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**DEVELOPMENT AND THE CHALLENGE  
OF DEPENDENCY THEORY IN AFRICA:  
A PROPOSAL FOR CULTURAL HUMANISM**

The discourse on development is a fundamental issue as it affects everything that man does. It could be seen as a form of social change in which new ideas are introduced into a social system to produce higher and better living standards. In other words, it could be interpreted as man's capacity to expand his own form of consciousness, awareness and power over himself and the society; that is, the optimum realisation of the well-being of individuals and the common good. It is the power of a people to solve their own problems with their own wisdom, experiences and resources.

Dependency theory emerged as a result of the modernist theory's limitation, which has a Marxian orientation. The major stand of the school is that development and under-development have dialectical relationship, that is, one leads to the other through the process of exploitations. The main factors responsible for development on one side and under-development on the other include the following: the pre-colonial trade, slavery, colonialism and neo-colonialism among others. These forces are characteristics of imperialism, which is a significant feature of capitalist expansion. The intent of this paper is to argue that there is always a cultural context to development, outside which a development change may not be appreciated. This paper, therefore, will submit that development would be meaningful when peoples' choices, values and ideals are enlarged enough for them to acquire knowledge, have access to resources necessary for standard decent life and their active participation in community life.

**Key words:** Dependency theory, development, Africa, values, Humanism

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**Африканың тәуелділігі теориясының дамуы мен проблемалары туралы  
мәселе жөнінде: мәдени гуманизмге арналған ұсыныстар**

Даму мәселелерін талқылау – бұл іргелі мәселе, өйткені ол адам өмірінің барлық салаларына әсер етеді. Бұл қоғамның қозғалысы мен өзгерісінің формасы және бұл жаңа идеялардың көмегі арқылы қоғамның өмір сүруінің жоғары стандарттарына жетелейді. Басқаша бұл факті адамның өз сана-сезімін кеңейте білу қабілеттілігі, өз-өзін және қоғамды танып-білуі мен билеп-төстей алуы, жалпыға ортақ игілік үшін көзі ашық индивидтің дамуы деп түсіндіруге болады. Бұл адамдардың өз мәселелерін өздерінің қадір-қасиеті, тәжірибесі мен ресурстары арқылы шешу еріктілігі.

Тәуелділік теориясы маркстік бағытындағы модернистік шектеу теориясы нәтижесінде пайда болды. Бұл бағыттың негізгі осі даму мен дамымаудың қатынасының диалектикалық негізі болып табылады, мұнда құлдықтың үрдісі арқылы біреулер екіншілерін басқарады. Африкадағы

даму және дамымау үрдісі көптеген факторларға байланысты: отаршылдыққа дейінгі сауда, құлдық, отаршылық, неоотаршылық. Бұл – империализм мен капиталистік отарлаудың салдары. Бұл мақаланың мақсаты мен міндеті – дамудың әртүрлі салаларында мәдениет аспектісінің бар екенін және кейбір елдерде дамудың элементінің құпталмай тежелетінін көрсету болып табылады. Мақала авторлары егер адамның таңдауы, құндылықтары мен мұраттары дамудың жоғары деңгейіне сәйкес келіп, қоғамның барлық әлеуметтік топтарына таралып және жеткілікті деңгейде көрініс тапқан болса, онда даму жетістіктерінің одан да маңыздырақ болуы мүмкін деп санайды.

**Түйін сөздер:** Тәуелділік теориясы, сана, Африка, даму, гуманизм.

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### **К вопросу о развитии и проблематике теории зависимости Африки: предложения по культурному гуманизму**

Обсуждение по вопросам развития – это фундаментальный вопрос, так как он влияет на все аспекты жизни человека. Это форма движения и изменения социума, которая с помощью новых идей заставляет общество обращаться к более высоким стандартам жизни. По-другому данный факт можно интерпретировать как возможность человека расширить горизонты своего сознания, осознания и властвования над самим собой и обществом, оптимизацию путей реализации здорового индивидуума на общее благо. Это воля людей решать свои проблемы с чувством достоинства, опыта и ресурсов.

