and Taiwan
- Modernization overlooks that traditional societies do not have a homogenous set of values. Traditional societies have a highly heterogeneous set of values.
- The modernization theory supposes that traditional and modern societies have radically exclusive values. This is a very strong claim. Traditional and modern societies sometimes share a network of values.

### **1.3.1 The Dependency Theory of Development**

The dependency theory emerged in the 1950s from research publicized by the Economic Commission for Latin America and the Caribbean. Prebisch (1950) a leading voice of the research, developed a dependency model with the following requirements from countries that wish to create conditions of development:

- (a) The control of their monetary exchange rate. This places government emphasis on fiscal rather than monetary policy
- (b) To ensure that governments play leading roles in national development.
- (c) That investment platforms should be developed, and the national capitals should gain preferential attention.
- (d) To facilitate the entry of external capital following priorities already established in national plans of development
- (e) To encourage more sustainable internal demand in terms of domestic markets as a base to reinforce the industrialization process in Latin America
- (f) To facilitate larger internal demand through an increase in wages and salaries of workers, which will in turn positively aggregate demand in internal work markets
- (g) To develop a more effective coverage of social services from the government, especially for the impoverished sectors so that they can become more competitive
- (h) To formulate national strategies that accord with the model of import substitution, protecting national production by establishing tariffs and quotas on foreign markets (Prebisch, 1950).

This dependency model of development thrived at the beginning of the 1950s until scholars such as Dos Santos Theotónio, Andre Gunder Frank, and Samir Amir began questioning its potentials (Reyes, 2001). According to Reyes (2001):

The theory of dependency combines elements from a neo-Marxist perspective with Keynes' economic theory. From Keynes' economic approach, the theory of dependency embodies four main points: to develop an important internal effective demand in terms of domestic markets; to recognize that the industrial sector is crucial to achieving better levels of national development, especially because this sector, in comparison with the agricultural sector, can contribute more value-added to products; to increase worker's income as a means of generating more aggregate demand in national market conditions; to promote a more effective government role to reinforce national development conditions and to increase national standards of living (Reyes, 2001).

The dependency theory has the following hypothesis concerning development in Third World countries. First, "in contrast to the development of the core nations which is self-contained, the development of nations in the Third World necessitates subordination to the core" (Reyes, 2001). Second, "the peripheral nations experience their greatest economic development when their ties to the core are weakest" and third, that when "the core recovers from its crisis and reestablishes trade and investment ties, it fully incorporates the peripheral nations once again into the system, and the growth of industrialization in these regions is stifled," (Reyes, 2001), and fourth, that regions that are highly underdeveloped and still operate on a traditional, feudal system are those that in the past had the closest ties to the core.

### **The theory of the world system**

The theory of the world system emerged from the different forms capitalism took around the world from the 1960s. It came from the understanding that there were emerging activities in the capitalist world-economy that were inaccessible through the dependency theory perspective. These were some of the emerging features:

- a) There was a remarkable rate of economic growth in East Asia. Countries like Singapore, Taiwan, Hong Kong, South Korea, and Japan experienced steady economic growth that it was difficult to regard their economic rise as "manufacturing imperialism."
- b) The Socialist States experienced a widespread crisis that included the collapse of the Soviet Union, and the failure of the Cultural Revolution. Socialist states experienced economic stagnation and the intrusion of capitalist investment. This crisis began the collapse of revolutionary Marxism.
- c) North American capitalism had a crisis that included the oil



embargo of 1975, the Vietnam War, the radical effects of economic stagnation and inflation, the unprecedented surge in government deficit, the Watergate crisis, and the rise of the protectionist sentiment. There was also an expansion in trade gaps which signaled the collapse of American capitalist hegemony.

These indices facilitated the rise of the world-systems theory. The theory assumes that:

- (a) There are strong intersections among disciplines in the social sciences, especially economics, political disciplines, and sociology. System theorists recognize that individual disciplines become competitive against each other rather than facilitate interaction among how their activities impact, or can impact, the conditions of a given society.
- (b) A robust level of focus should be given to the reality of the social systems instead of the analysis of particular variables. The need to focus on the reality of the social system was to facilitate the recognition of the emerging character of the capitalist system. Bodenhimer (1970), for example, recounts how "There was concrete evidence to support open competition, more productive patterns in the industrial sector, and wide groups of the population which provided labour for the newly established factories" (Bodenhimer, 1970).

The world-systems theory, thus, assumes that the main unit of analysis is the social system, which can be studied at the internal level of a country, and also from the external environment of a particular nation.

The world-systems theory is distinguished from the dependency theory with the following features:

- (a) While the dependency theory analyses the nation-state as a unit, the world-system theory analyses the world itself.
- (b) The dependency theory uses the structural-historical model which considers the bust and boom of nation-states as its method of analysis, while "the world-system considers the historical dynamics of world-systems in its cyclical rhythms and secular trends."
- (c) The dependency model uses the bimodal theoretical structure which consists of the core and periphery divide, while the world-system theory uses the trimodal structure composed of the core, semi-periphery, and periphery.
- (d) Dependency theorists focus on the periphery, while world-system theorists consider the periphery, the core, and the semi-periphery.

### 1.3.2 The Theory of Globalisation

This theory focuses on cultural elements and how these elements are communicated globally. Global theorists argue that cultural links among nations reflect the main modern elements of development interpretation. They identify technology's flexibility in connecting people as one of the main factors of cultural ties. Some of the main aspects of the theory of globalization are:

- (a) To acknowledge the increasing importance of global communication systems which facilitate seamless and frequent interaction among nations at all levels.
- (b) Communication mechanisms seem more operational among the more developed nations, but these systems seem to be spreading to less-developed nations. There is, therefore, the possibility that marginal groups in poor nations can interact or communicate in a global context with the help of new technology.
- (c) Modern communication mechanisms suggest important and structural modifications in the cultural, economic, and social patterns of nations. As it concerns economic activities, the new technological systems in communication are becoming available to small and local enterprises.
- (d) Globalization has created a new environment for economic transactions, exploring trading products, productive equipment and resources, and benefiting from the "virtual monetary mechanism." Culturally, "the new communication products are unifying patterns of communications around the world, at least in terms of economic transactions under the current conditions;
- (e) Emerging systems of communication are blurring minority lines within nations.
- (f) Cultural factors will continue to influence the forms of social and economic factors across nations. The cultural conditions of each nation are dictated by their social conditions.

The globalization theory makes the following claims. First, those cultural factors determine all aspects of society. Second, international relationships and global communications analyze the nation-state as a unit. Third, there will be a rise in connections between social sectors and other groups as technology progresses (Friedrich, 1970).

### Self-Assessment Exercise

1. \_\_\_\_\_ theory focuses on cultural elements and how these elements are communicated globally.
2. \_\_\_\_\_ is systematic and transformative in nature. It is, therefore, an immanent process that leads to change in the social system
3. The modernization theory makes \_\_\_\_\_ bold claims

### 1.4 Summary

These four main theories of development provide the main theoretical explanations to development efforts, especially as it concerns developing nations. These perspectives include the modernization, dependency, world-system, and globalization theories. This unit focused on these perspectives. The modernization theory makes three bold claims: first, those modern societies are more productive, second, that children are better educated, and, third, that the needy receive adequate welfare. The dependency theory claims, first, that development in the third world necessitates subordination to the core. Second, that "the peripheral nations experience their greatest economic development when their ties to the core are weakest." Third, that when "the core recovers from its crisis and reestablishes trade and investments ties, it fully incorporates the peripheral nations once again into the system, and the growth of industrialization in these regions is stifled." The world-systems theory assumes that "the main unit of analysis is the social system, which can be studied at the internal level of a country, and also from the external environment of a particular nation." The theory focuses on cultural aspects, and how these aspects are communicated globally.

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### **1.6 Possible Answers to SAE**

1. Globalisation; 2. Modernisation; 3. Three

## UNIT 4 THE MARXIST VIEW OF DEVELOPMENT

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 Marxist View of Development
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit focuses on the central Marxian idea on development. Karl Marx construed development in terms of the progression of society through a range of stages. These are “tribal, Asiatic, ancient, feudal and capitalist. Marx believes that conflicts from the material condition of existence navigate development. This unit exposes students to how Marx approached the development of societies.

### 1.2 Learning Outcomes

#### Intended Learning Outcome

- Students who have studied this should be able to:
- Discuss Marx's understanding of the social progression
- Highlight key Marxian measures for revolutionary development
- Discuss how production relations influence development
- Explain Marx's action plan for development

### 1.3 Marxist View of Development

Karl Marx, (1818-1883) was a German philosopher, sociologist, historian, economist, journalist, and socialist historian who inspired Marxism, an orientation influenced by his ideas. Marx is arguably one of the most influential socialist philosophers of the 19<sup>th</sup> and 20<sup>th</sup> centuries. The gradual collapse of the socialist economy from the end of the 20<sup>th</sup> century frustrated Marxian thought, but much of the world's population followed his economic development path and socio-political organization. After Marx's death, Friedrich Engels, his contemporary, wrote in his obituary that:

Just as Darwin discovered the law of development of organic nature, so Marx discovered the law of development of human history: the simple fact, hitherto concealed by an overgrowth of ideology, that mankind must first of all eat, drink, have shelter and clothing, before it can pursue

politics, science, art, religion, etc.; that, therefore the production of the immediate material means, and consequently the degree of economic development attained by a given people or during a given epoch, form the foundation upon which the state institutions, the legal conceptions, art, and even the ideas on religion, of the people concerned, have been evolved, and in the light of which they must, therefore, be explained, instead of vice versa, as had hitherto been the case (Keller, 1989).

Marx explains development in terms of the progression of society through the tribal, Asiatic, feudal, and capitalist stages. Marx believes that conflict is inspired by the material condition of existence, and sustained by the agency of social class to navigate development in societies. Society's progression through stages, the changes in the material condition, existence, and emergence of capitalism, and the changes in the class relationship based on the realities of the mode of production are central to the Marxian idea of development.

**Production Relation and Development:**

It is plausible to understand Marx's compelling philosophical vision of the development of human society in terms of conflict, a material condition of existence, and the dialectic, construed as the paradox in the material condition of being. Marx did not deny the influence of non-material actors in shaping society's development through the stages, but he argued that material actors and their paradoxes are more influential to the condition of change and development in society.

Marx construes all politics, legal relations, forms of state, economic and social development in terms of the material condition of human life. He understands human beings as a producing force that emerged from the process of development of human society. Hence, it has a robust range of production relations. According to Marx:

In the social production of their life, men enter into definite relations that are indispensable and independent of their will, relations of production which correspond to a definite stage of development of their material productive forces. The total of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the social, political, and intellectual life process in general (Marx, 1859).

Marx argues that the superstructure, that is political, legal, philosophical, aesthetic, or religious aspects, is transferred with changes in the economic foundation of the society. These changes are determined by the contradiction of material life which reflects conflicts between the relations of production and social productive forces. Marx writes that at a

certain stage of development: the material productive forces come in conflict with the existing relation of production..., with the property relation within which they have been at work hitherto. From forms of development of productive forces, this relation turns into their fetters. Then begins an epoch of revolution” (Marx 1976: 504).

The capitalist relation, is thus, Marx’s last antagonistic stage of the social process of production.

### **Class Relations and Change**

Marx argues that there are specific forms of disruption in every stage of economic progress. These disruptions are responsible for social change based on class conflict. According to Marx, the history of human society is one of the class struggles. Thus, one finds: Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large or in the common ruin of the contending classes (Marx 1976).

Marx believed classes in society are formed by objective material conditions. Societies have groups of people who belong to different economic classes with unique interests. These interests conflict and contradict other classes leading to hostile outcomes. The “objective material condition form the basis for the formation of class-in-itself into “class for itself.” According to Marx, class relations in the early parts of history were complicated, but are simplified by the modern stage of capitalism. In the modern stage of capitalism, classes newer conditions of operations, including unique approaches to struggles. Marx believes that: under capitalism, wage laborers are paupers who grow more rapidly than the population and wealth. The essential conditions both for the existence and sway of the bourgeoisie class are the formation and augmentation of capital. The advance of industry, whose involuntary promoter is the bourgeoisie, replaces the isolation of the laborer, due to competition, by their revolutionary combination, due to association.

To Marx, therefore, “the development of modern industry cuts from under its feet the very foundation on which the bourgeoisie produces and appropriates products.” In this way, what the bourgeoisie class produces creates its disruption, leading to its fall and the rise of the proletariat (Marx 1976: 119).

### **Marx’s Action Plan**

Marx believes that the proletariat will rise to means of production and distribution after their revolution against the bourgeoisie, leading to socialism. This is referred to as the working or ruling class, as victors of

the battle of democracy. As rulers, the proletariat will centralize every instrument of production available to the State to build its production forces more rapidly. This will revolutionize the process of production, leading to the growth of human society. To achieve the revolutionary process of production, Marx recommends these measures:

- i) Abolition of private property in land and application of all rents of land to public purpose.
- ii) The implementation of a graduated or heavy progressive income tax
- iii) The abolition of rights of inheritance.
- iv) Properties belonging to rebels and emigrants should be confiscated.
- v) State-owned credit should be centralized through a national bank with State capital and an exclusive monopoly
- vi) The means of transportation and communication should be centralized and governed by the State.
- vii) State-owned instruments and factories should be extended.
- viii) Extension of factories and instruments of production owned by the State
- ix) That states should cultivate the waste land, and ensure the general improvement of natural resources like soil according to the acceptable plan
- x) Equal liability of all to labor.
- xi) Industry armies for sectors like agriculture should be established.
- xii) Manufacturing technology should combine with agriculture, and there should be a gradual abolition of the divisions between country and town through a more equitable allocation of the population across the country.
- xiii) Children should have access to free and quality education in public schools. All forms of child factory labor should be discouraged, and industrial production should be combined with education.

These plans represent Marx's fundamental view on the dynamics of development.

### Self-Assessment Exercise

1. According to Marx, the history of human society is one of the \_\_\_\_\_.
2. Marx believes that the proletariat will rise to means of production and distribution after their revolution against the bourgeoisie, leading to \_\_\_\_\_.



## 1.4 Summary

Karl Marx construes development as a condition of change based on society's movement from tribal, Asiatic, feudal to the capitalist stage. To Marx, class contradictions driven by material conditions of existence, sustained by the agency of the social class, navigate development in societies. According to Marx, social classes are formed by objective material conditions. Different people represent different classes in society. These classes have unique interests that contradict others' goals. There is, thus, a conflict of interest, what Marx refers to as "contradictions" in society. These contradictions lead to hostile relationships that facilitate the rise of the proletariat to the ruling position. The proletariat revolutionize the production process that yields development in human society. This unit has exposed students to the Marxian view of development. It discusses Marx's assumption that social classes are formed by objective material conditions, and that these conditions inspire class struggles. These struggles, in turn, lead to changes in society that facilitate development. Marx believes that there are specific forms of disruptions in every economic and social stage. He explains these disruptions as causes of social change.

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## 1.6 Possible Answers to SAE

1. Class struggles; 2. Socialism

**End of Module Exercises**

- 1 \_\_\_\_\_ focuses on human wellbeing in terms of their livelihood, sustainability, and security
- 2 \_\_\_\_\_ construes development as a way of facilitating equitable societal change through structural capacities.
- 3 The theory of the world system emerged from the different forms capitalism took around the world from the \_\_\_\_\_.
- 4 The dependency theory emerged in the \_\_\_\_\_ from research publicized by the Economic Commission for Latin America and the Caribbean.

