

*Man And Socio-Economic Development:
A Synthetic Exposition*

*Eugene Ahaneky
Department of Research
Institute of Arts Management & Professional Studies
Nigeria*

ABSTRACT

In trying to synthetically deal with man and socio-economic development, we deduced from all empirical datum that the terms man and development respectively has an explicative elasticity, and to deal with this topic, we employed a descriptive survey design and explored a nature of man, the model of development and authentic criteria for socio-economic development. Its Problems and the role of the church in the course of development. Development is for man and succinctly, development which is mans ability to appropriate his total essence in a total manner as a whole man, comprised the corporal and spiritual expression of man's being. Development is epigenetic, being the realization of new or additional data, forms or systems via the combination of already present material objects. However, the basic problem of development "per se" and particularly, socio-economic development is the ability to articulate man's three reasons – Theoretical, Practical and Praxique. From this study, the church gives framework or anticipation of the "Shape" of genuine human development, thereby offering a heuristic notion of development. The work enwisdomized us that entrepreneur plays an important role in the process of social changes, seen that, social dynamics is a prerequisite of development. Development, the quest for the upliftment of man, is of such a crucial nature that, it deserves the support and active involvement of all members of the society. The development of a just society has a sound economy based as a requisite, as well as human and material resources of the community. What constitutes the ultimate development objective is what contributes to man's existence,

bettering existence, improves performance and greater excellence as a human person in all the ramifications of his personality.

EXPLICATION OF THE KEYWORDS

INTRODUCTION

Development is a burning issue in the developing world today; and it is reasonable to view it within the context of the globality of socio-economic explosion in the contemporary world. When understanding development as the sum of all social and/or economic conditions which are required and favourable for the integral fulfillment of man, there are particularly two papal documents emphasizing the relevance of socio-ethical concepts for development policy, i.e., on the one hand, the instruction of the congregation for religious Doctrines on Christian freedom and liberation, “*libertatis conscientia*” (LC) of March 22, 1986 which comprehensively and thoroughly refers to the social teaching of the church in the service of a Christian practice of liberation; and on the other hand, the Encyclical “*Sollicitudo Rei Socialis*” (SRS) by Pope John Paul II (Dec. 30, 1987) published on the occasion of the 20th anniversary of the Encyclical “*Populorum Progressio*” (People’s Progress) by Pope Paul VI. Both documents point out the insights and instructions of the Catholic Social teaching with regard to substantiating and accompanying processes of development policy.

The concept of development in public discussion has long been reduced to its economic dimension. Undoubtedly economic development is an indispensable basis of any more comprehensive concept of development; but, it is not identical with development. It was Pope Paul II in *Sollicitudo Rei Socialis*, who has reminded us of this. However, in the process of economic development, the entrepreneur is a key figure. We would even say: the lack of entrepreneurs (or entrepreneurship) is a characteristic feature of under-developed economies.

The church's role in the socio-economic development of man (or people) may be definitive in the justification of her existence among the Nigeria people. A major question is whether the church has a legitimate role to play in socio-economic concern/development. And if (she) has, how should it participate in this great phenomenon of socio-economic development, seeing in the sub-heading of the authentic criteria for development "the church and socio-economic concern/development."

Thus, it will elicit various reactions and sentiments in various people; for some, it could provoke revulsion at the thought of playing the church alongside socio-economic matters; in the words of Uwalaka, J; (1995, P.78), "others could apply for an anathema, and ask what has the Holy Eucharist to do with cassava. For others still, it is progress, it is realism, it is the church in front of the hard realities of life-namely, that man is a being under the constraints, tensions, and demands of his social and economic conditions, and the same man is a Christian, daily fed with the

heavenly message and a target for conversion and evangelization".

A person with a secularistic turn of mind may not see the relevant (concern) of the church in socio-economic development, since he or she looks at the church as a religious body, and religion is conceived by him or her as an illusion (Freud, S; quoted in Onwuanibe, R.C; 1995, P. 57). However, it can be shown that religion is not an illusion but a necessary feature of humanity (Onwuanibe; R. C; 1989, P.).

Conversely, in considering the prerequisite criteria for authentic socio-economic development on man, one could then ask: are these two conditions of the concrete existential man incompatible, or irreconcilable? Are they ennobling or dehumanizing? Are they complementary or antagonistic? Is a man a sufferer or beneficiary? Before we could go into the full implication and complexity of the problems that could be raised or discussed, We must, alongside with the explication of the key concepts (words), analyze

and understand from a general point of view, the denotation and connotation of man as a socio-economic being.

From this point also, we vividly see the triangular lens through which the nature of man is made manifest. Man per se' is unique, but in plural – social, economic, and political indeed. Hence, in this write up, we shall not lose sight of the fundamental ligaments of man as a being within its (his) social, economic and political developmental stride, which calls for the urgent need to reconstitute the uniqueness of man in plurality of existence. Oversight of either or both will continue to sap the world of its socio-economic and political development thrives, only where individual freedom is neither stifled nor allowed to overflow its bank. For when either is the case, socio-economic and even political progress and development are in abeyance.

MAN

Man, simply put is defined as an adult male human, (Linux Linex, 2006, P.1060) Man is unique, but in plural. As soon as he appeared on earth, man started making tools. Earliest man may have made some out of wood or bone, which did not survive until our times. The first human tools we know are the pebbles; whose gradual transformation and improvement is carefully studied by anthropology.

With language and speech, man reach what Teilhard de Chardin calls “the power of intentionally communicating to and sharing with others: mental contents and intentions, of developing a culture and a civilization”. This fine expression within the confines of the human condition – namely: Arendt, H; (1978.P.7 puts “those activities that traditionally, as well as according to current opinions are within the range of every human being, the highest and perhaps purest activity of thinking –“The life capable of the mind.” (Arendt. H, “The Life of the Mind”, vol. I). The above human condition is

in line with Descartes step away from the Greek philosophic tradition which was characterized by “thaumazian” – the wonder at everything that is as it is. Hence, his expression “Cogito Ergo Sunt”- (I think therefore I exist).

This apparently is from where we eventually got into the concept of “Vita Activa” — (active) life used in the medieval philosophy to translate Aristotelian “Bios Politikos” – a life devoted to public – political matters (Augustine,” De Civitate Dei”, XIX 2, 19 .) Aristotelian “Bios Politikos” excluded labour- the way of life of the slave, free craftsmanship and the acquisitive life of the merchant. In other words, any life devoid of freedom or in which freedom is put into parenthesis, does not qualify to be a “Bios Politikos” .

