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PHILOSOPHICAL PERSPECTIVES ON THEORIES OF
DEVELOPMENT FOR AFRICAN ECONOMIES

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Abstract

Nature is ontologically in motion. It neither admits of a state of inaction nor a vacuum. Therefore, all nature is perpetually in internal and external motion known as development. Progress is the manifestation of this motion in the positive direction. All theories of development among humans as social species presuppose some philosophy. Development in the social plane is values-oriented. It is always teleological to a certain philosophy or set of values. Therefore, philosophy is at the basis of theories of national development. But not all philosophies are suitable to all peoples. Some are actually harmful. Although development can be economical, social, cultural or political, it takes place within a certain conception of the world, and the place of man in that world. Western framed theories of development for African economies have not always taken this into consideration. This research critiques the application of these theories to African economies and their resultant tumultuous impacts. The work is based on library research subjected to critical philosophical analysis. Western framed theories of development intended to Western tackle situation or serve Western interests, cannot bring about the much needed development on the African continent. Africa must chart the way forward by coming up with home-grown theories of development. An African existentialist theory of development which is factored on local existential realities will bring the much needed turnaround.

Keywords: Development; African; Philosophical; Economies; Third World;

1. INTRODUCTION

What is development? To the human being who is out there dealing with the world' (Lawlead, 2002), what does development mean? The question is: phenomenologically, what constitutes 'development' for the human being who is immersed in the world? In a sort of Husserlian epoche this work brackets away the temptation to intellectualise for an imaginary people-less world of abstraction without any real existential connection to the real world of everyday persons who abide in concrete existential situations. The bracketing encompasses the conscious existential experiences of 'development' by human beings in the world.

Having adopted the methodology above, the cosmos accordingly becomes the point of departure of this treatise on development. Let it be stated boldly that development is an ontological characteristic of the cosmos. It is a necessary consequence of the inherent cosmic motion. Motion pervades all facets of the universe. Therefore, development is inexorably connected to the motion of the universe. Although all motions connote some ideas of development, not all motions qualify to be called development. Development must necessarily be progressive. When motion is linear, there is progress, and we say that development has taken place. When motion is circular, there is stagnation, and we say that developments have been halted; stalled. When motion is backward, there is regression – a negative development. Even in economic terms these social motions would translate to growth; that is a linear/upward motion in the economy of the nation in question. When the economic motion is circular, it would translate to stagnation in the economy of the nation in question. A backward socio-economic motion would invariably result in recession.

Thus, it is clear from the analyses above that development must necessarily be in constant motion. It must be moving forward to be progressive or backward to be retrogressive. If it neither moves forward nor backward, it must be in a circular motion. That would lead to stagnation but development would never be motionless or inert. It is necessarily active. There is no resting point. Every climax is always a starting point for another epoch. The cosmos is constantly changing. Matter itself is in perpetual motion (Nkrumah, 1959). Since all human developments aim at the control of matter, the understanding of matter and atonement to it become critical to the definition of development.

2. THE SIGNIFICANCE OF MATTER TO THE CONCEPT OF DEVELOPMENT

The ultimate aim of development is the maximization and control of matter by man. It starts with matter and ends with matter. Save for a few thinkers in the Berkeleyan tradition of naïve idealism, (Stumpf, 1994) it is indubitable that matter is the primary reality that characterizes the cosmos. The cosmos is material. Even the human person who seeks to develop this material cosmos is also material (at least in part). A correct definition of development therefore, must be founded on a correct definition of matter. The way a nation interprets matter gives rise to its ideology or worldview. A nation's ideology defines its values, its goals and its overall attitude to life. A nation's ideology so to speak is its mission statement. The ideology of a nation charts its path to development. It defines the nation's relationship with matter which is the ubiquitous reality; the world. Paradoxically, a nation's concept of matter defines its ideology. The ideology of a people informs their concept of, and approach to development.

