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CULTURE AND DEVELOPMENT: DIALECTICS OF AFRICA'S DEVELOPMENTAL CHALLENGES

Charles Ikechukwu Okoro

Department of Philosophy
Faculty of Humanities
University of Port Harcourt, Nigeria

[\(Chylistar@yahoo.com\)](mailto:Chylistar@yahoo.com)

+2349092314974

Jude Godwins, Ph.D

Seat of Wisdom Major Seminary Owerri, Nigeria.

[\(judegodwins8@gmail.com\)](mailto:judegodwins8@gmail.com)

+2348134548648

Tobeche Emmanuel Anyadike, Ph.D

University Chaplain Responsible for African Students at Servicio
Universitario Africana (SUA) office for University Pastoral Care

tiaen@yahoo.com

+393476820696

Abstract

Culture is an influential factor in development. Culture is an all-embracing reality in much the same way that development is. The reality is that development happens with the rate at which culture evolves. On the other hand, underdevelopment considered from the perspective of the reasons for it, is a relative term. What this means is that a given system or an organization can be termed 'underdeveloped' depending on a number of factors which may either come from within the system/organization or from without. It is against this backdrop that our article on 'Culture and Development: Dialectics of Africa's developmental challenges' will be investigated.

Introduction

An Igbo adage has it that 'a toad does not run in daytime for nothing'. This is the way the people express the principle of causality. In a common parlance it means that nothing happens without a cause. Relative to our subject under investigation, it means there is a correlation between culture and development. Culture is the raw material, and when it is worked upon and refined, it gives birth to 'development' that reflects the various aspects of that culture. Man makes culture, and is at the same time its product. However, not all that is in man is culture's product. To say this is to acknowledge that the human person transcends culture. Kwame Gyekye succinctly captures all of this:

... besides being a social being by nature, the human individual is, also by nature, other things as well. By "other things," I have in mind such essential attributes of the person as rationality, having a moral sense and capacity for virtue and, hence, for evaluating and making moral judgments: all this means that the individual is capable of choice . . . (1997:53).

It is only by working on that which is naturally given, transforming it through human activity for the greater good, that it can be said to have developed? In this way culture can be employed in the sense of cultivation of all that is naturally given. The author names 'rationality', which belongs to the intellectual domain of culture; also the moral sense and judgments, and capacity for virtue, and these care for the authentic human values, right attitudes and character that are proper to a civil society. Complementing the intellectual domain is its physical counterpart. Often, it is the physical aspect of culture, what man has produced, that receives greater attention. The transformation of the physical environment is part of the physical aspect of culture. It is within the environment that the individual lives and moves and conducts his affairs and activity. In order to transform his physical environment means that he must

develop tools or *techne*. Man's efficient use of *techne* presupposes the corresponding development of his intellectual capacities. What this means is that a developed intellectual capability determines the rate of the invention of *techne*. But the word development must follow a two-way course, corresponding to man's dual nature of body and soul. To develop the former would take care of man's basic needs of food, shelter and clothing, and the cultivation of the soul will take cognizance of human transcendence and man's spiritual aspirations. It is human transcendence that gives meaning to life. The development of these two aspects would constitute holistic human development.

Kwasi Wiredu has argued, for instance, that the concept of development should not revolve around technology only, but must include other aspects as well. He offers four prongs of the concept of development to include the following: technology, religion, moral and politics. He identifies technology as one area where the Western world has made a big mark. On the African side, it is morality, he says. He maintains that all peoples are still marching toward full development. This is because, the use of one aspect of culture that is developed as a yardstick for measuring human development will not do (1984: 149-159). However, our main preoccupation in this essay is on 'Culture and Development: Dialectics of Africa's developmental challenges.'