In the middle ages, “Bios Politikos” denoted explicitly only the realm of human affairs, and great emphasis was laid on action or praxis, (Arendt, H, H.C, P.13).

A further preliminary remark about “man” remains fundamental to the understanding of the terms, “vita activa” - (active life) and vita contemplativa” – (contemplative life) as well as the relationship existing between the two. Notwithstanding, to steer the middle course of complementarity between the two, Arendt buttressed that,” the term “vita active” presupposes that the concern underlying all its activities is not the same as, and is neither superior nor inferior to, the central concern of the “ vita contemplativa”. Proper understanding of the two terms should take into account this conceptual “Indigence Reciproque” between them.

In its traditional philosophical perspective, man is seen as a person. A person is an individual (possessing a spiritual nature).

This definition contains a genius (individual) and a specific difference (Ps. 55. Pa) possessing a spiritual nature. An individual being is a being which is one in itself and distinct from all other beings (his uniqueness and plurality). All real beings are individuals; general entities exist only in the mind. But all real beings are not individual in the same way...

Coming to man possessing a spiritual nature; by spiritual means immaterial, whether completely immaterial, without even extrinsic dependence on matter, or incompletely, with some extrinsic dependence on matter.

While describing man's nature in this modern time Iroegbu, P. (1994, Ps. 61-62) came up with the ideas of "Homo Instrumentalist, Homo Technologicus", encapsulated man; man - machine etc.

Man "Zoon Politikon"

Aristotle's zoon politikon underscores not only the political, but also the social nature of man. Thomas Aquinas, reading between lines saw in Aristotle's "zoon politikon" a dimension that has accentuated by Aristotle: "Man is by nature 'political' that is social". It is however, surprising to note that Aquinas translation of "zoon politikon" did include "politicus" and "socialis" - the latter being Roman in original and without equivalent in Greek language and thought. The absence of the word "politicus" in the "index Rerum" (wide at things) to the Tauriniah edition of Aquinas" shows how the Latin usage of the word "societas" originally had political overtones, for it "indicated an alliance between people for a specific purpose, as when man is organizing in other to rule others or to commit a crime". Such organization, Akam, J.B; (1991,P.133), were not basic to human condition. Only later development of "Societas Generis Humane-" (society of human race) ranked the term "social" as a fundamental human condition and this development

reached a stage where it became inconceivable for man to live outside the company of other man.

Man “ Zoon Logon Ekhon”.

The first Aristotelian definition of man as “ Zoon Politikon “ (political animal) was meant both to situate man at the domain where he is actually a human being and to mark the clear-cut distinction and opposition between political life and the natural association experienced in house-hold life. But the first-definition interpreted by Aquinas to “man is by nature.... Social, “cannot be fully understood except in the context of Aristotle’s second definition of man: Man is “Zoon Logon Ekhon” – (a living being capable of speech) when translated into Latin, this definition suffered another misinterpretation for “Zoon Logon Ekhon” was rendered by Animal Rationale (rational animal).

Granted speech presupposes reason, speech and reason cannot be synonymous. Indeed, though he who has no reason cannot speak meaningfully, he who cannot speak can reason. It is evident that Aristotle’s attempts were not meant to give pure definition of man, but rather, to formulate” the current opinion of the Polis about man and the political way of life..., an opinion in which “everybody outside the Polis.... was analogous; deprived not of the faculty of speech, but of the way of life in which speech and only speech made sense, and where the central concern of all citizens was to talk with each other “(Arendt, H., H.C, 1931, P.27) Surely, people “talk with each other” in their homes but not as equals. (Arendt, H; H.C; P. 32).

Encapsulation Man.

Encapsulation of the human being is the boiling, enslavement and conversion of the person into the restrictions of gadgets: this means man put into the machine, in one word: enmachinized. Without this machine nowadays, he can neither live, nor move,

nor have his being. Nature goes. The machine lives. Spontaneity descends. Artificiality reigns. Rhythm vanishes. Speed rules. Living dies. Stress dominates Authenticity.

Man – Machine Exchanges

The biblical injunction to conquer and subdue the earth has factually been exegised as” Man shall become the machine, and the machine becomes the man”. For instance, an Astronaut who is on space flight (to the moon), is heavily gadgeted like a machine. He is great, but encapsulated, in his gadgetary, he is more of a robot than a human being. He is no longer free, safe or alive except in these complicated myriad of instruments, and once there is a little miss, a touch of a wrong button; holds your breath! He is shattered, blown up like the burst tube of a vehicle being driven at 300 kph. This is a typical example of man become an animal technologicus and consequently a homo instrumentalis”

Conversely, the machine, computers, calculators etc, take on humanity .They think, write, record, and recall to memory the data of human life and experiences. Further in the process, technology has successfully studied the human brain in the language of servo-machinisim. This is automatic regulation or principle of automation. (Iroegbu, P., Ibidem, P. 62)

Thus, when we talk of “Vita activa,” all supernatural dimensions are excluded. The foundation of “Vita activa” is the word and it is meaningful only in the world of men and of man - made things.

The “vita activa”; human life in so far as it actively engaged in doing something, is always rooted in a world of men, and man-made things which it never have or altogether transcends.

SOCIO-ECONOMICS.

The term “Socio-Economic: is a composite word from two words-“Social” and “economic”. Hence, we can as well talk of man as a social being and ,man as an economic being.

(a) Man As a Social Being:

Uwalaka, J, (1995,P.78) once opined, “most mankind, lettered or unlettered, philosophers or theologian; rich or poor, consciously, except for some few anarchist movements or the incurable controversialist or the emerging counter culture movements, have assumed it as curdo. This means that, he is destined to live in society with others. In sync with this, Martin Buber said, “Human persons are essentially directed towards each other”. To be man is to be fellow man.... Man becomes only in contact with those who have already become. Only in relation with a “thou” can man become an “I” (cited in Onwuanibe, R.C; 1995, Ps. 78-79).

The above is not far from the thought of George Mead; (1977, P.115) who holds that any “I” experience however remains an empty impulse of energy unless it is made meaningful, definable through the mediation of the “me”. The “me” is the image each person receives of himself or herself by the response of others to his or her actions.

