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DEVELOPMENT AND HUMAN VALUES IN THE
AFRICAN CONTEXT

BY

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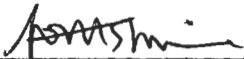
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DEDICATION

This project Report is dedicated with gratitude
to professor E. Bolaji Idowu, a pioneer
scholar of Religious Studies in
Africa.

APPROVAL PAGE

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The work embodied in this project Report is original and has not been submitted in part or full for any other Diploma or Degree of this or any other University.



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May the Lord grant every one His divine favour in this life and the life to come.

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ABSTRACT

Development is a necessary phenomenon in the existence of the human race. Every society experiences elements of development in her life. Development brings about changes and adjustments in attitudes to life generally. It often leads to growth and widening of horizon. Development should be seen therefore, as a process of growth and it is a continuous process. Naturally, development enables a better understanding of the environment and appreciation of values. As a child develops, he acquires more knowledge of things around him and appreciates the existence of other humans. He also sees his needs of others which consequently enhances interpersonal relationships.

In the same way, as a nation develops, she sees her weaknesses and strengths, and makes adjustments accordingly. The nation is able to appreciate its need of other nations in the process of growth. It therefore, develops as well the values that are associated with national and international relationships.

There is a relationship between development and values especially human values. Development in its right sense should enhance appreciation of human values. It is the worth of man that necessitates development. The facilities that are provided in the course of development are meant to give man increased comfort. All forms of development should put man's needs, comfort and utility into primary consideration. Development is meant for man and not man for development. Any dimension of development or modernization that does not appreciate human values and the values of any society is a negative approach to development. Man is the centre of life and his work should be recognised and given primary consideration in every social, political, economic or religious formation.

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CHAPTER ONE

METHODOLOGICAL CONSIDERATION

1.1 PURPOSE OF STUDY

The purpose of this study is to examine the process of development vis-a-vis human values. Since development brings about some changes in the general attitude to life, it is possible that it could affect human values positively or negatively. This project report therefore, intends to examine the relationship between development in Nigeria and human values.

1.2 STATEMENT OF THE PROBLEM

The situation in the less developed countries of the world in general and Nigeria in particular is that the rate of what could be regarded as development does not synchronize with appreciation of human values. It is such that one could be tempted to observe that the nearer such countries are to development, the farther away they are from the appreciation of human values. This observation is as a result of the fact that some people and

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nations (with particular reference to the less developed countries) tend to develop to the detriment of human values. There are provision of infrastructural facilities, yet the quality of life of the majority steadily deteriorates. The more these facilities are provided, the more man suffers.

Human values are relegated to the background on a daily basis. Certain basic or fundamental human rights are violated in the process of development or modernization. Certain people who appear to have acquired the qualities of development are more dangerous to the society than those they regard as primitive, uncivilized and uncultured. They are more ruthless and reckless in life that one wonders where the essence of development lies. It is a paradox.

1.3 DEFINITION OF TERMS

1.3.1 DEVELOPMENT: people have various ideas of development depending on the standard of living of a people. Some nations produce more than others

and some produce more than they need. Others grow just enough for consumption using wooden ploughs. They have just enough to sustain life. It is true that the technology of the past few centuries has hurtled man and European nations into computer development.

The term development has been defined as the degree to which nations utilize a new scientific device for the improvement of standard of living. To understand this, the following should be put into consideration:

- (a) Improvement in material and spiritual well-being
- (b) The use of modern technology
- (c) Over congregational technology
- (d) The shift from agricultural to industrial activities
- (e) The increase of productivity.

According to Akukure, "In the 1950s and 1960s, development was understood as growth in GNP. All that was needed for a country to develop was to pump in more money into the various sectors of the economy."¹

Traditionally, development has been defined in economic terms. This definitional approach looks at the economic base of a nation as a measure for assessing its development. Michael p. Todaro observed that,

Development for the past two decades has meant the capacity of a national economy, whose initial economic condition has been more or less static for a long time to generate and sustain an annual increase in its gross national product at rates of perhaps 5 to 7 percent or more. For example, the 1960s and 1970s were dubbed the Development Decades by a resolution of the United Nations, and development was conceived largely in terms of the attainment of a 6 percent annual target growth rate of GNP.²

Also when a nation has the ability to expand its output at a rate faster than the growth rate of its population, the nation is said to be development. Conversely, when the growth rate of population is greater than the output expansion, the nation is regarded as not developing. Here what determines the growth of output is the real well-being of the citizens in economic terms. In this traditionally economic approach, emphasis is more on manufacturing and service industries. "Development strategies,

therefore, have usually focused on rapid urban industrialization often at the expense of agriculture and rural development."³

There is also a new economic view of development. This new economic view of development focuses on the levels of living of the masses of the people. The new view criticises the growth in GNP that does not reflect in the living standard of the masses. It therefore, cries for the dethronement of GNP. "In short, economic development was redefined in terms of the reduction or elimination of poverty, inequality and unemployment with the context of a growing economy."⁴ This focus addresses the issue of poverty and inequality. Any process that therefore improves the lot of the masses by eliminating poverty and ensuring equality among the citizens is regarded as a process of development. And any structural or economic advancement that does not change the standard of the people, even when that advancement increases the GNP of the nation, it should not be defined as development. Such a situation should better be described as underdevelopment.

1.3.2 HUMAN VALUE: It is difficult to give a satisfactory definition of value because there is no consensus on its nature. However, we shall attempt a definition of value. "Values are those collective conceptions of what is considered good, desirable, and proper or bad, undesirable and improper in a culture."⁵ They are the qualities in objects or situations that call for appreciation or preference. Values are assumptions, largely unconscious, of what is right and important. Some set of values form the core of every culture.

Values indicate what people in a given culture prefer as well as what they find important and morally right or wrong. Values may be specific, such as honouring one's parents and owning a home, or they may be merely general, such as health, love, and democracy.

Values influence people's behaviour and serve as criteria for evaluating the actions of others. There is often a direct relationship between values, norms and sanctions of a culture. For example, if a culture highly values the institution

of marriage, it may have norms (and strict sanctions) which prohibit the act of adultery. If a culture views private property as a basic value, it would probably have laws against theft and vandalization.

Human values are the qualities in man that call for appreciation or preference. How a society or culture values man determines the society's attitude to man generally. If man is viewed as an ultimate value, prohibitions would be made against the violation of rights and personality. Such prohibitions would also be strictly enforced as much as possible.

In the African context, the highest value is placed on the human person. Man is the centre of activities. Most laws in Africa are enacted to protect the dignity of man. For example, it is easy to terminate the life of any other living thing without incurring the wrath of the society except the ones set apart as sacred. But generally human life is sacred and cannot be terminated any how and any time. This implies that any activity by any individual or group of people that does not respect the dignity and sacredness of the human

person is a crime. Advancements, whether economic, political, technological or otherwise that does not acknowledge the nature of human personality should be seen as a crime against man even if such programmes lead to the economic growth of the nation.

The current emphasis on human rights places man at the apex in the scheme of things in the order of creation. God places man first in the order of existence, not because man was made first but because man was made differently and given the capacity to control all other things. The Biblical account of creation in Genesis chapter one reveals that the universe and all therein were creation but man was "made". It took extra time, care and wisdom to bring man into existence. Man was built and not constructed and in the image of God Himself. Even the purported evolutionary theory of man regards him as the perfection of coming-into-being. Therefore, he is of the highest value and should be treated as such.

The nature of human personality is the granite upon which the universal clamour for fundamental human rights is founded. Man has rights not because

of what he has acquired in the process of growth and maturity, but because of his "natural endowment". God endowed man with qualities of sacredness that cannot be violated or infringed upon without inflicting injury on him. For harmonious existence and fulfilment, the value which God places on man above every other creature, and acknowledged universally, should be respected in all activities.

1.4 DELIMITATION

Development is a very wide subject as it has many phases. This project report would examine some phases of development at the peripheral level and then concentrate on its moral implication. Much has been written on the traditional economic interpretation of development which measures development in terms of GNP. Some work has also been done on what Michael P. Todaro regarded as "the new economic view of development"⁶ which measures development in terms of addressing poverty and the issue of unemployment. These two views on development ensure the provision of infrastructures that are capable of

increasing the economic capacity of the nation and individuals as well as job opportunities. But the issue of developing the moral potentialities of the individual has not been adequately addressed. A person who grows economically and structurally but morally debased, has not actually developed. The belief of this thesis is that every aspect of development has its moral implication and leaves a mark either positive or negative on human values which is defined in terms of man's attitude to his fellow man. The paper will therefore address the effects development has on human values.

