

# Philosophical Analysis and Criticism of Africa's Development

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## ABSTRACT

The aim of this paper is to try to predicate development on the foundation of philosophical analysis and criticism. That has influenced the West and could help chart the course for Africa. Philosophers' quest into the truth or falsehood of a proposition, *apriori*, *a posteriori* or synthetic, to my thinking, are pro-active mission achieved through analysis recharging itself first in the area of logic, propositional and predicate logic and reinstates into Dialogic and Hermeneutics. However, the grand norm of analysis is logic through which the truth and falsehood of propositions and their relevance to the welfare of man and the development of society are deciphered. Hence, we shall try to examine rationality as implied in philosophical analysis and how this thinking could promote development in the public sphere and culture as well as African freedom from the west.

**Key words:** Philosophy, Analysis, Criticism, Hermeneutics, Africa and Development.

## INTRODUCTION

The battle between truth and falsehood over the essence of man's "being" is transcendental, existential, primordial and contemporary. Truth and falsehood are not only epistemological notions but also central questions in epistemology. When the ancient Greek philosophers were gazing the stars and the heavenliness while wondering on the limits and beginning of the universe the ultimate questions border on the truth and falsehood of the objective and subjective perceptions of objects in the world. It is like the cardinal question that hunted ancient philosophers like Thales, Heraclitus, Xenophanes, Democritus is; is the world, not a dream? If man is in a cave, as it were, man needs to come out of it and coming out of the cave requires analysis, hermeneutics and criticism. This concern of philosophy or Greek philosophers since the ancient African and Egyptian has shaped the practice and teaching of philosophy till this contemporary period and consistently and uniquely defined philosophy as a second-order or a critical discipline in relation to others and in relation to truth and falsehood in the quest for the search for reality. Without separating the chaff from the seed or truth from falsehood there cannot be lee-way for development. In every analytical methodology either for scientific and

economic development different theories of truth are embedded ranging from the correspondent theory of truth to pragmatic theory of truth. Dialogic and hermeneutical approaches to inquiry, though not as critical as the analysis is a compromised methodology of the former and which for the sake of critical adaptability has become the critical analogy in other disciplines, like sociology, religion, anthropology and so on.

## ANALYSIS, CRITICISM AND SCIENTIFIC DEVELOPMENT

Philosophical analysis and criticism, the twin spectacle of a monocausal inquiry into the fundamentals of economic, scientific and social problems of African development are not unprecedented as this is the motive force of history qua-history of philosophy. It is imperative to clarify the concept of development in terms of not something of economic well-being alone but something pertaining to an African personality in totality. Thus, one would agree with Kwame (1963) that "equation between development and economic growth is without a conceptual or empirical warrant. To be developed is to have the capability to

perform the functions appropriate to the object, such as society or institution, said to the developed economic development, itself is to be considered a species of development, and development as a genius, a more comprehensive concept, under which can be subsumed political, social, cultural, moral and economic conditions as species (Gyekye, 1996). In his own view Bodunrin (1985) argues that "there are at least two conceptions of development. One is moral development which is the development of persons the human individuals in society, the other is material and technological development.

The traditionalist would seem to stress the former and the modernist the later" (Bodunrin, 1985). Knowledge of history is imperative to all and to any formal and informal educated man because it is not only a form of perceptible and residual consciousness but also a form of environmental cognitive adaptability without which human development would be meaningless. History in itself is incomplete without logic, dialogic and hermeneutics which are methodic norms of analysis. That is why the study of history, culture, institutions, languages and arts forms the idea and vision for the establishment of the Institute of African studies at the University of Ghana in 1963 by Kwame Nkrumah as well as a historical action against Africa's developments predicament (Chinweizu, 2011). Retrospectively, what are the roles of the logic of Aristotle, Francis Bacon's deductive method, Cartesian method, Newtonian physics, Einsteinian Relativity, Kantian *critique of pure reason*, *apriori*, *a posteriori* and synthetic *apriori* judgments in the *modus operandi* of analysis and criticism of mind for development? Affirmative and negative answers to these questions constitute the dialectics of development in society, that is, in the global, cosmopolitan competitive world. Affirmation and negation are the onions of understanding and analysis which are in themselves subject to metaphysical shocks, ontological responses, ethical judgments and epistemological protests. Although understanding was viewed as a mystical mode in Socrates and Plato because of their *apriori* conceptions of man, it was Immanuel Kant who separated understanding from an unknown and indecipherable goddish authority in order to deny or affirm man as a consciousness capable of independent inquiry. That is why his *critique of pure reason* is the analysis of mind and how it can usefully be employed through reason in the development of any society, which for Charles Darwin, is an ingredient totally lacking in the African aboriginal mind but sufficient in the white mind. Therefore, for Darwin "at some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace the savage races throughout the world. At the same time, the anthropomorphous apes will no doubt be exterminated.