Again, imperative for us is to call to mind that Aristotle in his erudity defined man as a Zoon Politikon (political animal, i.e., he is destined to realize himself fully in Polis (city state)).

Thomas Aquinas not without controversy translated this as animal socialis (homi est naturaliter politicus id est socialis).

Obiora I., (1992, P.55), also emphasizing on the relationship between person and society echoed, “the human person is a social being by its nature - that is by its innate need and its co-natural inclination to communicate with others”. This human sociality is the basis of all forms of society and of the ethical requirement which is inscribed in it. Man is not sufficient in himself to attain his full development; he needs others in a society. African (Igbo) culture solved this dilemma in existential wisdom by maintaining as Mbiti, J.S, once formulated it “I am because we are, and since we are, I am”.

In resume, the horizon of “Self” in African metaphysics is essentially towards others. It is self-in-relation to-others, a being – with - others.

Temples, P.,(1959, P.103) expresses this fundamental category of understanding “self” in African (Bantu, philosophy thus;).

“Just as Bantu (black African) ontology is opposed to the European concept of individuated things existing in themselves, isolated from others, so Bantu psychology cannot conceive of man as an individual, as a force existing by itself and apart from its ontological relationship with other living beings and from its connection with animals or unanimated forces around it.

Ipsa facto, individuals become real only in relationship with others, in a community or group. It is the community which makes the individuals, to the extent that without the community, the individual has no existence. In lieu of this, the African is not just “a

being”, but “a being-with”, a being-with-others or as pointed ab initio, the African self is defined in terms of “we existence” just as much as “we” in “existence” through social interactions.

Interesting to note is that, other naturalistic metaphysicians like John Dewey also conceived man and all other existing things, not discretely, but essentially in relation to others. Furthermore, “Dasein” or “man” as a being-with-others is a clear view of Martin Heidegger.

Conversely, considering man as a social being in the African world, in its naturally, and even in existentialist philosophies (as Heidegger’s) it must be admitted that “dynamic” rather than “Static” is indeed a fundamental category of understanding and interpreting all realities, man inclusive but much unlike in African Philosophy; reality is of the bottom monistic, consisting only the tangible, the visible, the verifiable; whereas the African universe includes the visible and invisible; material and spiritual; time and eternity, all interconnected and mutually interacting. It is a universe, as we said above, Okola B.C. (1993, P7) in which everybody, likewise everything, is linked up to every other person or thing through a complex network of spiritual relationships into a kind of mystical body”

All reality (man inclusive) for the African or in African metaphysics portrays some sort of concord or in Leibnizian terminology “pre-established harmony”. Every existing thing or event contributes to universal order or harmony or to its destruction.

It does mean that both man and other things, visible and invisible, form the great “chain of beings” which makes up African universe. In sync, Prof. Ruch E.A; and Dr. K.C. Anyanwa (1981, P.328) adumbrated, as one, in which everybody is linked with all the other members, living or dead, through a complex network of spiritual relationships into

a kind of mystical body. Ipso facto, it becomes a *conditio sine qua non* that naturally for the African and in the African world, every person (man) must socialize in the communal of existence.

Once again, in its macro dimension, “African self” as a “being – with” is seen in its ontological relations, not just of self or man to man, but self/man to all reality; material and spiritual; visible and invisible. The self is conceived essentially in terms of social relations, a being with – others to an extent that the African could as well echo “*cognatus ergo sum*” (I am related to others therefore I exist) to borrow Descartes know expression, ‘*Cogito Ergo Sum.*’ Descartes, R; (1977, P. 167). This social nature of man had already been designed by God when in the Genesis account of the bible he voiced “It is not good that man should be alone” (Gen. 2:18). No one should start thinking of marriage here, for the simple message is that “to realize their full values as persons, human beings need the company of others, so that the existence of a community of persons is a function of being a person” (Edmund, Hill, 1984, P.132).

“*Gaudium et Spes*, the greatest expression of the modern thinking of the Church on this issue, emphasized that social interaction is a constitutive element of man, and unless he so acts, he is not being truly human.

Above all, man in his milieu has been variously described as Sphinz-grade animal, the “*panthamanta*” of all things etc. Yet, despite all these economy as man, he is a weak animal when compared with his “evolutionary primate-monkey. Man’s Incompleteness moves him forward to seek union with his fellow beings. Hence, his Aristotelian description as “*ens socialis*” (a social being). He is in the society as an “*Imago Dei*”(Divine image of God) endowed with fundamental rights and obligations which emanate from his nature. These rights include the right to life. The right to procreate and sustain

his progeny; freedom of conscience and of speech; right to private property and liberty. All these are inalienable rights of man, because they flow from his natural constitution.

Man as an Economic being:

Uwalaka, J. (1995, P. 80), Man as an economic being, technically today could mean many things to many men; but the usage here, is simply to mean that “Man struggles to ensure his material survival and that of his society. If we recall the reasons advanced by some that made men seek social life, we would see that economic Interest were heavily mentioned, e.g Locke J; saw it as a means of protecting property owners; Hobbes, as a way of regulating society involved in material acquisition. Marx is famous in invoking economic struggles as at the root of the society. For the meantime , we are content to say that economic activities are veryimportant in social life. Man must work for he must live.

As a part of any society’s daily business, there must be the necessity of altering the physical world so that human needs are met. Our early ancestors, “Uwalaka, J. (Ibid. P.81) solved their problems through hunting and gathering, accepting natures product in their (more or less) unaltered state. But in an age of science and technology, great population, the society is faced with the problem of meeting people’s demands in the midst of scare resources.

Reasonably, there has been a diverse views towards economic activities’ growth; some, says Thought (1963, P. 500) see the goal of economic activities as increase in wealth, others talk of economic growth, some talk of increase of exports, and still others talk of reducing unemployment. These are both seen as means to a greater end which is to contribute to a satisfying human environment in which all people participate and are valued. This implies reducing absolute material poverty as much as possible which is

expressed not only in the inadequacy of food; clothing and material things but in a condition which people are excluded from, most of the benefits of the wealth in society and its dynamic civilization.

From all our analysis, one can see that the relation between economic activity and the concrete existential man and not the abstract, bodiless, passionless, statistical homo economics of the micro and macro economist is very complicated and a serious affair, for it has to do with life and death. Hence, in considering man as an economic being, we are confronted with question of the material survival of individuals in society, i.e, material wellbeing.