The development of a nation depends on its understanding of the workings of matter, for development, ultimately is nothing but the optimal use and control of matter. There is always a higher degree of development among nations that have internalized the scientific culture. A civilization develops progressively only in proportion to the degree of its internalization of the scientific culture – the empirical and open-minded approach to matter. A civilization that is founded on a superstitious view of the world would spiritualize and worship matter rather than dominate it. A civilization that denigrates the significance of matter would idle over the world while focusing its energies on the mythical, matter-less 'world' of an 'afterlife'. An ideology that sees the world as transient would not be keen on developing it. It would rather build the institutions that encourage the 'afterlife'.

All theories of development therefore derive from the acceptance of or rejection of the primary reality of matter; and its optimal use. Levels of development among nations, as has been demonstrated above depend on their mastery or otherwise, of matter.

2.1. Theories of National Development

History has shown that all cultures have their theories of development, whether formal or implied. There are no people that existed without any teleological idea of how their society ought to be. These conceptions were predicated on their conceptions of matter and the purpose of man on earth. Every society pursued a theory of development that suited its existential needs. However, following the Industrial Revolution and the transformation of the West from an agro feudal economy to an industrial economy, paradigm shifts occurred in the conceptualization of national development in most economies.

Modern life presented new challenges which have to be met with new theories of development. Western thinkers have come up with many theories of development, some which are of universal application, and some designed specifically for Africa and the Third World. While some of these theories have actually led to tremendous development, some of them were designed for outright exploitation of the intended economies. This paper will examine three common and four not so common of such theories of national development and their philosophical and existential implications on African economies. They include:

- The Modernization Theory
- Structuralism
- The Dependency Theory and
- Neo-classical Theory
- Post Development Theory
- Sustainable Development
- Human Development Theory

2.2. The Modernization Theory of National Development

What is the implication of the modernization theory of national development to the man immersed in the world? Thinkers in this school of thought include but are not limited to: Emile Durkheim, Marquis de Condorcet, David Apter, Seymour Martin Lipset, David McClelland and Talcott Parsons. The modernization theory of development is predicated on the idealization and the idolization of the modern era history of Western Europe. It is aimed at the 'modernization' of the rest of the world. That is, bringing the whole world to the existential condition of modern era Western Europe. Even though most exponents of modernization theory of development may not have put it thus; that is the underlying value upon which their theory is built. Hence, the name: 'modernization'. Their reference point is neither modern era Africa nor modern era China or South America but modern era Western Europe. It is inexorably connected to the rise of the capitalist economy and its attendant industrialization in Western Europe. It is a generalization of a cultural experience of Western Europe at a particular point in history. There is no gainsaying that the Industrial Revolution was an eponymous event of global proportions. It altered global socio-economic and political formations irreversibly. Notwithstanding, it remains a globalization of the values of a historical era of Western Europe. The desirability or otherwise of these values among the various nationalities that people the globe remains a matter of heated debates.

The modernization theory of development advocates for the mechanization of the modes of production from the land based feudal mode to the capital and technology based industrial mode. While feudalism was a prominent mode of production in the West, there are cultures in which it was unknown. The idea of feudalism was foreign to most African societies. Protagonists of the modern theory of development believe that development would have taken place in the world if industrialization took place in the same sequence it took place in the West, that is, if the capitalist-scientific mode of production were adopted worldwide. It is incontrovertible that science has empowered man with more facility in the control of matter. It is equally incontrovertible that the capitalist culture that drove industrialization in the West also created peculiar dilemmas to the world. Notwithstanding, the benefits of industrialization cannot be ignored; its contribution to the improvement of the human condition can be overemphasized. In the same vein, the damage done to the human environment by the processes of industrialization, the dislocations they have created among societies, the chaos the processes have created, the attendant diseases and even the very endangerment of the mother earth by the processes of industrialization all stare us in the face. The problem was not industrialization per se but the values that fostered it. It sure gave man more control over matter but the ruthless profiteering that drives capitalism tainted it.