The break will then be rendered wider, for it will intervene between man in some more civilized state than the Caucasian and some apes as low as a baboon instead of as at present between the Negro or Australian and the

gorilla (Maduabuchi, 2001). This statement has an anthropological and racist value which has its supportive antecedent from Aristotle who allegedly participated in the plundering of African library of knowledge in ancient Egypt. Since the ancient African, Egyptian and Greek periods philosophers methods have been analysis and criticism as *modus operandi* to understanding the universe and deciphering truth and falsehood. There is no end of analysis or history of analysis. Aristotle and Kant with their expertise in logical criticism and analysis of mind and reality, supposedly borrowed from African corpus of knowledge could however be answers to postcolonial African's predicament in development. Aristotle was a scientifically minded person among the three giants of the Socratic period in the ancient Greek philosophy. His logical analysis is a prototype and reference organum of modern science and development. His logic is an investigation into reality from where he propounded physics (natural philosophy), mathematics and metaphysics (natural theology) as theoretical philosophy as well as what he calls practical philosophy or economics and political science. It is also an inquiry into reality and a method of scientific development based on the critique of his predecessor and master, Socrates and explicated further in his doctrines of categories, forms of inference in his *Prior- Analytics* and *Eudemon Ethics*. Kant's *Critique of pure reason* (Kant) is a tradition of analysis and criticism that also engineered western development.

The epistemological turn within which this work became part of is the enlightenment spirit expressed in the belief that human knowledge originates, to use Strawsonian phrase, "within the bounds of sense and that the individual human being is free and autonomous". Kant's critique of this is a tacit acknowledgment of it but goes beyond it in an innovative antithesis and synthesis to program the limits, not limitations, to which understanding and reason know apart from all experiences. Here Kant highlights the moral dimension of value-neutral epistemology by criticizing the attempt to transgress the limits of reason and experience in the acquisition of knowledge and enter the domain of faith. This transgression leads to what Kant calls transcendental illusion, while a perceptual illusion is a case of mistaken identity and logical illusion is a case of misapplication of the rules of logic. There is a two-fold representation of Kant in African predicament. He was a prophet of doom for the African and secondly, he warns the African, on behalf of the Enlightenment that the transcendental illusion is due to the very tendency of human reason to try to transgress its own limits. But whether this is consistent with African philosophy or not is another thing. Rather, the critical issues in Africa's development epistemology are perceptual and logical illusions which might have accounted for the hiatus between western and African evolution and development. However, in the context of the contemporary scientific and technological world, the sovereignty of "reason" continues to justify Western

development while the limitation of "intuition" continues to point at African's retarded development. Yet, intuition in African philosophy as reasons justification to propel into transcendental knowledge may not be an illusion in as much as it could be an African initiative to challenge the most modern scientific riddles contrary to Kantian transcendent illusion and in support of the two dogmas of empiricism.

The two dogmas of empiricism from an analytical perspective is a furtherance of the waning legitimacy of empiricism as the bedrock of development. The Dogmas constitute a veritable undulating burden and cleavage in modern empiricism which one, is the distinction between truths which are analytical or predicated on meanings independently of matters of fact and truths which are synthetic or grounded in fact. The other dogma is reductionism which is the belief that each meaningful statement is equivalent to some logical construct upon terms which refer to immediate experience (Quine, 1999). These dogmas from African philosophy point of view are not ill-founded because the extant boundary between speculative metaphysics and natural science, is however, bridgeable in African philosophy but considered impossible in Kantian transcendental illusion. Hence, critical reflections on the history of ideas implicated African philosophy in the two dogmas of empiricism. Transcendence and immanence of truth in African philosophy for-shadowed Kantian distinction between analytic and synthetic truths which in turn for-shadowed Hume's distinction between relations of ideas and matters of fact and Leibniz distinction between truths of reason and truths of fact. The question is a matter of explanatory model, whether scientific or non-scientific, which has been flatly answered by the dogmas of empiricism in favor of the African explanatory model. Sogolo argued that: "An extraordinary event is inexplicable to the westerner only in the sense that it has no scientific explanation, but the African believes that there are inexplicable powers that explain the inexplicable" (Sogolo, 1993). The two dogmas of empiricism are real but it is the attestation to the goldmine philosophical and scientific development potential in African philosophy which can be discountenanced by blurring of the boundary between African metaphysics and natural science.