DEVELOPMENT

The fundamental contrasting term for development is envelopment, to put in an envelope, to cover, fold or veil in. Etymologically, the word, “development” is of French origin: developer, de, un; and velopper - wrap. To develop literally means to unwrap. Thus, development is the un-growth of what was enveloped, hidden or latent.

Structurally, development is epigenetic in the sense of being the realization of new or additional data, forms or systems via the combination or employment of already present material objects.

This distinguishes development from creation; the later of which demands “ex nihilo” starting point.

In this undermental sense of taking out of envelopment, development opined Irogbe, P is applicable to a wide generality of areas like child development in which the child develops its natural powers and talents from infancy via adolescence to adulthood;

personality development in which the individual unearths his different personal and characterial qualities and capacities; language development in which a given language grows to meet new elements of communication, vocabulary and contact.

An early development theorist, Joseph A. Schumpeter; (1912) used the concept of innovations to identify development. Innovations are symbiotically both technico-economic and politico-social and to both he gives the name *Einchwung* (unfolding, evolution, development).

A French man Perroux, Francois; (1964, Pp. 155-171) later defined development as, “the combination of mental and social changes of a people which enable them to increase, cumulatively and permanently, their total real production.” He further advances that development is achieved fully in the measure that by reciprocity of services, it prepares the way for reciprocity of consciousness.

In sync, Marx, K, (1964, P. 138) a global known socialist gave a holistic definition of development as man’s ability to appropriate his total essence in a total manner, as a whole man. It is a historical vision in which mankind assumes control of his destiny.

In the same transcending holistic view, Vincent Cosmac, (1967, P.581) said’ we are therefore led beyond the integration of social development with economic development of in other words, of the non-economic factors to a vision of history in which mankind takes hold of its collective destiny humanizing it for the benefit of the whole man and of all men.

Above all, the *raison d’etre* of progress and development has been truncated as it concentrates on what Michael Norro of Louvain calls the race for abundance. The big question is, “does development and its efforts as is evidenced in this modern space age

satisfy the four menestrations of being-corporeality, intellectuality, will-fullness and spirituality” as explicated by the Zairian philosopher, Oleko Nkombe? Oleko maintains that the basic problem of development is the ability to articulate man’s three reasons: the theoretical understood as the intellective, the practical and the praxique, i.e the behavioural and ethical.

Such a development will keep to a healthy balance the two poles of the human person. Ipso facto constitute the correct architectonic of development.

- a. Having: basically material acquisition and employment.
- b. Being or Sense: the internal qualitative content that gives ultimate meaning to a person’s being. Hence one easily recalls Gabriel Marcel’s book: *Etre et Avoir* (Being and having) and underlines the one, (Having) being the terminus a quo; while the other (being) is the terminus a quem. Thus, being is the purpose, and or reason of having.

In this light, successful development is one that makes us be more via having more of what is ontologically and theleologically necessary. Consequently, all development has more. Any having more must be in view of being more.

DEVELOPMENT MODLES

Departure:

From the perspective of anthropologies-cultural epistemology, there are three progressive stages in human beings interpretation of reality. These are the pre-logical, the logical and the hyper-logical. These three have parallels in a threefold societal cultural evolution, viz: a mystical, a speculative and an aesthetic prung that apexes in advanced philosophical theorizing. James Mark Balwin (1915, PP. 26-29) the author of the above categorization from a physiological view point understands the pre-logical to be the intuitive, primitive, not – yet – rational or critical period: what Hegel would call

the” infancy period of world history. The logical or nature stage of history is the full blown discursive or rational stage while the hyper-logical is the interpretation mode of action, a period in which the person postulates his ends, values and goods, when he is a master of his own absolute values.

Again from a purely historic-analytic angle, August comnte postulates his law of the three stages whose levels have close parallels with the Balwinian distractions: an animistic, a speculative and a scientific age of societal evolution,” Sabine, G.A. (1973, P525).

The Traditional.

This model was basically, manual, which include individual and collective work in the farm. It was a stage when life was primarily and basically subsistent. Each farming owned its parcel of land, worked and lived on it. It was a primitive developmental period. The type of works invoked then was mainly artisan works.

In all, this traditional stage of socio-economic development period was a very nascent one in which nature played a predominant role in the sense of man’s use of his natural powers; to work out his existence. men’s religiosity, (religion understood as “re-ligare, a link, chain or bind with supernatural force, Iroegbu P constituted n 1995, P.44” integral expression of the whole person as both a part of nature and super nature.

Development then comprised the corporal and spiritual expression of man’s being.

The modern Model.

Generally, the seeds of faith in scientific progress and development were sownby philosophers like Rene Descartes and Francis Bacon. Discoveries and inventions of any sorts technically termed as the industrial revolution, were in major part, a result of a prior revolution in the concept of development.

In this our epoch, we only need to refer to the present high-speed communication systems, machines and networks; the fantastic space and distant shuttles and wars armaments, the ever increasing efficient medical therapies, the high technology, the monsieur computer that is a quasi-omnipotent, and omnipresent artificial intelligence we are seeing today. In line with the Heideggerian view, the western world is the amock with over development, and suffused progress.

Rene Descartes and Francis Bacon are prominent here because, it was Descartes who has pre-alably introduced the heritage of “les ideas claries et distinct” (clear and distinct idea) that was to revolutionalize man’s slow and vague method of thinking towards a sharpening focus of development from mythic through scientific to the contemporary technological heights. While Francis Bacon emphasized the importance of the pure science, while regarding man as responsible and superior to nature. In the same way, Blaise Pascal though scientist to be wiser; Buttressing further, Iroegbu Pantaleon maintain that “for most of those thinkers, the only acknowledgeable authority is the result of scientific inquiry and this is continually open to new developments and to eventual revision. However, this model of development remains for us a deeply imperfect one, because it is lopsided towards the material.

AUTHENTIC SOCIO-ECONOMIC DEVELOPMENT: PRERQUISITE CRITERIA.

When one thinks of development, the questions to come up is, what is to develop? What are the criteria of progress, growth and development? These generally are taken to be the deployment of the activity of people via work and exchange of goods and services, as well as via exchange of information and symbol. Further, why develop, for who in view of what values, and under what conditions?

In summary, the following must come into play:

a. Epistemology of Development.