Теория зависимости возникла как результат модернистской теории ограничения, которая имеет марксистскую направленность. Главная ось данного направления состоит в том, что развитие и недоразвитие имеет диалектическую основу отношений, где один управляет другим через процесс порабощения. Развитие и недоразвитие в Африке зависит от многих факторов: доколониальная торговля, рабство, колониализм, неоколониализм. Это последствия империализма и капиталистической экспансии. Цель и задачи этой статьи в том, чтобы показать, что всегда существует культурный аспект в вопросе развития, в рамках которого элемент развития не приветствуется, а тормозится в некоторых странах. Авторы статьи доказывают, что развитие могло бы быть более значительным, если возможности выбора, ценностей, идеалов людей были бы раскрыты до достаточно высокого уровня развития, соответствующего лучшим стандартам жизни, и распространялись бы на все слои общества.

**Ключевые слова:** Теория зависимости, Африка, ценности, развитие, гуманизм.

The discourse of development is a fundamental one as it affects everything that man does. It could be seen as a form of social change in which new ideas are introduced into a social system to produce higher and better living standards. In other words, it could be interpreted as man's capacity to expand his own form of consciousness, awareness and power over himself and the society; that is, the optimal realisation of the well-being of individuals and the common good. It is the power of a people to solve their own problems with their own wisdom, experiences and resources. It must, in every aspect of life, affect individuals and institutions of the society, which is dependent upon the outcomes of man's efforts. All societies of the world have experienced and are still experiencing one aspect of development or the other. But areas and levels of such development vary from one society to another.

Development is a process that is full of value judgement. This indicates the fact that it is multi-dimensional (social, economic, technological, cultural and moral) in nature. And since development is a multi-dimensional concept and process, there is the need to state its objectives as follow: to raise the availability and widen the distribution of life-sustaining goods to all members of the society; to raise the level of living, which includes the provision of more jobs, good education, attending to cultural and human values, other aspects of human endeavours that enhance material well-being and also greater individual and societal self-esteem; and to expand the ranges of economic and social choices to individuals and societies by freeing them from servitude and dependency not only in relation to other people and societies but also to the forces of ignorance and human history. Hence, this paper shall examine the impact

of dependency theory on the quest for the attainment of authentic development in Africa. This will be carried out by ascertaining that cultural knowledge is a *sine qua non* in the attainment of sustainable development in Africa outside the economic parlance. This means that it is imperative that cultural understanding is integral to enhancing strategies for the over-all analysis of development to the realities of societies, quality of life and well-being of peoples in Africa.

### **Dependency Theory in the Light of Development**

Dependency theorists provide an alternative explanation of the development process by directly challenging the sacred tenets of modernisation theory. Their basic argument is that the development of the Global North is predicated on the active under-development of the Global South. Rather than see the newly-created independent nation-states as similar entities at different stages of development as suggested by modernisation theorists, dependency theorists argued that poor and wealthy countries are parts of the same global capitalist system, a system in which the relationship between the «centre» and «peripheral» countries was historical, hierarchical, and enduring. Whereas modernisation theorists maintained that the North would guide the development of Global South through aid, investment, and example, dependency theorists argued that the actions of and ties to the North actually hindered the emergence from poverty of the South. Thus, in contrast to a fundamental assumption of modernisation theory, that is, the causes of underdevelopment were internal to the societies of the global South – dependency theory stresses the external causes of the South's lack of development. From this perspective, attributing the South's underdevelopment to lingering traditionalism rather than the advance of global capitalism is viewed as a historical and political mistake.

Dependency theory emerged as a result of limitation of the modernism theory, and it has a Marxian orientation. The major stand of this school is that development and under-development have dialectical relationship, that is, one leads to the other through the process of exploitations. And that development and under-development are two sides of a coin, which could be explained through material history of the two kinds of the societies – the colonialists and the colonised. The main factors responsible for development on the one hand and under-development on the other, include

the following: the pre-colonial trade, slavery, colonialism and neo-colonialism. These forces are characteristics of imperialism, which is a significant feature of Western Europe and North American capitalist expansion. This clearly shows the fact that as long as the same unequal relationships between the developed and under-developed worlds remain; under-development and dependency will also continue to be a problem. Martin Ajei exemplifies that a number of interrelated factors accounts for the subordination of Third World economies. First, free trade with the developed world was unfair for the developing world because these worlds were unequal trading partners. The terms of trade between centres and peripheries have perpetually moved in favour of the center as the real prices of the goods for which peripheral countries have a comparative advantage (primary products) progressively depreciate relative to the price of manufactured goods. Secondly, the capacity of the center to import from any number of locations within the global periphery pitted peripheral countries against each other and drove prices further down. Also, the major global sources of finance were controlled and regulated by Western capitalist countries. Such unfair conditions of trade were unlikely to result in development for peripheral countries (Ajei, 2007: 39-40).

