

## The Place of Ontogeny in the Process of Socio-Economic Development

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### Abstract

This paper discusses the Euro-American centric concept of development but also, a conceptual view of development which is rarely discussed in Western literature--traditional African view of development--.The paper juxtaposes the frameworks within which both the Euro-American and African concepts of development are usually operationalised and after analysing and contrasting the development operands within the two frameworks, it posits that the major differences existing among the world views, general development operands and specific development operands embedded within the two concepts, favour neither the adoption nor the imposition of the Euro-American model of development on Africa.

**Key words:** Ontogeny, Concepts of development, Frameworks of development, Europe, Africa.

### INTRODUCTION

The view has always been held that all social development is oiled and promoted through the vehicle of education and learning. With the acceptance in the 21st century of the notion that all areas of human endeavour are improved upon and advanced only through access to relevant knowledge, the view that socio-economic development is promoted by education and training has become more entrenched and more widely advertised. However, the nature of development and the form of education that promotes it are two phenomena upon which convergence still lacks.

Whereas the Euro-American centric notion of socio-economic development and the school system have succeeded in imposing themselves globally, the promotion and imposition of these two phenomena have not always been a success in many a developing society. A number of reasons ranging from the mismatch between the world views of developed and developing societies in general and Africa in particular, to differing ontogenic trajectories of human beings within developed and developing societies have been advanced to explain the failure of these two phenomena in developing societies and Africa.

Social ontogeny is a process of human socialisation that is conceived differently by Europe and Africa. Whereas Europe lays emphasis on the interaction between human biological development and the environment to explain learning and socialisation, Africa goes beyond the physical to implicate the spiritual in the process of social ontogeny, thereby suggesting that, although social ontogeny is central to the promotion of socio-economic development, Europe and Africa differ in their conceptions of human ontogeny.

The aim of this paper is dual. First this paper seeks to examine the development frameworks in operation both in Europe and Africa since Adam Smith's *An inquiry into the nature and causes of the wealth of nations* with a view to throwing up and analysing the ontogenic patterns

extant within each of the frameworks. Secondly, the paper aims to explain the failure of successive attempts at implanting the Euro-American model of development in Africa through the existing differences between the European and African ontogenic views.

### **DEVELOPMENT**

The beginning of the discussion of the concept 'development' is rooted in Economics. Whereas Rostow (1959) is famous to have made popular the five stages of economic growth and development, it is to Smith (1776) that the credit for the birth of Economics is to be attributed.

Consequently, since the 18th century, the concept of development has been discussed within economic theoretical frameworks and paradigms. Beyond Rostow's description of the five stages (traditional society, precondition for take-off, take-off, drive to maturity, stage of mass consumption) of economic growth and development, there have been propounded four major theories of development including the classical economic, the neoclassical economic, the Index of Sustainable Economic Welfare (ISEW) and the Human Development Index (HDI) theories.

Classical economists conceive of society as made up of three classes of people (capital holders, landlords and dispensers of labour). Capital holders are persons that hold large amounts of money that they may use to execute projects in society. Landlords are persons who have acquired vast expanses of land, portions of which they usually exploit or sell or lease for some economic gains while providers of labour are workers who usually put their muscle and/or brain power at the service of capital holders and/or landlords (Hollander, 1987). The corner stone of classical economy is the notion that the growth of the wealth of society and subsequently socio-economic development are self-regulating and self-adjusting (Beattie, 2015). Money or capital is a prized means of exchange in classical economy and all three social classes, through their various services, jostle to obtain some amount of it.

Whereas classical economists advertise capital, land and labour as instruments for development, neoclassical economists emphasise the notions of resources, technology and preferences (Hoff and Stiglitz, 2010). Resources include capital, relevant materials and mineral resources. Technology implies availability of different and relevant gadgets and machines and the knowledge for operating them. Preferences connote the deliberate choices that individuals or groups of individuals make in regards to commodity consumption patterns within society. Wherever these three main factors were brought together in a measured manner, neoclassical economists submit that society would develop (Hoff and Stiglitz, 2010). Unlike classical economists, neoclassical economists do accept the notion of interventions as valid economic activity tools for the purpose of regulating market forces. Money or capital remains a prized means of exchange even among neoclassical economists.