Be that as it may, the modernization theory of development stands out in its ability to control and modify matter. Since development is ultimately about the control and optimal maximization of matter, the modernization theory of development is unparalleled in the control and maximization of matter except the aspect of matter called man. Man as the ultimate end of the cosmic endeavour comes first. Modernization as historically experienced in Western Europe threw up some unenviable variables that might be too ugly to generalize. The industrialization itself took place in a value system known as brutal capitalism.

Who determines what constitutes the 'optimal' maximization of matter? According to whose values is matter to be optimally maximized? The issues and crises of values thrown up by this theory of

development sometimes cast a gloomy shade on the entire process and its outcome. The world of nuclear warfare, chemical warfare, weapons of mass destruction, small arms trotting deadly terrorists is a product of the industrialized modern era theory of development.

The proponents of the modernization theory of national development advocate that all societies must make a 'natural' transition from primitive agriculture to modernization in order to develop (Durkheim, 1893). On the face value, this proposition is so cool but it becomes not so cool when the question of ends comes up. What does man really care for: technology or happiness? As the debate rages, the facts to be noted are:

(a) Science and technology give more control of matter to man. Development is about the optimal maximization of matter including man. The optimal maximization of the matter called man cannot be discussed if his happiness and peace of mind are not factored in.

(b) Man is an animal that needs a reason to live. He has ends. These ends give meaning to his existence.

(c) Technology is not value neutral. There are always enormous cultural inputs in technology.

Having dissected the modernization theory of national development thus, it bears to be stated that although it proposes to deliver to the rest of the world, the facilities for the greater control of matter, these facilities are often wrapped with the historical values of a culture often not so compatible with the receiving culture. Again, does holding up a historical experience of a particular civilization as the universal model not amount to globalizing a parochial or regional value?

Be that as it may, the modernization theory of development remains the dominant model of development in today's world. It is so to speak, an accomplished fact. Every other model has to deal with its ubiquitous operation among the nations of the globe.

2.3. The Structuralist Theory of National Development

Unlike the modernization theory of development, structuralism recognizes the importance of industrialization but not in the rigid sequence proposed by the modernization theory. Instead, the structuralist model of national development seeks direct government intervention in the manufacturing sector to achieve imports substitution industrialization (Chang, 2002). In this model, the government proposes to reduce the nation's dependence on imported manufactured goods by developing home grown industries to manufacture goods. In so doing, the government makes direct interventions in specific sectors to stimulate industrial growth to meet local needs.

Underlying this economic philosophy is the realization of the implications of the Prebisch-Singer hypothesis which states that over time, the terms of trade of primary commodities deteriorate over those of manufactured goods because the income elasticity of demand for manufactured goods is always greater than that of primary commodities (Harvey, Kellard, Madsen, & Wohar, 2010). It means that local products which are predominantly primary commodities will continue to depreciate in value while imported manufactured products will appreciate in value thereby leading to trade imbalance and capital flight. To arrest the situation, a nation that is serious about its development and independence will always seek to manufacture those products which its citizens have propensity to import. It would mean import restrictions and protection of local industries – a policy that is anathema to Breton Wood institutions (Van Dormael, 1978).

The structuralist model of development was prevalent in South America between 1950s and 1980s. It led to the growth of small industries in the region. The policy succeeded so well in Brazil, that today, Brazil is one of the global economic giants. The same however, cannot be said of Africa where the economies of most of the nation states are 'container economies' – import based economies. In most African countries especially Nigeria, the foremost and the most populous Black nation on the planet, the chief exports are extracted natural resources. The socio-political implications of this lazy economics are simply telling. Structuralism however proved to be a transition economics as it was decimated in the 1990s by the structural adjustment programme promoted by Breton Wood institutions. The obnoxious economic programme forced 'open' market on developing countries, removed trade barriers and forced currency devaluations on the developing countries. The free trade occasioned dealt mortal blows on the nascent industries of these nation states rendering them vulnerable to the ever increasing inflows finished goods from the West.