The ancient Egypt in Africa is said to be a place where everything originated. One wonders what is responsible for the discontinuity in the development of the continent of Africa. What are the factors responsible for the continent's backwardness? Many are the commentators who say that African culture is underdeveloped. This may not be the whole truth. The best approach may be to follow the way of scholarly investigation. The dialectics of Africa's developmental challenges will expose some of the factors responsible for her cultural (technological) underdevelopment. Our method will be the way of argumentation and documentary evidence where necessary. Our approach is broken down as follows: 1) Meaning and significance of culture; 2) what is development as it relates to culture; 3) The dialectics of Africa's developmental challenges; and 4) Conclusion. We begin with the first.

Meaning and significance of culture

Culture covers the total way of the life of man in his existential situation. From the Latin roots, *cultus*, culture means worship or reverential homage. The use of 'worship and reverence' connotes that there is something sacred about culture. In its agricultural sense, culture means the cultivation of soil. To cultivate the land is to put it to a productive venture for man's nourishment and sustainability. It is a reminder of the command given in the Sacred Scripture that requires a responsible and a productive use of the earth's resources. This divine command implicates that man is to develop *techne* for this purpose. It is from cultivating the soil that the understanding of culture shifted to cultivating human mind and character, virtues and manners. Whether it is the cultivation of the soil or mind, the meaning is the same: that responsibility is placed on man to labor for his existential survival, nourishment and wellbeing, through development of his physical and mental capabilities. The importance of human labor in its physical or intellectual characterization is never to be underestimated. In sum, culture is a sacred duty of man. Cultural activity is sacred because it touches principally on man's dignity identity, and destiny.

Wilson Anosike (2003: 39-40) in his *The Betrayal of Intelligence in the Nigerian Society* has identified yet three levels of the meaning of culture according to Battista Mondin, namely, the elitarian, pedagogical, and anthropological. The elitarian requires that man should possess great quantity of knowledge either in general or some particular sectors. The pedagogical level harps on the educational formation and mental development. Then, the anthropological interests itself on the customs, techniques and values of a group, tribe and nation. These three levels of the meaning of culture underscore two major prongs, namely, the physical and spiritual aspects. But what is culture by way of definition? Two of such definitions of culture are provided here. The book *A History of Nigeria for Schools and Colleges* gives the first definition of culture thus:

The word culture is used to describe a people's way of life. Culture therefore includes the people's language, their political and social organizations their beliefs and religion, their literature and art. Culture also includes all the material things which the people produce and use, and their means of obtaining food and raw materials. These materials cover houses, weapons, tools, utensils, clothing, crafts and ornaments. (1988: 1).

It is pertinent that the authors give language a pride of place. Language as we know it is an indispensable vehicle of culture. The human language points to the intellectual aspect of man. Human language is central in the making of persons. Just to give one example, if a newborn is taken away from its biological mother and given to a mother ape, what happens? Remember, this newborn has not developed linguistically. And when it is taken away from its real mother, and given to the mother ape; this would mean that a non-human being, a mother ape would raise up the newborn. The probability is high that over ninety-nine percent of the child's behavioral characteristics will reflect that of the ape. Africa's colonial experience produced in the Africans a new personality. This was achieved by the attitude of the colonizers that somehow proscribed the people's native languages and imposed on them instead the foreign ones. T. Okere in his *Okere in His Own Words* offers yet another definition of culture:

Culture is an essential part of human phenomenon. It is the sum total of what people do in art, work, play, in language, religion and science, in what they have in values, monuments and achievements. Nothing escapes the purview of culture. It is a people self expression, the prison through which they perceive the whole of their experience, domestic, social economic, political, religious and artistic; in short culture is everything in everything about people. (2015: 298-299).

Okere stresses the all-embracing nature of culture. It is all embracing because it encapsulates all forms of man's self-expression. It embraces the past, present and the future in its train. He notes that man expresses himself in infinite ways. He recognizes culture's dynamism, multiplicity and complexity (as may be expressed by individuals and groups), and which is forever changing through assimilation of new realities. This mode of man's self-expression may have as its source in man's internal and external makeup. This again corresponds to man's mental and physical dimensions to his being. Ultimately, this is geared toward full development of the whole person, not just in science and technology, but also in his linguistic, socio-political, customary, religious, literary and artistic expressions.