The Index of Sustainable Economic Welfare (ISEW) theory registered its greatest success in North America (notably Canada). It is one of the two most popular human centred theories of development. That which set it apart from the classical and neoclassical theories of development is its concern for quality of personal living. Although it advocates capital formation and acquisition of financial resources, it equally pays great attention to the effect of environmental degradation on personal welfare, the consequences of national defense budgets on individual and societal welfare and the degree of national and individual efforts aimed at preserving human being's natural capital in as pure a state as possible (Romanow, 2009; Jackson and Marks 2002).

The Human Development Index (HDI) theory of development is the most popular of the human centred theories as it has been adopted by the United Nations Development Programme (UNDP) and has been used widely throughout the world to measure development since the 1990s. HDI was designed to supply information about life expectancy, literacy, education and standard of living. In accordance with information generated through the application of HDI, nations have been classified as highly developed, developed, medium-income, poor and very poor (UNDP, 2015). Although money or capital is needed to achieve HDI indicators of development, this theory does not make capital formation a sole aim of development but a means for achieving an end (life expectancy, literacy, education and acceptable standard of living) which ultimately is expected to positively impact human quality of life.

As can be deduced from the foregoing, money or capital is a prerequisite for the promotion of the modern concept of development. Yet, capital is a commodity which has been found to be relatively and constantly in short supply in developing countries in general and Africa in particular. Where, through Direct Foreign Investment, huge capitals have been generated in a few developing countries, it has been found that it took only a slight social upheaval for the huge capitals to disappear because those developing societies were not the genuine owners of the capitals and all that glittered around the huge capitals.

### **THE PLACE OF CAPITAL IN AFRICAN DEVELOPMENT**

In order to properly situate the concept of capital within the process of African development, it is important to lay bare the origin, organisation and accumulation process of the modern currency, the group-soul of which is referred to as 'capital'. Admittedly, throughout human history, all societies developed various means of exchange including old forms of currency (e.g. cowry in Africa, pieces of rare stone in other cultures, etc.). However, the story of modern currency must be traced to 1870 when efforts began to be made to establish a 'fixed exchange rate' for all the modern currencies that have been developed in the world (Snexx, 2010). Between 1870 and 2015 these efforts have yielded three major developments designed to manage modern currencies. Between 1870 and 1945, the exchange rate was set against the gold. Between 1945 and 1971, the exchange rate for world currencies was pegged against the United States of America dollar (US\$) and between 1971 and 2015 the concept of 'fiat currency' which promotes flexible exchange rate was employed (Snexx, 2010). Beginning from the 1940s, the International Monetary Fund (IMF) has been established as a powerful institution for the purpose of both monitoring exchange rates and governing modern currency mechanisms (Snexx, 2010).

Between 1870 and 1960 (a period of about a century), all countries of Africa, with the exception of a negligible few, were under colonial rule. When a large number of these countries acceded to political independence in the 1960s, it took about half a century to both train and endow the newly independent nations with modern economics manpower and managers. It took even a longer period of time to teach the philosophical and socio-psychological tenets (democracy, transparency, liberalism, neo-liberalism, etc.) that are supportive of the modern concept of development wherein money or capital plays a pivotal role.

Apart from the fact that, judging from the development level of the developing world and Africa, it can safely be concluded that the lessons in appropriate philosophical and socio-psychological postures are yet to be substantially learnt, the nations of Europe and America that established the concept of modern currency had had at least a century, prior to African political independence, to serve themselves enough reserves of modern currencies that are necessary to continually oil the wheels of modern development and to establish necessary controlling institutions and mechanisms that permanently ensure desired behaviour of both

markets and financial instruments. For example, 1% of the world richest people (all of whom are found in the North) have been predicted to hold almost the totality of the capital wealth of the earth by 2016 (Byanyima, 2015).

The combined wealth of the richest 1 percent will overtake that of the other 99 percent of people next year unless the current trend of rising inequality is checked, Oxfam warned today ahead of the annual World Economic Forum meeting in Davos. (Byanyima, 2015 p.1).

However, guaranteed perpetual domination of the market of modern development by the North is ensured not only by the early entry in the race for capital accumulation but also by means of socialisation. Socialisation is usually carried through a number of social structures including home education, formal education, informal education and social activities such as leisure, trading and other business transactions. In the North, all these forms of education and activities have naturally been designed to promote the acquisition of knowledge, skills and penchants akin to modern development; namely, the understanding of philosophical and socio-psychological tenets of the modern concept of development, the acquisition of the tools for capital formation and mechanisms for the perpetuation of the status quo in regards to the domination of the market of modern development.