1.5 RELATED RESEARCH

Some scholars have made input on the subject of development and its effects on human-kind. Claude Ake says that,

The very assumption that the culture, tradition and indigenous institutions of the principle are an obstacle to their development is one of the major confusion of current development thinking and one of its most expensive errors. Instead of building on the institutions, values and knowledge of the people, which alone can make the development process meaningful and

sustainable, Africa has spent several decades trying to sweep aside these same institutions, structures and indigenous technologies all in the name of development. In the process we have succeeded not only in alienating the people but in destroying the indigenous fabric upon which any meaningful development can stand.⁷

The idea is that every development or modernization process should take into consideration, the traditional institutions, ethics and values of the people. Where the contrary is the case, the process in question would be an imposition on the people and the effort to discard the traditional values and adopt swiftly the new would lead to crisis of morality and values. However, it should be noted that not every traditional institutions, structures and indigenous technologies promote the natural value placed on the human personality. For example, in the African context, some inhibitions are placed on people on the basis of sex or age. Such inhibitions like prohibiting women or children from eating some food or appearing in some quarters, though instil fear and sanity in the society, but do not promote the maximum development of the human

personality. Meaningful development of the human personality should therefore not be based on such inhibitions. But other traditional institutions, values and ethics of people that promote the growth of the human person should not be discarded by the process of modernization. Here Ake maintains that:

It is those things which are important in the lives of the people that developmental changes have to come to terms with ... There is no alternative to building on them. And this remains true even when the development project envisaged appears to be in conflict with some relevant indigenous attitudes and values. For if the project is seen by the people as being really valuable the people themselves will work out the necessary accommodation between their social institutions with the development in question.

The above view implies that the mode of life, ethics, values and norms of the people being modernized should be taken into consideration. The people's attitude to life, where necessary, should first of all be modernized before any attempt be made to change their environment. The people on the other hand could be encouraged to utilize their relevant values in contributing towards the development of their environment.

In the same vein, Daniel A. Offiong argues that,

Relative deprivation was the underliving factor in all organized actions. Apart from the changes brought about by the economic forces, Christian mission's evangelization which sought to make Europeans of Africans, Western Education which exposed Nigerians to the operations and workings of Western democracy and the inadequacies of the education itself, and the development of a Nigerian educated elite class also exerted a tremendous impact upon Nigerians. These factors steadily changed the structure of the traditional Nigerian societies and the perspective of their people. At the same time, from the tempo and nature of these changes emerged situations and attitudes that predisposed Nigerians to racial awareness or consciousness and organized actions which gave birth to Nationalist Movement.⁹

The above implies that those forces of development that were introduced to Africa, for example Western education and Western system of administration, became instruments of exploitation and dehumanization. Even Africans who later acquired such phenomenon used them to exploit and dehumanize fellow Africans. The elites used their social standing to subjugate the less privileged

and deprive him of his rights.

However, it should be noted that what the Western influence in this respect did was to increase the tendency for racial awareness or consciousness in Africans. This is because the African knew his own brother before the introduction of Western ways of life and relationship. There were inter-tribal conflicts and wars among Africans within the small world they knew. But Western influence exposed Africans to the awareness of the existence of more tribes and races in the world. Western influence which were forces of development ought to have reduced the spirit of conflict and inter-tribal wars by making the African nations realize that in spite of different languages and cultures, man everywhere is the same and should pursue the common good. But the reverse was the case. And in order to solve this problem, organizations were formed to generate a sense of oneness. One of such organizations is the United Nations. This organization is also an instrument of exploitation. The more structurally and economically developed nations would utilize the opportunity

as better appreciation of human dignity and values.

Acha F. Ndubuisi argued that:

Human values must be appreciated and respected. Love for all, and of one another, kindness, honesty, justice and truth are attributes of human living. The need to gear educational ends to human behaviours in a world of bomb and nuclear culture, rampant fraudulent, dishonest and unjust actions, is evident.¹⁰

He quotes Calebrezze as saying that "we need wisdom! We need judgement. We need competence - a competence that combines technical skills with a deep appreciation of human values. Without this kind of competence, I believe we will become victims, rather than beneficiaries of technology." The rampant incidences of cheating, stealing and armed robbery in rural communities call for emphasis on humane aims of education in both formal and non-formal education.

But it should be noted that a mere combination of technical skills with a deep appreciation of human values is not just what we need. It is man who employs technical skills. Because of the nature of man, the promotion of his values should

afforded them by this togetherness to exploit the less developed ones.

Some also used religion as a capitalist instrument of exploitation. This is consequent upon the fact that these supposed instruments of development and modernization were misapplied. The application did not consider the development of the moral aspect of the person before equipping him with the instrument of development. Before a person is allowed the use of gun, he should have been educated and instructed enough on the purpose, principles and power of the machinery. The orientation includes the implication of the abuse and misuse of the instrument.

It was not, therefore, the introduction of Western education and other factors of development that set the stage for the development of organized action in Nigeria, as Offiong argued, but the application of the gains of such factors. In application, people saw those factors as ends in themselves instead of as means to an end that is, for better and improved conditions of life as well

be the primary purpose in the application of technical skills. The degree and direction of the application of technical skills should be decided by the appreciation of human values. Since the reverse is the case, social ills are even noticeable among the highly educated and technically equipped in the society who occupy positions of authority and honour even in the supposed developed countries of the world. It portrays the fact that Western education as one of the vehicles for social development has not been properly employed towards appreciating human values. A situation where the more people are educated, the more exploitative, anti-social and inhuman they become leaves much to be desired. Education without morals is a disaster.

In evaluating the situation, Akukwe opines that:

Development does not depend so much on what is being done as on how and why it is being done. It is true that buildings, equipment, and money are useful and after necessary for development; nevertheless, we cannot equate them with development.¹²

He argues that development is concerned primarily with people and not with things, such as instruments

and projects. Projects and institutions are only means to development. He also traced the changes on the focus on development in Nigeria from the 1950s. According to him,

In the 1950s and 1960s, development was understood as growth in GNP. All that was needed for a country to develop was to pump in more money into the various sectors of the economy. Thus, the goal of the various national developmental plans in Nigeria was to increase the growth rate, and this rate was used as standard for evaluating the past Development Plans.¹³

Akukwe observed that as the number of billionaires and millionaires was increasing and as the economic statistics was registering growth for Nigeria, the number of cases of malnutrition was increasing too - in spite of the oil wealth. It was situations like these which made some people believe that unless the benefit of growth went to the poor and the disadvantaged, then there is no development. But this also stresses structural aspect of development that could make man feed well and be healthy physically. And any advancement that does not go beyond this to taking care of the moral well-being

of the individual cannot achieve the desired goal for human existence and it is Western idea of development. That is why Albert Schweitzer says that Western civilization is a disaster. This, he says,

is due to the fact that Western development followed a materialistic world-view from which ethical and spiritual dimensions were left out. A civilization that develops early on its material side, and not corresponding measure in the sphere of the spirit, is like a ship with defective steering gear which gets out of control at a constantly accelerating pace, and thereby heads for catastrophe.¹⁴

Omoregbe argues that "this naive conception of civilization, with its emphasis on material achievements intensified the social and political problems, and the result was the loss of the dignity of the human person in Western civilization where the dignity of the human person is trampled upon. It is a developmental approach that depreciated our individual existence and worth."¹⁵

He observed that when we realize that the Westerners pursued material achievement at the expense of the dignity of the human person when we

realize that they built their civilization by means of immoral and inhuman activities, such as slavery, exploitation, colonialism, we appreciate what the German philosopher is saying. When the ethical and spiritual dimensions are eliminated from the concept and goal of civilization, the result is bound to be a disaster. But the Nigerian contemporary situation is not different from the Western error. Nigerians are material oriented that policies and their implementations have "self" at the background. This is dangerous and should be checked.

In the same vein Helder Camora observes that "from the human and social point of view, what is happening in some parts of the world is a distortion of the true object of development, which is the advancement of man and all men."¹⁶ Helder sees the effects of development fall most frequently on the worker, affecting his life and his mentality by the suffering and hopelessness which arise as a consequence of the distortions which progress generates. For him Development is a cycle of

conflicts, such as conflicts between Governments and undertakings, between old and new interests, between progressive and conservative undertakings, internal and external structures, etc. Here the worker is seen as the victim of these conflicts, because he has no defence, he has no preparation for defending himself. The working class suffers misery which can be described as follows:

- (a) Lower wages which are contrary to law;
- (b) a progressive increase of unemployment and underemployment brought about by industrial modernization;
- (c) a general climate of exploiting the worker;
- (d) a growth in incidence and cunning in the violation of labour laws;
- (e) the absence of any policy of creating more jobs, resulting in a progressive widening of the gap between the supply of new jobs (very small) and the supply of labour, (very great).

The approach to development, as observed by Camara is grossly dehumanizing and as a result, it is a disaster. Since it is a developmental approach

that does not put the human personality into consideration, it is negative.

Charles Elliott in his book, "The Development Debate" argues that "Man is essentially a creative being who is the subject of process and not the object."¹⁷ To proclaim the imperative of development is in concrete terms to affirm the primacy of the person in the process of development, as subject, agent and goal of this development. Charles Elliott acknowledges Leopold Sedar Senghor as saying that:

The society we should like to bring about is one in which all men will grow freely in developing their potentialities, one in which they will freely express their whole personality - in this instance, their negritude - in works which will beautify their communal life and enrich their souls.¹⁸

That man should be the subject of processes implies that he should be able to realize his natural capacity to relate to others. His relational ability is threatened by colonial patterns that break up traditional society or by a system that conditions him to come to terms with his own servility. Thus, development is a matter of recreating personal

relationship. It is indispensable in bringing people together and must never separate them from each other: it tries to harmonize their relationships and avoids multiplying their rivalries.

But one can see that the trend today is a development that separates people from each other and creates rivalries. There is no development which is materially motivated and oriented that can bring people together rather than separate them. The situation is such that when people seem to be working together, there is the mind to cheat and exploit the other person along the line. What therefore, we require is to give man a new orientation towards development. The human mind has to be addressed and morally developed first and adequately to enable him see his partner as the subject of every other aspect of development.