2.4 Dependency Theory of National Development

The dependency theory of national development is one of the fallouts of imperialism. It is the favoured economic theory of a world system in which the nations of the world are divided into core states and peripheral states (Wallerstein, 2004). The core states and the peripheral states sandwich the semi-peripheral states who struggle between leaving the peripheral global economic region and being absorbed into the league of core states. The operant milieu that make this global system possible are world trade and globalization. In this economic system which incidentally is the prevalent model today, the core states specialize in the manufacture of finished goods using advanced technology while the peripheral states are made to produce raw materials for the industries in the core countries. The peripheral states are usually encouraged to concentrate on the production of a single commodity which is usually an agricultural produce or a mineral resource.

Since their economy is not diversified, the revenue which the mono-economy brings in hardly foots the costs of the government. The result is low standard of living, widespread poverty and phenomenal unemployment which in turn induce emigration from the peripheral states into the core states. The core countries depend on the raw materials and cheap labour from the peripheral states in order to power their industries and sustain their higher standards of living. The peripheral countries in turn become lucrative markets for the core states to sell their manufactured goods at astronomical profits. This in turn leads to further impoverishment of the peripheral states through the complex operations of the Prebisch-Singer hypothesis. In the elasticity of costs, primary commodities are no match for finished products.

The philosophical question imperative is, why do nation states opt for the dependency economic model instead of embracing liberating economic models? The simple answer is bad politics. The world is ontologically globalized. No nation state is ever left alone. In the global community, powerful nation states are ever looking for ways to exploit weak nation states. This primordial tendency has led to countless wars and countless global crises. Resources are forever scarce. Possession of resources often attracts invasion and struggle for the control of the resources. These played out in the era of colonialism. Europe not having sufficient natural resources to power her industries plundered Africa of her vast deposits of minerals and raw materials. Availability of cheap raw materials accelerated industrial productions and created vast surplus of finished goods in Europe. The industries had to explore new markets for their surplus finished goods. Africa turned out to be such a lucrative market. Subsequently, the West had to protect this market.

Enter Breton Wood Institutions: World Bank, IMF and World Trade Organization. They have many aims and objectives; many of them laudable. But among those aims and objectives unarguably is an open secret mission to make Africa the supplier of raw materials and the chief purchaser of finished goods in the global balance of trade. These institutions employ every trick in the books to enforce this world order. They bring down progressive governments and install puppet governments. They bring nations to their knees by crippling their economy through a regime of harsh loans, harsh trade agreements, economic boycotts and sanctions. These imperial institutions achieve this global economic mischief through mostly what Joe Stiglitz calls "briberization" – heavy bribing of the political leadership of the target nation state (Stiglitz, 2002).

IMF and World Bank loans to Third World nation states normally come with some catch 22 conditions. The target country would be required to sell off her national assets through a phoney process of 'privatization' which is actually 'briberization'. That is, the national assets would be sold at greatly undervalued prices to fronts of IMF/World Bank. Ten percent cuts would be secretly wired to Swiss bank accounts of top members of the government of the target nation state. The second condition is the acceptance of open market. That would mean tearing down all vestiges of protectionism in the economy of the target nation state. All manner of goods would flood the markets of the target nation state and compete ferociously with the fledging local industries. The capital market would be forced open, thereby paving the way for hostile takeover of the financial institutions. Foreign money would pour into the economy but of course would flee at the first sign of trouble. Finally, the target nation state would be asked to remove subsidies and open all goods and services to market pricing. The end result would be

high cost of living, low standards of living for the vast populace, high cost of education, and of course, incredible wealth for the ruling elite.