Whereas the foregoing is the reality in the North, in the countries of the South and particularly in Africa, the reality is different. For example, while Economists...define wealth as the possession of an asset that generates a stream of income (Ayttey, 2006 p.51), it is contended that

This definition creates problems when applied to indigenous Africa since the use of money was not well advanced..... wealth in indigenous Africa was of the social type; that is, of the non-pecuniary or psychic variety, some of which was valueless to westerners. Wealth could not be 'hidden' in paper currencies, credit and debt instruments such as stocks and bonds. (Ayttey, 2006 pp.51&53).

Yet, even as we begin the second decade of the 21st century, majority of Africans live, in physical and psychological senses, within that which we may continue to refer to as traditional Africa.

Traditional or indigenous Africa has not vanished; it is still the home of the real people of Africa-the peasant majority, who produce Africa's real wealth using ancient institutions and practices. Kings, chiefs and village markets still exist in Africa (Ayttey, 2006 p.56).

Therefore, Africa has lived and continues to live within a physical, psychological and psychic environment that remains different from the physical, psychological and psychic environment of the North; and this, in spite of about one hundred years of colonial history and more than half a century of neo-colonisation.

Without attempting to deny the few benefits of colonisation (rapprochement of massive populations of the world through the common use of colonial languages, the spread of the concept of modernity with its attendant dissipation of superstition) and without trying to negate some of the profits of the practice of globalisation (the collapsing of the world into a global village, the promotion of the competitive spirit with its immense potentials for awakening latent talents within the youths of the world), it should be acknowledged that the

socio-economic development of a people cannot be divorced from the nature of its socialisation or ontogenic experience.

### **ONTOGENESIS OF THE AFRICAN PERSON**

The most popular human ontogenic literature and one in which most African intellectuals were and are still being schooled is Euro-American centric. Piaget's (1892-1980) four stages of cognitive development (sensory-motor, pre-operational, concrete operational and formal operational) constitute popular knowledge. So are the theories of human behaviour propounded by the behaviourists (human behaviour controlled by the principle of stimulus-response relationship), the humanists (tendency towards self-actualisation directed by an innate free will), the psychoanalysts (the pleasure principle-libido- activated by the id and balanced and controlled by the ego), the social learning theorists (human behaviour motivated by judgement and expectations of the individual) and the Trait theorists (behaviour traits-extroversion-optimism-acquired through heredity and childhood experiences).