But in all these, it is the development of the intellectual/rational part that gives texture and quality to human cultural development generally. Every other aspect of this culture flows from this singular source. Laura Nader (2015: xix-xx) in her book *What the Rest Think of the West* makes this point as she identifies civilization with the development of man's rational capacities expressible in literary capacity. According to her a civilized culture (civilization) is inseparable from 'writing, a well developed division of labor as a result of the production of surplus that enabled the development of specialization and specialists, and the practice of art and sciences.' The rational development is important. Even the moral flows from this source. One understands then why Immanuel Kant bases his categorical imperative on human reason alone. The moral judgment of human acts shows that the human person is a being with great value. Man will become an endangered species if his acts in terms of rightness or wrongness are not constantly assessed or monitored within a customarily developed ethical matrix.

The concept of development as it relates to culture

One common thread that runs through development and culture is that both are constantly evolving. It is only that culture supplies the raw material that is potentially developable. This is to say that development does not happen in a vacuum. The concept of development entails proceeding from the general to particular. What this means is that culture understood in its universality should be translated in its concrete various modes of expression as T. Okere explains above. But we must reiterate the fact that the concept of development is not tied to one aspect of culture, but must be viewed holistically, that is, in its various modes of manifestation. In this wise, development is not to be identified solely with technological development.

The idea of associating development with technological development depicts a lopsided understanding of culture. Given the ever-evolving nature of culture, no one particular culture is perfect or has attained all round development in science, art, religion, politics, morality and technology. It must be observed that no culture has been without technical or rational knowledge. From time immemorial human beings of all ages have manipulated nature to address its myriads of existential problems for sustainability. What may be said is that the Western countries are much more developed in contrast to the so-called third world countries. Because science has always journeyed on the path of trial and error, abandoning old theories in the face of more appealing ones, human activity must be constantly monitored within the moral matrix in respect of human value and human transcendence, so as to safeguard man's spiritual aspirations and desire for ultimate happiness.

The moral or ethical principles care for the humanization of development. Without this humane angle of development, cultural development loses its taste. According to Odhiambo and Atieno (2002:5) in their article titled *Cultural Dimensions of Development in Africa*, their emphasis rests on a value-oriented culture that insists that 'technical knowledge of abstract ideal' is not enough, but that such knowledge, according to Aristotle, as quoted by T. Okere in his *Identity and Change*, must 'take into account of the agent in relation to others, otherwise the ensuing result may be counterproductive if one thinks that he can "make the most of the situation without orientation toward moral ends, that is, without concern for the good of others".' (1996: 197). Further, African culture must be taken in its entirety as there is no conflict between ancient and modern, tradition and modernity, or as T. Okere puts it, it is a

total historical experience . . . a dynamic unity of ancient and modern, a two headed continuum with one head plunged into the immensity of the immemorial past, and the other as firmly and deeply immersed in the contemporary here and now. (2015:298-299).

Colonialism is part and parcel of Africa's historical experience. It will definitely reflect in the dialectics of Africa's developmental challenges.

The dialectics of Africa's developmental challenges

The preceding reflection shows the correlation between the intellectual and the physical dimensions of culture. The physical aspect of culture develops in proportion to the growth of the intellectual component of that same culture. A developed language is an added impetus to the development of the propositional thought within the intellectual realm of culture. Most aspects of African cultures were undeveloped, including her languages, especially during the colonial days. A people's language is developed if in addition to being able to read and write, there is also the capacity to document the cultural elements in print, and transmit same to generations yet unborn. Because of this lack of literary reference at the time of colonial invasion, Africa's cultural elements stopped short only at oral transmission in myths, fables, folklores and proverbs. The colonial masters no doubts capitalized on this to employ the services of foreign anthropologists to document what they still take today as African history. On all counts, the so-called 'African history' or some aspects of African life as given by foreign anthropologists lack correspondence in reality. The heavy criticism that greeted Placide Tempels' Bantu philosophy, with his overemphasis on vital force, which according to T. Okere, is synonymous with a work on 'primitive magic' attests to this. (1983:4). What is more? On reading *Things Fall Apart*, one will confirm that the colonizers and their missionary allies made no attempt to speak the language of the people.