## **MODULE 3      ALTERNATIVE CONCEPTIONS OF DEVELOPMENT**

|        |                                  |
|--------|----------------------------------|
| Unit 1 | Sustainable development          |
| Unit 2 | Human development                |
| Unit 3 | Economic development             |
| Unit 4 | Political and Social development |

### **UNIT 1      SUSTAINABLE DEVELOPMENT**

#### **Unit Structure**

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 What is Sustainable Development?
  - 1.3.1 Relevance of Sustainable Development
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

#### **1.1 Introduction**

This unit exposes students to sustainable development. It looks at the concept, the principles, and the aims and relevance of sustainable development.

#### **1.2 Learning Outcomes**

Students who have studied this unit should be able to:

- Provide an acceptable characterization of sustainable development
- Discuss the different perspectives on sustainable development
- Discuss the principles and aims of modernisation.

#### **1.3 What is Sustainable Development?**

To help students to understand the concept of sustainable development better, let's begin the discussion by clarifying sustainability. This clarification required because Jenkins (2009); Sachs (2010), Shiva (2010) argues that 'sustainability' is a fundamental framework for considering socio-economic and economic progress, and also a subject of argument about the concept of sustainable development.

The term sustainability means "a capacity to maintain some entity, outcome, or process overtime" (Jenkins, 2009: 380). It entails carrying out activities that do not exhaust the resources on which that capacity depends. This broad sense of sustainability holds that each activity can be carried out in volume and variations without leading to self-destruction and that it can allow long-term repetition and renewal.

Shiva (2010: 240) points out that the general understanding of sustainability as "a capacity to maintain some entity, outcome, or process overtime" is dangerous because it does not respect the environmental limits and the need for adapting human activities to the sustainability of natural systems. Natural systems enable people to live and support the outcomes of human activities. It is therefore difficult to talk of sustainability without emphasizing the ecological aspect (Jenkins, 2009; Sachs, 2010; Shiva, 2010). This explains why ecological sustainability is vital to the idea of sustainable development.

In 1987, the Brundtland Commission presented a report with the title, "Our Common Future", to the United Nations General Assembly. The report had the aim to help the United Nations to connect economic development issues with ecological stability. Through this effort, the Commission defined sustainable development as "development that meets the needs of the present (people) without compromising the ability of future generations to meet their own needs" (United Nations General Assembly, 1987: 43). This definition implies an improved quality of life of a particular generation without excessive use or abuse of natural resources at the expense of later generations.

Emas (2015) argues that the preservative "concept of sustainable development aims to maintain economic advancement and progress while protecting the long term value of the environment... it provides a framework for the integration of environmental policies and development strategies" (Emas, 2015: p1). This explains why sustainable development is often referred to as the agreement of economy and ecology.

Sustainable development is therefore an effort directed towards economic development without compromising the ecological balance. This form of development is possible through rigorous policy change, taking action, and altering practices (United Nations General Assembly, 1987: 43).

According to WCED (1987), sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs. For Pearce et al. (1989), it implies a conceptual socio-economic system that ensures the sustainability of goals in the form of real income achievement and improvement of educational standards, health care, and the overall quality

of life. Harwood (1990) defines it as an unlimited developing system, where development is focused on achieving greater benefits for humans and more efficient resource use in balance with the environment required for all humans and all other species. Duran et al. (2015) explain that it is a development that protects the environment because a sustainable environment enables sustainable development. Sustainable development is therefore the art and science of maintaining a balance between economic, social, and political development.

### **Aims of Sustainable Development**

There are three basic aims of sustainable development. These aims are:

1. To attain balanced growth: sustainable development aims to balance economic growth with ecological sustainability. Sustainable development assumes that economic and ecological growth should be equitably pursued such that the desire to gain economic development may not harm ecological welfare.
2. To preserve the eco-system: one of the main focuses of sustainable development is the protection or preservation of ecological welfare. Sustainable development acknowledges that economic development and all other forms of development are achievable through a sustainable ecological system.
3. To guarantee equal access to resources to all human communities. The ultimate aim of sustainable development is to conserve the earth. It aims to make the ecological system durable. In this sense, the preservation of the terrestrial and aquatic eco-system becomes necessary. It also aims to develop a positive attitude towards nature and living beings. These aims of sustainable development are explainable under economic, ecological, and social categories. According to the Brundtland report, sustainable development aims to divide growth, change the quality of growth, meet essential needs of all in terms of job, food, energy, water, and sanitation, ensure a sustainable population, conserving and enhancing the resource base, reorient technology, build less exploitative technology, and, manage environment and economics in decision making.

### **Principles of sustainable development**

Klarin, (2018) highlights the following are principles of sustainable development;

- Conservation of eco-system
- Sustainable development of society
- Population control
- Conservation of Biodiversity
- Conservation of Human Resource
- Increase in People's Participation
- Conservation of cultural heritage

- Included within Carrying Capacity of Earth (Klarin, 2018).

It is arguable from these principles that a unique feature of sustainable development is the integration of the social, economic, and environmental concerns of the society in all aspects of decision making. Integrated decision making is a fundamental element of the sustainable development framework. It is this fixed idea of integration that makes sustainability unique from all other policy frameworks.

### 1.3.1 Relevance of Sustainable Development

Sustainable development focuses on maintaining the eco-system to facilitate economic and social growth and to improve the quality of life of the people. It seeks to achieve social sustainability to guarantee the security of people's rights, enable people to aspire for equal opportunities, preserve their cultural identities, respect their cultural, racial, and religious rights and ensure that people's rights are distributed securely and equitably. It allows for the pursuit of sustainable economic goals that maintain the natural, social and human capital required for income and living standards.

The concept of sustainable development, in theory, is related to ecological sustainability as it seeks to provide the necessary environmental conditions for the wellness of people for their present and future experiences (Lele, 1991). Lele's view on sustainable development is holistic. It does not separate sustainable development from environmental protection. It represents the aspect of social sustainability and the opportunity for achieving some human needs from quantitative economic values (Ulhoi & Madsen: 1999).

According to Lele (1991), sustainable development is an opportunity for achieving social, traditional, cultural values and needs. Sustainable development, therefore, represents social changes that allow us to achieve traditional development goals by the limits of ecological sustainability (Lele: 1991).

#### Self-Assessment Exercise

1. The concept of \_\_\_\_\_, in theory, is related to ecological sustainability as it seeks to provide the necessary environmental conditions for the wellness of people for their present and future experiences
2. The term \_\_\_\_\_ means "a capacity to maintain some entity, outcome, or process overtime."

## 1.4 Summary

Sustainable development works to achieve basic human needs. It integrates economic development with ecological development. In addition, it protects and facilitates equality among people. It allows social self-determination and cultural diversity, and maintain ecological integrity. The concept of sustainable development changed in the past, but its most fundamental principles and goals have contributed to a more conscious behavior adapted to the limitations of the environment. This explains why the concept of sustainable development is applied to different areas of human activities. Numerous international organizations contribute to the implementation of the concept. The effort at the international level is because sustainable development has a positive appeal at the local level, but its results have disappointed at a global scale. According to the United Nations Millennium Development Goals, sustainable development focuses on complex global situations such as population growth, hunger and poverty, wars, political instability, and the degradation of the environment. Many countries are quite far from achieving sustainable development objectives, and there seems to be a deepening gap between developed and underdeveloped countries in terms of the pursuit of these goals. The implementation of Sustainable development is constrained by several factors, including the degree of socio-economic development that many countries are yet to achieve based on their financial and technological conditions, and the diversity of political and economic goals at the global stage. This unit exposed students to the idea of sustainable development. Sustainable development addresses the current needs of the people without compromising the prospects of the future generation to achieve their own goals. Sustainable development pursues economic and ecological sustainability. This form of development approach argues that all development is possible if and only if, first, the development effort allows the pursuit of newer development ambitions in the future, and, second, the eco-system is protected.

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## **1.6 Possible Answers to SAE**

1. Sustainable development; 2. Sustainability



## UNIT 2 HUMAN DEVELOPMENT

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 The Concept of Human Development
  - 1.3.1 Principles of Human Development
  - 1.3.2 Theories of Human Development
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit analyses the concept of human development. It exposes students to the principles and theories of human development.

### 1.2 Learning Outcome

Students who have studied this unit should be able to:

- Explain the concept of human development
- Discuss the principles and theories of human development
- Discuss the relevance of the human development index

### 1.3 The Concept of Human Development

The United Nations Development Programme defines human development as “the process of enlarging people’s choices.” The 2010 Human Development Report (HDR) defines human development as: ...the expansion of people's freedoms to live long, healthy and creative lives; to advance other goals they have reason to value, and to engage actively in shaping development equitably and sustainably on a shared planet. People are both the beneficiaries and drivers of human development, as individuals and in groups. (HDR Report, 2010).

The notion of human development, therefore, encapsulates the various ways of improving the human condition. Global discussions about the connection between development and economic growth in the middle of the 20<sup>th</sup> century inspired considerations about whether development interests should focus on the human person. The need for the consideration of what ought to be the primary focus of development was based on the emphasis placed on economic development as a leading objective and indicator of national development and progress in several countries. As

the United Nations Development program reports:

By the early 1960s, there were increasingly loud calls to "dethrone" GDP: economic growth had emerged as both a leading objective and indicator, of national progress in many countries even though GDP was never intended to be used as a measure of wellbeing. In the 1970s and 80s development debate considered using alternative focuses to go beyond GDP, including putting greater emphasis on employment, followed by redistribution with growth, and then whether people had their basic needs met (UNDP, 2021).

The interest in human development, therefore, was to expand people's freedom to live long, healthy and creative lives. The focus has been to facilitate people's activation of their potentials that add value and meaning to their lives and their active engagement in such activities that lead to the development of their areas. In this way, human development makes people the benefactors and drivers of development.

Human development is also defined as the process of enlarging people's choices. The most critical ones are to lead a long and healthy life, to be educated, and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights, and self-respect, a condition Adam Smith regards as "the ability to mix with others without being ashamed to appear in public" (Alkire, 2005).

Human development connotes the process of widening people's choices and the level of their achieved well-being. This definition helps to distinguish clearly between two sides of human development. One is the formation of human capabilities, such as improved health or knowledge. The other is the use that people make of their acquired capabilities, which may sometimes be work or leisure.

Human Development is often compatible and complementary with human rights. This is because human development emphasizes the enlargement of choices and capabilities, and influences public policy through its human advocacy goals. Human rights, a project, focus on entitlements of claim holders, on legal change, and generating demand. Until recently, Human Rights were viewed as political rights. In recent times, however, human rights include social, cultural, and economic rights. The point of connection is that both guarantee basic freedoms.

### **1.3.1 Principles of Human Development**

There are four core principles of human development. They are:

- (i) **Equity:** as a principle of human development, equity relies on the notion of justice as fairness. The principle holds that human development is possible if and only if people are treated fairly and

- equitably.
- (ii) **Efficiency:** because human development is by the people and for the people, this principle holds that human and material resources should be explored to drive development goals and programs. People are to be equipped with the necessary tools, expertise, and tools to form development initiatives based on their needs and lead the implementation of development objectives.
  - (iii) **Participation and Empowerment:** this principle is closely related to the two preceding principles. First, it holds that all people are actors of development. In this way, development is an inclusive project that is anchored on the efforts of all members of society. Empowerment refers to the deliberate action of stakeholders to support the development initiatives and efforts of the people.
  - (iv) **Sustainability:** Human development thrives under sustainable economic, social, cultural, and environmental conditions.

These principles are knitted. They operate together and help to activate other conditions which are necessary for human development. These principles show that human development transcends calculations about per capita income. The United Nations Development Programme uses these principles as metrics and indicators of progress.

### 1.3.2 Theories of Human Development

There are several theories of human development, will focus on the following theories:

- (i) **Psychosexual development:** this theory is developed by Sigmund Freud. It argues that personality development goes through several childhood stages, and that personality development takes form at the age of five. This theory identifies development stages as the "oral stage, anal stage, phallic stage, latent period and the genital period." The child focuses on pleasures at the oral stage. The anal stage begins at the age of eighteen months and lasts three years. The child focuses on the elimination and retention of feces. The child's genitals demonstrate sexual awakening at the age at the phallic, latency, and genital stages. This theory is criticized for focusing on the male sex.
- (ii) **Psychosocial Human Development:** this theory is developed by Erik Erikson. It holds that human development occurs from the interaction or exchange of biological, psychosocial, and societal systems.
- (iii) **Social Learning Theory:** according to this theory, learning occurs through observation. It holds that learning depends on the mental state of the candidate and does not always influence behavioral change. The social learning theory focuses on learning that occurs from a social context.

- (iv) **Behaviorism:** this theory holds behavior as a product of the presentation of something. According to the theory, "when a new thing is added with several trials, while the old thing is presented, the new thing may become very much associated with the old thing. Consequently, anytime the new thing is presented, it produces hunger for the old thing." Behaviour is formed from these occurrences.
- (v) **Cognitive Development Theory:** according to this theory, human development relies on rational abilities.
- (vi) **Maslow's theory:** this theory holds that human beings are independent and are aiming to develop capacities and achieve growth potentials.

### 1.3.3 The Human Development Index

The United Nations uses the Human Development Index as a statistical tool for measuring countries' overall social and economic progress and achievements. These socio-economic statistics are from a country's health and education sectors and the standard of living of its citizens. The United Nations Development Programme defines the Human Development Index (HDI) as "the summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and have a decent standard of living. The HDI is the geometric mean of normalized indices for each of these three dimensions." As the United Nations explains further:

The Human Development Index (HDI) was created to emphasize that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone. The HDI can also be used to question national policy choices, asking how two countries with the same level of GNI per capita can end up with different human development outcomes (UNDP, 2020).

Analysis concerning a country's health performance is based on life expectancy at birth. Analysis on education focuses on the mean of years that adults of 25 years and above receive a formal education, and "the expected years of schooling for children of school entering age". The Gross National Income per capita is used to measure the standard of living.

According to the United Nations, the Human Development Index uses a logarithm of income to determine the diminishing relevance of income with increasing Gross National Income. When the scores for life expectancy, education, and the Gross National Income are collated, they are aggregated into a complex index using geometric mean. According to the UNDP: "The HDI simplifies and captures only part of what human development entails. It does not reflect on poverty, inequalities,

empowerment and human security, and gender disparity. These metrics are vital to the understanding of governments' policy choices and priorities. They are also used for the conduct of analysis concerning countries' performances in the key areas of economic and social development, and how these development efforts support human welfare and prosperity.

### Self-Assessment Exercise

1. The \_\_\_\_\_ uses the Human Development Index as a statistical tool for measuring countries' overall social and economic progress and achievements.
2. There are \_\_\_\_\_ core principles of human development (a) One (b) Two (c) Three (d) Four

### 1.4 Summary

All development is human development. Whether the development approach is economic, political, or socio-cultural, it is expected that all forms of development will result in better ways of improving the human condition. Human development, therefore, provides the basis for evaluating the successes of other forms of development. This unit exposed students to the idea of human development. The United Nations Development program construes human development as the process of enlarging people's choices. The idea of enlarging people's choices suggests that the ultimate goal of human development is to facilitate the achievement of the immediate and future needs of people such that their present and future conditions are improved.