Elliott also acknowledges the fact that "man can organize the world apart from God, but without God he can organize it at the end only against man."¹⁹ This is truly the problem with current development processes and plans. Efforts are geared

towards organizing the world without God. The physical is emphasized to the detriment of the spiritual and moral and the result is that man is developing against himself. Elliott quotes the contribution of President Nyerere who expressed concern for maintaining the tension between the spiritual and the material:

The Arusha Declaration is also a commitment to a particular quality of life. It is based on the assumption of human equality, on the belief that it is wrong for one man to dominate or to exploit another, and on the knowledge that every individual hopes to live in the society as a free man able to lead a decent life in conditions of peace with his neighbour.²⁰

Inherent in the Arusha Declaration, therefore, is a rejection of the concept of national grandeur - as distinct from the well-being of its citizens, and a rejection too of material wealth for its own sake. It is a commitment to the belief that there are more important things to life than the amassing of riches, and that if the pursuit of wealth clashes with things like human dignity and social equality, then the latter will be given priority. The purpose of all

social, economic and political activity must be man - the citizens, and all the citizens, of the country. The creation of wealth is a good thing and something which we shall have to increase. But it will cease to be good the moment wealth ceases to serve man and begins to be served by man.

George Lovell in his contribution says that:

Development does not simply mean the increase in size or numbers. Quantity is only one measure of development, quality is another. Individuals, churches, organizations, groups and communities develop when their attitudes, beliefs and values improve. Human development occurs in a thousand ways: When people become less gullible, self-centred, ignorant, prejudiced and apathetic; when they feel more adequate, have more control over their feelings, thoughts, passions and desires, when they can create better relationships with each other; their environment and their God.²¹

Lovell argues that community development approaches, processes and methods can stimulate people to make their own contribution to their development. Therefore, emphasis on development should first centre on the development of the individual whose contributions would then lead to a better society. It is the quality of the individuals that make up the quality of the society because it is individuals

that make up society. But it should be noted that the development of the individuals is not a matter of mere motivation which could be in many forms. The emphasis should be orientation towards moral uprightness. It has to do with the individuals' relationship with God first before their relationship with the environment.

Diana Conyers in the book "An Introduction to Social Planning in the Third World" discusses the basic needs approach to development which has, according to him attracted considerable attention among students of development and international agencies, such as the World Bank and the ILO, in recent years. The basic needs approach states that:

The aims of development policies, in individual countries and in the world as a whole, should be to meet the "basic needs" of the entire population ... there is a great deal of debate about exactly what constitutes a basic need, but that it is generally agreed that basic needs can be divided into three main kinds. Firstly, there are certain basic consumption goods - such as food, clothing, and shelter - to which every one should be entitled. Secondly, there are basic services - such as education, health services, and a clean water supply - to which everyone should have access. And thirdly, there is the right to participate in making and implementing decisions which affect one's own development.

The problem with this view and most of the views expressed by the authors whose works have been examined in this project report, is that their idea of development is fundamentally physical. For instance, the idea of 'basic needs' by Diana Conyers has to do with the provision of food, shelter, drinking water and other social amenities including the provision of gainful employment. The stress focuses on two main issues, namely, the increase in GNP and the individual material growth of the citizens and their welfare. This second aspect addresses the issue of poverty and unemployment. And this thesis sees man as the subject of development but goes beyond the physical issues of poverty and unemployment. It sees the moral development of man as what would solve the problems of the society at the local, national, international and global levels as human problems are alike. This is necessary because the mind that puts on good cloth and eats good food should be made to know the essence of clothing, eating, drinking and medication. Such orientation should not be

neglected because it is in the attempt to acquire these other needs that man exploits fellow man. Moral development therefore, should be seen as fundamental. Man has to relate first with God in finding out the purpose of existence before relating with the environment, which is the use of the provisions made by God.

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CHAPTER TWOPHASES OF DEVELOPMENT2.1 SOCIAL DEVELOPMENT

Social development is the process of continuous improvement of the social structure, institutions and programmes in order to create a society; condition in which the rights of citizens are advanced and protected; their welfare enhanced; and their effective functioning and self-actualization ensured. It is the provision of the atmosphere by which the psychological self-actualization is realized. This self-actualization leads to effective human functionalism.

Schaff quoted by Akukwe defined social development as "certain types of changes: those which within a given frame of reference and scale of measurement, represent a quantitative growth of a phenomenon considered as positive under a given system of values."¹ Development "entails normative

and organizational changes in the society resulting in:

- (a) the improvement and expansion of the mental horizon of the population arising from functional education ... and
- (b) the sustenance of positive and highly functional values, customs, and practices relating to all aspects of life and living."²

The issue of social development has to do with "quality of life" of the population. Quality of life begins with the positive expansion of the mental horizon of the people. positive mental and moral development of the people to a large extent determines their behavioural patterns of life and appreciation of values. This is the essence of social development.

Social development could also be regarded as "the process by which the well-being of any society and its people is ensured through collective action vis-a-vis the changes taking place in the political, economic and social life of the people. It is a means of ensuring that the quality of life of the

people reaches an acceptable minimum standard.

It is the development of the people by the people."³

Accordingly the following are hereby established as the main components of social development:

- (i) Social Welfare
- (ii) Community Development
- (iii) Women and Development
- (iv) Youth Development
- (v) Sports Development.

The above are means by which human beings are socially developed and policies on social development in Nigeria are fashioned around them. A close and critical look at the means by which social development is realised would reveal that emphasis on social development "is more on persons rather than on things, more on beings than on having."⁴

2.1.1 SOCIAL WELFARE:

Social welfare has to do with the social welfare of the individual citizens of the community. Man is a social being and the environment where he lives and interacts with others is

such that contributes to his own emotional stability or repression. There are certain infrastructural provisions that generate a feeling of satisfaction, relaxation and fulfilment in life. Such infrastructural provisions are called social amenities. In attempt to ensure the social welfare of the people, various government agencies embark on the provision of such amenities like pipe-borne water, electricity, market, hospital and health care and the life. These facilities ensure a measure of physical and psychological well-being of the individual and the absence of them makes the masses feel marginalized.

The other aspect of social welfare rests on creating a sense of social security and belonging. The provision of such amenities as enunciated above are good but useless to the less privileged and handicapped who in practical terms are isolated by the society. The provision of electricity is useless to the blind man who is confined by the forces of nature. A lunatic who

finds his homes on the streets and under bridges has no pleasure in the provision of pipe-borne water and low-cost houses. In the midst of abundant social amenities, there are people who are rejected and segregated against by the society. In the evaluation of their social placement, they do not very much belong to the society. Social welfare therefore, takes a step toward reaching such segments of the society by creating an atmosphere that would give them both internal and external security as well as belonging and identity. Social development in this sense, takes care of the less privileged, not by giving them alms wherever they are seen but by creating an atmosphere that could enable them know that they are part of the society. Social welfare as an aspect of development should also train and motivate them into contributing to the general welfare and development of the society in which they live.

Disability is not inability. Social welfare in this regard should then aim at programming the

internal constitution and personality of the less privileged. Such orientation should achieve internal stability. One of the effects of disability is a feeling of inferiority complex. No human being is fully developed until the sense of inferiority is off his nature. And no person can grow beyond the point his complex could carry him. Therefore social development in this context deals with the sense of complex in the less privileged in the society. The forces that give him that feeling of subjugation has to be dealt with.

Social welfare also addresses the issue of social security. A society that is not able to provide for the citizens cannot be said to have developed. Social welfare addresses the forces that pose social threats to the people. Citizens ought to have a sense of social freedom to live and interact adequately without loss of personality or property. A situation where people cannot move about freely, sleep in their houses without threats of robbery does not argue for social security. The welfare of the people has not been properly taken

care of when their lives and properties are always vulnerable to vandalization. Social development in this dimension gives orientation to the people that enables them appreciate the principle of contentment and "live and let live".

"The main components of social welfare are Family and Child Welfare; Rehabilitation; Counselling and Corrections; and Care of the Elderly."⁵ According to the seminar paper by the Federal Ministry of Culture and Social Welfare on strategies for improving the Delivery of Social Development Services in Nigeria, the fundamental objective of Social Welfare Service is to guarantee the Nigerian family a conducive environment for the total development of the human personalities of the members. The emphasis here is on the development of human personality. There is the need for a conducive environment and the conducive environment is needed for the human personality to be properly developed.

The specific objectives of Social Welfare Services according to the paper include:

- (i) guaranteeing safety and security of members;
- (ii) provision of shelter;
- (iii) ensuring access to food;
- (iv) ensuring access to employment opportunities;
- (v) promotion of recreational facilities;
- (vi) ensuring adequate health including planned parenthood;
- (vii) inculcating moral and cultural values;
- (viii) inculcating political consciousness among members; and
- (ix) ensuring appropriate educational development of members.⁶

For Rehabilitation Services, the fundamental objectives are to guarantee for the Nigerian handicapped persons conducive environment and opportunities for the total development of their human potentialities. "It is particularly aimed at developing capacity to meet the challenges of disability and contemporary living and to ensure the attainment of a satisfactory and overall quality of life which would allow them to make their maximum contributions towards the development of the nation."⁷

This aspect of social development is more than the giving of alms at intervals or provision of food to the less privileged. First it deals with the issue of recognizing him as a person and creating a conducive atmosphere for him to identify what he can do. Therefore, his internal composition or faculties should be developed. Second, it deals with the provision of facilities for him to work on or manipulate as a means to contributing for the common good. Moral or emotional ability functions before physical ability in human operations. And moral or emotional ability has to do with the mind and intellect. So the development of the mind and the faculties which constitute the personality should be built up before the training of the hand. The proper development of the mind and intellect would enable the handicapped appreciate the contributions of others without bias. Such would enable him co-operate with others and ensure good inter-personal relationships.