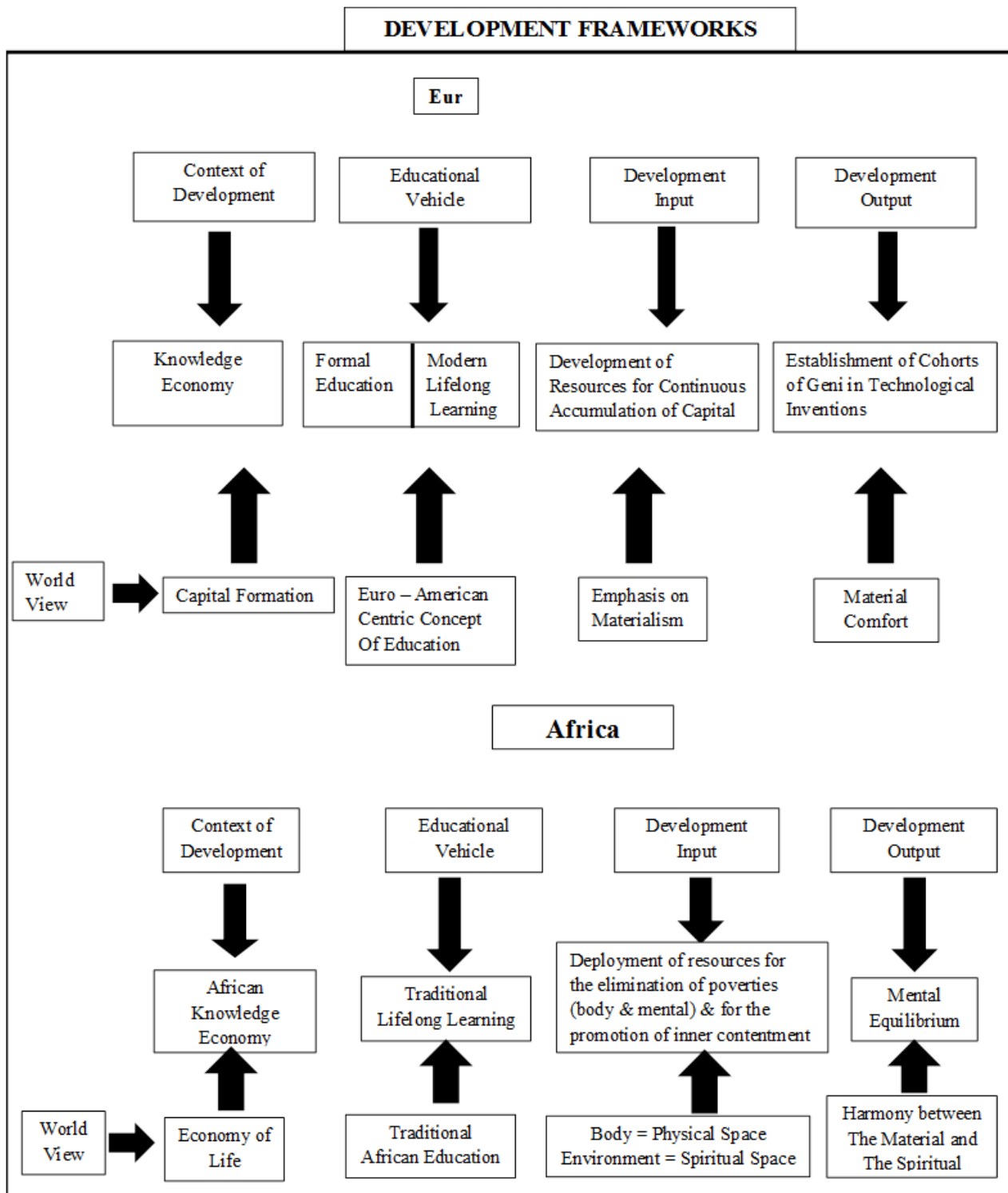
One main characteristic that runs through and underlies all these behaviour theories is 'individualism'. In other words, the Euro-American theories of human behaviour focus on the individual as though the individual lives in a social context vacuum. A few of the theories that refer to the influence of society on the behaviour of the individual (Adler, 1979), do so lightly and within restricted social groups such as the family or peer group members.

Unlike the world view propounded by the Euro-American theories, the African person exists and lives only through the society. His identity and behaviour are all defined by the main cultural and traditional principles upon which society rests. Nsamenang (2006 p.295) submits that the 'social selfhood' (the personality and behavioural traits) of the African person is usually moulded through nine stages including 'a period of the newborn', 'social priming', 'social apprenticing', 'social entrée', 'social internment', 'adulthood', 'old age' 'death' and 'reincarnation'. Each of these stages is most important and each carries a specific social task with it. Additionally, judging from the manner in which the African handles his dead, it can be concluded that in Africa, the dead is more important than the living.

Apart from the fact that the Euro-American world view has no place for the metaphysical aspect of the African ontogenesis, human development is not conceived as being so rooted in social norms and engineering. Yet, the African person (including the African intellectual) is usually assumed to have been made ready not only to internalise tenets and skills of the Euro-American concept of development, but to make a success of it within the African space which as mentioned earlier, remains predominantly rural and traditional and more importantly is devoid of the same social dynamics (world view) that are operational in both Europe and America. Herein lays the main dysfunction and unreality of attempting to run a Euro-American model of development within the African space. While not denying the reality and veracity of cross-border and cross-cultural learning, it is important to acknowledge the fact that, as long as Traditional or indigenous Africa has not vanished (Ayittey, 2006 p.56), the transfer of the Euro-American development concept and operation to Africa shall remain a half-legged venture, the benefits of which are expected to vamoose as soon as social upheavals set in. It cannot be otherwise since both the understanding and operationalisation of the Euro-American development model are not rooted within the socialisation process of the people.

All development happens within specified conceptual frameworks. Within these frameworks, education is usually the main vehicle employed for the socialisation of society members. In addition to education, development frameworks embody contexts of development, input of the development process and expected output of development.