### 1.5 References/Further Readings/Web Sources

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### 1.6 Possible Answers to SAE

1. United Nations; 2. (d)

## UNIT 3 ECONOMIC DEVELOPMENT

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 The Concept of Economic Development
  - 1.3.1 Principles of Economic Development
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit exposes students to the idea of economic development. It discusses the objectives and principles of development.

### 1.2 Learning Outcomes

Students who have studied this unit should be able to:

- Attempt a fairly acceptable characterisation of economic development
- highlight the objectives of economic development
- Discuss the principles of economic development

### 1.3 The Concept of Economic Development

The economic view of development construes development as "a process that is meant for the equitable social and economic transformation of the society through institutionalized social structures and people's positive attitudes for an accelerated and increased growth and poverty eradication" (Todaro and Smith, 2006:17). This view construes development as a way of facilitating equitable societal change through structural capacities. It entails the sustainable use of resources to improve the economic opportunities of the people.

Amartya Sen (1999) explains economic development as the development that occurs when individual agents have the opportunity to develop their capacities in ways that allow them to actively participate in the growth of the economy. According to Sen, individual members of society are the active agents of change in the economic development process. Because they are active participants, Sen argues that individual members of society build capacities and skills that help them to cope with other aspects of development.

Sen, therefore, construes economic development as the sustained growth in per capita income, and the increase in measures of income and wealth distribution (Sen, 1999). He also refers to economic development as the increase in the various indicators of quality of life, including areas such as life expectancy, mortality rates, crime statistics, another development index, ecological sustainability, and other related aspects.

Arguably, Sen's idea of economic growth concentrates on the microeconomics of growth. Economic development differs from growth because it focuses on the broader set of metrics that are more immediately realized.

According to Schumpeter (1961), economic development involves the transfer of capital from established processes of production to new, innovative, productivity-enhancing methods. Schumpeter explains economic development as a precursor to, and a result of, economic growth. This explains why Amsden (1997) argues that economic growth provides slack resources that, if invested in economic development, will provide the basis for future economic growth.

### **Objectives of economic development**

These are some of the goals of economic development

- (a) To create employment opportunities, improve the standard of living of the people and achieve economic stability
- (b) To achieve broader economic consensus on the direction of economic development efforts
- (c) To diversify the economic, industrial, and commercial base of the society
- (d) To promote diversification of the commercial or industrial base.
- (e) To facilitate access to economic privileges for tax base enhancement and quality job creation.
- (f) To achieve a flexible workforce and achieve a highly skilled labor
- (g) To foster local entrepreneurship
- (h) To identify and address the economic needs of the chronically unemployed and underemployed people and to facilitate programs that allow the achievement of these needs.
- (i) To preserve and promote the preservation of a country's historic assets.
- (j) To achieve growth in the housing, communication, utility, and transportation systems.
- (k) To strengthen, maintain, and continually upgrade technology, infrastructure, and systems, and provide adequate access and capacity for the current and future system.
- (l) To encourage sustainable development (De Beer & Swanepoel, 2000)

### 1.3.1 Principles of Economic Development

The following are principles of economic development:

- (a) **Integrated approach:** all sectors and institutions of society such as government institutions, business, education sectors are required to work together to achieve a vibrant local economy through long-term investment strategies. These strategies should serve the needs of residents, workers, and businesses, facilitate employment opportunities, protect the eco-system, and facilitate social equity.
- (b) **Vision and inclusion:** societies require an inclusive economic vision and strategy to achieve economic growth. All sectors of society should be involved in the visioning, planning, and implementation of economic development efforts.
- (c) **Poverty Reduction:** All economic development efforts should focus on reducing poverty, improving the quality of lives of people, creating job opportunities, and promoting jobs that match the skills of existing residents. These efforts should improve the skills of low-income earners, address the needs of families to achieve self-sustainability, and ensure the availability of quality and affordable child care, transportation, and housing.
- (d) **Local Focus:** the most valuable human, economic, social, and material resources of a community or society is the resources they have at a time. Societies are to explore these assets in ways that support their development ambitions in sustainable ways. Economic development efforts should prioritize supporting residents to achieve the required economic skills, opportunities, and abilities. Local businesses should be supported to create opportunities for other members of society. More specifically, economic development efforts should focus on promoting local entrepreneurship and supporting local industries and businesses to compete locally and internationally.
- (e) **Industry Clusters:** Communities and regions should identify specific gaps and niches their economies can fill and promote a diversified range of specialized industry clusters drawing on local advantages to serve local and international markets.
- (f) **Wired Communities:** communities should invest and use technology that supports the local initiative. Technology should build the ability of communities to succeed, improve civic life, and provide open access to information and resources.
- (g) **Long-term investment:** societies should invest in development programs that guarantee long-term benefits and opportunities. All public investment and subsidies should target equitable distribution of benefits and support social and environmental goals. Societies should place priorities on services that promote the vitality of all



- local businesses.
- (h) **Human Investment:** human resources are so valuable that no society can exist without its human resources. Genuine economic development efforts should provide life-long skills and learning opportunities by investing in education, technology, socio-cultural growth, and other means by which people gain knowledge about themselves and their environment.
  - (i) **Environmental Responsibility:** ecological sustainability is an important goal of economic development. Communities should support and aspire for economic development that preserves the environment. There should be a deliberate commitment to protecting the environment and people's public health.
  - (j) **Corporate Responsibility:** businesses should support the development goals of their host societies. Businesses should partner with their communities to provide access to basic human needs such as water, transport system, healthcare, and other related services. They should focus on protecting workers, their communities, and ensure that members of the communities working for them receive gain pay, benefits, and opportunities.
  - (k) **Compact Development:** economic development strategies and programs should minimize social, economic, and environmental costs and deploy their resources and infrastructure prudently. Development and expansion initiatives should take place in urban, suburban, and rural areas in ways that allow the practice of other sectors such as agriculture. Communities should create plans and policies that allow sustainable physical and economic initiatives in the host communities.
  - (l) **Livable Communities:** communities are to develop compact, multidimensional land-use patterns to protect their ecological system and build the quality of life of their people. Activities such as walking, bicycling, recreation, and other healthy and ecologically sustainable practices should be encouraged. Economic development and transportation initiatives should enforce these land-use patterns.
  - (m) **Regional Collaboration:** industries, land use, natural resources, transportation services are regional in scope. Economic development expects that societies will create structures that guarantee ease of access to economic centers and those that respect the character and identity of people.

### Self-Assessment Exercise

1. The \_\_\_\_\_ view of development construes development as "a process that is meant for the equitable social and economic transformation of the society through institutionalized social structures and people's positive attitudes for an accelerated and increased growth and poverty eradication"
2. Pick the odd choice (a) Poverty reduction (b) Migration restriction (c) Regional collaboration (d) Wired communities

### 1.4 Summary

Scholars seem to agree that economic development and growth are influenced by society's human resources, its physical capital, its technological abilities, and its natural resources. The possibility of achieving economic growth depends on the reality of these factors. Societies with sustainable economies have governments that focus on these areas. This unit exposed students to the idea of economic development. It defines economic development as "process that is meant for the equitable social and economic transformation of the society through institutionalized social structures and people's positive attitudes for an accelerated and increased growth and poverty eradication." It is a way of facilitating equitable societal change through structural capacities. The unit also exposed students to the various objectives and principles of economic development.

### 1.5 References/Further Readings/Web Sources

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### 1.6 Possible Answers to SAE

1. Economic; 2. (b)

## UNIT 4 POLITICAL AND SOCIAL DEVELOPMENT

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 The Concept of Political Development
  - 1.3.1 The Concept of Social Development
  - 1.3.2 The Relevance of Political and Social Development
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit studies development that is centered on the increase in national political unity and political participation. It also studies the development approach that focuses on the learning and expression of values, knowledge, and skills that enable people to relate, interact and livewith others effectively. The unit will also expose students to the goals of socio-political development, factors affecting social and political development.

### 1.2 Learning Outcomes:

Students who have studied this unit should be able to:

1. Discuss the stages of political development
2. Explain some of the factors affecting social and political development
3. Discuss the relevance of political and social development

### 1.3 The Concept of Political Development

There is considerable confusion about the concept of political development. This confusion concerns the explicit concerns of trends in the social sciences about the distinctiveness of political and economic development. But this does not mean that there are no fairly acceptable conceptualizations of political development. Some of these fairly acceptable conceptualizations of political development include the idea that:

- (i) Political development is the political precondition of economic development;
- (ii) It represents the politics typical of advanced and industrial societies;
- (iii) it reflects political modernization through which the so-called industrial or advanced nations are construed as pace-setters;

- (iv) It reflects the total operations and dynamics of a nation-state;
- (v) It is a metric for measuring legal and administrative development, which also includes all authoritative structures and colonial practices;
- (vi) It represents mass mobilization and participation, and often includes new standards of demagoguery and loyalty
- (vii) It reflects the building of democracy
- (viii) It represents stability and orderly change
- (ix) It refers to mobilization and the expression of power
- (x) It is a multidimensional process of social change that is inextricable from the various aspects of modernization.

There are several other interpretations of political development. Huntington, for example, defines political development as political modernization. According to him, "political development can only be determined by comparing the political systems of different countries with social development reflecting the linear progression of political institutions." Huntington seems to suggest that we measure political development by considering and establishing the nature of interaction and relationship among the various political institutions and modernization. By modernization, Huntington refers to a model of a progressive transition from a traditional, pre-modern, to modern society.

Rustow highlights four stages through which the process of political development occurs. These are the traditional stage, the take-off stage, the mass production stage, and the post- mass production stage.

- (i) **Traditional stage:** at the traditional stage, the people are disintegrated because of their backward economy and very poor level of political participation. People in this stage suffer political exclusion, lack of cohesion, and a low level of political awareness.
- (ii) **The take-off stage:** At the take-off stage, the people start demonstrating their commitment to political development. This commitment includes the willingness to participate in the political process, and the deliberate pursuit of political awareness.
- (iii) **Mass production stage:** the focus of this stage is the achievement of economic development. Here, political systems commit to the various means of industrialization and economic growth. The aim is to ensure that the system produces economically sustainable ways.
- (iv) **Post-mass production:** at this stage, the political system shifts beyond securing economic growth and mass production to benefiting from the gains of development. The result of this stage is the outcome of the other stages of development. The post-mass production represents the political system in its well-developed form.

### 1.3.1 The Concept of Social Development

Generally, social development involves learning the values, knowledge, and skills that enable people to relate to others effectively and to contribute in positive ways to family, school, and the community. A more technical definition of social development presents it as the:

Many of the non-economic processes and outcomes of development, including but are not limited to: reduced vulnerability; inclusion; wellbeing; accountability; people-centered approaches; and freedom from violence. It is fundamentally concerned with human rights, formal and informal relations, inequality, and possibilities for building greater equality among individuals and groups within societies (Browne, & Millington, 2015).

This short paragraph presents social development as a broader activity. It is because of its broad application that Sen (1995) defines it as equality of social opportunities. In the same vein, Bilance (1997) defines it as the promotion of a sustainable society that is worthy of human dignity by empowering marginalized groups, women and men, to undertake their development, to improve their social and economic position, and to acquire their rightful place in society.

At the 1995 Copenhagen Social Summit, social development was defined in terms of three basic criteria; poverty eradication, employment generation, and social harmony. Social development encapsulates cultural values, community connections, media, family, peer, school, religious community, economic issues to mention a few. It is noteworthy that government policies influence social development. Social development is maintained through the model appropriate social behavior; support, self-esteem, problem-solving skills, exploration, culture, and self-concept.

Socio-political development includes the social and political aspects of development. It addresses socially and politically relevant areas of development. Consider the issue of environmental conservation as an example. This issue has influenced social attitudes towards the habitable environment. It has also gained serious political grounds in recent times. which is influenced by both social attitudes towards the habitable environment and by political policies. However, social and political development SPD is the process by which individuals acquire the knowledge, analytical skills, emotional faculties, and the capacity for action in political and social systems necessary to interpret and resist oppression.

### **The goals of political and social development**

The main goal of social development is to bring about qualitative growth and development of society. It entails the effective management and oversight of security, the advance of health facilities, the achievement of good quality, dignified life, social insurance, and social assistance policies, and a wide range of efforts that help to alleviate poverty in the event of the life cycle risks such as old age, unemployment, loss of income, disability and death.

### **Factors affecting political and social development**

Burkey (1993) points that socio-political development is constrained by: limited knowledge about the universe, origins of civilization, the mission and role of humans, absence of effective mechanisms for the progressive development of humanity; the impossibility of preventing imbalances in demographic, economic, social, and managerial processes that lead to conflicts and wars; negative technical impact on the environment of vital human activities; shortage of resources; and the necessity of mastering and implementing new technologies (Burkey, 1993).

In general, problems caused by past phenomena or events seem to impact the present. This sometimes affects the spheres of human activity, their territories, and the time of the functioning of the human resources. Some of these problems are objective, while others are subjective. They can be virtual problems, pseudo-problems, expected or unexpected problems, dangerous, safe, or catastrophic problems.

### **1.3.2 Relevance of political and social development**

Socio-political development helps in dealing with a wide range of political and social challenges. It also helps to build the ability to interact successfully with others. People with strong social skills find it easier to establish good relationships and this has a positive impact on their well-being. Since social and political development aims to improve the well-being of every individual in society so they can reach their full potential, socio-political development serves the well-being of the individual members of the society and their political system. It helps to social and political barriers so that all citizens can journey toward their dreams with confidence and dignity. In other words, helping people so they can move forward in their path to self-sufficiency.

It provides people with the opportunity to grow, develop their skills and contribute to their families and communities in a meaningful way. Because if people are healthy, well-educated, and trained to enter the workforce and can make a decent wage they are better equipped to meet their basic needs and be successful. Hence, their families will also do well and the whole of society will benefit.

Socio-political development helps children get a good start in their education which goes a long way to increasing their success later. It provides a high-quality child care system needed for society to succeed. When people know that their children are well taken care of, they can be more productive in their jobs. When employers have good employees, their business is more likely to succeed. When businesses succeed, the economic situation of a community is improved. Hence, an investment today in good child care programs can provide many long-term economic benefits for society.

In addition, it also provides safe and affordable places for people to live and aspire for their ambitions. When families can live safely, nurture their children, build community relationships, and care for aging parents, they can participate fully in socio-political activities. However, without a decent place to live, it is difficult to function as a productive member of society.

### Self-Assessment Exercise

1. \_\_\_\_\_ development helps in dealing with a wide range of political and social challenges.
2. At the 1995 \_\_\_\_\_ Social Summit, social development was defined in terms of three basic criteria; poverty eradication, employment generation, and social harmony.

### 1.4 Summary

Socio-political development is the process by which individuals acquire the knowledge, analytical skills, emotional faculties, and the capacity for action in political and social systems necessary to interpret and resist oppression. This unit exposed students to the concepts of social and political development, the goals of socio-political development, and the relevance of socio-political development among others. Socio-political development focuses on improving the social and political aspects of people's lives. It aims to positively transform political and social institutions in ways that facilitate people's achievement of quality lives, sustainable economic opportunities, health, income, and other needs which help to improve the human condition.

### 1.5 References/Further Readings/Web Sources

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Human Development: Topic guide. Birmingham/Oxford: GSDRC, University of Birmingham / HEART.

Burkey, S. (1993). *People First: A Guide to Self-Reliant, Participatory Rural Development*. London: Zed Books.

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Sen, A. (1999). *Development as Freedom*. New York: Alfred Knopf.