The criticism and modification of Isaac Newton's quantum mechanics at the level of theoretical physics by Albert Einstein Quantum Relativity advertently or inadvertently promote the potentiality of African metaphysics and seduced a wider and global horizon of knowledge called the unobservable. Scientists since Democritus and Leucippus had advanced the course of scientific development through the continuation of the analysis of atoms. Galileo and Newton made significant advances in science which in their time were seemingly immutable laws of science. But analysis and criticism as a tradition of second order inquiry saw the emergence of the enigmatic Einstein and theory of relativity. The analysis of Quantum Mechanics, terrestrial and extra-

terrestrial concepts continued with Albert Einstein theory of relativity, a scientific revolution that not only revised and criticized Newton but also constitutes a gigantic expansion of the limits and horizon of reason beyond Kantian imagination. It is important to note that Einstein acknowledged transcendental reality in his mystical confessions and almost proved it in his theory of relativity. At a time in history, the extraordinary success of Newtonian mechanics on terrestrial and extra-terrestrial situations made it a timeless law in the agreement of theoretical prediction with experimental evidence but towards the end of the nineteenth century observation was made that could not be explained by Newtonian methods, for example, the amount of precession of the perihelion of the planet Mercury, but it was the Einsteinian theories of Relativity based on the quite distinct principles that explained the discrepancy and yet maintained all the successes of Newtonian mechanism. Einstein re-instated the role of mathematical and philosophical intuition as reason's sovereign world. His idea of mathematics, therefore, is both African and Arabic. Before the Arabic numeration system with its algorithms was developed there were natural calculators especially in Africa, people who just could solve arithmetical problems without having any way of showing others how it was done and why the results were correct. Arithmetic is an abstract and intuitive exercise which in the African world view is exhibited in the explanation or counting of seasons and figures and numbers are used to count the passage of one event after the other.

This is by intuition which leads to higher philosophical and scientific knowledge like Einstein's Relativity without transcendental illusion. Philosophical or philosophers' enterprise, through history, is a methodical and systematized caricature of nature through analysis and criticism of world views. Philosophical analysis and criticism lead to scientific, economic and social developments. Karl Popper's falsifiability theory shows that the quest for truth is a continuous exercise as far as philosophical analysis and criticism is concerned. Karl Popper, an Austrian philosopher was partly influenced by the Vienna circle Verification principle and positivism. He argued that if a statement is to be scientific rather than metaphysical it must be falsifiable. He criticized hypothetico-deductive method because enumerative induction is invalid and instead of verification and confirmation in logical positivism, he introduced corroboration in the philosophy of science where the aim should be to eliminate the false rather than establish the truth, eliminate the bad rather than the good. This process in whatever form requires logic and proof, hermeneutics and intuition as well as mathematization whether in the area of science, economics or leadership. Mathematization and logic, in the course of analysis, enforce a sharp separation between object-level and meta-level language, logical truth and logical law. Object level language in the philosophical analysis is concerned with empirical questions of the times while the meta-language presupposes *a priori* and intuitive cornerstones

of reality. Development is, therefore, the search for logical truth and logical law. African development, as it were, should be predicated on this truth, the reality which is discoverable by analysis and criticism. Bodunrin (1985) argues thus: "There is no reason why an African cannot have the freedom which his Western counterpart has to investigate whatever he likes. After all, it is part of the claim of the traditionalist that the Greeks borrowed science and philosophy from the Africans. Western Europe borrowed them from the Greeks first through the Arabs and subsequently during the Renaissance from the classical texts.