The frameworks (contexts, education, development input and development output) that regulate the Euro-American and African development models are different. This then is the main challenge in successfully operationalising the Euro-American development model within the African space. An imported development model necessarily needs a framework similar to the one that gave birth to it to function even averagely. Below is a digrammatical layout of the frameworks that regulate both the Euro-American and African development models.



**Figure 1: Frameworks for the Euro-American and African Models of development**

Figure 1 displays two different types of development framework. The upper framework is the one that regulates the functioning of the Euro-American development model while the lower one regulates the truly natural African development model.

Each of the development models is born out of a philosophy or world view. Each world view provides the foundation upon which the general context of development, operational education system, development input and development output rest and it equally informs the devising of the specific context, education types, development input and development output in use at any point in time.

Figure 1 shows that the world view that regulates the Euro-American development model through the four general development operands (context, educational system, development input and development output) is completely different from that which regulates the African development model. Whereas the Euro-American world view emphasises, capital formation, a Euro-centric concept of education, materialism and material comfort, the African world view promotes Economy of life, Traditional African Education, a duality of human operational space (physical and spiritual) and harmony between the material and the spiritual. Consequently, the four specific development operands regulating the two models of development stand different thus: (Knowledge economy/African knowledge economy; formal education-modern lifelong learning/Traditional lifelong learning; accumulation of capital/poverty elimination-inner contentment and technological inventions/mental equilibrium) from the Euro-American to the African model.

### **WORLD VIEWS**

As stated earlier, the world view of societies gives birth to the development framework they eventually adopt. As discussed here, the Euro-American and African world views are operationalised through four levels of development activation (capital formation/ Economy of life; Euro-centric concept of education/ Traditional African Education; materialism/ duality of human operational space; and material comfort/ harmony between the material and the spiritual).

#### **First Level**

The first level of development activation (capital formation in the case of Europe or Economy of life in the case of Africa) usually defines the context of development within each development framework and it equally determines the nature of the specific development operands (Knowledge economy or African knowledge economy) operating within each framework. In the case of Europe and America, the first level of development activation promotes capital formation (accumulation of capital) whereas Africa emphasises 'Economy of Life' at this same level. Whereas the concept of capital formation is widely understood, the concept of 'economy of life' is an ancient concept of living which leads people to spend as little physical or bodily energy as possible in the process of achieving their life projects. The ability to minimise the use of physical energy is made possible by the complementation of the use of physical energy with the activation and use of psychic energy resident within all human beings. The training for the acquisition of the techniques for the activation and use of psychic energy forms a part of the Traditional African Education curriculum.

On the one hand, knowledge economy is a type of economy that derives its structure, strength and growth from information generated and distributed by highly competent professionals in numerous areas of human endeavour. Such an economy usually demands an adequate supply of personnel trained within the area of medium and high technologies in addition to facilitating

access to an appreciable quantity of technological gadgets (Powell and Snell, 2004; OECD, 1996). African knowledge economy, on the other hand, implies an economy whose execution is infused with the knowledge of African humanism. African humanism is both a philosophical penchant and practice of living that emphasises the priceless value of the human person, human solidarity and the brotherhood of the human race (Elejo, 2014; Ssekitooleko, 2005). Under a knowledge such as this, business and interaction among persons are conducted with the understanding that considerations are to be given to unforeseen circumstances, human feelings and failings.

### **Second Level**

The second level of development activation (Euro-centric concept of education or Traditional African Education) defines the educational vehicle that is to drive development within each development framework and it equally determines the nature of the specific development operands (Formal education-Modern lifelong learning or Traditional lifelong learning) operating within each framework.

The school system is the most prominent landmark of the Euro-centric education. However, beginning from 1920s, Bengtsson, (2013) stated that the concept of lifelong education and later lifelong learning was introduced within the Euro-American educational space to fulfil the need for provision of educational opportunities throughout life. The school system is alien to Africa. It was introduced during the colonial era and although it seems to have gained popularity, most Africans are still learning outside the school system. For example, as a result of the millennium development goals project, African primary schools have experienced enrolment increase between 80 to 95%. However, only about 50% of students enrolled stay in school to the last primary class (UNICEF, 2014a). About 50% gross enrolment is registered at the secondary school while only about half those enrol reach the final year of the secondary school (UNICEF, 2014b). At the higher education level, only an average 7% gross enrolment is achieved in Africa, with some countries registering in fact only 1% gross enrolment (Teferra, 2014, INHEA, 2014).