How is it possible then to understand African cultural realities without African languages? They simply relied on the local translators who lacked sufficient knowledge and mastery of their own culture, and that of the Whiteman. It was a disaster, whether such translations were done either in church or in the judicial courts. Apart from this, any intellectual work done in a foreign tongue is a contribution more to that foreign culture. To write in a given language is to think in that language and its culture. The colonial masters did not speak our language and, therefore, contributed nothing to our culture. And by

employing the services of foreign anthropologists to write on African realities in foreign tongue, means that such writings should be anything but authentic. It is no surprise that the locals whom the Whiteman picked and sent to study either in Europe or France or England came back to work for the colonizers to exploit their own fatherland. The White race uses its own native tongues for teaching purposes at their home universities. It is not so in Africa. What we should know is that most excellent reflections are done in the language one has mastery over. What this means is that Africa must take her language seriously. One common experience with Africans is that there seems to be a certain feeling of inferiority complex for those who speak the native tongue as though superiority belongs to the one who speaks a foreign one. But the Whiteman speaks his language, communicates in his language, and studies in his language, and yet does not feel inferior by so doing. Human language reveals the personality of the speaker. Therefore African languages are yet to reveal African personality, because such languages have been abandoned for the exotic ones.

Kwasi Wiredu has noted that the preservation of authentic African culture is important, even as he points out that ‘it was certain pervasive trait of this same culture that enabled sparse groups of Europeans to subjugate large masses of African populations and keep them a prey to neocolonialism.’ This he said with reference to the traditional and non-literate character of culture, with its associated technological development. The colonial experience in Africa is like a spell cast over the entire continent with its strong paralyzing effect on the people’s psyche. The colonial experience shows a people raped culturally and stripped of their identity and destiny. The harm done is so serious to the extent that Africa must begin afresh to embark on what C. B. Okolo calls ‘a reconquest of self . . . the building up of altogether a new image, a re-establishment of self in a self-determined, self-directed, self-controlled continent.’ (1993:54). Indeed, it is not difficult to assess the weight of degradation of the personality of the African based on Okolo’s observation in the above recommendation. The continent of Africa seems to be under siege. What new image could she build when the Whiteman with his racial tongue keeps saying, you Africans are the Negros driven by the drifting wind of emotion, and who could not act independently without the support of the White race, and are at worst subhuman or when the only Africa history recognized is still the one written by the White anthropologists of the colonial era that contains nothing but un-African or when the West still censor books written by Africans and refuse to publish some of them, because they do not fully represent their interest or that they do not want to hear the truth, or when the international politics of the Western world still decides those who should govern African lands at the apex, and who in turn according to Chinweizu, must expectedly function as puppets in allowing them access to the continent’s natural resources, (1978:487) or when the institutions established by the Whiteman on the African soil to help her economy through science and technology fail to deliver?

The civil war experience in Nigeria, from 1967-1970, shows that the Biafran side was able to contain the war for three years with her rare scientific ingenuity by way of inventing weapons. True, it is said that necessity is the mother of invention; Africa must, however, not wait until there is outbreak of war before developing scientifically and technologically. Africa must take her destiny in her hand, and show that she is responsible enough to chart her own developmental course. Japan and China are good examples. Knowledge of science and technology has become something to be hoarded, a secret weapon to keep the less scientifically developed nations at bay – until those nations make their own breakthrough. It is clear that no nation would willingly share or transfer her technical know-how.