But that is not all. There is an ideological perspective to it. The logical consequence of the above painted scenario ought to be riots or a revolution of a sort. That was the case in Indonesia. But that is not always the case in most Third World countries. Most Third World countries have an otherworldly interpretation of matter. They have the tendency to spiritualize matter and material situations. First, because they have a religionised view of matter, the preponderant attitude is to revere matter rather than control it. As has been established earlier on in this work, development is nothing but the optimal control and utilization of matter. A people who would rather revere than control matter would definitely end up with more temples than industries. They would ipso facto be vulnerable to the dialectics of imperial economics a priori. The psychic energies of the populace would be predominantly channelled to religion rather than industry. To sum it, such a civilization would have failed to adopt the scientific culture. In the face of the mess painted above; they would likely adopt a fatalistic perspective to life and wallow in penury. Otherwise, there ought to have been massive revolution against the ruling elite or a strong local industry that would withstand the assaults of Breton Wood induced free market. The Asian Tigers largely adopted the later approach. But in the absence of either response, the elites and the masses of most Third World nation states scramble for the foreign exchange that comes from the sales of their mineral resources and raw materials to predominantly Western industries. In the end the dependency on the West and other foreign nations for their manufactured goods is reinforced over and over again; and of course, by the dialectics of Prebisch-Singer hypothesis, the income elasticity of demands of imported manufactured goods would keep going higher over that of the exported primary commodity. As the values of the manufactured goods appreciate the values of the primary commodities would definitely keep plummeting.

Another important reason for that is spiritual advancement. In Africa, people are far more atoned to the cosmos than in Europe. In traditional Africa, impulsive primitive accumulation was almost non-existent. The people produced what they needed and moved on with their lives. They did not produce for the sake of production but to satisfy their needs. There was absolutely no need to market anything abroad since all productions were meant for the community. People took what they needed from nature and left nature alone. There was no despoliation of nature. The billionaire craze was nonexistent. Wealth was never accumulated for its sake but for the sufficiency of the community. Most African societies had internal potlatch-like mechanisms that prevented people from becoming unreasonably wealthy in relation to the rest of the community. Most high titles in traditional African societies involved potlatch-like ceremonies. However, all that changed with the advent of colonialism. People were forced not just to produce for the community, but to produce for the West also. The West determined what the people were to produce for them – raw materials for their industries abroad. It was such a negative existential transformation. That was the beginning of the conditioning of industrial productions in Africa to the extractive mode.

The question is why wouldn't the West just like Africa produce just what they needed and chill? Why does the West have to overproduce and look for people abroad to foist their products upon? The answers are primitive accumulation and spiritual shallowness - the billionaire craze! Capitalism drives its adherents to acquire capital for the sake of acquiring it – the capitalist curse. Every staunch adherent of capitalism potentially wants to become a billionaire or at least, a millionaire. It is a craze; an irrational impulse. Otherwise, after one has produced what one really needed, the commonsensical response would have been to rest. But it is not so with Western industrialists. They must keep acquiring. There is a conspiracy theory which alleges that NM Rothschild and about forty other entities that own the World Bank and IMF want to rule the world through financial control (Walking Times Media, 2016).

Why would an institution render the lives of millions of people wretched just to make profit? World Bank and IMF wrought untold havocs in Indonesia and Argentina. These institutions have precipitated political instability, starvation and deaths in Africa, all for the sake of profit? There is something wrong in the heads of a people who drive this culture of economic cruelty. It is a product of flawed worldview: the worship of capital as the maximum value. In the compulsive quest, not even the earth has been spared. Despoliation and pollution of unimaginable proportions have been visited upon the

earth. The ozone layer is waning and species are disappearing for good. Dangerous gasses are emitted into the atmosphere, making the earth less conducive, even to humans. Yet, the West continues in its irrational quest and the worship of capital.