Therefore, while it may be conjectured that about 50% of children aged 6-12 are in school in Africa, it should also be concluded that the vast majority of the African population is out of school in Africa, the secondary and higher education sectors being almost non-existent. This further confirms that traditional Africa continues to exist in a physical and educational sense to our day as majority of Africans continue to learn using not the school system but the traditional African education system. The traditional African education system has always been a lifelong learning system wherein the child gets socialised from birth to beyond the grave through birth and other rites.

Specifically, traditional lifelong learning has its own philosophy, clientele, curriculum, meeting venues, and modes of assessment.

- **Philosophy**  
Traditional lifelong learning offers a holistic training. Its aim is to train the whole human being who is cognitively competent, socially responsible and one who grows to exhibit a sense of dignity of labour. Additionally, traditional lifelong learning aims to establish a society in which unemployment has no place for, as Omolewa (2007) submits, unemployment is viewed as a crime within the traditional African society



wherein the execution of social services is assigned to families and societal groups so as to prevent unemployment.

- **Clientele and Curriculum**

The clientele of traditional lifelong learning is made up of all age groups within society. Everybody learns from the same system of education (children, youths, adults, peasants, well-to-do and kings). While there exists learning cohorts fitted to aspects of the curriculum (0-5yrs—home education; 6-12—Learning of chores within the larger community/society; 13-18—Participation in age group activities, etc.), the cohorts themselves are not rigidly set out as according to Achebe (1994 p.58) Any child that knows how to wash his hands clean can dine with adults. This statement implies that irrespective of a person's age or initial cohort of learning, an individual may be allowed to cross over to higher learning groups as long as s/he demonstrates required abilities.

As learning cohorts are fluid, so is the curriculum. Apart from the class of Initiates (secret societies), there exists no rigid curriculum, the whole or substantial part of which must be mastered before learners can move to a higher grade.

How children are taught or teach themselves to become competent members of their communities varies across cultures. In some societies children learn in schools; in others, they learn from active involvement in the life of families and communities. As African cultures recognize different phases of children's emerging minds, they tacitly wed their participatory curricula to sequences of perceived cognitive capacities.....The embedded knowledge, skills, and values children learn from these curricula are not compartmentalized into this or that activity, knowledge, or skill domain, but are massed together as integral to social interaction, cultural life, economic activities, and daily routines (Nsamenang, 2006 p. 296).

- **Venues For Learning**

In a general sense, the whole community or society constitutes the learning space. However, in a number of communities, town halls and public buildings are converted into temporary learning spaces for the purpose of driving home more powerfully a few knowledge areas that may have been found to be critical. In addition, the learning groups of royalty and initiates which are collectively referred to as 'secret societies' have designated locations that are not open to the public.

- **Modes of Assessment**

The modes of assessment of learning are as fluid as the curriculum. Learning within the traditional lifelong learning being mainly participatory, the process of assessment of it, is equally participatory as it involves a variety of persons (parents, community members, even the learners themselves).

.....the onus to understand the social cognition and intelligent behaviour of Africans lies in capturing shared routines and participatory learning, rather than in completing school-based instruments. An evaluative criterion with which African parents determine intelligent behaviour is social responsibility..... To train for responsibility, parents and caregivers allocate chores to children or send them on neighbourhood errands..... Some parents use evidence that a child has ability to give and receive social support, and notice and attend to the needs of others, as markers of mental and general developmental level (Nsamenang, 2006 p. 296).

### **Third Level**

The third level of development activation (Materialism in the case of Europe and physical/spiritual space in the case of Africa) sets out the 'Development input' and it lays out the specific resources deployed for the purpose of actualising either the goal for materialism or for physical/spiritual space.

The specific development operant in the case of Europe at this level is the teaching-learning and deployment of those resources (business skills, technologies, accounting instruments, etc.) that will advance capital accumulation. In the case of Africa, it is the teaching-learning of those pieces of knowledge that in the first instance will inculcate the sense of dignity of labour in all members of society so that they may take care of their body; but it is also the teaching-learning of those pieces of knowledge that are designed to draw away individuals from the various illiteracies that are capable of corrupting minds and souls and consequently deny people of inner contentment.