In such discourse, he itemises the essence of dependency theory into three fundamental factors that affect the notion and praxis of how the world economy should move and how it marked the polarisation of the world into two unequal halves. To him, the broad sweep of dependency theory analysis can be reduced to three key ideas. The first is the claim that the relationship amongst countries of the world is better conceived in terms of core/centers and peripheries. It, therefore, stresses the historical experience of countries in conceptualising and analysing development. The second key idea is the encouragement of the Third World to focus on import substitution. The third is that, they prescribe an active role to governments in the planning and activation of their economies (Ajei, 2007: 40).

Harriet Friedmann and Jack Wayne bring out the essential characteristics of this theory by saying that the value of the dependency approach, then, lies in its recognition that development and under-development have taken place in the context of the growth of capitalism as a world system. The approach usefully analyses relationships between nations and sees both development and under-development as historically observable consequences of those relationships, and it attempts to be holistic in perspective. The particular success of the approach

lies in its view of under-development as a product of the domination of one national economy by another. A primary mechanism in all cases of under-development ... has been the emergence of a dominant social class within the dependent under-developing nation, which participates in the exploitation of the nation but is itself dependent on the metropolis or centre (Friedmann, Wayne, 1977: 401).

Ajei buttresses the above opinion in the sense that he propounds two assumptions about dependency theory, which are based on economy and down-playing national cohesions and variations as he avers from his propositions (Ajei, 2007: 2-43). The second strand in dependency theory is its economism. As stated above, dependency is analyzed mostly as an economic condition which arises from the flow of economic surplus from the Third World to western capitalist countries. This economic outlook derives from Marx's contention that the economic structure is the basic structure of a society by which all other structures (the super structure) are sustained. For this theory, therefore, all other dimensions of dependency, such as political, social and cultural dependency, are contingent upon economic dependency. The taking of such a position weakens the theory in as much as it erodes the merit of providing a historical account of the origins of under-development (Ajei, 2007: 43).

Dependency theory contends that liberal economic theory ignores the particular problems faced by poor economies. Their core principles directly challenge those of liberal economists who conceive of the international trading system as capable of benefitting all through free trade and specialisation. In contrast, dependency analysts argue that free trade is in the interests of businesses in the industrial world and that they use their size and wealth to keep primary commodity prices low by playing suppliers in various countries against each other. They assume that the structural inequalities between the Global North and the Global South worlds result from conscious policies followed by the already developed societies. Free market advocates advise developing economies to open their local markets and allow foreign investment as well as imports of manufactured goods. They also encourage the production of cash crops in which developing countries have a comparative advantage. Dependency theorists counter that such prescriptions will only increase dependency by perpetuating the unequal relationship with the industrialised world, which uses the developing world as a source of raw materials and cheap labour. It is on the basis

of this that Smith (Tony Smith, 1979: 249) avers that the Third World countries cannot do with their dependence because their form of incorporation into the international system has tended to inhibit their industrialisation, relegating their economies to the less dynamic form of growth associated with agriculture or the extractive industries.

The need to bring out the negative aspects of dependency theory arises. In a globalised world, all countries – either those of the Global North or those of the Global South – are inter-connected. While some are winners of global trade, others are losers. This is as a result of the industrialised and wealthy countries becoming wealthier by exploiting the poorest ones through unfair economic paradigms. The world is divided into two unequal parts: the core and the periphery and they serve different functions in the world economy as the industrialised countries belong to the core while the less-developed ones belong to the periphery (Ajei, 2007: 43-44). At this, he is against the dependency theory that:

Dependency theory also commits the fallacy of composition by equating economic development with development. This is partly because it deems import substitution industrialization as a key pathway to development. Secondly, its core/periphery dichotomy serves merely to analyze the structure of economic relationships between the developed and the Third Worlds. This economic orientation is in consonance with its Marxist underpinnings, since a central claim of Marx's materialist conception of history is that the laws of history are economic in nature (Ajei, 2007: 44).