The history of mankind is one of mutual borrowing"(Bodunrin, 1985). The logic of Africa's development should not only be an experimental science in the sense which Pierce attributed it but also a meta-analytic methodology enforcing the Quine's logical truth and logical laws which in the philosophy of history and development explains events either as a progression or regression. All forms of analysis and criticisms in whatever context do not subsist in a vacuum but in the context of human development and history. In the history of philosophy which is the history of the development of human society and rational agents, analysis and criticism are in the linear network of thesis, anti-thesis and synthesis as we have seen, for instance, in Newtonian and Einsteinian orders, Hegelian and Marxist theses and so on. We disagree with the nihilist who denies that there is any purpose in history. Critical philosophy of history is to coordinate with perceptual knowledge. It is about analysis of facts, objectivity and causation in development or underdevelopment. The kind of analysis in historical studies is more often in the form of colligation or vertical explanation of events into a whole as against horizontal explanation which is the isolation of the whole into parts. Historical interpretation or prophecy is, therefore, a subject-neutral rational scientific anticipation of conscious and responsible agents either in form speculative intelligibility or law-instantiating way. Disciplinary researches have a common focus but with different methodological origins. Their focuses are based on how best the interests of individuals and societies could be promoted, protected and preserved; it is about promoting and enhancing the rationality of man which in sociology, religion, history, law is rounded up in the public attitude and articulations in the sphere of the human domain. This is a public sphere where the concepts of justice, equity, fairness, wrong, right, good and bad are interwoven articulated, and where thereof rule of law, politics and morality become critical questions in across disciplines.

This is the area where philosophy, law, political science, sociology conflate with one another in their quest for a rational public sphere for the sake of all-round development.

Although the doctrine of verification principle was associated with Vienna circle including Schlick, Carnap, Wittgenstein, etc, their ideas had a pedigree in August Comte positivism. Comte was concerned with how to

make use of scientific method than to examine it, how to apply scientific attitude not only to sciences but also to human affairs. From Comte to Vienna circle and from Vienna circle to the Frankfurt critical theory, up to Jurgen Habermas one sees this scientific attitude or rationality in action. The Frankfurt critical school can be said to be influenced, although beyond in some ways, by the Hegelian – Marxist dialectics and Kantian critical objective philosophy. It is imperative to note that Hegel, Marx, Nietzsche, Heidegger, were all German philosophers who lived their active life between the 18<sup>th</sup> and 20<sup>th</sup> centuries. The thoughts of these philosophers crystallized in the Frankfurt school as a critique of modernity and bourgeois public sphere characterized by capitalism in the period. The result of this enterprise known as Frankfurt critical theory is using literature and humanities as a template for postulating postmodern philosophy whose inspiration is based on plural egalitarian and democratic world order. Although Jurgen Habermas was mentored by the Frankfurt school, his sympathies were clearly identifiable with the ideas of the bourgeois public sphere as a defender of the Enlightenment project of modernity against postmodernism. Habermas has the tendency of arguing in a circle without reference to existing literature form African philosophy on matters of rationality and critical rational debate. The African philosophy especially the Egyptian philosophy predated the Enlightenment rationality, neither would the consensus democracy of Ujamaa or the public square assembly among the Igbo or Yoruba's less critical and less rational than western democracy. Also, the hiatus existing Kantian postulation of the illegitimacy and illogicality of the transgressions of reason beyond its limits and the legality and legitimacy of same in African philosophy is a serious issue of philosophical interest. In African philosophy, there exists objective and subjective knowledge establishing an accessible route through reason and intuition to the Kantian *noumena*.

## THE EVOLUTIONARY THEORY AND THE ANALYSIS OF AFRICA'S DEVELOPMENT

The history of lopsided development in favor of the white man is largely an explanation for African nations' unfreedom from the West. Within the realm of history are a number of biological, social, cultural and economic factors that interacted at the expense of African freedom from Western domination. These factors are articulated by Darwin's theory of evolution or the new theory of evolution. The core of Darwin's achievement in the *Origin of Species* was to challenge successfully the dualistic view of living things namely; the miraculous creative cause operating at the species level and secondly the cause of reproduction operating through individual members of a species, and to replace it by the single definitely known formative principle, reproduction. The analysis of African's underdevelopment is implicated in