2.5. Neo-classical Theory of National Development

The neo-classical theorists of national development are later day disciples of the classical theory of development. Essentially, they argued for free market, deregulation, privatization and non-interference of the government in the marketplace. For them, the 'invisible hand' of free market will eventually benefit all facets of the society. The advocates of the theory called for structural adjustment programme in the Third World.

The problem with the neo-classical theory is that it did not in any way factor in the fact that nascent industries of most developing nations are in no way capable of competing favourably with the highly advanced and comfortably established industries of developed countries which will compete with the nascent industries of these Third World countries without any checks and balances. The result would invariably be the closure of local industries and a container economy that would import everything from pencils to toothpicks.

There is no gainsaying that excessive regulation of the market by the government is counterproductive. At the same time, not regulating at all is tantamount to laying a nation's economy bare to economic predators. There must be a middle ground between opening up the market to attract foreign investments and protecting local industries to stimulate the local economy. The emphasis of foreign investment should be more on the establishment of industries than the importation of finished goods for consumer consumption.

No country can be truly independent without localizing its industries; a nation that depends on foreign nations for the production of its finished goods cannot pretend to be independent. Production of a sizeable percentage of its finished goods must be done in the country. Naïve application of the neo-classical theory of national development is not good for any nation.

2.6. Sustainable Development

Sustainable development theory of national development advocates a development system that meets the needs of the present world without destroying the earth. It could be called Green development theory. This theory is predicated on the menace of industrial pollutions, the depletion of the ozone layer and fast depletion of non-renewable energy resources of the earth. It seeks to develop the earth without exceeding its carrying capacity.

The realization that the earth's resources are not infinite; the realization that certain industrial activities do more harm than good to the earth got people thinking of regulating industrial activities to check the emission of greenhouse gasses.

Pollution is the hallmark most industrial cities. Dangers of pollutions have got some thinkers wondering if it were not better to dwell on the earth in rural simplicity than to contend with diseases associated with certain industrial pollutions. Generally, the atmosphere in rural areas is always better than that of heavily industrialized areas.

2.7. Human Development Theory of National Development

This is a theory of national development that focuses on the development of the human capital of a nation. It strives to enhance the capabilities of the populace in order to channel their social and infrastructural capitals to the achievement of national economic goals. Unlike other theories, this theory of national development focuses rather on the individual citizenry. It views the individual as a valuable asset to be developed. It also brings an important ethical perspective to national development by making the development of the individual, the end point of national development.

The advocacy for human development theory has led to the construction of the Human Development Index, a human focused development programme championed by the UNDP in its Human Development Reports. Foremost among the advocates of this school of thought is Amartya Sen, the 1998 Nobel Prize winner for economics (Sen, 1999).

This theory of national development appropriately sees development as freedom. There is no gainsaying that it runs counter to the mainstream theories of national development favoured by Breton Wood institutions which are largely amoral in character.

2.8. Post Development Theory of National Development

The post development theory questions the idea of a theory of national development altogether. Post development theorists argue that theories of national development are constructed along Western cultural biases. That they are mental constructs imposed on non-Western minds to project the Western way of life as the ideal. They question the values upon which these development constructs are made. The values on which development theories are based are Western biased. It is like holding up the Western way of life as the ideal and urging the whole world to emulate it. It is not the scientific culture that is the matter but the values that drive the scientific culture according to the West.

It cannot be refuted that there are certain ways of doing things that yield more control over nature. Since development is about the optimal control and maximization of matter. It must also be respected that man is a choice making animal. It is an inalienable prerogative of a people to make their choices. Those choices ought to be respected by all peoples. The imposition of the Western paradigm of development negates such a choice.