While resources flow into the core for industrial production, high-value consumer goods flow into the periphery, which makes the core wealthier and creates imbalances in the world economy: one rich and developed, the other poor and less-developed. And because of this, trade barriers increase the cost of living for citizens of the less-developed societies. It should be noted also that the core contains less people while the periphery contains more people, and therefore, making it more difficult to develop as it is purely uni-directionality. To him,

Another feature of the theory exposed to criticism is its uni-directionality. This is also inspired by Marx, who employed evolutionary theory in describing social change. According to Marx, societies move through four distinct phases: the Asiatic, ancient, feudal, and bourgeois phases; and that transition to a subsequent phase is inevitable when the conditions for it are fulfilled. The Eurocentrism of Dependency theory is easily gathered from Marx's description of the phases of social change. The most advanced

phases corresponded to European experiences, and Africa was outside of the historical processes of change (Ajei, 2007: 44).

Core states in Europe and North America are the main beneficiaries of the world economic system at the expense of countries on the periphery. And the main reason Njoku writes that, «the problem with the dependency theory is that it concentrated with fighting the traitor from without (the First World capitalists in the Third World) and forgot the traitor from within (the local elites or oligarchy) (Njoku, 2004: 35). Under-development is understood as a product of imperialism fostered by industrialisation as core societies search for new markets and raw materials. This encapsulates the fact that societies of Africa particularly will continue to be seen as appendages and attached to the aprons of the few industrialised societies as societies of the Global South are not considered as part of such historical social change of which Hegel proposes.

### **Humanism as Practical Realisation of Authentic Development in Africa**

The understanding of humanism here means a form of national culture that examines trustworthiness in all spheres against the culture of corruption and other social vices holding sway in the continent of Africa, which are affecting the quest for authentic and enduring development. Tedros Kiros opines that, «At present Africa is characterised by the conspicuous presence of poverty, hunger, senseless wars, and incompetent and alienated elites. These characteristics are partly the legacies of slavery, colonialism, and neocolonialism, and partly attributable to the African conception of the self and the external nature» (Kiros, 1992: 137). It should be looked into (that is the crisis of Africa) from the problem of the culture of corruption that is widely gaining ‘acceptance’ from all fronts. It is because of this culture of corruption that there is the need for the new culture of rational morality, which will take care of all with the sole aim of building together for the benefits of all. This is to say that culture counts in the over-all quest for the development of any human society as Samuel Huntington argues in his analysis of development strategies between South Korea and Ghana. He writes that, «Undoubtedly, many factors played a role, but it seemed to me that culture had to be a large part of the explanation. South Koreans valued thrift, investment, hard work, education, organisation, and discipline. Ghanaians had different values. In short, cultures count» (Huntington, 2000).

Corruption and its off-springs have created great gaps among the peoples of Africa thereby affecting their contribution to the building of a virile society because of social inequities. Thus, Ehusani clearly puts across that:

What is wrong today is not only the manifestation of gross social inequities, but the fact that dubious values now form the predominant aspiration of people in the society... A person’s character no longer means much to many in our society. It is not who you are, but what you have that matters these days. And it does not seem to matter how you acquired what you have. There are people in society whose wealth is acquired by brazen robbery. There are others that are known drug barons. Some are known to have become rich by sycophancy and political prostitution. Yet they are left to enjoy their loot. So wealth, and the power it brings have become the object of public adulation (Ehusani, 1996: 12-13).

What we propose here is a kind of morality that will alleviate the many sufferings of Africans from the ‘disease’ of corruption, which is eating deep into the veins and bone-marrow of Africans especially the elite. Here, the appeal to moral renewal in our cultural humanistic platform will compel people to choose a better option that everyone would be able to go, with logical necessity in which positive realities will be acquired.

For development to take place in any society, the recourse to people’s initiatives, which will have greater and positive impacts on corruption is a must because without the interests of the populace, any idea about development is in vain and that is why Toba-Nah Tipoteh writes that:

The fundamental mistake in efforts directed at finding the way forward is to conduct a search outside of the concrete actions being taken by the African people to improve their living conditions. Development has to do with the people. Therefore, it is not possible to construct a realistic approach to development outside the context of people’s initiatives... The crux of the people’s initiatives is that they continue to struggle to adjust the social structure, thus power relations, in their interest. Growth with development can only take place if this struggle of the African people were to become successful (Tipoteh, 199: 148).

In reference to the above, the importance of the decisions of the people is of utmost importance for development to take place in societies of Africa. This, in essence, will lead to investing in people that will result in a free and open society where people can pursue their hopes and dreams. It is in

such a society where the interests of people are put into practice that we can say there is good and just governance. Investing in people should not only be in theory but it ought to be felt by individuals in the society. The society of men consists and comprises of both the poor and ignorant in the rural sections and the sophisticated upper classes in the urban areas.