## 1.6 Possible Answers to SAE

1. Socio-political; 2. Copenhagen

### End of Module Exercises

- 1 \_\_\_\_\_ focuses on maintaining the eco-system to facilitate economic and social growth and to improve the quality of life of the people.
- 2 The \_\_\_\_\_ uses the Human Development Index as a statistical tool for measuring countries' overall social and economic progress and achievements.
- 3 \_\_\_\_\_ explains economic development as the development that occurs when individual agents have the opportunity to develop their capacities in ways that allow them to actively participate in the growth of the economy.
- 4 Rustow highlights \_\_\_\_\_ stages through which the process of political development occurs.
- 5 The main goal of social development is to bring about qualitative growth and development of \_\_\_\_\_.



## **MODULE 4 THE IDEA OF CULTURE AND HUMAN PROGRESS**

|        |                    |
|--------|--------------------|
| Unit 1 | Defining Culture   |
| Unit 2 | Cultural Evolution |
| Unit 3 | Social Progress    |
| Unit 4 | Modernization      |

### **UNIT 1 DEFINING CULTURE**

#### **Unit structure**

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 What is Culture?
  - 1.3.1 Relevance of Culture
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

#### **1.1 Introduction**

This unit analyses the concept of culture. It explores the different conceptual perspectives on culture. It also presents the elements, types, and functions of culture among others.

#### **1.2 Learning Outcomes**

Students who have studied this unit should be able to:

- Attempt a definition of culture.
- Discuss at least five characteristics of culture
- Discuss the types of cultures and their functions

#### **1.3 What is Culture?**

The word 'Culture' is derived from the Latin term 'cult or cultus' meaning tilling or cultivating or refining and worship (Fischer, 2007). Hence, it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. Culture can also be seen as a way of life. It includes the food we eat, the clothes we wear, the language we speak, and the God we worship. In simpler terms, we can say that culture is the embodiment of how we think and do things (Abu-Lughod, 1991: 9).

Culture is the thing that we have inherited which forms our identity as members of society. All the achievements of human beings as members of

social groups can be called culture. These include; art, music, literature, architecture, sculpture, philosophy, religion, and science. Culture also includes the customs, traditions, festivals, ways of living, and one's outlook on various issues of life. Culture thus refers to a human-made environment that includes all the material and nonmaterial products of group life that are transmitted from one generation to the next ((Abu-Lughod,1991: 8).

There is a general understanding among social scientists that culture consists of explicit and implicit patterns of behavior acquired by human beings. These may be transmitted through symbols, constituting the distinctive achievements of human groups, including their embodiment as artifacts. The essential core of culture thus lies in those finer ideas which are transmitted within a group-both historically derived as well as selected with their attached value (Benedict,1934). More recently, culture denotes historically transmitted patterns of meanings embodied in symbols, using which people communicate, perpetuate and develop their knowledge about and express their attitudes toward life.

Culture can also be seen as the expression of our nature in our modes of living and thinking. It may be seen in our literature, in religious practices, in recreation and enjoyment. Culture has two distinctive components, namely, material and non-material. Material culture consists of objects that are related to the material aspect of our life such as our dress, food, and household goods while non-material culture refers to ideas, ideals, thoughts, and beliefs.

Culture varies from place to place and country to country. Its development is based on the historical process operating in a local, regional or national context. For example, we differ in our ways of greeting others, our clothing, food habits, social and religious customs, and practices from the West. In other words, the people of any country are characterized by their distinctive cultural traditions.

### **Types of Culture**

Culture may be broadly divided into high, low, popular culture, and folk culture (Brightman,1995)

- **High culture:** this refers to paintings or cinema by the acknowledged masters, classical music or dance, and writing that has been established as canons. It also means "taste", under which can be found etiquette, appreciation of fine food, and wine etcetera. It may sometimes refer to certain social rules that are meant for the upper class and which are not accessible to the lower classes.
- **Low culture:** 'Low culture' is also another term for popular culture that has mass appeal. Low culture includes things in societies as diverse as gossip magazines or talk shows, sports like football or

cricket, film music and books that are currently best sellers, or even take-away food.

- **Popular culture:** This type of culture, also known as pop culture, as the term suggests, is related to all those activities (along with their associated symbols) that are popular or common.
- **Folk culture:** This is the tradition and customs of a particular community or society that is reflected in the local lifestyle. It is usually transmitted from generation to generation through the oral tradition and is imbued with a strong feeling of community. It also shows up the differences between what used to be done and the new ways of doing it (Brightman, 1995).

### Elements of culture

There are two basic components of culture: these are ideas and symbols on the one hand, and artifacts (material objects) on the other. The first type, called nonmaterial culture, includes the values, beliefs, symbols, and language that define a society. The second type, called material culture, includes all the society's physical objects, such as its tools and technology, clothing, eating utensils, and means of transportation.

### Characteristics of Culture

- **Culture is learned and acquired:** it is acquired in the sense that certain behaviors are acquired through heredity. Individuals inherit certain qualities from their parents but socio-cultural patterns are not inherited. These are learned from family members, from the group, and the society in which they live. It is thus apparent that the culture of human beings is influenced by the physical and social environment through which they operate.
- **Culture is shared by a group of people:** A thought or action may be called culture if it is shared and believed or practiced by a group of people.
- **Culture is cumulative:** Different knowledge embodied in culture can be passed from one generation to another generation. More and more knowledge is added to the particular culture as time passes by. Each may work out the solution to problems in life that pass from one generation to another. This cycle remains as the particular culture goes with time.
- **Culture changes:** There is knowledge, thoughts, or traditions that are lost as new cultural traits are added. There are possibilities of cultural changes within a particular culture as time passes.
- **Culture is dynamic:** No culture remains in the permanent state. Culture is changing constantly as new ideas and new techniques are added as time passes modifying or changing the old ways. These are the characteristics of culture that stem from the culture's cumulative quality.

- **Culture gives us a range of permissible behavior patterns:** It involves how an activity should be conducted, how an individual should act appropriately.
- **Culture is diverse:** It is a system that has several mutually interdependent parts. Although these parts are separate, they are interdependent with one another forming culture as a whole.
- **Culture is ideational:** Often it lays down an ideal pattern of behavior that is expected to be followed by individuals to gain social acceptance from the people with the same culture.

### 1.3.1 Relevance of Culture

**Culture is the product of man's creative intellect and energy.** We create a culture in the process of our attempt to adapt to our physical environment. Thus, we evolve our own social and cultural environment, but this cultural environment, pervasive as it is, in turn, affects us. As it were then, we create culture but culture, in turn, creates us. As members of society, we invent and share the values, rules, and patterns of behavior that regulate our lives, and we employ our acquired knowledge and competence, in transforming our natural environment along the directions dictated by our society values.

**Culture aids us in adapting and adjusting to our environment.** It is the culture which we share that makes social life possible. Our thoughts and actions, or preferences and goals, our feelings and emotional responses all flow from, and are shaped by cultural norms and values. Both the goals we should pursue and the means we should employ towards reaching the goals are governed by culture.

**Culture influences virtually every aspect of our lives as social beings.** Without culture, a new generation of human beings will suffer if they were born into an environment devoid of an already existing culture. But with the transmission of culture accumulated over time through the remote past, each new generation enjoys the benefit of having a stepping stone upon which it can anchor itself and continue the building process. Thus, culture is the blueprint or design for living.

**The relevance of culture can also easily be seen in the way it provides social and economic benefits.** With improved learning and health, increased tolerance, and opportunities to come together with others, culture enhances people's quality of life and increases overall well-being for individuals and communities.

**It is the culture that builds social capital which glues communities together.** Through cultural activities like; festivals, fairs, or classes, culture creates social solidarity and cohesion, fostering social inclusion, community empowerment, capacity building, civic pride, confidence, and

tolerance.

**There is a connection between culture and economy.** Culture supports the economy through direct and indirect job creation and spurs innovation in other sectors through productivity advancements, regional development, community branding, and increased local tourism.

### Self-Assessment Exercise

1. \_\_\_\_\_ supports the economy through direct and indirect job creation and spurs innovation in other sectors through productivity advancements, regional development, community branding, and increased local tourism.
2. \_\_\_\_\_ type of culture refers to paintings or cinema by the acknowledged masters, classical music or dance, and writing that has been established as canons.

## 1.4 Summary

There are several definitions of culture from sociologists, philosophers, cultural historians, and anthropologists. These definitions encapsulate the different aspects of culture and how it influences our lives. Culture is broadly understood as a way of life. It evinces patterns of behaviour, practices, beliefs, values and norms that define our identity in public and private spaces. Culture is an influential aspect of our lives. It manifests in our relationships, our professions, and even in the most mundane activities we engage in. This unit exposed students to the concept of culture. It defines culture as the thing we have inherited that forms our identity as members of a group or society. The unit exposed students to the various types and elements of culture, as well as the relevance of culture.

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## 1.6 Possible Answers to SAE

1. High; 2. Culture

## UNIT 2 CULTURAL EVOLUTION

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 What is Cultural Evolution?
  - 1.3.1 Theories of Cultural Evolution
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit exposes students to the history, meaning, and theories of cultural evolution. It also exposes students to some of the stages of cultural evolution.

### 1.2 Learning Outcomes

Students who have studied this unit should be able to:

- Attempt a more acceptable definition of culture
- Discuss the differences between unilineal and multilinear theories of cultural evolution
- Discuss the political and cultural implications of multilinear theories, and why modern anthropologists reject them.

### 1.3 What is Cultural Evolution?

In 1859, Charles Darwin published the *Origin of Species*. Before this publication, historical linguists were formulating a system of historical descent for languages. There was a growing awareness among linguists that the similarity among modern languages evinces a shared ancestry (Van Wyhe, 2005). As Wyhe (2005) puts it, it was observed contemporary languages gradually evolved and were demonstrating substantial elements of descent with modification that Darwin later explored for his theory of species. While the depths of the influence of these linguistic trees on Darwin is unclear, it is arguable that thoughts about a possible connection between languages exposed him to clear parallels between how languages and species change over time. Let's support this argument with a short passage from Darwin's theory of *Species*:

The formation of different languages and distinct species, and the proof that both are developed through a gradual process, are curiously parallel... we find in distinct languages striking homologies due to community of descent. The frequent presence of rudiments, both in languages and in species, is still more remarkable. Dominant languages and dialects spread widely, and lead to the gradual extinction of other languages. A language, like species, when once extinct, never reappears. We see variability in every tongue, and new words are continually cropping up; but as there is a limit to the powers of the memory, single words, like whole languages, gradually become extinct. The survival or preservation of certain favored words in the struggle for existence is natural selection (Darwin 1871:90).

In the passage, Darwin furthers the notion of common descent to languages by introducing the mechanism of natural selection as a force for language change. August Pitt-Rivers drew similar parallels between technological and biological evolution (Pitt-Rivers, 1875).

Given an alternative universe, these patterns of evolutionary thought in the behavioral sciences would have transformed into rigorous and quantitative science of cultural evolution just as biological sciences established evolutionary theory through models of population genetics in the early 1900s and the evolutionary synthesis in the 1940s (Mayr, 1982). Unfortunately, cultural evolution had a wrong turn. According to Jonathan (2008):

In the late 1800s, several anthropologists and sociologists devised schemes of cultural evolution based not on Darwin's theory of descent-based trees and natural selection, but rather on Herbert Spencer's progressive, ladder-like, unilineal theory of evolution... these schemes... saw cultural evolution as the inevitable progress of entire societies along a sequence of fixed stages of increasing advancement, starting at savagery and barbarism, and ending at civilization. Civilization typically resembled the Victorian English or American societies of the schemes' authors (Jonathan, 2008: 57-59).

The unilineal, Spencerian, view of cultural evolution thus, aligned social status in a single line that moved from the most primitive to the most civilized. Several anthropologists and philosophers like Levy Bruhl, David Hume, Locke, and Hegel defined the so-called primitive people as those lacking the basic concepts of human awareness and reason because of this analysis. The view also supplied much of the justifications that Western societies needed to activate their voyages of exploitation through colonialism.

The view that cultural evolution is a unilineal phenomenon lost its current towards the end of the 19<sup>th</sup> century. From the later part of the 19<sup>th</sup> century, scholars began to question the motivations and assumptions of the unilineal theorists. Unilineal theories were heavily criticized as racist, and their hypothetical trajectory of cultural evolution was replaced with the understanding that all cultures are unique in time and space. This understanding which was promoted by a new wave of anthropologists such as Franz Boas (Boas, 1940) abandoned unilineal theories for their lack of empirical facts and their political motivations. Multilinear theories such as cultural particularism, thus, emerged with the demand to replace the broad generalizations about culture with fieldwork among traditional peoples, exploring a great variety of facts and artifacts as empirical evidence of cultural processes within existing societies.

Theories of evolution are identified by their assumption that societies change gradually from a simple to more complex forms. Evolutionary theorists apply it to human cultures to argue that cultures must have progressed from primitive, simpler forms to more modern, very complex, and advanced forms. Cultural evolutionary theory accepts that cultural change reflects progress from primitive to modern cultures. The theory claims that changes from primitive to more complex forms of society mean progress towards better forms of culture and society.

The most basic, less technical conception of culture is that it embodies "information capable of affecting individuals' behavior that they acquire from other members of their species through teaching, imitation, and other forms of social transmission" (Richerson, 2005). Evolutionary theories assume that culture as socially transmitted information evolves or changes over time (Cultural Evolution Society, 2018). The Cultural Evolution Society provides a better explanation:

Cultural change constitutes an evolutionary process that shares fundamental similarities with genetic evolution. As such, human behavior is shaped by both genetic and cultural evolution. As such, human behavior is shaped by both genetic and cultural evolution (Cultural Evolution Society, 2018).

We learn from the short paragraph that cultural evolution is a transitional process of social change that represents society's movement from a particular state to another. Cultural evolution represents the progression or development of a culture from a particular stage to another, most usually from its simplest stage to a complex form.

### **Stages of Cultural Evolution**

Several theories offer their view of the stages of cultural evolution, but we will focus on the stages provided by Morgan (1877) and Edward B.



Tylor (1871, 1881). These stages are savagery, barbarism, and civilization (Richerson, 2005). These scholars believe that these stages share unique characteristics and attributes. They explored the various aspects of culture, such as mythology, the art of pleasure, and language to categorize cultures as savage, barbaric, or civilized. Their analysis focused on the conditions and traits of these cultures and how these elements prevailed under the different stages, and how cultural characteristics evolved from earlier ones. According to Morgan:

The latest investigations on the early condition of the human race are tending to the conclusion that mankind commenced their career at the bottom of the scale and worked their way up from savagery to civilization through the slow accumulations of experimental knowledge...it is undeniable that portions of the human family have existed in a state of savagery, other portions in a state of barbarism, and still other portions in a state of civilization. It seems equal so that these three distinct conditions are connected in a natural a necessary sequence of progress (Morgan, 1877).

We learn from this short paragraph that barbaric and civilized cultures evolved from savage histories. Under this analysis, therefore, all cultures are, first and foremost, savage. Cultures evolve from savagery to barbarism which represents the point between crude cultural conditions and sophisticated conditions. Civilization is the pinnacle of cultural awareness and evolution. It is the basis for all social efforts and the standard of culture. Morgan and Taylor subdivide the three stages of culture into the lower, middle, and upper subcategories (Sidky, 2004). For both Tylor Morgan, civilization as the upper category represents the highest form of culture as it is based primarily on technological characteristics and the sophisticated means of political organization, marriage, family, and religion.