the science of evolution. If natural selection is lopsided against Africa, then Charles Darwin has provided the answer to Africa's predicament, and whether this explanation is immutable is another thing. Survival of the fittest based on variation of species and adaptability are for Darwin adequate to explain the disparity in the development of the West and the rest. Natural selection is the mechanism of evolutionary change whose tenor is constructed from three apparently independent generalizations about the properties of an organism. The first is that individual members of any species vary somewhat from one another in manifold characteristics both structural and behavioral. The second is that individual variation is to some degree hereditary that is, transmitted from generation to generation. The third is the Malthusian principle that organism multiply at a rate which exceeds the capacity of the environment to carry them with the inevitable consequence that many must die. For details see Jonathan Howard, *Darwin*, Oxford University Press (Howard, 1962). For Darwin, the variations among species of human account for the relative preservation of individuals so characterized having the capacity to be preserved in the struggle for life, and from the strong principle of inheritance, they will tend to produce offspring similarly characterized.

In another breath, Stephen Jay Gould in his new theory of evolution seemingly corroborated Darwin theory of natural selection but with some departures. Gould postulated the sudden emergence of new species of punctuated equilibrium theory. Gould theory of evolution as a process of qualitative change and discontinuity postulated equilibrium or dialectics and gives room for Africa's emancipation given equal opportunity in comity of nations. The interpretation of dialectics into this form of evolution predisposes humanity to postmodernism and culture of universal equality. The social implication of Darwin's theory of evolution and its new form in Gould theory is a matter not only of theoretical concern but also of practical value into Africa's crisis of poverty, hunger and marginalization. Scientific ideas are better assessed in terms of their utility when they are put into their cultural and political contexts. Darwin was probably drawn to a gradualist view of evolution by the slow pace of change in nineteenth-century England. On the other hand, punctuated equilibrium would seem to have attractions to the modern mind, particularly one schooled in dialectics. Here, Darwin's theory is more of quantitative change while that of Gould is more or less a qualitative change. While the former is in a process of continuity, the latter is operated by a process of discontinuity. For Karl Marx continuum in development is the stage of slow, imperceptible quantitative accumulation which is a process of increasing or decreasing of what exists. This invariably is what Darwin theory of natural selection is saying in terms of human species. Discontinuity or leap, in the Marxist analysis, is "stage of radical qualitative change in an object, a moment or period when the old quality passes into a new one. A leap is a more or less open, relatively swift change in the quality of an object.

Leaps often result in the abolishing of the old society and establishing of the new one. Here, Gould theory of evolution is metaphysically and scientifically influenced by Marx's discontinuity and leaps. Karl Marx historical and materials dialectics accounts for discontinuity and the emergence of new societies until the end of history. Development repeats, as it were, stages that have already been passed, but repeats them in a different way, on a higher basis (the negation of the negation) development by leaps, catastrophes, and evolution; breaks in continuity; the transformation of quantity into quality (Lennin, 1959).

The social implication of Darwin's gradual change and Gould's discrete leaps without missing links have a tendency to explain Africa's predicament of not meeting up to the development quantum of the West. In the senses of gradual change and discrete leaps, Africa is not performing as hunger, poverty, misery, and disease characterized her unfreedom from western domination. By the same token, greed, corruption, nepotism, ethnicism, political instability, social injustice and negative cultures are some of the permanent obstacles to Africa's change, whether in leaps or gradual. The fact that Africans are incapable of establishing and maintaining systems of good governance and the socio-economic formation and their consequent dependence on the Western-controlled economy and socio-political global order is accounted for by the socio-analysis of Darwin's and Gould's theories of evolution. What can be safely deduced from the sundry versions of the theory of evolution is that African backwardness or unfreedom from the West is explainable in terms of social or biological survival of the fittest among races and which have unfortunately tilted against the Black race. Social dwarfism, political and economical handicap and backwardness may or may not be traced to the evolutionary ontology of man. But the insipid and trepid collapse of systems that have been tried and tested successfully in the West could lend credence to somewhat underdevelopment of black man.