In the epistemology order, development, Oleko, Nkombe points out, is in the order of contingency, not of necessity or eternity. By this, we understand not the old adage that necessity is the mother of invention; because, we come to realize also that invention is after all equally the mother of necessity. We understand that development can only operate within the empirically human sphere, the areas of human action, needs, facilities, talent deployments and conveniences. The process is a continuum, operates *poko a poko*. (slow but continuous), within the confines (area) of possible day to day, short or long term action. If I may use Paul Ricoeurs expression that “human thinking with his capacities is applicable”.

Also, development (Iroegbu, P., 1995, P.50) is a process that translates human ingenuity from potentiality to actuality, implying communal and effectual relationships. In this case, there is an identity of who develops, with what is to be developed? It co-relatively involves three orders; the existentialist, the essentialist, and the progressive/becoming without self-contradiction.

b. Developmental Objectives:

The human person is the primary beneficiary of all development. This is an indisputable truism. Thus, what contributes to his existence, butters existence, improves performance and greater excellence as a human person in all the ramifications of his personality, constitutes the ultimate developmental objective. For man, no important aspect of his being may be jettisoned by any developmental programme worth its name. This implies in effect that all the works on nature all items of culture must be geared towards human nature and toward a better humanity.

c. Development and Education:

J.J. Rousseau's philosophy of Education is a better reference point in considering how development and education have inseparable functional links. Rousseau's basic argument in his Book, "Emile" (on Education) is that, the positive potentialities of the person for instance, the child Emile should constitute the starting point of educational development. We can apply this to both individuals and nations. The yet – to – be developed – nations do have natural deposits of possibilities that must constitute their development point – de – depart – (starting point).

The mass number of uneducated, illiterate and unalphabetized populations in African (Nigeria included) remains the bane of our developmental backwardness and inability to takeoff. The unalloyed fact to be admitted is that, the educational conscientization of the populace is a prerequisite to any constructive developmental step forward. Without this, we shall remain imprisoned in our present quagmire of mal-administration, tribalistic and chauvinistic national mediocrity.

d. Christian Contribution To Development.

It will be tantamount to be flogging a dead horse if we are to ask again whether the Church has a role in the socio-economic life of the people since we have agreed that the Church should work for integral human development. And integral development is impossible without socio-economic development since these are some of the basic demands of human existence. It is true that socio-economic theories along with the structures and institutions which they spawn cannot remove the eternal truths and our belief in God, but as Rubert, R. (1978, .P.114) pointed out "they can bring about existentially, a helplessness and hopelessness which bar and bolt the human spirit into a prison of living futility. Faith may well have victory in an imperfect world. But faith would be mocked if those who have the power to make the world more perfect selfishly

agree to live with the imperfection to the detriment of the less powerful and the perpetuation of the totally powerless. It is for this reason that ideologically and instructional criticism and charge are part and parcel of the Church's Mission.

In the same vein, Bernard, H;(1974, P. 151) warned that those who preach individual conversion without committing themselves to social, cultural, economic, political and ecclesiastical renewal are sinning against liberty and liberation.

The Church, fully aware that she is concerned with the salvation of the “whole man” and not just at “disjointed and truncated” man thought it wise to involve himself in the social questions and conditions of man in the world. This fact is corroborated by “the document of the second Vatican council on the church in the modern world”(*Gaudium et spes*) which calls on all the faithful to be able to recognize and interpret the “signs of the times” in the light of the Gospel Message of Christ. (Flamery, A; (Vol. 1, 1975, No. 4.1. 66) . At no time men has such a keen –sense of freedom, only to be faced by new forms of slavery in living and thinking. (Cf “*Gaudium et spes*), document.

From another perspective, social and economic matter are not amoral, not beyond good and evil, but must be examined, and pass the moral scripting and interpretation of the Gospel. The sorrowful observation of George. Therukattit, (1988, Ps. 21, 2-213) should awaken us to the reality when he queried. Does the harsh groaning cry of the wretched of the earth living in cardboard shacks in the slums of the poverty stricken cities of the underdeveloped countries.....do the hundreds of millions of starting men, women and children, skeleton cringing to a fragile life, living corpses...not accuse our Christianity?

According to Carrier, H.S.J., (P.12), the church must in the light of the Gospel provide principles and necessary guidelines for the correct organization of social life, of the dignity of human person and for the common good. “But it is not just enough to formulate social doctrines, rather the importance of these doctrines lie in their practical effects. This is what Pope John xxII called for in his Encyclical “Mater et magistra”. According to the Holy Father, “a purely theoretical instruction in man’s social and economic obligations is inadequate. People must be shown ways in which they can properly fulfill these obligation. (Pope John xxII, 1961, No. 203). The above should provoke the action of the people of God both as individuals and as an institution to the scandal of misery, oppression and exploitation.

It is in this perspective that for centuries, the Popes have in their Encyclicals been writing on many aspects of socio-economic conditions, from Leo XII’s “Rerum Novarum” (1891-1939) where the plight of the poor workers was discussed, to Pope Pius XI’s “Quadragesimo Anno”, occupied with reconstructing the social order; to the Great war broadcasts of Pope Pius XII on wealth, work and freedom; passing through the monumental Encyclicals of Pope John XXII’s “Mater et Magister” (1961) on Christianizing the latest advances in social organization; ; and Pacem In Terris (1963), a world acclaimed document on peace and justice for the poor. Then, we have the most authoritative Church’s social document in Vatican II’s document “Gaudium et spes”. Pope Paul VI gave us Populorum Progressio, and Octogesima Adveniens, outlining new paths to integral development.

The recent past Popes, especially, Pope John Paul II could as well be called “ Social Pope” given the number of documents on socio-economic and political matter. He had given- Redemptor Homini, Laborem Exercens. (on work,) Sollicitudo

Rei Socialis (on social concerns and critique of ideologies) and “Centessimus Annus” published to mark the 100th anniversary of the Church’s first Papal Encyclical on social and economic matters. This is a for-test that the Church in her optic reflection, has dealt with some principles on socio-economic justice and general well-being in the society.

Contemporary Perspective. Visa-vis African.

Conscious of the pitiable condition of the developmental standard of the African continent, particularly black African and aware of its rich natural and human resources Iroegbu, P; 1989 (P. 275-305) “we opines that all development projections for the continent be governed by what we define as the principle of integrity.”