The world super power nations play the politics of economic control, whereby nations with natural resources (but who are yet to developed technologically) will be unassisted to develop. Why this attitude? The reason is this, it is much more profitable to take the raw materials from those who have them, then refine them, and bring them back to sell at exorbitant rates. Were they to invest in the countries with rich natural resources, they stand to enjoy cheap labor. It is the same economic reason that induces foreign nations to instigate wars on the African continent in order to destabilize its governments and economy, with the intent to sell their weapons as well as have access to their natural

resources. What Africa requires is good governance, a people with clear political will and vision to deliver the common good to the people. The problem envisaged here is that associated with democracy. Democracy seems to be a breeding ground for all sorts of societal ills. Democracy in Africa is still wobbling on two feet. It is still the exotic brand of democracy. It is yet to gain its foothold. What is original to Africa is a consensus democracy of the republican type. It is a democracy that requires full participation of all stakeholders, and who, must have the capacity to communicate through dialogue, in an atmosphere that engenders cross-fertilization of ideas necessary for good governance. This brand of democracy was never given the chance to develop. In his contribution on 'Igbo Cosmology and the parameters of individual Accomplishment,' Clement Okafor describes this republican atmosphere of a consensus Igbo democracy thus:

matters of public concerns are generally discussed at town meetings that are open to every male adult. Although the views of the titled men carry infinitely more weight at such public gatherings, yet, everyone who so desires can express his opinion. Eventually a consensus emerges through a reconciliation of the competing viewpoints; whereupon, the consensus becomes the view of the entire community and is, thereafter, expected to be implemented without dissent. (2002: 122).

Lawrence Nwokorah has suggested that real development requires that Nigeria, and by extension, Africa must develop an ideology that reflects her own background and reality. (1990: 46-48). This is important, as it would help fill the gap left in her undeveloped unwritten culture. It is not enough to buy finished products of technology, say machines, from overseas, to deliver them on the African soil. Most of the machines are adapted only to the Western landscape.

Africa must have a highly adaptive capacity if she must succeed in her efforts to transfer technology from outside. Apart from this, the scientific and technical know-how is lacking, such that it becomes counterproductive to loose those machines after a few months of use, due to inability to repair them or provide replaceable parts. But this is similar to that which bemoans the gap between the rich and the poor, the proletariats and the Bourgeoisie (the haves and the have-nots). It is easy to grow despondent in the face of this widening chasm because of its rootedness in a capitalist ideology. The Marxist view is that colonialism is rooted in capitalism, exploitation and social change. Marxist view on colonialism in *Colonialism encyclopedia* article 'Citizendum' shows that colonialism's principles care less for development, but engage more on wholesale destruction, dependency, and systematic exploitation, and produces distorted economies, socio-psychological disorientation, massive poverty and neo-colonial dependency. From the foregoing, it may be deemed hypocritical to blame Africa alone for being solely responsible for her developmental woes. Or when, for instance, African culture is blamed for her developmental backwardness in technology. Gaston Kabore champions the view that Africa is solely responsible for her backwardness in cultural (technological) development, heaping such blames on African traditions, myths, and folklores. Still others name what they christen "African hedonism" as contributing to her under-development. By "African hedonism" one understands that Africans consume whatever they stumble at without any thought of tomorrow. But such views do not come from African philosophers.

Hence Nnamdi Luke Mbefo (1996: 7-8) in his *Christian Theology and African Heritage* decries what he calls Whiteman's "programme of cultural imperialism intended to civilize the natives and transform Africans into Europeans by the introduction of scientific and technological culture in the schools." He regretted that colonial mentality generated in the Africans "cultural disorientation" and disbelief in Africa's ability to solve her problems; given the fact that African issues are referred either to 'Rome or Canterbury, to London or Moscow,' a point that is further strengthened by the 'chaotic performances of independent African governments, arbitrary dictatorships and mass frauds.' (1996: 7-8). In this light, it behooves Africa to revamp her battered cultures that retard development. The Egypt of Africa is depicted as a place where everything originated. What has happened to the wealth of her scientific acumen she exhibited in the construction of the 'almighty pyramid' of ancient history? Why the discontinuity?