The ontology of the old and new theory of evolution posits the first known human species, albeit, underdeveloped with 500cc as the size of her brain. This is called *Australopithecus Aphaeresis*. The subsequent descendant of *Aphaeresis* was *Homohabilis* with brain size to 650cc, *Homoerectus* with a brain size of 1300cc. From *Aphaeresis* evolved another branch of human species of *Australopithecus Africanus* 500cc and *Australopithecus Robust* as 500cc but which died out in the evolutionary struggle (Tabn, 1997). It is remarkable here that a theory of African underdevelopment and unfreedom compared with the most developed human species, that is, the Caucasoid is clearly implied in the evolutionary theory. This is because, by the theory, the primitive African is scientifically excluded from the progress of humanity from *Australopithecus Aphaeresis* through *Homohabilis*, *Homo Erectus* to *Homo Sapiens*. Instead, she remained stuck at the primeval branch of *Australopithecus Africanus* in obedience to the caprices

of natural selection. But *Australopithecus* was a genius of extinct primate found in Africa, which by virtue of that has credited Africa with the cradle of mankind. It has also postulated her as either remaining at the bottom ebb of the revolutionary ladder or a late beginner in the evolutionary march towards civilization. This apparently supposes that the African *Australopithecus* ancestors a subfamily of *Australopithecus* died out of the struggle for the survival of the fittest. Hence what became of the faith of the succeeding generation of *Africanus* is Africans socio-political backwardness, under-development, and unfreedom from the advanced homo-sapiens. We shall analytically investigate the problem of culture and authenticity.

### EXISTENTIAL ANALYSIS OF CULTURE AND AUTHENTICITY

Existentialists of all shades from Martin Heidegger through Soren Kierkegaard to J.P. Sartre were gospel preachers of 'authenticity'. Curiously enough, over time, over the ages, this message from thinkers of radical and humanist orientation has remained ever enacting in relevance in the world's motley of distinctive cultures. But the interpretation of cultural repose of authenticity is undermined by the existentialist gospel of authenticity as reality and freedom. More often than not, culture well maintained dies hard and is always static. Where then lies 'the reality of freedom of existentialism?'. The existentialist doctrine says men must choose the principles by which they live because existence precedes essence, (Lacey, 1976) that is, men, make their essences as they go along and do not live out a predetermined essence or blueprint. The existentialist theory especially the doctrine that existence proceeds essence is highly associated and conducive to the meta-theoretical principles of the critical theory of the Frankfurt school and the postmodernity. Every generation of a people must out of relative obscurity discover its mission, fulfill it or betray it (Fanon, 1968). If men live their essence and if on another breadth men discover their essences which one is the African predicament? Today, in this age of modernism, public discourse centers on economic, scientific and technological developments of Western prototypes. But the nudging of culture and authenticity (the preservation of identity) and or, a unique moral and physical feature have the need to be in agreement with the technologically propelled-jet-age. Again, there is somewhat a contradiction in the concepts of development and authenticity defined by cultures across the length and breadth of Asian and African societies. There is that conscious and inexorable desire by the people to preserve the relevance of their aboriginal cultures, retain their identities and live the authentic life. It is, therefore, easily seen that the authentic question is not only a cultural question but also a development question. If that is the case, we have to review the relations between the triad problem of

authenticity, culture and development. If according to the existentialists, men are free and live or act out their essences as they go along in their life odysseys, what then is the relevance of all the cultures and traditions we celebrate?' The relevance is brought to question when we are reminded by Science that culture and tradition are negative and static.

The cultures, particularly in doubt, are the carnivals, feasts and masquerades, jamborees that only show the mentality of a pre-civil society of the ancient. This line of reasoning is with due apology to the concept of culture as the bedrock of scientific and technological development. But this is what should be the existentialist interpretation of ancient cultures that attempts to retain authenticity for her people. Is there any way we can establish that existentialism is cynical of cultures that re-enact, remember and refuse to die? Here is a further existentialist world view. 'Men are conscious of their relationships with other men, of their eventual deaths and of their power to choose and become what they are 'not'. This leads to the notions of "not-being", or 'Nothing' which the existentialist tend to treat as a thing or condition in its own rights. According to the existentialists, sometimes this 'Nothing', and sometimes the contingency of things in general, provokes an emotion or condition of despair, anguish, angst. Existentialism is a philosophical movement whose founders and adherents prominently included Kierkegaard, Jaspers, Heidegger, Sartre, Marcel, etc. One could historically argue that the existentialists were influenced by the Heraclitus' doctrine of impermanence otherwise characterized by the concept of "flux" and the Protagoras' man is the measure of all things. In the context of existentialism, therefore, national cultures and the authenticities inherent in it are all nothingness. It also tends to render nothingness the contention that each generation must, out of relative obscurity discover its mission, fulfill or betray it. For, there is nothing to discover, fulfill or betray in it.