Integrity, is the principle that holds that the entire developmental plans, projections, allocations and executions for the development of the society be governed by an inclusion of all essential constituents of the whole person, i.e, the socio-economic, socio-cultural, intellectual and religious aspects of his being, as well as the dynamism of his culture.

For the African, there is one life, one community; micro and macro, and any efforts at development must have these data as foundation and reference point.

Integrity “in se” demands the organization of the foundational structure of society that is fully an embodiment of the specificity, of the African traditional values of communality, solidarity, social-welfare and healthy competitiveness with basic openness to new international situations as well to man, nature and the supernatural. This is the pillar principle in diny genuine African philosophy political philosophy. It determines autheritic progress and development for the African qua ta le.

Socio-Economic Development Problems and Crisis Vis-a-vis African.

Nigeria, and many African in general can be said to be in a state of unparalleled socio-economic morass, and moral abyss. The whole landscape is littered with little dictators,

autocrats who shoot themselves to power, (Uwalaka, J. ed. Onwuanibe, R.C (1995, P.82), where suitability for political power is measured in terms of the quantity of money, call it the “Naira” that extensively exchanges hands and the nearness to those who make things happen, call them the political magicians who can turn black to white. The consequences are better imagined than said: economic stagnation or strangulation, leaving a society where a few are wallowing in superfluities and million had barely necessities; where million tighten their belts whereas a privileged few make their own as elastic as possible; where million make sacrifices, while a few celebrate on their misery, where mediocrity is applauded, but excellence is denied.

There are legion of unemployed in the midst of social needs, of young population confronted by education out-backs, majority of those who work can be described in the words of Pope John Paul II as men and women who work and live not only in conditions of toil, hard and drudgery, but also in the midst of many tensions, conflicts and crises which in relationship –with the reality of work distort the eye of individual societies, and also of all humanity.

These of course creates social conflicts, crimes, increasing vandalism, a society in the process of breakdown in which fear and social tension are becoming increasing dominant factors and many are sinking into apathy and hopelessness about their own and the country’s prospects. In view of this situation, a French writes entitled his book “Afrique en panne Africa” (Has broken Down).

Hence, the arrival of the age of utilitarianism and mammon, where all values and virtues have given place to “king” Naira. Greed and avarice have taken over from hospitality and co-operation. Every little service will have to be paid for through graft and corruption.

Injustice and discrimination are now the kingmakers, because of divisive and discriminatory policies that designing Amaka and Fumi or favours Fumi but shuts against Obi or welcomes Obi but spurns Akpan or ingratiate Akpan but disinherits Chioma and any pair of discriminatory combinations possible.

Again, Obinna, A.J.V. (1995, P.31) “our economy is suffering like our politics from the structural problem of capital flight. The money that would have been used to develop the nation are siphoned out of the nation to other nations. There is also the flight of our human economic labour force to other countries. Those who would have at least, aid in the development of the nation are in other countries scorching for greener pasture. In U.S alone, there are over 3,000 Nigerian Medical doctors. They have even formed an association to help their brothers out there in the country. There are also proficient engineers and architects outside the country. Bleated and deep –seated corruption is at the level of our economy and devastating the entire economy of the nation.

As pointed earlier, moral decadence is on the high level. This is caused by love of power, wealth to show up with. This only follow logically from the existing structure of corrupt government. In the community of thieves, no body blames the other. There is also “honour” among thieves about new methods of stealing that have just been evolved. This cesspool of corruption follow this same logic of iniquity and so, the bedeviled philosophy of “use what you have to get what you want, “no matter how bad. Hence, our moral decadence could be attributed to the poor economy of the nation.

The summary of all summaries about the socio- economic crisis and problems in Nigeria cum African is that; (Amuta, C. (1990. P. 15) The gap between the rich and the

poor has widened; living standards have dropped drastically ; basic social amenities have come under severe pressure, while the morale of workers has dropped as a result of dwindling earning power attendant on a badly-devalued Naira. The rich man’s cow has fed fat on the poor man’s grass. But, the poor man now has name or back or not, it is still the name” .

Douglas, H. (1990, P.7) succinctly puts it, “ yet in terms of living standards, Africans are hardly better off than they were 30 years ago. And for many, the experience of recent years has often been a vicious cycle of political representation and conflict, falling per capita incomes, increasing hunger, accelerating ecological degradation.

Today the ugly picture (Iyiola, F., (1990, P.18) is that one billion people are living in absolute poverty; 900 million without basic education, one billion without safe drinking water, 100 million people homeless, 150 million malnourished children and 800 million without food.

The frightening news is that the problems would be compounded this decade as over two billion people would go hungry in the third world.

All these go to confirm that the socio-economic reality is most often far from what we saw in the implications and imperatives of man’s socio-economic life Vis-à-vis what is African in African. It culminates to the fact that Afroxiology, a prerequisite criteria in an authentic African development has dwindled into abysmal. It is a known fact, for the African and in the African traditional society, and still to a good extent present African societies. Iroegbu P. (Ibid) ‘have the human person as prior, central and end-point in techno-developmental valuations and engagements. Igbo dicta like “Onye nwere madu

ka Onye nwere ego” (He who has a human being is greater than he who has money); Igbo names like Madukaku, Nwakaego, Ubaakanwa; these and numerous others tell the story of the priority of the human over the material and economic.

The human person is seen at the centre of the universe. Buttressing more on this, Mbite J. S, (1985, PP. 40 - 45) writes, “Africans have their own ontology... but it is an extremely anthropocentric ontology in the sense that, everything is seen in terms of its relation to man.”

This could be described as a humanocentricism. In this vision of the world view (weltanschauung), even the gods are at the service of the human person. Though, intermediaries of the Supreme Being, the minor deities must care for man.

However, what we should have in mind is that the development process does not have to wait for ideal conditions of economic, social and political institutions. It can and indeed must be started and sustained by those who take responsibility in all fields of society.

Human Development:

“Human development and ‘material development’ are not necessarily identical. That which is human pertains to the person strictly speaking as opposed to that which is “Material” pertains to the non-person, inanimate matter. A worthwhile definition of “human development” however, would show how the material component of nature can be placed at the service of the human component, for the upliftment of the human person(Owan, K; 1994) P.69).