3. TOWARDS THE FORMULATION OF HOME-GROWN AFRICAN DEVELOPMENT CONSTRUCT

A careful analysis of the theories of national development examined above, shows clearly that none of the constructs is ideally suited to the African peculiar existential situation. They are all more or less, cross cultural adaptations which are not ideally suited to local situations. It is a fact however, that there are aspects of the theories that resonate with the local situation. There are salutary practices that can be obtained from each of the theories. The modernization theory brings with it, a focus on industries and a de-spiritualization of nature. The scientific production it promotes is salutary but it must be stated that the scientific culture is not original to the West. Three thousand years before the Greeks learned their first theorems of science; the scientific culture and scientific production had flourished in Egypt. They were not channelled to fuel the billionaire craze but to the service of the community in the building of silos and pyramids; in medicine and military defence. It was seamlessly woven into the holistic worldview that took care of man in his complete being as a conscious matter that seeks for meaning other than him. Africans will embrace the scientific culture with a renewed vigour while jettisoning the value system that promotes the modernization theory. The principal motive driving the forces of modernization is the maximization of profit. Africa will return to its indigenous approach to scientific production: the service of the community. We are a different people, with a different value system and a different society. Industrialization in Africa ought not to necessarily go with the billionaire craze that is the undoing of unbridled capitalism. The excesses of that theory are rooted in that craze.

Life is considered to be the maximum value in most African societies. A development theory that focuses on the development and fulfilment of the human person cannot necessarily be considered foreign or new to the African society. Life is sacred in African ontology. Therefore human development theory is not new to the continent. Harmony with man and nature is the goal of most African societies. Harmony among men entails social and economic justice. It entails a fair distribution of the goods of the community. It entails fairly equal opportunities. Nature is not seen as an exploitable raw material but an integral part of the sacred order of reality. Sustainable development therefore is not a foreign idea. In the Igbo African society, Earth, *ala* remains the most sacred entity. Man relates to it in a symbiotic organic dynamic. It is not seen as man's property but nature's mother which ought to be handled with delicate care. The idea of the overuse of the earth or the destruction of the environment out of cornucopian greed is foreign to most African societies. Africans generally deified earth rather than expendably reify it.

However, the use of economic power for the oppression of a people is totally foreign to African societies. Most African societies marvel at the idea that a nation would set out to impose an economically disastrous theory on another nation. Ours traditionally was always an economy with a human face. As an enormously endowed continent, Africa does not really need the economics of Breton Wood institutions as such but the technical knowhow to harness her enormous natural resources. The interventions of these institutions in African economies have often resulted in ruins rather than growth of African economies.

3.1 African Existential Theory of National Development as the Way Forward

Existentialism is a philosophy of existence that became popular after the World War II. It essentially calls for authentic existence. It is a philosophy that affirms the authenticity of the positively human response to peculiar conditions in the environment. It rejects the interpretation of local realities with values foreign to such realities. It affirms existence before essence. It is a philosophy of mode of being in the world. African existential theory of national development is a development theory that positively affirms the African societies' mode of being in the world in authentic African values system. African existential development reaffirms the traditional symbiotic partnership between earth and man, the primacy of human life and the welfare of the community. It recognizes wealth as a tool for the service of the community rather than a value to be amassed for its sake. It affirms scientific production as service to the community rather than as a tool for unbridled wealth. The welfare of the community comes before individual wealth. Wealth is held in trust for the community.

The existential theory of development advocates the deployment of the instruments of production to the service of the existential needs of the nation state. It is home-grown and tailored to the existential situation of the nation state. The existential theory of development does not impose on the nation state, any development ideology that is a product of the existential situation of a different people at a particular era. It seeks to apply authentic responses to existential situations in the nation state. Existential development deploys science and technology to dominate, utilize and humanize the environment. It industrialises the nation state for improvement of the populace, not for amoral accumulation of capital. Improvement of life not amassment of capital is the cardinal drive of existential development philosophy.