In underdeveloped countries, the resistance to the erosion of national culture by colonialism would existentially be of no use. Indeed, the highly volatile issue this discourse on existentialism has generated is that there is nothing like the preservation of African culture. It also means that theories like Negritude, Africanism and a host of other theories that have a tendency to re-echo African past are nothing but nonexistent things since they are neither nothingness or becoming. If a true explanation of the world and authenticity is existentialism; then all the talks about European, African and Asian cultures would be empty. Hence, authentic life does not reside in the nudging of culture and the re-enacting of the past. It goes to show that concepts like cultural matrix, nostalgia, and narcissism would be nothing but concepts of dread, despair, anguish. For existentialists, therefore, we should forget the past and face the future with creativity and freedom. It is in this context that globalization as a postmodern development poses a challenge to the African.

## GLOBALIZATION AND AFRICA'S DEVELOPMENT

For the avoidance of doubt in the ancient African philosophy and Indian philosophy, the idea of communalism is a primate of the philosophy of globalization. The ontology of communalism is a spiritual network of brotherhood and family hood of humanity. By cosmological primacy of communalism, the world is one under the governorship of one omnipotent Being and the sky extend not beyond the jurisdiction of the Almighty being. Hence globalization or its concept already existed in the mind of God and his people. It is such that the reverberation of the contemporary issue of globalization cannot and should not eclipse the extant knowledge of the idea in the primordial behaviors and actions of the aboriginal Indians and Africans. But the poignant issue in the 21<sup>st</sup> century is the implications and challenges of globalization for the African and the citizens of the third world in general. This concept is one of the offshoots of idealisms and concepts of the brotherhood of mankind arising yet from facts of global trends in human relations. As the people of the world embrace the beautiful idea each race and people ask rational questions over its place, relevance and role in the new world order. For the African, does globalization mean globalizing slavery, neocolonialism and imperialism or economic and political empowerment of the blacks in Africa and in diasporas? In synthesizing the idea of globalization in all ramifications, the economics, the social, the cultural and the political, one easily discovers that the foundation was laid in the philosophy of inclusiveness, a kind of monism in African philosophy and the philosophical works of Socrates and Leibniz. This kind of monistic philosophy is what has enlivened the message and trend of the decade that centralization of politics and economics is bad.

The absolute idea of centralization is the oligarchic and authoritarian control of the world's socio-political economy from the centers in Europe, the U.S. and the industrialized nations. Postmodernism as a philosophy of justice, equity and fairness have created a globalization process such that international institutions are organized by the United Nations (UN). This is because one interesting feature of globalization is that first, big powers no longer have a monopoly on the world's agenda. Secondly, it is hard to think at an international level about how to create institutions that guide and govern without violating the tenets of economics and political freedom. The era of capitalist expansion from the center to the periphery with a mountain of development for Europe and U.S. and a valley of underdevelopment for the third world has reached a point of diminishing return, whereupon a new vision of even development and post-modernism seems to be purest and better option in a world that is necessarily becoming one through high-tech communication. This vision is the vision of high technology, values of human rights and humanity of man for all peoples and races, economic equality and empowerment, good health and education and self collective development of all from a global perspective.

What gave these challenges the emphasis they carry is not that they were just discovered but that they were hitherto to the exclusive benefits of the few privileged in the underdeveloped world and the advanced nations until recently when it dawned on the later through changes beyond their control that they must of necessity co-habit with the other. The philosophy of the "other" is an aspect of the liberation theology which espouses "self-critique" as a way of recognizing the humanity of one's fellow human being. The mentality or the ego exaltation of the Enlightenment is a negation of one's true personality unless the other is recognized as part of the totality of humanity. It is this intrinsic worthiness of the 'other' that philosophically spawned the idealism embodied in the United Nations and non-governmental organizations to begin to look for alternative and plural ways of making the world a better place. The concept of the "other" *pari pasu* the category of "I" is born out of the criticism and analysis of the colonial master and the lopsided world order. Therefore, the whole idea of globalization is that countries, economies, companies, people are coming closer together not because they are forced to but because as communication gets better, finance moves faster and cultural assumptions of democracy and free market spread. At the beginning of civilization, the peoples and races of the world were in a complex system of divergence but now they are into a millennium bug of globalization which is rather a complex process of convergence of humanity in the technological and scientific era of the fourth industrial revolution, with the high technology of our times only adding impetus to the previous industrial revolution.