Human development is the concern for, and the improvement of the values, fundamental principles and the conditions of life of the human person. From Popel Leo. XIII’s encyclical “Rerum Novarum” of 1891, to Pope John Paul II’s “Contessimus Annus of

1991, exactly one hundred years after, the Catholic Pontiffs have in many and various ways embarked on preaching “ the social gospel”. The fundamental principles and the basic value of life about which these Popes have all preached their social Gospel, have been virtually the same. The sanctity of the human life and the dignity of the human person is for Pope John Paul II, a matter of course since the human person is unique and unrepeatable. The Pope’s concern for this apparent inviolability is made obvious by his comment on the tragedy of total indigence and need in which so many of our fellow human being are living. In a frightening reference to Christ’s parabolic depiction of the scene of the last judgment (of Mt. 25:31-46) . Christ would come to question us, declared the Pope(John Paul II, 1987), PM. 12-13

“Human Development” per se, entails that which is complete, that which is integral in making man truly human. Human development must in people’s words, promote the good of every man, of the whole man. (Ehusani, G, 1992, Pp. 57-58)(NACCATH P. 68).

ENTREPRENEUR AND SOCIO-ECONOMIC DEVELOPMENT

On the national level development is community development, ie; the development of society in its different components. Thus, is however, important to note in this context, that the community is on the final goal of development, but rather a means in the service of human fulfillment of the individual person: according to the social doctrine of the church. Hence, the imports of the entrepreneur in relation to creativity in the socio-economic development of any society.

Creative art has numerous roles to play in the development of any society. These roles in a nutshell could be summarized under

(a) The development of critical thinking – the head.

- (b) The development of the psychomotor or manipulation skills – the hand and
- (c) The development of the emotional or appreciative tendencies – the heart.

Creative Art as its name implies, Osuagwu, D. M. (1987, P.55),” is self expression, self conception, self actualization. It is that personal and genuine thought made simple in lines, shape, or forms or any other method of expression.”

The development of these human sense – the head, the hand and the heart is the exclusive prerogative of creative Art. How then can creative art help in the development of any society or nation?

A community is known and recognized not necessarily by her geographical demarcation, but primarily by the customs and tradition of the people; their ways of living, their thoughts and aspirations; their motions and notions. A developed nation is that which has – “a sound mind in a sound body” – (*mensana et in corpora sano*) with requisite financial resources. Development starts from maturity – a community will surely be developed when the inhabitants are matured.

Creative art playing the role of developing the critical aspect of man will produce men who can think and reason (Osuagwu, D. M, Ibid). They will be exposed to the use of signs, symbols and forms to create things that will save their society. When people are properly trained and re-oriented towards acquisition of skills with little financial empowerment, they can make more researches and attempts to make for even more new things. The head is the seat of wisdom and if not properly developed will live that community with half baked personalities. The development of the head will produce people of different professions, and this development of the initial aspects of the human being will make the society rich of men who can with their possible ways of making their community (society) a suitable place for living. Most of the developed nations have men of critical

Thinking. Thus, Greece was beautiful and Rome splendour.

These great men, when produce will struggle to think out ways and means of salvaging the community from darkness. Our cultural heritage will be revived, our roads will be restructured and redesigned. Economically thoughts will be made on how to use local resources for livelihood. All

hearts all will be working and the resultant effect will be a developed nation or society.

Manipulatively (Psycho), a developing nation or community must have men and women who can make use of their manipulative skills to put down these ideas (thought) critically made by the first class of people. Ideas rule the world. Any good thought conceived but not practicalized will be a waste. With the development of the head, conceptions are made and the developed head goes to visualize what the head has conceived. This will help to develop the society by providing job opportunities.

Industries will spring up and there will be less idleness. people will be properly engaged. This is the role of entrepreneurship towards the development of a society. Creative or skill acquisition deals with self realization, self visuatism etc. With creative arts and skills, our society will be able to express, realize and actualize facts of reality. Development is not necessarily the amount of wealth in a community or number of graduates, it is the ability to think, create, and appreciate things, thereby producing a healthy environment where no one is oppressed – A self reliant community with dynamic culture.

The concept of development in public discussion has long been reduced to its economic dimension. Undoubtedly, economic development is the indispensable. in his encyclical letter, “Populorum Progressio (Peoples Progress) and Pope John Paul II’s *Sollicitudo Rei Socialis*, who have reminded us of this. However, in the process of economic

development, the entrepreneur is a key-figure. Of course, the lack of entrepreneur is a characteristics feature of underdeveloped economies.

According to Johnnes, S;(1991, P.148),the objective of development may well be described by “the concept of society/or community development. “Originally, this is a method of building up small rural communities/ society from the grassroots. Community development implies that the different realms of a non-existent community-like general education, small industries, co-operative, the training of women in child-care and housework, occupational training; housing projects, etc, are established and promoted simultaneously, and through the active participation of the people change of the people in their attitude to their work, in their relationship to others, in their understanding of concepts like duty and responsibility: elements of which society is made of.

EVALUATION AND CONCLUSION

At the conceptual and hermeneutical level at which we have analyzed development and other terms in this paper, some basic elements are indentifiable. Development is fundamentally from within. It is not the importation of Belgian, German or American cars. Genuine progress is the continuation of this developmental programme in a balanced fashion.

From all findings, development is for man. Ontologically it is a part and parcel of mans existential locus from the point the depart. The terminus a quem. The history of man and his modus operandis” in his existential stride proves him a social animal who lives in a society and strives to maintain his relationship with his fellow man. What defines the social relations of self, especially in African world-view is the net connections and interactions, and it is rooted in their micro-dimension in the extended family system.

Development is understood as man's ability to appropriate his total essence in a total manner, as a whole man. It is as well a historical vision in which mankind assumes control of his destiny. The economy which is an integral part of society is above all; in the hand of man to control. The structure of the society finally determines the growth and effectiveness of the economy. A modern social market economy demands free and responsible entrepreneurs and, at the same time, freedom in the area of politics. However the development process does not have to wait for ideal conditions. It can and indeed, must be established and sustained by those who take responsibility in all fields of society. The entrepreneur and workers, especially, must co-operate in order to build – up the elements of a viable economy in the interest of all.