Therefore, existentialist development policies will regulate trade because it is aimed at self-sufficiency rather than the expansion of markets for globalist industries. It will reject unequivocally, the allotment of the extractive industrial sector to the continent in the global balance of trade. It will produce for the populace according to their needs within the indigenous value system; not according to the desserts of Breton Wood institutions. While, nation states which have adopted the existential development ideology shall not necessarily adopt an isolationist trade policy, they must resolutely reject trade organizations which encourage dependency. The West will never develop Africa. It will always exploit Africa for the improvement of the West. That is the testament of history. Therefore, Africa can only be developed by Africans for Africans. Africa is richly endowed with natural and human resources. What Africa needs is the technical knowhow to subdue and optimally utilize her natural resources; the optimal utilization of matter. That is what development is all about.

The African world has been opened up to new challenges by contact with the West. The Western mode of being poses critical challenges to Africa's traditional way of relating to matter. The West's heightened industrial control over matter gave it undue advantages which enabled it to militarily subjugate and dominate Africa. Africa must heighten its industrial production to achieve equilibrium in her relationship with the West. African economies must be made to be existentially Afro centric.

4. CONCLUSION AND RECOMMENDATIONS

Development is not only about the control and maximization of matter, it is also about the values for which this control and maximization is done. The control of matter by who; for who? What constitutes the matter to be controlled and maximized? Is the human matter also subject to this control and maximization? Has matter no intrinsic worth? Could matter be defined only in relation to the ends of man? Who are the beneficiaries of the optimal maximization of matter? What is the end of all this? To what end is matter to be controlled; to achieve what and for whom?

These are the turbulent perennial philosophical questions that most Western defined theories of development either addressed alarmingly or have curiously failed to address. Therein lay the major weaknesses of most mainstream theories of national development the West has projected for African nation states. Some of these theories are unabashedly anti Africa. Every theory of development is inspired by one value system or another. Though more often than not they are not overtly stated but are always inherent in the theories. In today's globalized capitalist world, mainstream theories of development often

are expressions of the values and wishes of the leaders of industry in leading industrial nations. They have great influence over global institutions like the World Trade Organization, the IMF and the World Bank. Through these institutions, they perpetuate the advancement of brutal capitalism, and ruthlessly despoil developing nations of their natural resources. In so doing, they neither care about morals nor do they care about human life. All they care for is profit; the advancement of capital.

It is true that the more control a people have over matter, the better equipped they are to develop it. But the bad news is that man's quest to control matter has often led to the despoliation of the environment, rendering the earth less safe to dwell upon. Man, unfortunately is a choice making animal. Sometimes, man has wilfully used his ability to control matter to work against development. Consider the various sophisticated weapons of war used in Syria in the current Syrian Civil War. The country has been brought down to rubbles due to man's sophisticated control of matter to advance warfare. Over-production has also led to consumerism. It has not been sufficiently proven that control of matter via sophisticated technology has made man happier. The value input is critical. A sizeable number of people do indeed advocate a return to pristine state of nature when the environment was so pure and life so simple. John Locke's political economy is predicated on this supposedly blissful state of nature (Blackstone, 1971).

In sum, man has always dabbled with the control of nature right from the birth of self-consciousness in Homo sapiens. They early man did not lay supine to be fed by nature. He invented agriculture, he manufactured stone implements, and he invented fire; and later invented iron tools. That was a clear inborn desire to control matter and to develop the earth. Therefore, it would be antithetical to man's development to jettison the scientific culture. Africa must confront the present day world by embracing scientific production and applying it existentially to the African environment. Scientific production in Africa must be driven by African value system. It is must be peculiar to the African milieu; not Western focused.

The existential theory of national development is the desideratum African nation states need for meaningful development. To achieve it, patriotism among the political class is a sine qua non. In today's highly technological world, it would be suicidal for African nation states to opt out of the scientific culture. It would also be suicidal for African nation states to embrace technology without values input from the indigenous value system. Values are critical to the efficacy of development theories. African existentialist theory of economic development will free African nation states from undue dependence on Breton Wood institutions for blueprints on national development. The political class in Africa must rise to the mental and cultural responsibilities needed to inspire home-grown economics of national development. They must embrace economic existentialism.

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