#### **Fourth Level**

At the fourth level of development activation (material comfort in the case of Europe and harmony between the physical and the spiritual in the case of Africa), the expected outcome of the development process is enunciated and the expected specific development operand is named.

In the case of Europe, the expected development outcome is material comfort while Africa seeks to achieve a certain balance or harmony between the physical world and the spiritual world. The specific development operand defined at this level by Europe is the relentless pursuit of technological advancement while in the case of Africa it is the search for mental equilibrium.

### **SOCIAL ONTOGENY AND DEVELOPMENT**

As could be deduced from the discussion of the different levels of development activation, the frameworks of development of Europe and Africa have always been different as they both contain different descriptors. For centuries before colonisation, the African child got socialised within the traditional African development framework. Even after colonisation ceased about half a century ago, the Euro-American model of development is yet to take full root on African soil.

And why have one and a half centuries not succeeded in converting African minds to adopting and owning the Euro-American model of development as it is the wish of many both in the Northern and Southern hemispheres? The answer is to be found in the nature of the ontogeny of the African person. From childhood to adulthood the African person is socialised within a development framework that is different from the Euro-American development framework. Even the few Africans who eventually join the European school system are incapacitated in two ways; first, their foundational social ontogeny is African; secondly, during and after their European training, they continue to live within the African space where, whether they are aware of it or not, they continue to entrench their foundational social ontogeny while attempting to promote modern development concept. Under a condition such as this, the educated African in the Euro-American perception can only do so much in promoting the Euro-American model of development.

After all, since the 18th century, numerous socio-economic development theories (Rostow's, classical, neoclassical, Human Development Index Literacy, ISEW, HDI, etc.) have been enunciated with a view to combating poverty, improving human capital, increasing monetary capital and promoting sustainable development in Africa with little success.

## QUO VA DIS?

Judging from the long time and the numerous efforts that have been deployed with a view to endowing Africa with a Euro-American model of development and going by the negligible rate of success so far achieved, the time has come to try another path. The selection of the new path must be based on reasoned propositions that necessarily must be rooted in African realities.

Within the phenomenal world, growth or maturity is a natural condition which no creature or entity can evade. Consequently, the traditional African development framework has grown through time, as imperceptible as that may seem. The imperceptibility of this growth stems from the unrealistic expectation that the North has towards Africa. The question then arises: must African development path necessarily follow the Euro-American model? The answer to my humble opinion is No! Science and modern technology that constitute the bedrock of the Euro-American development model were preceded by other knowledge types that have produced manifestations which today's science and technology are yet to produce. I am thinking of the Pyramid of Gizeh that was built in ancient Egypt more than 5000 years ago and which although still standing till our day, cannot be replicated by the best that science and technology can offer. I am also thinking of the numerous indigenous knowledges that are yet to be discovered by science and the emancipation of which has been repeatedly scuttled by the proponents of the Euro-American model of development.

Would the development framework of Africa not have improved beyond its current level then, had this framework not been frequently distorted through the imposition of an alien and incompatible framework? The answer here is that, maturity or growth being natural to all phenomena, the traditional African development framework would have made greater progress than it has made, had it not been so frequently distorted.

Undoubtedly, African world view and African development framework have all been influenced by the process of globalisation. That which is needed at this moment is to allow these two phenomena to imbibe, digest and transform all acquired experiences into forms of understandable knowledge and useable processes which are needed for the fashioning of a typical and workable African model of development.

In the words of Gordon (2011),

..maturity is fundamental to the human condition, but one cannot achieve maturity without being actional, which, for Fanon, is tantamount to freedom. Much of his subsequent writings explore this thesis. In *Les Damnés de la terre*, this march through concentric layers of hell, echoed in the title's reference to *les damnés*, returns, but now in the context of the wider political question of a geo-constituted realm (Gordon, 2011p.70).

## CONCLUDING REMARKS

All human progress usually bears the eco-cultural signature of the people that development is to serve. Additionally, human advancement, like all phenomenal manifestations, is gradual and painstaking. Similar to Fanon's concentric layers of hell (Gordon, 2011p.70), a people that are to develop, work tirelessly and ceaselessly through time to realise their dream. Wars, slavery and colonisation may serve both as obstacle and impetus. However, where any of these obstacles are constantly and continually thrown like spanners within the wheels of progress, major distortions are recorded which instead of fast tracking development, delays and holds it down.

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