Equipped with the knowledge of Africa's retrogressive technological cum economic growth, what should be the remedy? We submit that Africa may not completely free herself from the clutches of foreign domination, given the long-standing structural injustice associated with colonialism and neo-colonialism; but she must undertake proactive measures to improve on the lot of her people. Part of what she must do, in the here and now, is to work assiduously on the negative features of her cultures. Kwame Gyekye has identified four of these features, namely, 1) Science and our Cultures, 2) Technology and our culture, 3) Social and moral features of our Cultures, and 4) Ancestorship. (1997: 242-258). While expounding on the science and our cultures, Gyekye leaves aside the material aspects of culture and concentrates on the mental attitudes of the people. He explains that African knowledge is based on experience or observation. Similarly, the knowledge of supra-sensible realities, he admits, follows from empirical data. He regrets, however, that theoretical knowledge of natural phenomena is lacking due largely to the absence of the principle of causality that is crucial to science, since all such realities are explained by appeal either to spirits or gods or ancestors. This lies beyond the sphere of scientific explanation.

On technology and our cultures, Gyekye admits that technology is common to all cultures since the time immemorial because of its practical ends to assure the survival of human life at the cradle of human development and beyond. He regrets that there is not enough to show in this regard in Africa. It is the same problem, he says, that borders on theoretical knowledge as there is no way of carrying out or applying scientific methods of proof that allow for improvement in the areas of traditional medicine and food technology. Similarly, on the social and moral features of our culture, Gyekye states that Africa's communitarian ethos does not respect the inheritance systems. He insisted that "legal wrangles" among extended family members have drastically "impeded the emergence on the African commercial scene famous, giant family businesses..." (1997: 253). The same moral reprehensible character shows up in inheritance system in a matrilineal system according to the author, and this denies property rights of inheritance to the children born of a man. Further, he sees a problem with the extended family system in Africa. Such a family setup is a breeding ground for many dependents on one particular person who may be rich among the many have-nots. A different problem shows up in the case of employment opportunities as jobs may circulate among family members who may not qualify for the said jobs. The ancestor cult, he continues, does not fare better. The ancestors are usually quoted without proof of certain claims of what they said and did. Such an appeal to ancestors does not support the growth of knowledge. It is indisputable that education and skill acquisition are desirable development objectives. Augusto Lopez Claros made this contribution in his online entry on "What Role does Culture play in Development?" He opines that these values must reflect in our policies, traditions and institutions. Part of the wonder of education is to bring man to the realization of gender equality, he maintains. For him gender disparity is out of step with modernity. He further maintains that development is not only about reducing poverty and expanding opportunities against the background of rising incomes. It must concern itself with adopting a set of values compatible with humanity's moral development. His main point is that the girl child (not only the male child) should be encouraged to study science or technology related subjects.

It must be noted, there is heightened scientific and technological consciousness among many contemporary African students. In Nigeria, there is much talk on Africa's development resting on science and technology and/or agriculture driven economy. One can say that Nigeria is quite disposed for this. For instance, Nigeria has gone as far as collaborating with the Pontifical Office of Science and Culture in the Vatican, Rome to establish science centers throughout the continent of Africa with its headquarters in Ofekata-Orodo Mbaitoli in Owerri Imo State, Nigeria. The project is a giant one that requires serious commitment by both government and non-governmental organizations. The center goes by the name Assumpta Science Center (ASCO). Part of the objectives of the center is to launch young students into the cultivation of scientific spirit with the purpose of liberating the continent from the age-old superstitious culture to the scientific explanation of reality. Without this scientific consciousness, Africa would degenerate further into the darkest prison of materialism. Materialism paralyzes the human mind and reduces man to the level of brutes. It is at the core of what constitutes value

disorientation. It is value disorientation, according to Wilson, whereby there is preference for materialism and consumerism to knowledge and intelligence. (2003: 58). He states that meaningful stride will be attained if the hunger to enjoy the products of technology must go beyond that to include knowing the secret behind the technology. Thus, he maintains that this must necessarily keep abreast of responsible work ethic. In his article contribution on 'Identity Crisis: The Climax of the Corruption of Nigerian Youths' Augustine Ikechukwu George Opara names what he calls a "technological craze," by which human person counts as nothing in the face of a materialistic culture. It is a craze that objectifies the human person, taking him as an object instead of treating him as subject. This creates a scenario whereby gadgets have values more than the persons in whose possessions they are found; and worse still, heads would roll in order to acquire them, as no thought is given to the spiritual consequences of such acts. (2018: 16-17).