The specific objectives of rehabilitation of the handicapped include;

- (i) ensure effective management of crisis situation of the handicapped;
- (ii) ensure provision of relief materials;
- (iii) ensure an appropriate training for the handicapped in order to reduce dependency;
- (iv) ensure diligent follow-up to facilitate subsequent rehabilitation of the handicapped;
- (v) ensure effective co-ordination of all the initiatives in the public and private sectors aimed at improving the welfare of disabled persons;
- (vi) make available to every disabled person in Nigeria, adequate physical, social and mental health care facilities;
- (vii) ensure that the media produce programme which protect and enhance the image and dignity of the disabled;
- (viii) promote the provision of adequate and accessible recreational and sporting facilities for the disabled;

- (ix) promote the integration and participation of the disabled in the mainstream of our national life; and
- (x) ensure adequate income security for the disabled.

COUNSELLING AND CORRECTIONS: Counselling and corrections are another dimension of social welfare services. The main object of counselling is to forestall or deal with situations that dispose an individual or group to react in a manner that is in conflict with his and other people's interests. Its ultimate aim is to enable the individual or group to make rational decisions that would be beneficial to himself and to the society as a whole.

The specific objectives of counselling are:

- (i) establishing counselling in all its facets, with a view to:
 - (a) preventing deviance at all levels;
 - (b) reforming the deviants;
 - (c) rehabilitating them;
 - (d) changing people's attitudes towards them after discharge; and

- (e) creating a suitable environment within the society so as to prevent them from becoming recidivists;
- (ii) providing training opportunities for counsellors;
- (iii) educating the family to co-operate with formal counselling agencies;
- (iv) strengthening the family as a social institution so that it can provide the necessary conducive environment or acceptance and readiness to assist its deviants;
- (v) providing skilled manpower to cater for the medical social needs of the clientele; and
- (vi). providing materials and equipment to facilitate quick and efficient counselling services.⁸

Corrections is aimed basically at deterring members of the society from engaging in criminal acts and re-socialising and re-educating offenders with a view to integrating them into the dominant society.

The specific objectives of corrections include:

- (i) Establishment of correctional services in all its facets with a view to:
 - (a) reducing crime;
 - (b) preventing recidivism;
 - (c) rehabilitating and integrating the offenders;
- (ii) provision of training opportunities for social workers in correctional services;
- (iii) Strengthening the family as a social institution so that it can provide the necessary conducive environment of acceptance and readiness to assist its deviants;
- (iv) provision of skilled manpower to cater for the social work needs of deviants; and
- (v) provision of materials and equipment to facilitate quick and efficient services.⁹

It is necessary to note that much emphasis on social welfare as an aspect of social development focuses on "Moral and intellectual well-being" of citizens. This is ensured by creating an environment for a stable personality.

2.1.2 COMMUNITY DEVELOPMENT

Community development is an aspect of social development. "It is basically about helping people of all ages to develop and mature by and through assisting them to decide, plan and take action to improve their physical environment and their social amenities."¹⁰ By this view one would notice that community development is people-centred. It deals with helping people to develop and mature. It is only when people had developed and matured that they can take decision, plan and take action to improve their physical environment. The improvement of the physical environment is a secondary dimension of community development as well as social development. The human person remains the subject of development. If physical structure are provided without first giving man orientation on their value and usage, he can destroy himself with them. And such physical structures are made for man and not man for physical structures. "The primary emphasis in a community development project, therefore, is not

what people do for others or for themselves, but on what the doing does to and for all the people involved."¹¹

Community development aims at bringing about changes in the people's way of life as well as changes in the physical amenities. But the changes it effects in people's ways of life generally is more important than the changes in the physical amenities. Changes in people are both internal and external, and internal change and well-being is more important than external appearance and change.

The other aspect of community development is the provision of social amenities for the purposes of improving the conditions of community life. Akukwe sees it as "a process by which the people of a community organise themselves, identify their problems, locate their resources, make and execute plans in order to meet their needs."¹² It involves securing the active participation and co-operation of the people of each community in programmes designed to raise the standard of living of the people. Community development places less emphasis

on what the Government could do but more on what the members of the community could do collectively to better their society. However, for a people to come together as a force for community development there should be serious orientation on social ethics. If this aspect of life is neglected, there would be exploitation and all kinds of social fraud.

2.1.3 WOMEN AND DEVELOPMENT

Women and development as a dimension of social welfare is intended to make real the rights of women. It also aims at initiating programmes that in their total effect are capable of improving substantially the capacity of women, individually and collectively to function as full members of society through the full realization of their potentials.

Women have their potentials like men and should not be relegated to the background. In many societies the rights of women have been denied them and they are treated as second class citizens. They are not allowed to aspire into high positions

like their men counterparts. Social development tries to lay emphasis on the development of the potentials of women by making them realise that they can initiate programmes and execute same effectively. Some people call it women liberation because some societies appear to hold women in bondage. However women development should be seen as efforts to make women realise that they are persons who should be treated as persons.

The specific objectives of women and development are:

- (i) eradication of illiteracy;
- (ii) promotion of functional education;
- (iii) encouragement of political and civil education;
- (iv) provision of recreation and physical welfare needs;
- (v) elimination of those aspects of cultural beliefs and practices which due to ignorance or misconception tend to dehumanize women and militate against their full development;

- (vi) promotion of the organization of women for more effective participation in economic, political and social life of the nation;
- (vii) guaranteeing fringe benefits and employment opportunities;
- (viii) promotion of the rights and interests of widows;
- (ix) discouragement of those types of trade that debase womanhood;
- (x) ensuring that women who marry outside their States of origin have equal benefits as indigenes of their husbands' States; and
- (xi) ensuring that both public and private establishments employing a hundred or more female workers of childbearing age provide Day-Care Centres for children.¹³

Women and development therefore has two phases. The first and primary phase has to do with developing women. The second is the involvement of the women in development processes. Development of women involves creating social awareness in women, by making them realize that they are persons with

potentials that could be admired and not only harnessed but utilized for the common good. It deals with the moral and intellectual well-being of women which is capable of making them realize that they are not for ordinary use but noble use. They are not things but persons who should be appreciated for what they are and what they can do. This requires a well articulated and planned educational and ethical orientation. The programme and orientation would enable them know how to comport themselves and behave socially well.

The second aspect of women and development has its emphasis on the contribution of women to the development of the society. Since the first phase deals with what women are, the second deals with what they can do both individually and collectively. The Federal Government of Nigeria had had various programmes aimed at giving women the opportunity of pulling together intellectual, moral and material resources for the physical development of the country. Such programmes as Better Life For Rural Women and Family Support

programmes are cases in point. They encourage women to make efforts like the men towards the betterment of the society.

2.1.4 YOUTH DEVELOPMENT:

- (i) The main objectives of this service are to prepare the youth adequately for self-fulfilment.

The youth is believed to be the father and leader of the nation tomorrow. The stability and general well-being of any nation tomorrow depends on the development of the youth today. Any meaningful development in this regard has to do with equipping the youth to be able to face the challenges and realities of life both now and in the future.

Youth development involves and ensures the participation of youth in the social, economic and cultural development. participation is one of the processes of development. As one participates in a programme, he develops and eventually becomes perfect in handling that aspect of life. But a situation where the young ones are left unemployed and treated as not part of the society is counter-productive.

The Nigerian situation is such that those who occupied positions of responsibility in the 1960s are still in office. They remain in office in one way or the other until they die. When they retire, they are appointed to one other office either as an adviser, minister, permanent representative, ambassador extra-ordinary and plenipotentiary or other very important and sensitive positions in the scheme of things. The youth who watch the trend with dismay often get frustrated before they are given the opportunity to lead at the exit of the old ones. The youths only find themselves suddenly in office and this certainly affects productivity. Less-developing nations should watch this dangerous trend.

It is therefore necessary to expose the youths early to the affairs of the nation by making them participate in all aspects of the life of the nation where they are expected to be leaders in future.

- (ii) The specific objectives also include inculcating the virtues of patriotism, discipline, selfless service, honesty and leadership in the youth with a view to ensuring peaceful co-existence and a purposeful sense of direction for the nation.
- (iii) providing opportunities for vocational training for schooled and unschooled youth oriented primarily towards self-employment and self-reliance;
- (iv) evolving and meticulously implementing a systematic programme of early "indoctrination" of youth on national interest, security consciousness, and international awareness;
- (v) making deliberate efforts on a continuous basis to understand, prevent and provide solutions to pressing youth problems, such as drug abuse and addiction, unemployment, etc.¹⁴

2.2 ECONOMIC DEVELOPMENT

This is another aspect of development that nations pursue. A nation is said to be developing when her economic base experiences a boost. By this the Gross National product (GNP) increases. The Gross National product is essentially a measure of the goods and services produced and earned in an economy, and therefore, an indication of income earned, and of the wealth of a nation. "This represents a dramatic improvement in the quality of life and enlargement of choice for most people."¹⁵ It is a trend towards affluence.