### 1.3.1 Theories of Cultural Evolution

**The Evolutionary Theory:** is a theory of social change in the 19<sup>th</sup> century and is based on the idea that all societies develop gradually from simple beginnings to more complex forms or stages. This idea derived from cross-cultural evidence pointed to small-scale, simple societies like hunters and gatherers, pastoralists, and horticulturists.

**The Darwinian Theory:** Charles Darwin's theory of evolution asserts that all life forms evolved from different origins and that biological organisms tendentially evolve toward greater and more complex forms. The theory draws analogies from the biological and social organism (society), and people like Herbert Spencer employed the Darwinian principle of "the survival of the fittest" to human societies.

**Modern Evolutionary Theory:** views the evolutionary process differently. It does not view it as a universal 'law' to which all societies must conform in exact or like manner but simply as a tendency. By this, they mean that socio-cultural evolution is the tendency for societies to grow in complexity with time. Modern evolution theory does not place too much emphasis on the analogy between society and the biological organism. They simply state that all societies "generally tend to move from small-scale, simple forms of social structure and culture to large-scale, complex forms (Robertson, 1987).

### Self-Assessment Exercise

1. \_\_\_\_\_ theory of evolution asserts that all life forms evolved from different origins and that biological organisms tendentially evolve toward greater and more complex forms
2. \_\_\_\_\_ furthers the notion of common descent to languages by introducing the mechanism of natural selection as a force for language change

## 1.4 Summary

This unit exposed students to the idea of cultural evolution. It explored the theories of cultural evolution, the fundamental assumptions of cultural evolution, and the stages of cultural evolution. Cultural evolution is the view that cultures evolve from simple to more sophisticated, higher forms. Cultural evolutionary theories explain this shift as society's movement from its basic form to its civilized state. In this way, evolution concerning cultures is a positive phenomenon. Several theories explain the evolution of cultures, but we considered unilineal and multilinear theories of cultural evolution. The unilineal theories align cultures in a single line that moves from the most primitive to the most civilized. Multilinear perspectives focus on fieldwork among traditional peoples, exploring a great variety of facts and artifacts as empirical evidence of cultural processes within existing societies.

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**1.6 Possible Answers to SAE**

1. Charles Darwin's;
2. Darwin

## UNIT 3 SOCIAL PROGRESS

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 What is Social Progress?
  - 1.3.1 Dimensions of Social Progress
  - 1.3.2 Goals of Social Progress
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit analyses the concept of social progress. It explores the different conceptual perspectives to the idea of social progress. It also presents the goals of social progress among others.

### 1.2 Learning Outcomes

Students who have studied this unit should be able to:

- Explain the goals of social progress
- Discuss some of the determinants of social progress
- Discuss the dimensions of social progress

### 1.3 What is Social Progress?

Social progress is the aggregate improvement in the quality of life of the population. A society also can meet the basic human needs of its citizens, establish the building blocks that allow citizens and communities to enhance and sustain the quality of their lives, and create the conditions for all individuals to reach their full potential. According to Haferkamp & Smelser (1992):

Social progress is the process of reforming unjust institutions and practices, that is, reforming institutions that unnecessarily interfere with citizen's freedoms. However, social progress evinces the lack of coercion used in society or the other result of sequential reduction of social harms.

This short paragraph presents the focus of social progress as the reforming of social institutions and practices to allow the achievement of human freedom. Article 6 of the Proclamation by the United Nations General Assembly on social progress holds that:

Social progress and development require the participation of all members of society in productive and socially vibrant labor and the establishment, in conformity with human rights, and fundamental freedoms and with the principles of justice and the social function of property, of forms of ownership of land and of the means of production which preclude any form of exploitation of man, ensure equal rights to the property for all and create conditions leading to genuine equality among people (Declaration on Social Progress and Development, 1969).

According to the short paragraph, social progress encapsulates a range of systematic approaches deliberately applied to uphold human rights, people's freedom, equal rights, and justice. This short passage is a proclamation by the United Nations General Assembly Resolution 2542 (XXIV) of 11 December, 1969 on social progress:

Social progress and development shall be founded on respect for the dignity and value of the human person and shall ensure the promotion of human rights and social justice, which requires:

- The immediate and final elimination of all forms of inequality, exploitation of peoples and individuals, colonialism and racism, including nazism and apartheid, and all other policies and ideologies opposed to the purposes and principles of the United Nations;
- The recognition and effective implementation of civil and political rights and economic, social, and cultural rights without discrimination (Declaration on Social Progress and Development, 1969)

Article 3 of the Declaration considers the following as the primary conditions of social development:

- National independence based on the right of peoples to self-determination;
- The principle of non-interference in the internal affairs of States;
- Respect for the sovereignty and territorial integrity of States;
- Permanent sovereignty of each nation over its natural wealth and resources;
- The right and responsibility of each State, and as far as they are concerned, each nation and people to determine their objectives of social development, to set its priorities, and to decide in conformity with the principles of the Charter of the United Nations the means and methods of their achievement without any external interference;
- Peaceful coexistence, peace, friendly relations, and co-operation among States irrespective of differences in their social, economic or political systems (Declaration on Social Progress and Development, 1969).

### **The Aims of Social Progress**

According to Goldthorpe (1971), Social progress aims to:

- (a) facilitate people's right to work and the right for people to form professional associations, provide the opportunity to seek employment opportunities, eliminate underemployment and unemployment, bargain labor rights, and establish favorable and equitable working conditions.
- (b) Guarantee proper nutrition and eliminate hunger
- (c) Eliminate poverty, improve the levels of living standard and ensure equitably and just distribution of resources
- (d) provide free and sustainable health care for all people
- (e) eradicate illiteracy, and guarantee universal access to compulsory education and culture.
- (f) Provide adequate and cost-effective housing and community services.
- (g) guarantee comprehensive social security and social welfare services (Goldthorpe, 1971).

### **Determinant of Social Progress**

Measuring the quality of life of a society can be a complex task and past attempts towards this fail to present a sufficiently nuanced picture of a progressed society. The Social Progress Index is the generally accepted determinant of social progress as;

- a) It avoids traditional measurements of success like income and investment. It measures 50 social and environmental indicators to create a clearer picture of what a progressed society is.
- b) It focuses on actual-life outcomes in areas from shelter and nutrition to rights and education.

This exclusive focus on measurable outcomes makes the index a useful policy tool that tracks changes in society over time. These indicators are divided across three broad dimensions of social progress - Basic Human Needs, Foundations of well-being, and Opportunity. Within each dimension, four components further divide the indicators into thematic categories. This selection of indicators has given room for granular analysis of the specific underpinnings of social progress in each country, while the broad categories of the index framework help understand global and regional trends.

#### **1.3.1 Dimensions of Social Progress**

There are three main dimensions of Social progress according to the Social Progress Index. They are:

**Basic Human Needs:** it helps assess how well a country provides for its people's essential needs by measuring access to nutrition and basic medical care if they have access to safe drinking water if they have access to adequate housing with basic utilities and if society is safe and secure.

**Foundations of Wellbeing:** this dimension is basically to assess whether citizens;

- (a) have access to basic education
- (b) can access information and knowledge from both inside and outside their country, and;
- (c) can access conditions for healthy living and a protected eco-system which are critical for current and future wellness.

**Opportunity:** this dimension measures the degree to which a country's citizens have personal rights and freedoms and can make their personal decisions. This includes considerations about whether prejudices or hostilities within a society prohibit individuals from reaching their potential. It also includes the degree to which advanced forms of education are accessible to those in a country who wish to further their knowledge and skills, creating the potential for wide-ranging personal opportunities (Social Progress Index).

### 1.3.2 Goals of Social Progress

The goals of social progress are provided in the constitutions, conventions, recommendations, and resolutions of the International Labour Organization, the Food and Agriculture Organization of the United Nations, the United Nations Educational, Scientific and Cultural Organization, the World Health Organization, the United Nations Children's Fund. These objectives include:

- (a) Contributing to international peace and solidarity by upholding social order in various societies.
- (b) Uniting different States with unique social, economic, or political systems in such a way as to maintain international peace and security.
- (c) Setting strategies of an integrated development that takes account at all stages of its social aspects.
- (d) Narrowing and eventually enhance the standard of living between economically more advanced and developing countries.
- (e) Assisting developing countries to accelerate their economic growth.
- (f) Proper and full utilization of science and technology in meeting their needs.
- (g) Eliminating all evils and obstacles to social progress, particularly evils such as inequality, exploitation, war,

colonialism and racism from society

### Self-Assessment Exercise

1. Pick the odd choice: (a) Foundations of well-being (b) basic animal needs (c) basic human needs (d) opportunity
2. Social progress aims to bring society to collapse (a) True (b) False (c) Undetermined (d) None of these

### 1.4 Summary

Human beings are social animals. They build social relationships and aspire for socially sustainable means of living. Social progress helps people to achieve these means and improve their quality of life. It enables people to build an income, achieve sustainable health status, express their freedom, bridge inequality gaps, and help people to meet their justice needs. Social progress is the aggregate improvement in the quality of life for the population. It represents the holistic advance in the significant aspects of people's lives such as income, employment, healthcare, freedom, justice, and security. There are several goals of social progress. Some of them contribute to international peace and solidarity, uniting people through their expressions of social, economic, or political values and systems, and closing the gap in the standard of living.

### 1.5 References/Further Readings/Web Sources

Declaration on Social Progress and Development Proclaimed by General Assembly resolution 2542 (XXIV) of 11 December 1969. Retrieved from [www.ohchr.org/Documents/ProfessionalInterest/progress.pdf/](http://www.ohchr.org/Documents/ProfessionalInterest/progress.pdf/) Accessed June 15<sup>th</sup>, 2021.

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### 1.6 Possible Answers to SAE

1. (b); 2. (b)



## UNIT 4 MODERNISATION

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 What is Modernisation?
  - 1.3.1 Categories of Modernisation
  - 1.3.2 Strength and Weaknesses of Modernisation
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit analyses the concept of modernization. It explores the different conceptual perspectives on the idea of modernization. The unit also exposes students to the goals and categories of modernization.

### 1.2 Learning Outcomes

Students who have studied this unit should be able to:

- Provide an acceptable characterization of social modernization
- Understand the different conceptual perspectives to modernization
- Highlight the goals and objectives of modernization

### 1.3 What is Modernisation?

The term modernization derives from the Latin word *modo* meaning 'just now' or 'the latest' (Reyes, 2001). The *Oxford English Dictionary* defines the term 'modern' as something of the recent times or something new or latest, not concerned with classic. Modern means anything new, recent, or latest in whatever sphere it occurs. Britannica defines modernization as the "transformation from a traditional, rural, agrarian society to a secular, urban, industrial society" (Britannica). According to Britannica, a society is modern if it has achieved a higher level of industrialization.

From a development perspective, the modernization theory makes three bold claims. First, it argues that modern societies are more productive compared to traditional societies. Second, that children are likely to be better educated, and, third, that the needy deserve more welfare.

The modernization theory became highly influential at the end of the Second World War. The influence of the theory during this era is

understandable (Huntington, 1976). First, at the end of the Second World War, Western nations such as Germany, France, and Great Britain demonstrated significant levels of economic and political weakness. Their weaknesses bolstered the United States' rise as a superpower. As a superpower strengthened by war, the United States was at hand to lead the world, and Europe in particular, through the post-war reconstruction efforts. In Europe, the United States architected the Marshall plan that was used to reconstruct or redevelop Europe (Huntington, 1976).

Second, a united communist movement emerged after the war. The war disrupted the Soviet Union, but its communist element was reactivated and applied across Eastern Europe and Asia. Third, the African colonial empires were collapsing, and so were the cases of Latin America and Asia. The collapse of these empires inspired the gradual evolution of several nation-states in the third world. The scramble for a model of development to build the economy and promote political independence by these nation-states influenced the application of the modernization theory as an alternative theory of development (So, 1991: 17).

**The modernization theory of development assumes that:**

(a) Modernisation has phases. Rostow, for example, identifies four phases of development. These are:

**Phase 1:** The traditional stage in which signifies a primitive society with no access to modern science or technology;

**Phase 2:** The preparatory stage which refers to a long period of a century social or economic preconditions for take-off are implemented;

**Phase 3:** The take-off stage in which the societies shifts towards economic growth

**Phase 4:** The maturity stage represents self-sustained growth.

b) Modernization tends towards convergence among societies. In this way, modernization is construed as a homogenizing process.

(c) Modernization is a progressive process. It is supposed that modernization has desirable implications now or in the future.

(d) Modernization is irreversible. Once it begins, it cannot be stopped. It is believed that once nations are exposed to modernization, they will have a sustained impetus for growth.

There is also a range of classical views about modernization, especially views influenced by functional structuralism. These views are:

(a) Modernization is a systematic process. The features of modernity are a consistent whole and appear in clusters.

(b) Modernization is transformative: the society's traditional values

- must be replaced by modern values.
- (c) Modernization is systematic and transformative in nature. It is, therefore, an immanent process that leads to change in the social system.

### **Goals of the modernization theory**

A theory of modernization aims to:

- Understand and explain the causes and implications of underdevelopment in poor countries. As it concerns this objective, the modernization theory focuses on the roles economic and cultural factors play in shaping the development potentials of poor countries.
- As a Western theoretical approach, the important ambition of the modernization theory is to provide a non-communist approach to resolving the poverty crisis in developing nations. It does this by seeking to replace communist tendencies with capitalism, a Western-formed economic approach.
- Modernization believes that the Western perspective on development, which is radical industrialism through capitalism, is an archetype for all who desire genuine development. An important goal of the modernization theory is to promote western formed development values to developing countries.
- The modernization theory construes modern societies as highly industrial societies. One of its important goals is to promote science and technology as tools of industrialization and modernization.
- It is obvious from the preceding point that one of the focuses of industrialization is the promotion of rapid growth of industrialization and urbanization.
- Because modernization requires a shift from traditional to modern experiences, modernization aims to rationalize people's social life in ways that connect their sociality to their ambitions for modern experiences.
- Modernization theory holds that modern culture is a scientific, industrial culture. Hence, the theory seeks to instill a rational outlook in all spheres of life.
- Modernization aims to the rapid development of mass phenomena. These include massive transformations in areas such as mass communication, production, participation, and education.
- The modernization theory believes that a democratic culture is necessary for an industrial society. Hence, the modernization theory seeks the democratization of political structures (Reyes, 2001).

### 1.3.1 Categories of modernization

Modernization is categorised into psychological, intellectual, demographic, political, economic, and socio-cultural dimensions. This unit focuses mainly on political and economic modernization.

(1) **Political modernization:** at its Political level, political modernization rejects traditional political systems such as feudal lords, religious heads and gods-heads, and traditional community leaders. Political modernization advocates a well-structured, established, rational authority in a political system that people are constitutionally obliged to obey. This form of modernization promotes people's active participation in the political process through series of actions and platforms, including those offered by political parties, interest groups, business groups, voluntary organizations, and pressure groups among others.

More specifically, political modernization facilitates

- The ability of political systems to find and utilize the resources of the society for the good of such a society.
- Increase in ability of political systems to coordinate social actions in addressing their political problems
- Increase in political participation.

(2) **Economic modernization:** economic modernization represents the revolutionary changes occurring in the economic spheres of human society. Some of these events include the all-around industrialization of the economy, the sustained increase in labor productivity, and the rise of international economic competition. There is also the industrialization of production models, production technologies, economic structures, economic systems, and economic ideas; the continuous growth of labor productivity and national income, and the international competition in which countries endeavor to achieve the economic abilities of industrialized countries.