Africa must, therefore, look beyond the peripheral that rests on relying on the fruits of the labor of others. She must make long time sacrifices as well as shun the damaging slogan: 'let us eat today for tomorrow we shall die.' But we must pause and ask (even if rhetorically) 'are their positive signs to show that Africa will one day rise to these challenges?' There was a certain story that circulated, and was credited to the South African Nelson Mandela. It is about reports on Africans' initial encounter with the Whiteman of colonial times. The Whiteman came to Africa with bible in his hand. He assembled the people and asked them to close their eyes for some prayer. Meanwhile the bible was in his possession before the prayer. However after the prayer, there was a reversal of fortune. It was discovered that the bible exchanged hands and landed in the hands of the natives. Mandela is reported to have interpreted this to mean, that the people became by this singular sign, the foreigner, and the Whiteman the native (the owner of the land). In similar fashion, someone created a kind of thought experiment. He imagined it were possible to have all White people come into Africa and all Africans to Europe. He asked, 'what would the situation be in the two continents after a reasonable while?' He deliberated on this in his mind and came out with this response: Africa would look seven times more beautiful than Europe. Why? He explains that Europe or the Europeans would stand on the existing abundant numerous mineral resources in Africa to effect this transformation. Now turning the other side of the pendulum, he asked, 'what would happen on the African side, who occupy Europe in this new but imaginary dispensation?' His answer is quite simple: Africans would be lost, totally confused and worst hit in a European climate that has not less than five months season of winter, among other climatic challenges like earthquake, tsunami, as well as other occasional bouts of deadly epidemic and pandemic diseases. But what we must seriously consider is the fact that Africa is not doing much with her 'God-given sunlight' that shines almost all the year round?' The expectation is that the sunlight should have contributed in no small measure to boosting Africa's source of energy and electricity. It is surprising that after, say, for some, thirty, or forty, or fifty years of independence, many African nations are still living in the dark, with no prospect of providing themselves with constant supply of electricity for industrial use, and that will serve as an incentive to boost investment opportunities. This is a wake-up call for Africa and Africans to rise from their slumber and respond to this challenge. What is particularly interesting is that the world's human and natural resources are so distributed to show human interdependence, not only on the interpersonal levels but also on intercontinental levels.

Conclusion

From the foregoing, it will be correct to say that culture is a twin mate of development. This means that there is development in proportion to the rate at which culture evolves. This makes the term of underdevelopment a relative one. To say this, is to acknowledge the fact that a lot of factors may contribute to underdevelopment. This again means that a given nation or continent can impoverish itself or may 'allow' itself (willingly or unwillingly) to be impoverished by another.

Human development is a response to the divine injunction to humanize the world through human activity. To effect this humanization, culture may incorporate human experience; refine it, so as to bring out the best intended. The temporal order is the realm of experimentation characterized by trial and

error. It is from this angle that the African people should begin to see the colonial experience in part, as something positive, that should help shape the continent by improving on the good it brought. Africa must not fold her hands, or simply bemoan her past without taking any proactive measures to redress the colonial anomalies. It has been said times without number that Africa bristles with huge natural and human resources. The question is, 'what has African leaders done to better the lot of their own people? We are no longer in the colonial era, so as to continue to apportion blame directly on the colonial masters. The ball is now on the court of African peoples and her leaders, to transform the continent through responsible leadership that places much premium on the human development. Also, as the watchdog of the people, African leaders must keep their eyes wide open to curtail neo-colonial strategies often packaged in form of international relations policies that target African resources. One can submit to some extent that it is on account of this that Europe and America meddle in African politics to influence the choice of those leaders who would represent their interest. It is even part of the reason why progressive governments are toppled in a bid to plant their own mercenary.