This approach to development is a recognition not only of the moral values, integrity and dignity that each human being has, but that it will be based on the utmost need to address the basic human needs for sustenance of life as man is both ends and means of development. In discussing this moral renewal and reconstruction towards the attainment of development in Africa, Kwame Nkrumah critically examines the basis of consciencism as the trigger by which Africa could assess and achieve authentic development in which he devotes much analysis to the issue of standard of morality, which should be based on informed reason. He lends his voice to the ideology as that which morality is built upon for the survival of the society that, «Just as a morality guides and seeks to connect the actions of millions of persons, so an ideology aims at uniting the actions of millions towards specific and definite goals, notwithstanding that an ideology can be largely implicit. . . An ideology, even when it is revolutionary, does not merely express the wish that a present social order should be abolished» (Nkrumah, 1970: 58-59). In this understanding, there is the utmost need in the society for a kind of morality that will be acceptable by the people of such community for the standard running of the community, which could either be written and/or oral for the use of the community. Here, he unequivocally looks at morality as «a network of principles and rules for the guidance and appraisal of conduct. And upon these rules and principles we constantly fall back. . . We share within the same society a body of moral principles and rules garnered from our own experience and that of our forbears» (Nkrumah, 1970: 58).

Using renewed morality as the tool for social control shows the significance that it is for total emancipation and humanisation in the society. He articulates this opinion in a clearer manner that:

The ideology of a society is total. It embraces the whole life of a people, and manifests itself in their class – structure, history, literature, art, religion. It also requires a philosophical statement. If an ideology is integrative in intent,... then, its instruments can also be seen as instruments of social control. It is even possible to look upon ‘coercion’ as a

fundamental idea in society. This way of looking at society readily gives rise to the idea of a social contract (Nkrumah, 1970: 59-60).

And for this ideology to be seen as the engine room and guide to societal continual development in all aspects as the centre of discourse in Africa is founded and established on and in man; hence, looking at the activities of man from their social structure, that is, from communalism, as the essence of man is seen in his integrity and humanness. By this standard of viewing man in the discourse of survival towards development, he avers:

The traditional face of Africa includes an attitude towards man which can only be described, in its social manifestation, as being socialist. This arises from the fact that man is regarded in Africa as primarily a spiritual being, a being endowed originally with a certain inward dignity, integrity and value... This idea of the original value of man imposes duties of a socialist kind upon us. Herein lies the theoretical basis of African communalism. This theoretical basis expressed itself on the social level in terms of institutions such as the clan, underlining the initial equality of all and the responsibility of many for one (Nkrumah, 1970: 68-69).

This is to say that the original position of man in African cultural milieu is erected on the foundation of communalism where one exists for others and others exist for one in a society that caters for the interests of all as it caters for the interest of the individuals.

This form of morality, which will negate the ‘culture and disease’ of corruption is seen from the understanding of egalitarian society, which is built upon Nkrumah’s philosophical consciencism as he calls his theory. His theory is a form of philosophical knowledge that looks for the rejuvenation of African people in their cultural environment as development should and ought to be construed. As he says:

Our philosophy must find its weapon in the environment and living conditions of the African people. It is from those conditions that the intellectual content of our philosophy must be created. The emancipation of the African continent is the emancipation of man. This requires two aims: first, the restitution of the egalitarianism of human society, and second, the logistic mobilisation of all our resources towards the attainment of that restitution (Nkrumah, 1970: 78).

In his egalitarian discourse, man ought to be treated as subject of development and not as object alone, that is, man is seen as end-product of all aspects of such humanisation and not alone as means to the end. This means that the search for a better

approach/model to development should move from a predominantly economic, scientific/technological and physical understanding that the Enlightenment project stands for, where men regard themselves as only people dominated by the hegemonic idea that economic worth and scientific worth are the primary and ultimate worth of development, towards a more humane concern, which recognises man as its principal subject and supreme objective. This is because exploitations in all forms negate the basis of egalitarianism. Hence, his theory of consciencism towards development is that:

Exploitation and class-subjection are alike contrary to consciencism. By reason of its egalitarian tenet, philosophical consciencism seeks to promote individual development, but in such a way that the conditions for the development of all become the conditions for the development of each; that is, in such a way that the individual development does not introduce such diversities as to destroy the egalitarian basis. The social-political practice also seeks to co-ordinate social forces in such a way as to mobilise them logistically for the maximum development of society along true egalitarian lines. For this, planned development is essential (Nk-rumah, 1970: 98).