It should be observed that there are differences between economic growth and economic development. These two concepts remained confused in the technical literature until the last few years so that economists who thought they were talking about development were often in fact talking about no more than growth. "The simplest definition of growth is an increase in the national income over time."¹⁶ Since national income is the sum of all earnings - wages, salaries, rents,

dividends and profits - it measures the value society as a whole puts upon the services rendered by labour, managers, capital-holders and companies. It therefore measures the receipts of every one who draws an income in a given period, usually a year.

"Development takes place under very definite conditions of which the economic one are the most decisive. The determining element in history is ultimately the production and reproduction in real life."¹⁷ The economic conditions provide the parameters within which progress can be measured.

No approach to development has proved feasible without the subordination of individuals to a cultural superstructure in which the rules of science and technology reign. Alternative lifestyles goes on in such a superstructure. It creates a contradiction by demanding at one and the same time both creativity and organization. However, the productive forces in African countries are no longer at a very rudimentary level of development. Methods of production and organization are no longer largely crude. There have been

attempts to modernize African agriculture by introducing scientific methods and encouraging the use of inorganic materials and energy in production. This has also led to the emergence of groups of modern farmers for whom certain rules of science and technology are no longer foreign. It has enhanced development in African countries. It is a fact that the economy of most African countries is precariously agrarian and every effort towards economic development in such countries is agriculturally based.

The rapidity with which modernization of peasant agriculture has taken place in some parts of Africa is impressive but it is important to acknowledge that where this change has taken place it has normally been associated with specific circumstances supporting such a change, for example, land scarcity facing producers to intensify methods of cultivation, availability of good soils and accessibility to reliable market outlets.¹⁸

African countries like Nigeria produce agricultural goods, the surplus of which is exported to other countries. It should be noted that pre-colonial Nigeria was not exporting goods because there was not remarkable surplus. The agricultural economy

of the country was fundamentally subsistent. But with the introduction of a measure of scientific method of farming and the application of fertilizer, Nigeria has developed to the extent of exporting goods. Subsequently, the exportation of goods enhanced the development of the country economically. She had foreign reserves and compete favourably with foreign nations in terms of trade.

Economic development also manifests in the promotion of large and small scale business enterprises as well as establishment of facilities capable of providing employment and enhancing standard of living. The efforts of many Nigerians both in the urban and rural areas moved from subsistent economy to commercial undertaking. Foreign investors found attraction into the countries and Nigerians established themselves on foreign soil for business endeavours. It is therefore a clear fact that most less developed countries have mixed economic systems. There is both public and private ownership and use of resources. A large foreign-owned private sector

usually creates economic and political opportunities as well as problems not found in countries where foreign investors are less prevalent. However in Nigeria the presence of developmental process has improved the economic lot of both the nation and the individual citizens. It created urban atmosphere and people could migrate in search of gainful employment for a more meaningful and hopeful livelihood. This was greatly expressed during the middle 1970s when oil was booming in Nigeria. It was a period of economic boost for both the nation and her citizens. Economically, it earned Nigeria "the giant of Africa" and individuals who could not hitherto afford three square meals a day were able to build houses and buy motorcycles.

The economic development of the nation within the above period was reflected on other aspects of her social life. Schools, colleges and universities were built by the Federal Government and old ones rehabilitated. Education was virtually free at all levels. Hospitals had drugs and roads were

built.

To further better the lots and conditions of the citizens, there was employment for all who were qualified to work, especially graduates and young school leavers. Those who did not go to school but learnt some other trades, had money to buy tools and establish themselves. There were smiles on the faces of Nigerians. At the international scene, Nigeria maintained an enviable position. Economic development which is an outburst of wealth creation is not restricted to personal and family consumption. On its achievement rests the emergence of a whole world of collective provision of social goods, from education to health care, transport to re-creation and the arts, minimal income guarantees to housing. All contributed to producing a social fabric without which modern living would be inconceivable.

When economic activities become more efficient, a social surplus is created. "The term social surplus refers to the production by a group of people of enough food and fibre to cover

their own needs, while ^{at} the same time sustaining individuals who are not engaged in agricultural tasks."¹⁹

2.3 MORAL DEVELOPMENT

The term "moral" has two meanings; first it is used to mean the opposite of "amoral". In this sense, moral is opposed to amoral and therefore means "subject to the moral law" or "morally responsible". We say for example that a free and rational being is a moral being, or in other words, that man is by nature a moral being. The other meaning of the term "moral" is opposed to the term "immoral".²⁰

Moral development has to do with the development of character. It is a process of helping individuals develop a good moral life.

Man is both a moral agent and a free moral agent. As a moral agent, he puts forth acts that have a moral bearing to them - acts that are related to duty and moral obligation, and affect the moral character and destiny of immortal beings.²¹

As a free moral agent man is one whose moral choices,

which lead to acts, are not necessitated by any internal or external compulsion. By internal compulsion is meant previous character or a previous act of volition, or previous state of mind, or desires, habits, or natural appetences. By external compulsion is meant any effect of motives, or the influence of other beings. If man is not free to originate his choices, independent of all compulsions from within or without, then he is not a moral being at all. His actions can neither be virtuous nor vicious, worthy of praise or deserving of blame.

A free moral agent, then, is one who can originate moral choices, freely, deliberately, voluntarily, in view of motives, and enlightened by a sense of duty and obligation. For this reason, man is responsible for his actions of right and wrong. Development in this dimension is the process of creating an atmosphere by which man stands and expresses his power of making the right choice. The character of man and his moral sense of uprightness has to be moulded to enable him grow

to take right decision when faced with options.

"The task of moral developmental education is to bring man to God and to help man respond positively to inner urge. It is to help persons develop trustful and responsible relationships with others and to accept life gratefully with its opportunities and difficulties."²² Thus, we are concerned in moral development with relationships with God, with others, with self, and with the world. There should be a concerted effort by members of the community and institutions, to participate in and guide the changes which take place in persons in their relationships with other persons, with the physical world, and with oneself. It involves the planning of significant experiences, and interpretation of what happens.

Any kind of education that does not give man a strong moral base is a very weak foundation with disastrous consequences. There is no reformation of society without a strong moral base. A society that is dead morally, is dead completely. Integrity does not constitute on the amount of wealth one

controls or the number of names and titles one has acquired but on the moral base of one's operational system. That is why the early Sunday schools, "had as their aim the reformation of society, which in the words of their founder Robbert Raikes, is only practicable by establishing notions of duty and discipline at an early stage."²³ They set out to rescue children from the evils of the streets, and proposed to do this by teaching them to read, to go to Church and to learn their stations in life. Development that would stand the test of odds is that which is geared towards the establishment of notions of duty and discipline at the very early stage. It is a situation where both reading and writing are done characteristically, that is, with the aim of moulding the character of the learner.

The teaching in the charity schools bore a strict relation to their avowed purpose. Morals were taught through religion, and manners by training scholars for the station in life which they were expected to fill. Subjection, gratitude and meekness were taught, and taught in that order, and the curriculum was reading the Bible and learning the catechism.²⁴

The implication of the above saying is that there is a serious relationship between morality and religion. It is therefore necessary here to briefly articulate the relationship between Religion and Morality.

In this sense Religion could be defined as "belief in spiritual beings", according to E. B. Tylor. It is the innate consciousness of the divine imperative. It is the innate inclination of man to relate with the supernatural. It is that inborn state of the mind that makes man conscious of the beyond that gives meaning to his existence. Religion is inborn because no body came into this world without this tendency to relate or link with the beyond which he feels is transcendent and has power greater than his own. What man does is to develop the religious tendency in him in the process of growth. Man's religious tendency develops as his faculties develop and it is manifested in various ways depending on the other social factors that help the development and manifestation. Even the man who calls himself

that he ought to behave as God wants him to religion and morality (the religious man believes while there is a natural connection between governing that conduct.

personal and social conduct and the standards beliefs in worship; and that morality relates to nature and destiny, and the expression of those religion relates to beliefs about man's spiritual used together, it is generally understood that when the words "religion" and "morality" are

rejecting the evil."²⁶ and what is evil - striving for the good and accordance with certain standards of what is good human behaviour. "Morality means behaviour in exception."²⁵ It is the fundamental principle of conduct in all spheres of social life without a social institution that regulates people's "Morality is a form of social consciousness, manifestation.

atheism. Atheism therefore, is a religious or tendency which he manifests in the way of an atheist has this innate religious state of mind

behave), it is equally clear that religion and morality are not the same.

There are two ideological camps to the question of the relationship between Religion and Morality. There is the moralist's view and the religionist's view.

According to the moralist, morality (which is behaviour according to certain standards of right and wrong), can exist without religion. The fact that many people who profess no religious beliefs and belong to no organized religious group do have a high sense of morality and live exemplary lives of high moral standards shows that the claim that morality cannot exist without religion is false. For the moralist, it is not necessary to be religious or to belong to any religious group in order to be morally good. They contend that many people who belong to various religious affiliations live immoral lives while many others who have no religions live morally good lives.