The economic modernization process generally includes four stages (start-up, development, maturity, and transition), and the industrialization process has three stages (early, middle, and late). The outcomes of economic modernization include the transition from an agricultural economy to an industrial economy, the formation and popularization of the idea of market economy, the large-scale application of modern technologies and energy, industrialization, diversification, and specialization of economic activities, the mechanization, electrification, and automation of production models, the increase of the share of industry and services, the decrease of agriculture, the formation and development of the national market, the continuous growth of the economy and productivity, the improvement of economic welfare and social equality, the transfer of economic centers, etcetera. A critical indicator of a country's completion of economic modernization is that it is industrialized

and that labor productivity has reached the world's advanced level of the 21<sup>st</sup> century.

### 1.3.2 Strengths and Weaknesses of Modernization

The Modernization theory has strengths and weaknesses. Some of its strengths include: First, it is easy to identify the focus of modernization. Second, the modernization theory offers the third world a model of development. Modernization believes that third world countries need to adopt Western values if they need to develop. Third, the methodology of the modernization theory is based on general studies. It, for example, differentiates unstable democracies from stable democracies, unstable dictatorships from stable dictatorships.

Its weaknesses include the claims that (a) development is necessarily unidirectional. (b) It makes the Western development approach its archetype and undermines other templates such as those from South Korea and Taiwan (c) Modernization overlooks that traditional societies do not have a homogenous set of values. Traditional societies have highly heterogeneous values. (d) The modernization theory supposes that traditional and modern societies have radically exclusive values. The challenge is that traditional and modern societies sometimes share a network of values.

#### Self-Assessment Exercise

1. At its \_\_\_\_\_, political modernization rejects traditional political systems such as feudal lords, religious heads and gods-heads, and traditional community leaders.
2. The modernization theory became highly influential at the end of the \_\_\_\_\_

### 1.4 Summary

Modernization requires transformation towards progress. It is a process of change that requires both structural and functional changes. Hence, it does not eliminate traditional and ancient values but preserve and protect them to accommodate emerging progress. This unit exposed students to the idea of modernization. It studies the goals of modernization, the categories of modernization, and the strength and weaknesses of modernization.

### 1.5 References/Further Readings/Web Sources

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### 1.6 Possible Answers to SAE

1. Political Level; 2. Second World War

### End of Module Exercises

- 1 \_\_\_\_\_ also another term for popular culture that has mass appeal.
- 2 \_\_\_\_\_ views the evolutionary process differently. It does not view it as a universal 'law' to which all societies must conform in exact or like manner but simply as a tendency.
- 3 \_\_\_\_\_ is the aggregate improvement in the quality of life of the population. A society also can meet the basic human needs of its citizens, establish the building blocks that allow citizens and communities to enhance and sustain the quality of their lives, and create the conditions for all individuals to reach their full potential.
- 4 The \_\_\_\_\_ became highly influential at the end of the Second World War

## **MODULE 5      THE IDEA OF A PHILOSOPHY OF DEVELOPMENT**

### **UNIT 1      THE RELEVANCE OF THE IDEA OF A PHILOSOPHY OF DEVELOPMENT**

#### **Unit Structure**

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 Inevitability of Philosophy in Development Discourse
  - 1.3.1 Relevance of Philosophy to an Idea of Development
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

#### **1.1 Introduction**

This unit considers the intersection between philosophy and development. Some critics may be under the influence of practical affairs or motivations from science, regard philosophy as a discipline that is obsessed with hair-splitting distinctions and controversies about the practical value of knowledge and its ambitions. To these critics, philosophy itself is jargon, hence it lacks the legitimacy to legislate or contribute to the other domains of human interest. This unit exposes students to the reasons why such criticisms are unsustainable, and the various ways philosophy interacts with development.

#### **1.2 Learning Outcomes**

Students who have studied this unit should be able to:

- Discuss why philosophy is inevitable
- Discuss the connection between philosophy and development
- Highlight at least three views of development

#### **1.3 Inevitability of Philosophy in Development Discourse**

To create a better understanding of the relevance of philosophy to the idea of development, we must begin by discussing the relevance of philosophy generally. This is important because many people, including students, sometimes under the influence of practical affairs or motivations from science, feel the philosophical business is nothing more than useless trifling, or obsessed with hair-splitting distinctions and controversies about the practical value of knowledge and its ambitions.

Those who regard philosophy this way are partly motivated by their conceptions of the ends of life, and their failure to locate the kinds of goods that philosophy produces within these conceptions. They speak of how the natural or behavioral sciences have produced great inventions and recorded tremendous successes. Thus, they sometimes talk of a time when "...there was no clear distinction between philosophy and natural sciences, but that owing to the transformation of this state of affairs round about the seventeenth century, natural sciences have made great bounds (Gordon, 1991: 959). These effects seem to compel questions about the value of philosophy and the legitimacy of the so-called "jargon-ridden discipline" to interrogate or raise questions about other's intellectual territories.

People must expunge such prejudices about philosophy. The achievements of the 'practical' men may lead to inventions, progress, and changes in our society, but people also need the critical mindset that philosophy stimulates. Beyond the limits and ambitions of science, there is the ambition to provide a valuable society and to provide nontechnical ways of organizing our lives. Critics who question the value of philosophy need to understand that:

Philosophy, like all other studies, aims primarily at knowledge. The knowledge it aims at is the kind of knowledge that gives unity and system to the body of the sciences and the kind which results from a critical examination of the grounds of our convictions, prejudices, and beliefs... The whole study of the heavens, which now belongs to astronomy, was once included in philosophy; Newton's great work was called 'the mathematical principles of natural Philosophy'. Similarly, the study of the human mind, which is part of Philosophy, is separated from philosophy and has become the science of psychology (Russel, 1912).

The value of philosophy can be extracted from the implicit quest by rational beings to know about themselves and their environment. This desire for knowledge involves raising critical questions about the human person and reality in general. It is for this reason that Plato argued that philosophy began from wonder. Philosophy began from wonder because human curiosity instigated questions about the universe and the totality of being. While much of these questions have not been answered, reflections about them have improved our understanding of ourselves, the world, and reality. This explains why Bertrand Russel writes that:

...however slight may be the hope of discovering an answer, it is part of the business of Philosophy to continue the consideration of such questions, to make us aware of their importance, to examine all the approaches to them, and to keep alive that speculative interest in the universe which is apt to be killed by confining ourselves to ascertainable knowledge (Russel, 1912).



Philosophy is, thus, inescapable because as human persons, we consciously or unconsciously try to extract meaning from our environment. The pertinent question behind this effort is “whether it is right to live in a world without at least inquiring where it came from and what it contains? Another question concerns “if we live in a world we didn’t know, how do we make sense of who we are, what we can do and how meaningful our lives can be.” These questions spew us to reflect on ourselves and reality in general. A fundamental value of philosophy is, thus:

...the greatness of the objects which it contemplates, and the freedom from narrow and personal aims resulting from this contemplation. The life of the instinctive man is shut up within the circle of his private interests: family and friends may be included, but the outer world is not regarded except as it may help or hinder what comes within the circle of instinctive wishes. In such a life there is something feverish and confined, in comparison with which the philosophic life is calm and free (Russel, 1912).

Philosophy determines the essence and quality of life. The questions philosophers raise, whether it answers them or not, help in shaping our views, ideas, and beliefs about the world and our place in it. According to Nnandi, it is “through the wisdom of philosophy that man can reflect on his personal life in search of the real self, and the meaning of life, he is living” (Nnamdi, 2011:85).

Consider as an example, your decision to lunch a charity organization for the less privileged that supports them to empower themselves and members of their communities. Suppose that you lunched your foundation based on your awareness over time that “success is measured by the number of people you have blessed,” and that “a single tree cannot make a forest.” A less technical approach to these views may present them as one of those unrefined opinions that float around us. But a deeper, philosophical reflection about them suggests that they do not only guide one on how to navigate one’s life, but they help people to cope with their existential facticity and absurdities. Moreover, Socrates writes that “the unexamined life is not worth living,” that man should know himself. Philosophy, therefore, facilitates man’s examination of his life, and the knowledge of himself and his environment. According to Asike (2017: 58):

...philosophy, for this reason, is without a doubt important for human development. It concerns values, goals, and human aspirations for the development of human society. It helps in understanding the meaning of development and genuine levels of impact on human development (Asike, 2017: 58).

### **Conceptualizing Development**

Development is a social and practical process that liberates human potentials so that people may achieve the maximum socially feasible and practical control of available resources required to achieve basic human needs and security. Let us consider three conceptualizations of development.

**The humanist view of development:** this people-focused view of development construes development as "a process by which the members of society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their aspirations.

**The emotivist perspective:** this view holds that development goes beyond the acquisition of material wealth to include people's emotional and psychological satisfaction.

**The economic view of development:** this construes development as "a process that is meant for the equitable social and economic transformation of the society through institutionalized social structures, and people's positive attitudes for an accelerated and increased growth and poverty eradication.

#### **1.3.1 Relevance of Philosophy to an Idea of Development**

There is a close relationship between philosophy and development. In our discussion of the relevance of philosophy, we emphasized that philosophy is the critical analysis of the ideas we live by. It also analyzes the concepts we use and evaluates logical principles of reason.

These ideas are interrogated and presented to society by philosophers. Society applies these ideas to create a better understanding of itself, form its objectives, and resolve its challenges. These ideas also guide society on its development choices, ambitions, and focus. It is for this reason that Asike argues that philosophy:

...helps the state in public policy formulation, through its critical and reflective methods; empirical propositional hermeneutics; and normative theories of analysis. Philosophical studies and research is a must for the social, economic, political, and technological advancement of any nation. (Asike 2017: 54)

Asike's argument on the importance of philosophy to development accords well with Nnandi's claim that:

When we talk of national development, we have to remind ourselves that the nation is only real and concrete in terms of the people that constitute it... if the development is people-centered, it means that the people that

make up the nation, the individual men and women, are both the agents and the beneficiaries of development... The role of philosophy, therefore, is in molding the character of individuals (Nnamdi, 2011:85)

Apart from modeling human character, philosophy interrogates the concepts used in analyzing development. The analysis creates a better understanding of the various aspects of development, their assumptions, and the better ways they can be applied to serve the human interest.

Philosophical theories like capitalism, socialism, and utilitarianism have provided the framework for development initiatives. While socialism had inspired governments' development efforts from the 18<sup>th</sup> to the early 20<sup>th</sup> century, philosophical reflections from the middle of the 20<sup>th</sup> century replaced the socialist development approach with a capitalist perspective.

Sometimes development goals, politics, and means of application have serious ethical implications. Consider as an example a development effort displaces a community for capitalist gains. The question may be whether the sanctioning authority has the moral right to dislodge a community to drive its expansion goals. Under these circumstances, Philosophy raises ethical questions about development. These questions are important because they do not only inform policy choices, they also provide the right kind of vision, priorities, and objectives that should give all development goals.

### **Self-Assessment Exercise**

1. Pick the odd choice: (a) Economic (b) Humanist (c) Skeletal (d) Emotivist
2. The following but one is not a philosophical theory (a) Capitalism (b) Socialism (c) Topography (d) Utilitarianism

## **1.4 Summary**

There are several ways that philosophy and development interact. This unit exposed students to these points of intersection. The unit began by underscoring the inevitability of philosophy from where it legitimized philosophy's concerns with development. It highlighted the three main views of development and discussed how philosophy connects with development. This unit exposed students to the relevance of philosophy to human development in Nigeria. The value of philosophy can be extracted from the implicit quest by rational beings to know about themselves and their environment. This desire for knowledge involves raising critical questions about the human person and reality in general. These questions and their outcomes are relevant to development.

### **1.5 References/Further readings/Web Sources**

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### **1.6 Possible Answers to SAE**

1. (c); 2. (c)

## UNIT 2 PHILOSOPHY AND SOME DEVELOPMENT ISSUES

### Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 Normative Function of Philosophy
  - 1.3.1 Philosophy and Some Development Issues
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### 1.1 Introduction

This unit exposes students to the normative function of philosophy, and how this function helps in the analysis of development issues. The unit explores four of the several issues about development that interest philosophers. These issues are based on matters of justice, the focus of development, the roles development play in addressing or perpetuating global poverty, and how industrial and production efforts expose people and the environment to hazards.

### 1.2 Learning Outcomes

Students who have studied this unit should be able:

- Discuss the normative function of philosophy
- Highlight at least four development issues that interest philosophers
- Discuss how philosophers attempt to create a better understanding of these issues.

### 1.3 Normative Function of Philosophy

Human beings are born with reflective attitudes. This enables them to formulate worldviews to guide their lives and obtain meaning for their existence. At this stage of reflection, much of our views are drawn from our unrefined access to our experiences and nature. This means that much of the ideas that guide our lives and purport to explain the basis of our existence as human beings are obtained from our reflective impulses without any serious scrutiny. We are, thus, likely to accept views that contract reality and undermine our quest for authentic existence.

Philosophy as a normative discipline attempts to guide our existence by formulating and promoting principles that ought to regulate our lives.

While philosophy may be unable to enforce the prescriptions it makes, its normative principles are used to validate our actions and provide a direction on how best to organize our lives. Consider utilitarianism as a normative philosophical theory as an example.

The traditional variant of the utilitarian theory holds that our considerations should always focus on how best our actions and decisions support the achievement of happiness by the greater number of people. According to John Stuart Mills, a leading advocate of utilitarianism: The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure (Mill, 1863: 10)

When utilitarian theories talk of pleasure and pain, they do not necessarily advocate radical activation of our hedonistic impulses, but that since:

all desirable things (which are as numerous in the utilitarian as in any other scheme) are desirable either for the pleasure inherent in themselves or as means to the promotion of pleasure and the prevention of pain...pleasure and pain are the only things desirable (Mill, 1863: 10).

Utilitarian theories, thus, prescribes consider how our actions lead to happiness or pleasure in all our deeds. In doing this, the utilitarian theory, and philosophy by extension, offers a guide to how best our lives are to be organized. It is partly for this reason that Azenabor writes that philosophy raises human personality to the highest level. According to Azenabor:

Philosophy is important in rising human personality to the highest level, which it is capable of attaining, developing all that is finest and noble in it, and turning our first-class human beings, it follows that without some tincture of philosophy a man is an imperfect human being. (Azenabor, 2008: 32).

To Azenabor, therefore, philosophy is inevitable to our goal of perfection not only because it describes our experiences and prescribes how we ought to organize our lives, but because in so doing, it uplifts the personality of the individual closer to the individual's authenticity.

### **1.3.1 Philosophy and Some Development Issues**

Philosophy interrogates development and raises fundamental questions about its politics, priorities, application, and goals. Let us briefly consider some development issues and the kind of questions philosophy raises about them:

**The Issue of Justice:** development policies, priorities, and practices of the leading global powers and economic institutions have remained a subject of debate among philosophers, economists, and the so-called developing States that are subject to these policies and rules. Philosophers interrogate development elements to establish whether these elements have implications for justice. The World Trade Organization's policies and their impacts on democracy, inequality, food sovereignty, and poverty is an instance. Another is the environmental implications of the North American Free Trade Agreement and the funding arrangements, significance, and policies of export credit agencies.