The above summarises his intention towards the development of African continent, which hitherto would have definite and significant effects on other societies of the Global South. This ideology of morality as based on egalitarianism will be plausible and possible if and only if there is the liquidation and extermination of colonialism and neo-colonialism in all their ramifications. This also entails Western models of development from the modernist to dependency theory and finally to the neo-liberal theory of development of which the Bretton Woods institutions stand for. And in order to achieve this goal, sound education is a necessity in the attainment of authentic development in African continent. Here, Kiros argues that:

African educators are advised to reeducate themselves in order to educate the African generation of students to be responsible citizens for whom thinking or philosophising under the guidance of self-generated principles would become the norm. . . thinking through self-generated moral principles will develop individuals in Africa capable of looking at themselves as moral/rational beings who have the capacity for and to inhabit the horizons of others (Kiros, 1992: 158).

This view stipulates that for the survival and authentic development of Africa and Africans, good and sound education is a necessity towards all

round development for all the citizenry. It is when there is sound and good education that there could be self-reliance in Africa as Nyerere clamours for in his *Education for Self-Reliance* (Nyerere, 1968: 267-290), that is, a form of education that will be African in nature and content. It is when there is sound education, which facilitates the interests of people that its products will be able to foster goals and objectives of working for the common good of the society in which they live.

It is a truism that any society without sound and well-rounded education can never develop in the real sense of the word because without quality education to the citizenry, development will have no meaning in such society. Education is shown to be a process of renewal of the meanings of experiences through a process of transmission partly incidental to the ordinary companionship or intercourse of adults and youths; partly deliberately instituted to effect social continuity. This process is seen to involve control and growth of both the immature individual and the group in which (s)he lives. It is a truism that a good society will provide the child with good education; conversely, a bad society will provide the child with bad education. What is important is that we must set down a good pattern of life for the young to follow. Rousseau would say that you must be a man before you try to train another man, you yourself must set the pattern he will copy.

### Conclusion

Cultural humanism, as argued for in this chapter as against dependency theory of development, is concerned with the study of value systems and structural functionings of a people, of which the classifications considered, are significant. In this manner, it is looked at as a method as well as a programme of human beings and thought-system designed for the upliftment of people's living conditions. This is premised on laying emphasis considering what happens to people socially and psychologically in the cause of societal activities. In its problem-solving process, cultural knowledge helps society to develop skills in order to assess the relative importance of problems facing them and to select appropriate actions open to them in combating their problems without necessarily looking outside for solutions. By this understanding, cultural humanism as examined guides the process of development for particular and objective set, which further lays emphasis on the achievement of some definite ends and the procedures as set and organised by the people. Hence, it becomes the

means of educating the community in the process of development.

This submission that cultural humanism is the hallmark of authentic development does not in any way negate the aspirations that borrowing good ideas, ideals and values from other cultural background outside Africa is totally wrong-headed. In other words, we laid claim to the fact that foreign knowledge should not be super-imposed on the cultural realities of the community but on the contrary creates multiplying effects, which will engender authentic development. This is by all standards the significance of one's culture to the quest for an enduring development that, «Man comes to a true and full humanity only through culture, that is, through the cultivation of the goods and values of nature. Wherever human life is involved, therefore, nature and culture are quite intimately connected one with the other» (Second Vatican Council, Nso. 53). Hence, borrowing from other cultures to make one's intent on enduring development a reality is a necessity as there are other values from other

parlances that would be of utmost significance to the survival of one's society essentially as it affects Africa. There is the utmost need to bring African cultural heritage to development discourse. This urges us not to hesitate to recognise the positive contributions of other cultures that can aid the achievement of our goals and the fulfillment of our aspirations in contemporary times. In the words of Olusegun Oladipo, «the need to borrow from other cultures does not imply that one culture is superior to another since no culture is sufficient unto itself» (Oladipo 1998: 84). In all these, therefore, all must exercise strength to develop their level of cultural knowledge as embedded in belief systems; it is in itself a source of development. As the Westesrners are concerned, they put their cultural understanding in their struggles for development. So also, in Africa, for our level of development to be meaningful and authentic; we need to develop important realities and ideals in our culture, which will be able to suit our own level of developmental aspirations and interests.

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