Christianity, right from its advent has all had programme that touches all ligaments of the people's life, specially of medical, social, economic and personality development. It lays great emphasis, especially through the voices of resent ecclesiastical hierarchy on the determining role of a just and spread development for all the corners of the globe; and that should start from the convivium. It sees, opined Comblin, I, (1972, P3) this condition as a pre-requisite for world peace via international solidarity. It even gave development a new name, "peace". Since, according to a Roman obituary dicta "nemo dat quod non habet" (no one gives what he does not have), the church must itself be a leaven to the entire world, witnessing that salvific quality of a people called to develop this world, but with eyes raised to a higher one.

The church laid down certain basic standard by which we can measure to what extent any changes brought about in society deserve to be called authentic human development (Donald Dorr, 1992, P.181). In other words, the church gave a framework or anticipation of the "shape" of genuine human development. The role of the church in the

process of development, summarily lies that the church sketches a Christian view of development. She dictates economic planning and aids to promote development.

Above all, a just and peaceful society can only be assured when it runs interndum with an integral humanism that begets any integral development.

REFERENCES

Allen, W.H., (1969) *Philosophy Made Simple*, London; A hormard & Wyndham Company.

Ahaneku, E.C., & Ogonnaya C.K., (2018) *Ethics and Human Sexuality*, OWIJOPPA. Vol. 2, No. 1.

Aquinas, T., *Summa Theologica*, 96.4;ii.2.109.3.

Arendt, H;(1978); *The Life Of The Mind*, Vol. 1. Augustine, *De Civitate Dei*, xix.2,19.

Arendt,H; *Human codition*, P,13.

Aristotte, “The Politics,” 1333 a Bo-33.

Arendt, H; *human condition*, P.23. Cf. W.J.Ashley. *An Introduction to English Economics History*; (1931) P.419.

Akam, J.B. (1991) *Man: Unique but in Plural*, Hannah Arendt and the politics of Action.

Aubert, (1978) *The Christian Centuries*, vol.V.London Bernard, H; (1974), “Sin in the Secular Age, Scough, Conbent, T.A; (1981)”

Chukwu, A; and Nwokeke, E; (2004), *Introduction to Philophy and Logic*, Enugu. Pagon press services.

Carrier, H.S.J, (cf. *The Social Doctrine of the Church*, Revised, Vatican city Pub. By institia ex pax, Rome. P.12)

Donceel, J.F., (1967), “*Philosophical Anthropology*”, Sheed Andrews and Mcmeel, INC.

Subsidiary Of University Press Syndicate, Kansas City.

Edmund, Hill; (1984), *Being Human: A Biblical Perspective*, London; Geoffrey. Chapman.

Ehusane; George; (1992), “The Social Gospel; An Outline for the Churchs’ Teaching on Human Development, (Lagos: Ambassador Publications)”

(Aristotle,) (1941, Ps. 125 a 28-30) (Aristote, *Politics* 125a 28-30) (Basic Works of Aristote, ed. Richard Mckeon, New York: Random House, 1941).

Flannery, A,(1975) cf “Guadium et spens,” Document of Vatican council II,

George, Therukattil, (1988). “Doing Moral Theology with the Downtrodden and Integral Human Freedom,” *Louvain Studies*; 13.

Hornby, A.S, (2001), *Oxford Advanced Learners Dictionary of Current English*, Six Edition by Salley Welimeier, (1977)

NB: (Fix in A) of Anselm, Strauss (ed), *George Herbert Mead on Social Psychology*, Chikago University of Chicago.

Iroegbu, P,(1994) *Enwisdomization x African Philosophy (Two seleted Essays)*, international Universities press (fd, 36, Orlu Road) Owerri.

Iroegbu,P., (1995), *Progress and Development: A philosophical Analysis*, (cf. Seat of Wisdom Major Seminary, Owerri symposium series No 1, edited by R.C. Onwainibe, Ph.D).

Johness, stemmer; (1991), cf. *Catholic Social Teachings En-Route in Africa (CIDJAP public editor, Obiora Ike) SNAAP PRESS L.T.D., 46. Udoji Str. Enugu.*

Linux; L. (2006) *Longman Advanced Dictionary of Contemporary English*, New Edition. Entwicklung.

Joseph, A, Schumpeter; (1912), *theorie der wirtschafthischen*

Marx,K; (1964), *Economy and Philosophic Manuscript of 1844*, New York: Int, Public.

Nicomachean Ethics, 1177630-35.

Martin Buber, cited by Uwalaka, J. (1995), “The Church and the Socio Economic Life of the People”, Seat of Wisdom Major Smnary symposium series, No 1.

Obiora, F.I. (1992), A Historical Overview of the Social Teachings of the Church (cf. Human Rights, Human Dignity and Catholic social teachings: lesson for the Church in Nigeria) edited by Obiora, F.I.; Ike x Ugonna, I; (1992) CIDJAP. Public.

Owan,k; (1994) “The Catholic Priest and the Material Development of Society. Biblical and Pastoral Perspectives” (cf. NACATHS – Journal of African Theology. Volume 4, March) MACH’S Graphics press.

Okolo, C.B; (1993) “What is to be African? Essay on African Identity, CECTA (Nig.) Ltd; Enugu.

Perroux, F; (1964) “La notion du development, in L’economic de xx siècle, paris: PUF.

Pope Paul VI; () “Populorum Progressio”

Pope John Paul II (1987) “ Sollicitudo Reisocialis”

Pope Leo. XIII, (1891) “Rerum Novarum”

Pope John Paul II,(1991), “Contessimus Annus”

Pope John XXII, (1961) “Mater et magistra.”

Pope Pius XI () “Quadragesimo Anno.”

Pope John XXII, (1963), “Pacem in Terris.”

Pope Paul VI, (), “Qitogesima Advemiens.”

Osuagwu, D.M, (1987), “Umunoha: History and Culture Assumpta Press, Owerri”

Temple, P., (1959), “Bantu Philosophy (Paris presence African.) ”

Ruch, E.A, x Anyanwu, K.C, (1981) African Philosophy: An Interpretation to the Main Philosophical Trends in Contemporary African (Roman Catholic Book Agency)

Thought, (1963), “Winter”

Uwalaka, J., (1995), “the Church and the Socio-Economic life of the People”.(Cited in Seat of Wisdom Major Seminary Symposium Series, No 1. Edited by R.C. Onwuanibe, Ph.D)

Uzoma, A.U., (1996) “Philosophy Man’s Quest for Meaningful Living, Enugu: Auto-century publishing company Ltd.

Vincent, Cosmac; (1967)