**Issues about the Focus of development:** philosophers sometimes make recommendations on what ought to be the focus of development initiatives, policies, and goals. These recommendations cover a range of issues related to countries' Gross Domestic Product, which is "the traditional outcome metric of developmental economics," equality, and human wellbeing. Consider the Gross Domestic Product (GDP) as an example. According to a research document from the United States Bureau of Economic Analysis:

GDP - Gross Domestic Product - is the traditional outcome metric of developmental economics. It is used widely as a benchmark of successful public policy initiatives and as the primary objective of the lending decisions of major global economic institutions. The idea, in a nutshell, is that improvement in per capita GDP is a useful synoptic measure of how well a society is doing. It measures the aggregate of economic activity within a country. The more economic activity generated for whatever purpose - building prisons or schools, spending more on health care, whether or not it's medically beneficial - raises GDP (Bureau of Economic Analysis, 2020).

Philosophers are concerned about whether GDP is a flawed metric for assessing global development. Specifically, philosophers question whether:

- GDP-based assessments sometimes overlook much of what we wish to know about human well-being. More specifically, the challenge is whether GDP-based analyses are sometimes based on a very narrow assessment of human well-being.
- much of what the GDP registers as positive achievements are sometimes the negative aspects of economic activities that are detrimental to human well-being
- whether GDP's measurement of the increase in a nation's economic activities sometimes fails to reflect the economic gains-stay of that country.

- Its emphasis on per capita maximization sometimes overlooks the need to account for the spread of economic benefits in a country.

There are other charges including the criticism that GDP per capita estimates sometimes overlook subjective reports of wellness, and that development institutions should emphasize some economic measures like the Human Development Index and the World Bank poverty standard as important metrics of development.

**The Causes of Global Poverty:** philosophers are interested in whether development initiatives and goals sometimes promote global poverty. Philosophers are interested in why the rich countries remain rich why the poor get poorer. There are several responses to this question. There are endogenous views that suggest that differences in religion, culture, technology, structures of governance, geography, and natural resources determine poverty levels among countries. Another camp, call them holders of the exogenous view, highlights external causes such as the cross-border spread of pandemics, legacies of colonialism, misplaced international aid programs or initiatives, the politics of the highly establish globaleconomic institutions concerning development and lending (Mansi, 2020).

These two camps attempt answers to three key questions. A research document from FEW Resources speaks about these questions: Almost all of the attempts to provide fundamental explanations address three questions: First, how some nations got an initial head start. Second, whether the positive effects of that head start ensured longer-term prosperity through the present era. Third, whether an initial head start or some aspect or consequence of enduring prosperity enjoyed by some nations is, in whole or substantial part, a cause of the current poverty of some other nations (FEW Resources).

These questions are significant, not only because they guide us to a more acceptable approach to development, but they create the requisite awareness needed for future policy direction.

**Production and Environmental Hazards:** Philosophers especially applied ethicists, sometimes raise questions about the implications of development efforts on the environment. They are also interested in how production efforts expose people and the environment to hazards. Consider emissions from production factories as an example. There is scientific evidence that industrial production imposes health and adverse economic consequences on people within and around produced sites. These hazards are cited disproportionately among the minority and low-income population centers. Hence, this further aggravates the systemic conditions that disadvantage minorities.



## Self-Assessment Exercise

1. \_\_\_\_\_ are interested in whether development initiatives and goals sometimes promote global poverty
2. The traditional variant of the \_\_\_\_\_ holds that our considerations should always focus on how best our actions and decisions support the achievement of happiness by the greater number of people.

### 1.4 Summary

Philosophy provides us with a moral compass for navigating our lives. This unit exposed students to certain charges against development and how philosophy addresses these issues. Philosophy has to interrogate the ideas we live by. Philosophers are interested in development for several reasons. First, they are interested in understanding what it means to say that a particular condition X represents development. Second, they raise fundamental questions about the politics, priorities, application, and goal of development. More fundamentally, philosophers are interested in the issues that development raises. This unit focused on four of these issues. These include: Justice: Philosophers interrogate development elements to establish whether these elements have implications for justice. The focus of development: philosophers sometimes make recommendations about what ought to be the focus of development initiatives, policies, and goals. Global Poverty: an area of interest to philosophers concerns whether development initiatives and goals sometimes promote global poverty. Industrial and environmental hazards: Philosophers, especially applied ethicists, sometimes raise questions about the implications of development efforts on the environment. They are also interested in how production efforts expose people and the environment to hazards.

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### 1.6 Possible Answers to SAE

1. Philosophers; 2. Utilitarian Theory

## **UNIT 3 THE DEBATE AND SCHOOLS OF THOUGHT ON AFRICAN DEVELOPMENT**

### **Unit Structure**

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 Externalist Argument on African Development
  - 1.3.1 Internalist Argument on African Development
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### **1.1 Introduction**

In this unit, we are going to look at the idea of African development as it presents itself among some African scholars. Why is African underdeveloped? What are scholars saying concerning the issue of development? What are the camps concerning African development? What arguments do these camps give? These are the questions that the present unit considers.

### **1.2 Learning Outcomes**

- In this unit, the learners will have the chance to:
- Understand development as it pertains to Africa;
- Be familiar with the camps on African development; and
- Understand the main arguments/debates concerning African development

### **1.3 Externalist Argument on African Development**

The reality of exploitation has eaten deep into the relationship between the (former) colonial administration or government and the colonised state that in recent times, it is important to revise their relationship for want of who is benefitting or losing. Strictly speaking, there are two parties to the debate. On the one hand, there are those scholars who believe that the relationship between Africa and the West is responsible for the level underdevelopment that is experienced on the continent. Popular scholars here are: Frantz Fanon (1952); Walter Rodney (1972); Patrick Bond (2006); Michael Parenti (1989) Kola Ogundowole (1988) and nearly all the African Marxist scholars. They are usually referred to as externalists. They are said to be externalists, because for them, the cause of underdevelopment and exploitation in Africa are tied to foreign presence and influence. On the other hand, there are those post-colonial

scholars who think that upon considering the connection between Africa and the Global powers, the fault for underdevelopment and exploitation lacks substance from without. For this group of scholars, the problem stems from within. These are the internalists and the most vocal among them are: George Ayittey (1992; 1995) and ‘Muyiwa Falaiye (2012).

It is cardinal to restate once again that from my readings, the first attempt to make the distinction for the cause of Africa’s exploitation into the internalist and externalist camp finds force in the work of ‘Muyiwa Falaiye (2012). So, Falaiye’s (2012) expression of the core kernel of this group is used as foil.

As previously indicated, this group maintains the perspective that the reason why Africa is underdeveloped is because of the exploitation that they experienced via colonisation and imperialism. One of the most popular names among this group is Walter Rodney, but before considering his view, the first task is to familiarise with the general nature of the externalist camp. Rodney (1972) is convinced that Africa has been one of the lands most often misrepresented as ‘primitive’ and ‘underdeveloped’ by imperialism’s image makers. Rodney (1972: 46) was more articulate when he reveals that:

As early as the 1400s, Nigeria, Mali, and the Guinea coast were making some of the world’s finest fabrics and leathers. Katanga, Zambia, and Sierra Leone produced copper and iron, while Benin had a brass and bronze industry. As early as the thirteenth century, finely illuminated books and manuscripts were part of the Amharic culture of Ethiopia, and impressive stone places stood in Zimbabwe.

One may counter Rodney’s analysis on the ground that he uses names for places that were created in the 19<sup>th</sup> and 20<sup>th</sup> centuries for Africans of the 1400s. Critically speaking, it is not possible to conclude that the regions he is talking about in the 1400s reflect geography and territory for the countries that followed the Otto von Bismarck’s 1884-5 led Berlin Conference where the continent was partitioned regardless of primordial affiliation.

Nevertheless, it has been argued that the externalist argument was the politically correct explanation about the situation in Africa until very recently. The argument, for Falaiye (2012: 24-35) simply put, runs like this: “Africa’s economic and political instability, social injustice, violence (including Boko Haram, Niger Delta militants, OPC, Egbesu boys, etc.), stagnation, censorship, extra judicial killings, poverty, illegal detention, abuse of human rights, in one word, ‘underdevelopment’, is the legacy left us by the Europeans.” What this means, put otherwise is that, Africa is where it is today as a result of European presence and influence in her economic affairs via the ruthless and unaccountable exploitation of her

resources. This is a position shared by the non-African externalist scholar, Michael Parenti (1989: 12) who concedes:

In a word, the Third World is not ‘underdeveloped’ but overexploited. The gap between the rich and poor nations is not due to the ‘neglect’ of the latter by the former as has been often claimed. For forty years or more we have heard how the nations of the North must help close the poverty gap between themselves and the nations of the South, devoting some portion of their technology and capital to the task. Yet the gap between rich and poor only widens because investments in the Third World are not designed to develop the capital resource of the poor nations but to enrich the Western investors.

The argument of the externalists is that “Africa was developed before the coming of the Europeans and Africa would have been even more developed had the Europeans not visited Africa without obtaining proper entry visas. The externalists argue that the European forceful entry into Africa is at the heart of the continent’s entire predicament today.” Rodney’s *How Europe Underdeveloped Africa* has been erroneously used a representation of this locus. But how reliable this text is for what seems like the externalist position of Rodney will be addressed in the next section. In the meantime, the ways through which the externalist approach to the discourse has been affirmed will be considered.

The roles of non-African or Western institutions such as the World Bank and the International Monetary Fund (IMF) and more recently, China, as agents of sharp philanthropy and the establishment of Structural Adjustment Policies (SAPs) are also disclosed as other externalist causes of African underdevelopment. The presence of these financial institutions in Africa has been to find a way toward assisting these countries from the doldrums of underdevelopment and cultural backwardness. However, it has turned out that they are actually aimed at exploiting the African economy, whilst claiming to civilise the peoples. This is well captured in the words of Claude Ake (1981: 83) that:

...more emphasis was placed on the justification of colonialism as a service to the colonized people. What service? Essentially the service of civilizing them. That is why colonialism was ‘popularly’ referred to by colonizers as a civilizing mission. According to the theory, the civilization of the native, includes among other things, bringing them Western Education, the benefits of Western technology, bringing them into the stream of human history, getting them to discard their ‘barbaric culture’ and generally redeeming a way of life captive to ignorance, poverty and disease.

These foreign financial institutions are said to be in control of the American and British governments. The most popular are International

Monetary Fund (IMF) and the World Bank, both of whom are the major perpetrators of the Structural Adjustment Programmes (SAPs) which to a larger extent is more committed to denigrating African economy. While the IMF monitors monetary policies, the World Bank is saddled with economic reconstruction. It would appear that these institutions exist in the interest of whole world but when we make a critical assessment of the matter, we discover that these institutions are put in place by the wealthy class of the West to monitor and suppress any economy.

The externalist argument continues with the understanding that authentic efforts by African heads of government toward steering their peoples lot has met gridlocks via some of the stringent conditions put in place by these financial bodies. A case in point is the Lagos Plan for Action (LPA) in 1980, which in the words of Bernard S. Cayne, “stemmed primarily from the disappointment of African leaders with the continent’s economic progress and their conviction that incompetency of exogenous development strategies contributed importantly to Africa’s poor development record, a view that they expressed in their report.” The Organization of African Unity (OAU) report of 1980 expresses:

The effect of 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 stagnate and become more susceptible than other regions...Thus Africa is unable to point to any significance growth rate...for the past twenty years. Faced with this situation...we resolved to adopt a far-reaching regional approach based primarily on collective self-reliance.

The above excerpt clearly explains how the OAU perceived the issue and their resolution culminated into what became the Lagos Plan for Action which today is hardly remembered. The plan “was designed for restructuring African economies on two principles: self-reliance (national and collective) and self-sustaining development” (Cayne, 1992). However, as the externalists would argue, the Plan encountered some problems most of which may be said to have derived from the Western-controlled financial institutions.

Specifically, Some African governors at the World Bank and the International Monetary Fund (IMF) made a request to study the economic problem in sub-Saharan Africa as it was prophesied by the World Bank Development report of 1972 that the continent would soon plunge into an economic downturn (Ake, 2001). This inquiry led to the famous World Bank’s Accelerated Development in sub-Saharan Africa: An Agenda for Action, 1981. The report emanating from this study, contra the LPA, singles out three areas for improvement: trade and exchange rate policies;

reform of input supply and marketing services and more effective use of resources in the public sector. African leaders however saw this against their interests and the objectives of the LPA, and this led to a sort of gridlock. Claude Ake (2001: 25) makes this analysis gridlock clearer: The Bretton Woods institutions and the West would not accept the approach of the Lagos Plan, although they refrain from opposing it openly. Instead they expressed this rejection of the Plan by ignoring it and refusing to reorient their economic relation with Africa so as not to connect with and address the program and policies of the Plan...In the end African leaders found that they were too dependent and too weak to have their way, and they started to retreat.

The foregoing is another clear indication which reinforces the conviction of the externalist that much as African leaders have continuously made effort to improve their poor economic conditions, they lack the influence to make this happen. Realising that African governors at the World Bank and IMF had a role, reminds one of Fanon's (1963: 219): "even more terrible than the colonisation of a country is the colonization of the mind. The equation 'white' and 'civilisation' in the minds of the Africans implies that the equation's opposite is also true; to be black is to be uncivilised." The failure of the LPA has also been disclosed by Rawia Tawfik (2008: 60-1) as not something totally Western:

Although the LPA provided for African integration, it did not adequately address the crucial elements for African development discussed above, namely, capacity, autonomy and partnership. While concentrating on sectoral programmes, the Lagos plan did not adopt a detailed strategy for building the capacity of domestic institutions in African countries. The plan also dealt with the African development predicament as a mainly, if not purely, economic crisis; corruption and clientalism were not major concerns. Thus it was not only the lack of external support that led to the less than successful implementation of the LPA but also the internal flaws of the plan itself.

As the foregoing excerpt indicates, it is hardly possible for externalists to mention the West as the cause of the economic frustrations faced by Africa without failing to indicate instances where Africans themselves are to blame. As a way of adding to the depth of the externalist argument, the recent activities of China in Africa for Africa's mineral and natural resources is also worthy of exposition.

It is important to first consider the outlook that "During the Cold War, foreign aid an important political tool that China used to gain Africa's diplomatic recognition and to compete with the United States and the Soviet Union for Africa's support" (Sun, 2014). It is interesting that "much Chinese funds to Africa is associated with the continent's natural

resources. Using what is sometimes characterised as the “Angola Model,” China’s frequently provides low-interest loans to nations who rely on commodities such as oil or mineral resources as collateral” (Corkin, 2011). Under this arrangement, there is no doubt that the argument of the externalists over the status of post-colonial Africa as an exploitation hub for non-African benefits continues to persist unhindered. Essentially, it has been found that Zhang Chang (2008) that “though commodity-backed loans were not created by China – leading Western banks were making such loans to African countries, including Angola and Ghana, before China Eximbank and Angola completed their first oil-backed loan in March 2004 – but the Chinese built the model to scale and applied it using systematic approach. In Angola in 2006, USD 4 billion in such loans probably helped Chinese oil companies win the exploitation rights to multiple oil blocks.” In a similar development, Parenti (1989:28) had written long ago that “aid from rich nations and loans from rich banks are not likely to be granted if the funds will be used to compete against capital accumulation interests of the donor.” In short, what operates is ‘phantom aid’ which African states pay back as part of their debts.