The world recognizes the need for globalization because social and economic problems are an endemic and epidemic virus that knows no boundaries. A socio-economic problem is no longer the problem of any particular country or nations. So also, the wealth or fortune of any nation not estimateable without a comparative assessment with that of the entire committee of nations. With the aid of information and travel technology, cross-culture relations have become an important rhythm of human existence. On the economic angle, the world capital and the world financial system can no longer subsist in the economy of the advanced nations as it must relate or find expressions, negative or positive, in the under-developed economies. However, the question of globalization, as it relates to the downtrodden races like African nations, is how to manage the implications of the globalization process and to turn it into a historic opportunity for greater integration in the world economic system. This question is important for Africa which has been left on the sidelines and whose citizens are condemned to oblivion, despair, or maybe a violent revolt if they should be given a chance and the means to integrate themselves into the world economy. But there is the other side of the coin which borders on the implication of globalization for African development and freedom. There is no doubt that globalization is a blessing to mankind but it still presents certain

challenges and problems to the emerging markets and emerged or developed financial capitals of Europe.

The stress of advanced capitalist system is getting too much and this is the essence of the present world financial crisis. It has been argued that the problem with capitalism is that it does not create enough capitalist. The point is that though the global economy excels in creating wealth it still leaves many people feeling powerless and insecure in the face of economic forces that they cannot control. Capitalism creates wealth on a global scale but does not create a corresponding public sphere characterized by justice, fairness and equity. The lopsided development of the world in favor of the West created uneven development among nations and individuals. Indeed, it could be argued that the emergence of the Frankfurt school of critical theory and the consequent postmodern ideology is a response to the inhumanity of Western liberal capitalism. The capital wealth has never been evenly distributed either at intra-individual levels or international levels. It is because of this that there are poor people and poor nations in any context.

## Conclusion

In conclusion, this thesis is an overview of the history of development and analysis, to show how philosophy qua philosophical analysis and criticism has been the locomotive engine of different frontiers of development, and how *ipso-facto*, it could have been or been the search-light of Africa's development. Behind the idea of philosophical analysis and criticism is the idea of thesis, antithesis and synthesis which had characterized philosophies and sciences of different epochs, and at different times credited to Socrates and Hegel. In establishing the link between philosophical analysis and development we have tried to show that scientific developments in the era of ancient Egyptian, Arabic and European period was the consequent of rigorous dialectical turns. Every form of analysis and criticism involves a kind of social and scientific conceptual clarification that portends truth and falsehood all with the objectives of finding reality and frontiers of knowledge relevant and relative to different epochs and race. That is why for philosophical analysis and criticism to lead to African development it must involve philosophical analysis or conceptual analysis of African developmental challenges and her culture or philosophy of culture, Kwasi (1995) has argued for the need of conceptual decolonization of African philosophy in the interest of African development.

On the negative side, he means avoiding or reversing through a critical conceptual self-awareness the unexamined assimilation in our thought of the conceptual framework embedded in the foreign philosophical tradition that has had an impact on African life and thought. And on the positive side, he means exploring as much as is judicious "the resources of our own

indigenous schemes in our philosophical meditations on even the most technical problems of contemporary philosophy" (Kwasi, 1995). Here the negative and the positive values of conceptual analysis as articulated by Wiredu are gateways to building philosophical and scientific frontiers relative to development *qua* African development. This thesis has tried to predicate African development in terms of science, culture, public sphere and challenges of globalization on the conceptual scheme of analysis and criticism which takes gradual and long evolution of thought and human resources. This scheme is the condition for a cultural thesis and antithesis that would yield a synthesis that would lock out alienation or existential extinction on the road to African survival and development.

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