Most wars within and between African nations may have had their origins in foreign lands. Their motif may not be that other than to destabilize African governments and economy for possible access to the latter. The truth may not be far from this: there is a play on Africa's inferiority complex and selfishness of some Africans who are ready to work against their own land and its peoples. This group of Africans easily falls prey to this foreign hidden agenda. It may be necessary to ask, 'how many foreigners have their monies in African banks?' The contrary is the case with African leaders. They stash far away public funds in foreign lands, rendering their own people poorer, without basic means of livelihood. Also, public funds are misappropriated and invested in foreign lands. This is penny wise, pound-foolish! And back home, the education sector is poorly funded; the roads are good deathtraps, and there are no industries to absorb the teeming population of graduating students each year. This is not to say that other sectors are better off. What is being stressed here is that scientific and technological culture is not cultivated overnight. Africa must show sincere commitment to realizing the common destiny of her people. Part of this commitment will be to invest in the upcoming generation through education; she must as a matter of urgency tackle the problem posed by insufficient knowledge of science and technology at the primary and secondary school levels. This will involve promoting informal science learning, along with the provision of basic technological tools. Add to this, African nations should give room for research grants to tertiary institutions, and ensure their productive use. African governments must fish out talented individuals, and encourage them to develop their potentials for the common good. How much longer would Africa put up with 'buy and throw away' China products? It is about time that Africa got herself treated of the cancerous bullets of corruption that hamper genuine developmental efforts. One of Africa's greatest problems is value disorientation. Practically, every sector is affected. And the results are quite glaring. George Ekwuru bemoans the situation in these words:

Is there anything more frustrating than to live in a socio-cultural sphere where people have lost the basic orientation for a meaningful existence where evil deeds and actions have been gradually installed as accepted values: where criminals of all ranks are hailed and crowned for "making it" a situation where the social patterns and structures for organized meaningful co-existence have been dissolved? . . . What could be more frustrating than to find yourself talents and capabilities are not given due attention, where you have no means of achieving your intellectual desire and great visions for significant existence, where academic certificates have no meaning and systematic knowledge and approach to things have no place, where the cult of mediocrity and blatant obscurantism paraded in stylish modes. (1999: 86).

The time of anything goes should be over. Any system without inbuilt checks and balances is invariably heading toward self-liquidation. There must be accredited organizations and institutions that work to safeguard societal values that preserve the dignity of human persons. We all agree that not everything should pass in the name of civilization or modernity. This is where morality plays a significant role. The Africa's rich moral fabric should not be allowed to fizzle away, or to be replaced by the poverty-stricken package of its foreign equivalent. African development must take a natural course of progress, i.e., to be allowed to independently chart her own course. Often times exotic counterfeit morality (the

product of unguarded individualistic lifestyle) is trumpeted on the African continent, and even required to be forced down the throats of the people, as if it were Africa's most immediate need.

In the same vein, Christian religion should see itself as light for the African peoples. Part of her preaching should be to emphasize upright living. The example of Christian Europe should inspire Christianity in Africa. It was the reformation, according to Mehenou Amouzou in his 'Culture and Development,' that stressed the spiritual foundation of human work, and that interpreted Pauline passage as harping on the importance of hard work, as a responsible way of living for oneself and others. (2Thess. 3:10). At present, the efforts of the Christian religion in Africa are not yielding much. The Pentecostal movement, for instance, with her proclamation of the Gospel of prosperity at the housetops of zealous evangelism has done little to promote good work ethic. It is so; the Gospel of prosperity even suggests that one can be rich by somehow bypassing work. In this light, African Traditional Religion should feel challenged, seeing that it has not given the people enough inspiration to embrace work hard, in light of the reverence that is accorded the earth goddess. There are no two ways about it. Africa needs a technology driven economy. This entails investing on the human person for the eventual actualization of his potentialities and capabilities for the overall good of the society. It is highly recommended that Africa maintain a stable democratic government, rooted on justice, development and peace.

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