In spite of the foregoing, it has been suggested that “China is a saviour – a trustworthy ally of Africa. They view China, a country that does not have a history of colonial aspirations in Africa, as a partner which could provide much-needed funding without any strings attached. They also believe Beijing understands and respects Africa’s priorities. Moreover, China has a reputation among African countries for being an actor that respects other cultures and states. This view is widely held by many African heads of state” (Maru, 2019). So, the externalists have maintained the locus that in spite of the ‘sharp philanthropy’ provided by China toward the exploitation of Africa’s resources, African heads of government still perceive the interaction as healthy one beneficial to Africa. Is it possible to make a clear distinction between the internal and external causes of African development at this juncture? Internalist scholars affirm and it is now time to turn to the argument of the internalists who are of the outlook that Africa’s problem is connected to Africa and her leaders. Externalists simply look beyond Africa for developmental crises and woes peculiar to Africa, the internalists argue.

### **1.3.1 Internalist Argument on African Development**

What the internalists argue on the African development discourse, contra the externalists is the latter’s failure to realise the fact that the other parts of the world where Western colonisation occurred have been able to evolve positively whereas Africa is still underdeveloped. This is captured in the words of Falaiye (2012: 26), a prominent representative of this view:

I do not think anyone has ever argued that contact with the West has not had negative consequences on Africa, as it also did in Asia, Eastern

Europe, Latin America, the Middle East and the rest of the world. While the other parts of the world were busy weaning themselves off the negative legacies of the contact with the West, Africa in the fashion of the externalists, continued to glorify and romanticize the role of the West in the continuing saga of Africa's backwardness. This is what I have chosen to call the naivety of externalist dependence syndrome in scholarship.

As internalists are wont to maintain, Africa's exploitation is caused by Africans themselves. An influential member of this position is George Ayittey (1992: 45) who is fairly convinced that "Basic common sense tells one to look both ways before crossing the street or risk being hit by a truck. Africa is in bandages because its leaders and scholars looked only one way." Whilst amplifying Ayittey's position Falaiye (2012: 38) adds: "the source of Africa's numerous problems can be traced to nowhere else but Africa. Those of us who belong to this school have always maintained that black neo colonialism is as bad, if not worse, than white colonialism. George Ayittey and my humble self, have shown in more ways than one that the nationalists who took power after independence and the military despots who overthrew them have proved themselves to be even worse than the colonialists that they replaced." One finds from the outset that the internalists seem to be out against African leaders as though they are not working in tandem with some accomplices in the Global North.

While accentuating the internalist paradigm, Falaiye (2012: 31), argues that "Those of us who belong to the camp of the internalists have always seen leadership as a key factor for where we are in Africa today. Plato's idea of the 'best man' is one key element in the vanguard for well-trained and focused leadership. Plato was not foolish when he emphasized the importance of knowledge and virtue through training. Although I do not agree with him that only philosophers should rule, I agree with him entirely that ruling is a skill that must be learnt. It is only in politics and leadership that people spontaneously claim to be qualified. I shudder at the idea of some nitwit claiming that he/she has a revelation to be addressed and accepted as a medical doctor or lawyer or even a physicist, without training." The internalists are of the firm conviction that the leadership imbroglio is one of the reasons why Africa continues to be in the mess which it faces. This is why it has been disclosed that:

In politics, especially in Africa, people put themselves up for leadership positions without training, formal or informal. They simply wake up and contest for high offices, their qualifications- money, ethnic affiliation and/or religious affiliation and sometimes, the gift of the garb. In other parts of the world, leaders either receive formal training in leadership or move progressively along a carefully prepared leadership ladder. In Africa, the situation is different" (Falaiye, 2012: 31).

Clearly, the leadership issues and its implication in African polity, as



indicted by the internalists, go against the counsel of “Aristotle’s idea of the ‘best law’ [and] is opposed to Plato’s ‘best man’. Consequently, Aristotle accepted from the start the point of view of the *laws*, that in any good state the law must be the ultimate sovereign and not any person whatsoever. In other words, the good state need not necessarily have good men, as Plato suggests, but good laws” (Falaiye, 2012: 32). This is not to deny the general understanding that leaders are first of all humans. More so, humans are consequents or derivatives of nature and nurture. It is based on this conviction that Aristotle famously announces that “Man, when perfected, is the best of animals, but, when separated from law and justice, he is the worst of all” (Aristotle, 1923).

In the case of leadership and the political status of post-colonial Africa, Falaiye (2012: 31) admits the view that “true freedom never came to Africa after independence. What Africa had, according to Fanon was false liberation or flag- waving independence. Freedom never comes free and if ever it does, one needs to be wary of that kind of freedom because one will all too soon lose it. No gift is ever unconditional. The gift of freedom at independence had the flavour of Greek strawberry. What Africa had as freedom at independence was a prelude to the current situation in Africa.” This is a validation from Fanon (1952: 76) who takes the stand that: Without that struggle, without that knowledge of action, there is nothing but a fancy dress parade and the blare of trumpets. There is nothing save a minimum of readaptation, a few reforms at the top, a flagwaving; and down there at the bottom an undivided mass, still living in the middle ages, endlessly marking time.

It is not beyond doubt that “Africa has been endlessly marking time since independence partly because there was really no independence. True freedom never really came to much of Africa after independence. Despite the rhetoric and vituperations against colonialism, very little changed in the immediate years after independence. For many countries, independence meant only a change in the colour of the administrators from white to black. The new leaders began to act in the same manner as the colonialists” (Falaiye, 2012: 32). What may be discerned from the internalist argument is the subtle recognition yet not openly admitted locus that Africa has always been under the influence of the Global North. However, they seem to have placed so much weight or emphasis over the activities of African leaders as the *prima causes* of Africa’s woes that find other possible causes subaltern. This is why they persistently hold on to the dear view that in nearly all parts of Africa, it is not beyond question that “nationalists were soon replaced by military rulers who seized power through military coups and whose ‘legitimacy’ to power was founded on their monopoly of the means of violence. Those whom Ayittey has chosen to call ‘military coconut heads’ founded a new dynasty, a new orientation in African politics, an orientation that has created a class of ruling

oligarchy bent on remaining in power forever” (Falaiye, 2012: 32). While elaborating over this discourse, Falaiye (2012: 32) expatiates as he highlights that “the greatest malady of African politics is the unwillingness of the rulers to relinquish power. Entrenched in power by constitutions that have virtually made them kings, opposition to them is treason. Now it seems the only way a change of government can be effected in Africa is by beheading the heads of states.” Hoeane (1991: 4) maintains this solemn attitude that “It is a crude option which regrettably seems to be the only workable one for Africa.” This is the general approach towards understanding how leadership issues contributes immensely to the economic and political conditions of Africa whereas the West is usually invited to take the blame for their inadequacies as heads of government.

### Self-Assessment Exercise

1. Pick the odd choice (a) Patrick Bond (b) George Ayittey (c) Walter Rodney (d) Kola Ogundowole
2. \_\_\_\_\_ are those scholars who believe that the relationship between Africa and the West is responsible for the level underdevelopment that is experienced on the continent.

### 1.4 Summary

In this unit, we have been able to consider the two main divisions concerning the development question in Africa. The argument of the externalist, blaming the West has already been considered. The unit has also looked at the internalists who are blaming Africans themselves.

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## **1.6 Possible Answers to SAE**

1. (c); 2. Externalists

## **UNIT 3     PHILOSOPHY AND HUMAN DEVELOPMENT IN NIGERIA**

### **Unit Structure**

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 Philosophy and Human Development in Nigeria
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

### **1.1 Introduction**

This unit exposes students to the intersection between philosophy and the quest for human development in Nigeria. As a critical enterprise, there are several ways philosophy facilitates the goals of human development. This unit focuses on those values of philosophy that are necessary for human development in Nigeria. The unit discusses the imperatives of philosophy and the relevance of these imperatives to human development.

### **1.2 Learning Outcomes**

Students who have studied this unit should be able to:

- Explain how philosophy intersects with the quest for human development in Nigeria
- List three imperatives of philosophy and explain how these imperatives can support the quest for human development in Nigeria.

### **1.3 The Concept of Human Development**

The United Nations Development Programme defines human development as “the process of enlarging people’s choices.” Global discussions about the connection between development and economic growth in the middle of the 20<sup>th</sup> century inspired considerations about whether development interests should focus on the human person. The need for the consideration of what ought to be the primary focus of development was based on the emphasis placed on economic development as a leading objective and indicator of national development and progress in several countries. As the United Nations Development program reports:

By the early 1960s, there were increasingly loud calls to "dethrone" GDP: economic growth had emerged as both a leading objective and indicator, of national progress in many countries i, even though GDP was never intended to be used as a measure of wellbeing ii. In the 1970s and 80s development debate considered using alternative focuses to go beyond GDP, including putting greater emphasis on employment, followed by redistribution with growth, and then whether people had their basic needs met (UNDP, 2021).

The interest in human development, therefore, was to expand people's freedom to live long, healthy and creative lives. The focus has been to facilitate people's activation of their potentials that add value and meaning to their lives and their active engagement in such activities that lead to the development of their areas. In this way, human development makes people the benefactors and drivers of development.

Human development is also defined as the process of enlarging people's choices. The most critical ones are to lead a long and healthy life, to be educated, and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights, and self-respect, a condition Adam Smith regards as "the ability to mix with others without being ashamed to appear in public" (Alkire, 2005)

Human development connotes the process of widening people's choices and the level of their achieved well-being. This definition helps to distinguish clearly between two sides of human development. One is the formation of human capabilities, such as improved health or knowledge. The other is the use that people make of their acquired capabilities, which may sometimes be work or leisure.

Human Development is often compatible and complementary with human rights. This is because human development emphasizes the enlargement of choices and capabilities, and influences public policy through its human advocacy goals. Human rights, a project, focus on entitlements of claim holders, on legal change, and generating demand. Until recently, Human Rights were viewed as political rights. In recent times, however, human rights include social, cultural, and economic rights. The point of connection is that both guarantee basic freedoms.

**The Imperatives of Philosophy and Human Development:** There are four imperatives of philosophy and development in Nigeria that interest us. First, development fosters philosophy in Nigeria and on the African continent. Opafole explains this point better:

...one of the imperatives of philosophy and development is that it fosters philosophy (including African philosophy) to examine the problems that inhibit national development and progress (moral decadence, economic

slavery, technological backwardness, and so on (Opafola, 1997).

Nwala (1981) furthers this view when he argues that “philosophy, philosophy, including African philosophy originates from man's quest for theoretical and practical solutions to the problems of life” (Nwala, 1981: 11).

Opafola and Nwala's positions suggest the need to navigate the discourse on development in Nigeria through indigenous philosophical frameworks. This local but philosophically adequate entry into the development discourse in Nigeria will facilitate express access to the various worldviews and trends in Nigeria's development and social progress.

The second imperative consists in the call that any genuine philosophy facilitates “inter- culturalism of the universe of discourse.” Owoseni explains the second imperative better:

The second imperative is a corollary to the first, which is mainly delivered by Wiredu's insight that any genuine philosophy should transcend the demarcation of language, conceptual schemes, viewpoints, or traditions to enhance inter-culturalism of the 'universe of discourse' in philosophy. Indeed, this is to set African philosophy towards the challenge for development in Africa, one that must be approached from a multidisciplinary lens (Owoseni, 2015: 241-249).

This imperative allows the analysis of development in Nigeria in the context of other systems and backgrounds.

The third imperative is the search for a guide to development in Nigeria. This imperative consists in the urgency to deploy the best philosophical approach to address development challenges in the country. Put differently, there is the quest to "reveal the philosophical approach that would suit and deliver Africa into its destiny, reality, progress, social uplift and transformation" (Owoseni, 2015). The focus is on whether any of the philosophical perspectives, the particularist, universalist, or eclectic models, can provide a direction for development in Nigeria. This also includes the search for the right philosophical theory that would suit development efforts in Nigeria.

The fourth imperative is the end goal of the three other imperatives. This imperative holds that the ultimate goal of philosophy and development is the promotion of human welfare and the achievement of human prosperity. It holds that all genuine philosophical and development efforts should focus on improving all aspects of human life. Philosophy and development, especially human development, therefore focus on the ultimate goal of creating a better understanding of the human situation and

improving the human condition.

**Philosophy and Human Development in Nigeria:** In our discussion of the fourth imperative of philosophy, we maintained that philosophy and human development focus on achieving a better understanding of the human situation and improving the human condition. Consider the lack of national integration as one of the dominant problems of Nigeria. As... explains the problem, “the ethnic relation in Nigeria is fragmented; there is no collaboration given economic and political relationship. It is a nation characterized with division, hatred, and rancor.” This state of affairs in Nigeria has inspired conflicts that have challenged the country’s development prospects and pulverized its natural and human resources.

Philosophy will help to remove those atavistic tendencies in the culture that have undermined the need for complementary relations that facilitate genuine discourse, progress, and development. Philosophy does this by its:

...reflection of experience upon itself, endeavoring to grasp its constitutions and its significance and to follow as far as possible the threads of implication which connect human experience with its most remote conditions of possibility... The real content of experience is revealed by the actions and the works in which the life of consciousness manifests itself. (Ladriere, 1992:17).

Philosophy is presented in this short paragraph as the hermeneutic understanding of the human situation which also serves as an epistemological tool for bridging cultural narratives. In this way, Philosophy evaluates and replaces those primitive inhibitions in our traditions with newer insights that shape our understanding of the world and those around us. As Asike(2017) explains:

Philosophical understandings will bring the rational thought that there is no essential difference among all the ethnic groups. It will enhance them into harmoniously living their lives in the society, by enabling them to fit in well in interpersonal, inter-ethnic, and international relationships (Arike, 2017).

This short paragraph underscores philosophy’s potential to facilitate the achievement of sustainable relationships among the various ethnic, religious, socio-cultural, and political groups in Nigeria. It shows that philosophical frameworks could activate the foundation for intracultural and cross-cultural dialogue, understanding, and cooperation. This way of coexisting is needed to address the rise in ethnic and religious tensions in Nigeria which have to continue to stifle Nigeria's quest for human and social development.



## Self-Assessment Exercise

1. There are \_\_\_\_\_ imperatives of philosophy and development in Nigeria that interest us.
2. The interest in \_\_\_\_\_, therefore, was to expand people's freedom to live long, healthy and creative lives.

### 1.4 Summary

Philosophy is essential in all areas of human endeavor. It focuses on achieving a better understanding of the human situation and improving the human condition. Philosophical ideas from the ancient period to the contemporary era have shaped human, political, and cultural development over the years. This unit exposed students to how philosophy can help the quest for human development in Nigeria. This unit exposed students to the relevance of philosophy to the quest for human development in Nigeria. It discussed the idea of human development, the imperatives of philosophy to human development, and how these imperatives are critical to Nigeria's quest for development. Among its several benefits, philosophy facilitates sustainable relationships among the various ethnic, religious, socio-cultural, and political groups in society. Philosophical frameworks activate the foundation for intracultural and cross-cultural dialogue, understanding, and cooperation. This way of existing in society is vital for its growth and development.

### 1.5 References/ Further Readings/Web Sources

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### **1.6 Possible Answers to SAE**

1. Four; 2. Human Development

### **End of Module Exercise**

- 1 \_\_\_\_\_ especially applied ethicists, sometimes raise questions about the implications of development efforts on the environment.
- 2 Philosophy interrogates development and raises \_\_\_\_\_ about its politics, priorities, application, and goals.
- 3 As \_\_\_\_\_ are wont to maintain, Africa's exploitation is caused by Africans themselves.