Moralists believe that moral standards have some sources. Such sources are social customs, the

law, right reason (common sense), universalism, pleasure, intuition and conscience. Whatever is approved of by social custom, for instance, is right and whatever is condemned by social custom is wrong. Law is certainly an aid to knowing and distinguishing right actions from wrong ones, for example, the code of Hammurabi, the ten commandments, the sermon on the Mount, constitutions of bye-laws. Some philosophers, such as Stoicks, St. Thomas Aquinas, Duns Scotus, etc., held that right reason or commonsense is the moral standard. This means that what is in accordance with right reason is morally right and what is opposed to right reason is morally wrong. The theory of Universalizability is represented by Kant, pleasure by the utilitarians.²⁷

The other view is held by some religionists. They hold that there is an undeniable relationship between religion and morality. One of the advocates of this is professor Bolaji Idowu who argues that man is born religious. He says that "there is undeniably an inborn religiousness in

every person."²⁸ He gave this as one of the reasons every body is engaged in discussing religion, whether for or against. Those who argue that morality can exist apart from religion see religion as an institution rather than a natural phenomenon in man that performs some regulative and expressional functions in man. If religion is only an institution as we have Christianity, Islam, African Traditional Religion, etc., then there are many people who do not practise nor belong to any religion. But if religion is a phenomenon, then everybody is religious - some consciously and professionally while others unconsciously. This group therefore argues that it is the religious nature of man that gives him the sense of morality whether in the formulation of laws, or in the use of his common sense. "The general belief of religionists is that morality is the fruit of religion."²⁹ Man is an integrated whole. His physical and spiritual elements are one and indivisible. The divine element in him makes him seek after the supernatural and at the

same time to maintain fellowship with his fellow men. Thus the sociological drive in man to seek the company of others derive from his religious nature.

Africans strongly believe that moral values are not invented by human beings, but are the offspring of religion. This is so because God has put his law into man and it is this which is referred to as conscience. Thus man is expected to use his conscience to behave in a morally good way in order to avoid the wrath of God. Christianity believes that man is made in the image of God. This means that God communicated some attributes into man which gives him the sense of morality whether he belongs to any religious institution or not. Islam also believes that by creation Allah gave man the breath of life, and all these imply divine imperative or essence in man. According to Omoregbe, "Religion is simply a way of looking at morality. It provides incentives for observing the moral law (for example, it promises reward for obeying the moral law and punishment for its

violation)." ³⁰ By this, any society that practises religion strictly, has less cases of evils.

The above stand on the relationship between religion and morality makes it clear that any moral education without a strong religious base is effort in futility. Education is one of the ways of developing morals, and education without morals is disastrous.

Moral development has phases. Williams Lillie proposed three main levels of moral development, namely, the level of instinct, the level of custom, and the level of conscience. ³¹ At the first level, which is the level of instinct, actions of right or wrong are determined by instinctive impulses. The determining factor is instinctive inclination. An action one has the instinctive inclination to do, he judges that action right and the action he has the inclination to avert, he judges that action as wrong. At this level of moral development the considerations for judging any actions are pain, pleasure, punishment or reward. One would have the

inclination to carry out an action he knows would attract reward and avert any action he knows would bring punishment or pain. This is the lowest degree of moral development; in fact, it is sometimes called "the pre-moral level".³²

The other level of moral development is the level of custom. In this regard, custom is seen as the yardstick for measuring the rightness and wrongness of any action. Whatever the custom of the people approves is judged right while whatever the custom condemns is regarded as morally wrong. "The majority of people remain on this level of moral development all their lives; they don't think for themselves in moral matters, they rely on the social custom of their society."³³ People at this level hardly questions the reasons for certain action they perform or the society does as far as the custom allows such actions.

The third level of moral development is the level of conscience. At this level of development one neither relies on instinct nor on the custom for regarding actions as good or bad. Before he

carries out any action, he first raises questions about the rightness and wrongness of that action. He no longer accepts social customs uncritically and every action is subject to scrutiny. His ideas can run into conflict with social customs because what customs accept as right he may condemn and what customs condemn he may approve of. At this level of development, one relies on the voice of his conscience.

Any society that does not fashion programmes whereby the citizens could develop to the level of conscience is doing disservice to humanity. Moral education should be geared towards developing people to the level that they can question actions and condemn evils in the society. A situation where the majority of the citizens are left at the level that they accept everything they are told or intimidated to do so is enslavement. Education is meant to sharpen the critical faculty of man. Nobody could be regarded as mature until he has reached this level and no society could be regarded as developed or civilized until this level of moral development is attained.

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CHAPTER THREE

AFRICAN TRADITIONAL HUMAN VALUES

In Africa, before the advent of foreign influences, each ethnic community was self-contained with a practical moral code, learned in infancy, and adhered to by most people throughout life.¹

3.1 WHOLESOME HUMAN RELATIONSHIP

One of the African traditional values is wholesome human relationship. Africans believe in wholesome human relations. It grows out of the moral philosophy of the African. It is a group-living or community orientedness. "The Africans would go to any length to ensure and maintain wholesome human relationships among members of the community both on individual level and incorporate."² In African way of life human social nature is given full expression. There is an inter-dependence on each other in African concept of life, both physically and economically. Social groups exist

in African community, and social groups exist when there are social relationship among a number of persons. An individual, in his actions, takes into account what he considers to be the expectations of others in his behaviour, in turn, he expects others to act towards him in a certain way. According to Sofola:

The African takes his social role as far as the social relationship are concerned with such tenacity and backed it with altruistic moral philosophy that gives it a religious favour to the extent that he is willing and able to make sacrifices - personal, economic, spiritual, etc. - to see it endure and perform his obligations therein. Hence the emphasis on wholesome human relationships at all cost. For what we have here is not merely the oft-paraded idea that the primitive man in group, hand themselves closely together in order to avoid the onslaught of the natural and animal antagonistic environment. In the African case, there is the altruistic moral belief that all human species exist for one another's benefit primarily and basically for the glorification of the Supreme God and their maker.³

3.2 RESPECT FOR ELDERS

Africans place much premium on the worth of man even at the decline of his virility as in the Old Age. It is believed that the aged have acquired much knowledge through lives experience. They also brought the younger ones into the world and are the custodians of both the younger ones and the societal norms and traditions. Grey hair is regarded as a divine favour. For these reasons African traditional morality requires that the elders be treated with honour and respect. They are respected also because of the belief that they graduate into ancestors. Any body who dies at a young age does not become an ancestor.

The Africans reject the Western man's idea of the worth of man in terms of his productive capacity and ability in economic field as being morally wrong. One of the sources of fear and great insecurity of the aged in United States of America today is the attitude of the society to the man of age. In that country, where economic success is the highest goal to which everyone aspires, the old who are no more able to contribute to the production are usually treated with disrespect and even neglected despite the fact that in their prime of virility they had made their own contribution.

As soon as a man is sixty-five years old and his labour can no longer be depended upon in the factory, he is cast aside and for the rest of his life he will be plagued by a sense of worthlessness because he is no longer evaluated as being in possession of the leading value of the economic deterministic society - productive capacity.⁴

In the traditional Africa morality, the younger ones do not speak any how before the elders. They do not eat with the elders and cannot pass the elders without respectful greetings. It is not dependent upon the material acquisition of the elders. It is their age and worth that counts. Titles and positions of honour and leadership are reserved for the elders.

3.3 LIVE - AND - LET - LIVE

In the African traditional society people are given equal opportunities for self development and fulfilment. Each individual is helped and supported by the community to develop his talents. "To live and allow others to live in the way deemed fit was not only practised but every member

of the group was enjoined to follow it to the letter failing which sanctions were levied on the violator."⁵ No member of the community strives to develop to the detriment of other people's well-being. Each person considers the likes and dislikes of others. No body eats all he has. Things acquired according to ability are shared with the have-nots. The death of one person is taken as a collective misfortune and one person's fortune is a collective blessing. A new born baby is a baby for the entire community. The general belief is that a baby is for all.

The concept of live - and - let - live is reflected in the communal land tenure and ownership. Each person in the African context has access to the means of production. In most African societies, at the point of adulthood, one is given his own portion of land both for building a house and cultivation. Plots of land for the purpose of building residential houses in some African societies are not meant to be sold or bought. It could be given in exchange for another piece

of land or for something else. The belief is that one must live somewhere and has to be helped to achieve this.

CHAPTER FOURWESTERN CONCEPT OF DEVELOPMENT

Western concept of development followed a "materialistic world-view from which ethical and spiritual dimensions were left out."¹ Man as seen in this work, is the focus of development. The world-view of any nation to a large extent determines her focus on development. The West has a materialistic world-view and their emphasis has always been materialistic to the detriment of human dignity. Their conception made to erroneously equate development with material achievement.

A proper understanding of development sees it as the total sum of progress made towards the moral and spiritual perfection of the individual within the society. The emphasis here is on the "individual" and not the "society". Functionalists recognise that every process works towards achieving social stability. However, two typologies of functional perspectives are identified. One is structural and the other is psychological or individualistic. The

structural lays stress on the society. By this process every effort is geared to the perfection and stability of the society. The welfare of the individual could be violated as the cost of societal well-being. In terms of development, Western understanding and interpretation of this ideology is physical or environmental perfection, even at the expense of human dignity. They allowed themselves to be carried away by their progress in knowledge and power. Commenting on this, Schweitzer laments that:

Foiled by our advances in knowledge and power, we did not reflect on the danger to which we were exposing ourselves by the diminished value we put on the spiritual element in civilization. We surrendered completely to a naive satisfaction at our magnificent material achievements and went astray into an incredibly superficial conception of civilization.²

The above conception of development creates social and political problems, and the result is always the loss of the dignity of the human person. This is why in the West the **dignity of man is** trampled upon and violated.

The psychological or individualistic functionalism lays stress on individual person. By this process every effort is geared towards the perfection and stability of the individual. The welfare of the individual person is considered as primary in all aspects of endeavours. Man is the end in himself. This is the basis of justice and human rights. "Justice is based on the principle that the individual person has inalienable rights, and this means that man must be treated as an end in himself and not merely as a means to something else."³

Any social process that does not in effect see the satisfaction of man as its ultimate goal is false. To accept the truth that man is to be treated as an end in himself means that he is considered in himself as having some ultimate value, which again must presuppose a value which outlasts his temporary life on this earth, otherwise he would have to be placed below other values which do outlast the span of human life. To treat man as an end in himself therefore implies some lasting or eternal value in man as such. If a man has no

future and no eternal life, there is no reason he should not be treated as a means to all kinds of ends which do concern him personally, and to which he might be sacrificed without any moral scruples about his own fate. Justice rests on this basic religious fact and is only fully understood when it is related to it.

The Westerners lost sight of the above and the true goal of development which is the moral and spiritual perfection of the individual who exists as an end in himself. Because of this oversight "all advances in the moral life and inwardness of the individual were allowed to come to a standstill."⁴ They pursued material achievement at the expense of the dignity of the human person. They built their civilization by means of immoral and inhuman activities such as slavery, exploitation, colonialism. Jean-Jacques Rousseau of the 18th Century attacked Western concept of development when he cried that man is born free and he is everywhere in chains. He asserted that man was happier and better in the state of nature.

Colonization in all its ramifications was a Western strategy of exploitation of other communities for self interest aimed at developing the West. It involved the internationalization of trade which, in the case of Africa "ensured the transfer of wealth from Africa to Europe. The transfer was possible only after trade became truly international."⁵ What was called international trade which was initiated by Europe at the wake of colonization was nothing but the extension overseas of European interests. They would import from Africa what they needed for their development and export to Africa what they (Europe) were prepared to sell to Africa and what they (Europe) would not very much need for their own sustenance and development. Europe to a large extent determined what the Africans would buy and what Africa would sell. "Europeans were also able to unload on the African Continent goods which had become unsaleable in Europe. Thus, items like old sheets, cast-off uniforms, technologically outdated firearms, and lots of odds and ends found guaranteed markets in

Africa."⁶ This shows that the Western conception of development means raising one's standard of living to the depreciation of the existence of the other individual or nation. This is tantamount to exploitation. It does not recognize the worth or value of the other.

Slavery and slave trade were Western strategy towards development. It was when the Europeans needed labour that was disciplined and accustomed to settled agriculture to help them mine the rich gold in America that they turned to Africa. If the Western concept of development was not dehumanizing, they could not have used man as a means to an end for that is what slavery and slave trade means.

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CHAPTER FIVE

NEGATIVE EFFECTS OF THE WESTERN CONCEPT OF DEVELOPMENT

The wrong conception of development perpetrated, perpetuated and propagated by the West has disastrous consequences to humanity. This conception as described in Chapter Four centred on physical improvement of life to the detriment of the spiritual and moral ramifications. Nigeria like other Nations of the world have been undergoing series of developmental processes. However, development in Nigeria which has taken the dimension of Western thought of materialism has negative effects on the values of the society. This is because of the focus on material gains from every endeavour. To some extent, it has destroyed the basic values previously placed on the human personality.

5.1 SLAVERY AND SLAVE TRADE

"It is acceptable to talk about the trade in slaves to the shipment of captives from Africa to various other parts of the world where they were to

live and work as the property of Europeans."¹ It was the Western concept of development that necessitated the use of human beings as if they were machines. The fact was that the shipments were all by Europeans to markets controlled by Europeans, and this was in the interest of European capitalism and nothing else. "The most barefaced violence toward Africans on record is slavery in which Africans were kidnapped and bundled away as human cargoes to far away places overseas. The agony of being chained one man to the other and when some should protest were hacked down is well known."² Slavery is a situation where the acquisition of material things is valued higher than man and where man can be sacrificed on the altar of material well-being is a disaster. Writing about this situation Burns said:

Perpetual slave-raids and internecine wars, with their concomitant miseries, were the established order of things; the strong preyed upon the weak; whole towns were blotted out in inter-tribal warfare, the inhabitants being either³ killed or carried off into slavery...

One wonders what a people could have achieved in blotting out a whole town, killing inhabitants or carrying other people into slavery. To some tribes it could be a way of demonstrating strength and prowess not over natural forces and material things but over fellow men. To some still it is a way of extending estates. In an attempt to enlarge its coast, a tribe or nation can submerge another into slavery. In the same way individuals go out of greed and avarice to encroach into other people's rights and dehumanize them into slavery. This is a violation of divine and natural laws against humanity. This callous situation has affected many nations of the world, for instance, according to Gunther, "slavery was not only a trade, it disfigured early Nigeria history. It is said that Nigerians sought and captured slaves for themselves. In Northern Nigeria, for example, slavery was almost universal until the most recent times."⁴

It was a known fact that the Western strategy of development led to the less development of Africa

and low pace of growth. There were much losses to the African population sustained through the extraction of slave labour from all destinations over the many centuries that slave trade existed. Slave trade brought the Colonialists fantastic profits. Indeed slavery dominated Nigerian history for almost three hundred years, with all its bizzare and burning horrors. According to Gunther,

In the Cameroons in the early days, the purchase price of a slave was two measures of Spanish wine, and he could be sold for a thousand ducats, the profit being 5,000 per cent. As late as 1786, a slave could be bought in Nigeria for £2 and sold in America for £65.

By the above analysis, it is vividly observable that one of the surest and easiest ways of acquiring fantastic wealth within the period under review was by engaging in slave trade, which is a trade on fellow human beings created in the image of God.

5.2 COLONIALISM

Colonialism was another fundamental instrument of violation of the rights and dignity of others for

the purpose of enriching the colonialists estates. "Chief of the causes of colonialism and imperialism is economy. The quest for physical satisfaction has been one of the aims of life."⁶ Physical satisfaction is a basic need of life and a fundamental human right. By this man has the natural right to seek satisfaction and to be allowed to pursue it. It is therefore a violation of human right to deprive another the opportunity of physical satisfaction in an attempt to satisfy oneself.

Colonialism created a perennial problem, social, economic and psychological problem to Africa and Africans. In his article "Nigeria's Ethnic Mosaic", J. Blomet writes:

The British use of ethnic rivalries for colonial domination had the negative effect of maintaining the main subdivisions, which retarded national consolidation and the process of unifying different dialects into a common language.⁷

It is therefore true that colonialism was one of the factors that led to the depreciation in inter-tribal relations in Nigeria, and, in fact, in the entire African continent. It was a sword and

instrument of division and discord in Africa. Common factors of unity were distorted and people, were no longer their brothers' keepers. The colonial masters led Africans to the Berlin Conference in 1885 and slaughtered them like a sheep. The will of the people were thrown to the winds, their political aspirations smashed, and Africa was arbitrarily divided among the contending powers. In the efforts to colonize the Continent,

All known natural boundaries were violated. People of different historical, cultural, social and religious backgrounds and orientation were willy lumped together into nations designed to satisfy the political ambitions and economic interests of the colonizers. Exploitation began. Misunderstanding among peoples deepened.⁸

Colonization had a hidden purpose and that was to satisfy the political ambitions and economic interests of the colonizers. It therefore would not consider the background and interests of the colonies both politically and economically. In lumping people of different backgrounds together colonization brought about a serious distortion in the cultural and moral lives of the people. Even in the 20th Century, it

has not been possible for some of such people of different backgrounds to fully adjust to a degree of living harmoniously. Colonization has therefore been a cause of inter-tribal conflicts and wars. An example of this is the fact that it has not been possible for Nigerians to live together. In spite of all the pretences associated with Nigerian policies, unity seems to be an imposition on Nigerians. Various crisis moments in the country show that what divides Nigerians are more than what unites them. The various ethnic groups have different political, religious, social, cultural, and language backgrounds. The different groups have different economic basis. The only artificial unifying factor is the name "NIGERIA". The idea of forcing all these groups with clearly defined divides to stay together under one name was a Western strategy based on selfish interests. For this reason,

Some say that the 1914 amalgamation, which resulted in the territory today known as Nigeria, was a strategic ploy by the British to build a socially and politically 'dormant' volcano whose eruption in later days would create some sort of nostalgia for British rule, notwithstanding the exploitative implication.⁹

The gains the various ethnic groups had received from the amalgamation and lumping together are far more less than the losses. It perpetrated and perpetuated ill feelings in most Nigerians leading to rebellion from various localities. It was the root of the Nigeria-Biafra civil war of the 1960s, the Ogoni saga of the 1990s, the constant political problems, instability and annulment of election in the country as well as the constant religious crisis in Nigeria. The magnitude of resources Nigeria spends to sustain the unnatural cohesion could have been adequate to develop the whole area if each group were allowed to grow and develop itself in the right direction. Commenting on the negative effect of colonialism, Mallam Aminu Kano states:

... We had our own African historical system of government before the colonial administration came to Nigeria, but the British administrations were very clever in seeing to it that the basis of administration in the country was not for uniting the people together but for utilizing them for exploitation of the resources of the country for the benefit of the British people and British interests. At the same time the colonial administration was determined to give emphasis in many areas to things which would not promote cohesion. For example, you

know very well that the Northern part of the country was left almost neglected deliberately, I should say, by the British Government because they foresaw that anything cohesive with the south would rapidly bring about the desire for independence and therefore the disappearance of colonial exploitation."¹⁰

The above expression by Mallam Aminu Kano is the mind of many Nigerians and it shows that at the base of colonization was exploitation. It was one of the disasters the universe has ever experienced.

It was also observed that "For the first three decades of colonialism, hardly anything was done that could remotely be termed a service to the African people."¹¹ This shows that colonialism which was a Western strategy of developing the west was not for the good of the colonies.

After all, the statistics which show that Africa today is underdeveloped are the statistics representing the state of affairs at the end of colonialism. For that matter, the figures at the end of the first decade of African independence in spheres such as health, housing and education are often several times higher than the figures inherited by the newly independent government. It would be an act of the most brazen fraud to weigh the paltry social amenities provided during the

colonial epoch against the exploitation, and to arrive at the conclusion that the good outweighed the bad.¹²

5.3 EXPLOITATION

The Western concept of development has exploitation as one of the basic instruments for the achievement of success. In an attempt to better one's condition of life, he often tries to deny the other some opportunities. Some of the early Westerners that came to Africa came from poor conditions of life, they resorted to exploitation of Africa in various forms that led to serious dehumanization. Walter Rodney argues that:

Furthermore, the limited social services within Africa during colonial times were distributed in a manner that reflected the pattern of demination and exploitation. First of all, white settlers and expatriates wanted the standards of the bourgeoisie or professional classes of the metropolises. They were all the more determined to have luxuries in Africa, because so many of them came from poverty in Europe and could not expect good services in their own homelands.¹³

It shows that some of the whites came to the colonies to make a comfortable living out of the

actions experienced in Nigeria is a protest against all their time and talents. The incessant strike denied their wages in establishments that they put in at work than they are paid. Often times people are employees. People are expected to put in more hours others. It is a situation where employers exploit a better standard of livelihood resort to exploiting of one another. People to acquire wealth and achieve concept of development has led to much exploitation In Nigeria today, for instance, the western independence.

that led to nationalism. The goal was to achieve response to this situations, Africans raised protest were, they saw their natural resources no more. In of land and by the time Africans realized where they whites were busy exploiting the natural endowments place. As the Africans were looking upwards the towards the sky to enable real exploitation take reward only from heaven. They made Africans look principles the whites thought Africans was to expect fundamental human rights were employed. One of the exploitation, dehumanization and violation of resources of the colonies. To achieve this, both

official exploitation and dehumanization.

In typical Igbo traditional setting, land for residential buildings were never sold. They were given out to those in need freely or in exchange for another land or something else. Some lands were community lands that were shared to adults accordingly because of the value they placed on the human person. But in line with developmental processes, the government promulgated the land use decree which makes it difficult for people in some areas to have land even in their very ancestral communities to build residential houses. It has created much social problems. People spend much money to acquire a plot of land to build for residential purposes.

5.4 DEHUMANIZATION

The ills of unemployment are now evident in Nigeria. People spend a lot of fortune to acquire education and skills after which they are left at the mercy of idleness. This has led to all forms of dehumanization in the effort to cope with the

environment.

Chastity was a virtue in Nigerian traditional culture. Hence it was a social ill to see an unmarried woman talking with a man for a long time. But today the situation is quite different. Prostitution is a legal trade. This is a form of dehumanization. Hotels are established every where that some responsible married men spend time and money in such hotels to the detriment of their families. This was contrary to the accepted moral standard of the Nigerian life.

People no longer value good life and the virtues of faithfulness, truthfulness and all that made man a person of honour. In the past people were honoured by virtue of their good lives. But today, it is on the basis of material acquisition. That is why even chieftaincy titles are given to those who successfully steal public money or acquire it through foul means including ritual murder.

Michael Taylor has noted some negative effects of Western concept of development. He observed that:

... even if it is granted that industrialization, which is in effect what development has meant, brings a greater measure of prosperity, and leaves hungry people well above the breadline, it has not in many other respects led to a better quality of life ... as people have moved away from rural areas into towns and cities, old established communities, social groups and extended families have been broken up.¹⁴

The above portrays the fact that urbanization and industrialization which are the goals of Western concept of development are equally disastrous to the African traditional concept of community orientedness. The walls of communal relationship are broken by industrialization. It should be noted that this was the situation at the wake of industrialization in Britain when people were neglected both socially and religiously. Wholesome relationship was no longer there. Also the crisis of the twentieth century is a crisis of human relationship. It is a widely known fact, a fact that is widely propagated in many of the literature of lament that filled the literary world, that mankind's achievements in the areas of social relationships have not equalled his achievements

in physical science and technology.¹⁵

Urbanization has therefore led to the loss of the values once cherished. In the cities people find themselves in a harsher and unprotective world where they were left to their own devices to win or be won. They are possessed by the spirit of competition instead of co-operation. The spirit of competition has also led to the destruction of relationship in the political realm. politically, brothers are on each other's neck and families have been broken and children abandoned.

Western concept of "development has been accused of prejudice. It is generally against the rural areas and in favour of the towns."¹⁶ Resources that could have the development of the rural areas are transferred to the industrial areas and gradually the rural areas are deserted. Development is also regarded as unjust. "When wealthy industrialized nations provide aid in the hope of reproducing themselves in the less developed world, it is not actually the poorer countries that benefit, but themselves."¹⁷

It is also noteworthy that science and technology have promises and posed threats to man and nation. We cannot talk of development in the Western concept without science and technology. And the threats posed by science and technology have become death-traps for humanity. There is a global depletion of essential resources and deterioration of soil fertility following sometimes irrigation. Today we have come up with pollution and toxic waste. pollution is a deterioration brought about by a poison, smoke, chemical agents such as radio-active wastes, heating up of the environment both in air and water.

.Our activities threaten the life support systems of the planet. Naturally plants and animals tend to be self-sustaining in the sense that they recycle the necessities of life such as nutriends, but when human activity intervenes more often than not, it breaks the cycle and in consequence causes loss of nutriends leading to erosion and poisoning of life. Industrial activities around the world are indeed affecting the composition of the atmosphere

of the whole earth including the climate. Hence we are faced with global warming or green-house effect. It is noted that every one has within him some radio-active material as a result of industrial activities.

Aside from ecological imbalance, the threat of nuclear energy is frightening. For instance, nuclear accidents, when they melt down as radio-active material cause birth defects, miscarriages, blindness, retardation including impotence.

Also during this space age, there is an enormous problems that has not yet been resolved, that of clearing of the space. When these move, there are pieces and fragments that rotate all over the space and continues falling on man.

Some lakes are drying up. There are delays in rainfall and we are having instances of new diseases and the climate is getting warmer.

The ecological disbalance and the degradation of the nature in developing countries is most vividly manifested in the disappearance of tropical forests. World statistics say that more than 2/3 of the planet's forests have ceased to exist over the last 100 years. Developing countries lost lots of their forests during the colonial period.¹⁸

True development therefore is that which centres on the human personality and worth. It is that awareness which makes man more responsible both morally and otherwise. Development that neglects this is faulty. In all kinds of development, human value should be given a top priority. Developing nations in general and Nigeria in particular should avoid the mistakes of the westerners of a wrong conception of development which they equated with material achievement. Whether we are developing men, women, youth or sports, it should have a strong ethical base.

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CHAPTER SIXRELATIONSHIP BETWEEN DEVELOPMENT AND
HUMAN VALUES

Development is the exploration of the world of man. It has been said that the first approach to development was economic. Development traditionally centred on the growth rate of the national economy commonly called GNP. It has also been said that there was a new view of development which looked at the value of man and tried to address the condition of man. The emphasis was the alleviation of human suffering by creating opportunities for a better standard of living. The first approach does not consider strictly the value of the human person and that is why a nation can be wealthy at the expense of the individual's well-being. The second, to some extent recognises the value of man by addressing his condition. But this consideration is economic. Both approaches deal with subduing the environment by providing structures that could generate wealth either for the nation or capitalism which consequently lead to the exploitation of the

human person.

This project Report has shown that man in the image of God is the subject of development. The value placed on man should guide the direction in which development should go. The Western concept which material oriented relegated the value of man to the background. That is why some Western nations are busy manufacturing weapons that can eliminate the human race.

But in the African context, the value placed on human kind is greater than the value placed on any other being. That is why generally, the African detests splitting of blood unnecessarily. Therefore what the African would recognise as genuine development are those processes that enhance the work of man. It is not predominantly structural or environmental. Food and shelter are good but the African values nothing more than a good name. The African traditional setting is opposed to whatever could prevent the African from living a good moral life.

It is therefore right to conclude that materialistic Western concept of development which has found a place in the African life has consequently created moral disequilibrium in Africa. It has to some extent distorted our moral values. The traditional values placed on man has deteriorated and people can go to any length in acquiring wealth at the expense of human dignity. It is therefore necessary to state that Africa should recapture her sense of human value and ensure that man is made the subject of development. He should be seen as an end instead of a means to an end.

As any nation or community strives to develop the environment, effort should be made primarily to ensure that the well-being of the man who inhabits the environment is taken into consideration. If provisions of infrastructures are made, the Gross National product is increased but the moral well-being of persons distorted in the process, such should be identified as a sign of underdevelopment rather than development.

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