

Enduring Debates in the Pedagogy and Practice in Sustainable Development Models in Africa

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Abstract

Sustainable development as a subject is important because it concerns itself with ensuring the availability of basic needs such as food, clean water, shelter, clothing, transport, health, education symptomatic of a poor country. The concern is whether when all these are achieved, a call can be made that a state has become developed. Three broad thematic concerns could guide the attempt to respond to this question. Do we begin by getting the correct answers to the questions what is development? how does the presence or absence of development look like, and what do poverty and wealth look like. Second, depending on the answers to these questions then it becomes apparent the content, context, and composition of undertaking development. Third, why should one care (or should one care) about development as an area of study? It will be clear that these are fluid concepts that have not gained conceptual unanimity on the approach and effect while attempting to engage in international development but it's possible to find a middle ground. To respond to these concerns the paper seeks to highlight the relevant principles that guide the enduring debates and takes a position on each of these arguments.

Introduction

Although learning is always continuous, certain debates seem to be ageless and cannot be easily resolved by straight jacket answers or sweeping statements. Sustainability of development faces a similar predicament as it has been the concern of philosophers, scholars, and practitioners over the different generations. From the definitional difficulties that arise in defining

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concepts, it is clear that how we conceptualize sustainable development informs how development is taught and practiced¹. Although scholars have attempted to theorize concepts that can explain development such as modernization, dependency, and neoliberalism², the more practical questions on how to measure development remain unsatisfactorily unanswered. Concepts such as good life, quality of life, rich-poor gap, inequality are dominant themes that one must contend with in attempting to debate the idea of sustainable development. If one succeeds in resolving these concepts, which is hardly possible, then other ideas such as environment, conflict, aid, democracy will crop up that require a response that is not easy to come by³. The central argument made in this paper is that development is not a straightforward concept. It requires highly analytical thinking and an appreciation of the context within which such efforts must succeed⁴. This argument is premised on the thinking that, for development to be sustained, there must be a myriad of factors, actors, activities, and approaches toward the success of it, and ignoring one will lead to unsustainable development.

Definitional Difficulties

Social science subjects have problems in finding compelling and commonly acceptable definitions to ideas⁵. Although development studies are housed by several academic disciplines such as economics, law, social science, humanities, and international relations, no globally accepted definition can satisfy each discipline. Perhaps this is due to its multiple dimensions and irrespective of whether one looks at it from its different etymological strands such as growth, conversion, construction, start to exist, evolution, maturity, advancement, among others.

One may argue that development is as old as the human quest for knowledge. That development began when man started wondering and experimenting with ideas. This can go way back to medieval philosophers all through to the new age of thinking. A more pointed view of development thinking is seen

¹ (Asouzi 2001)

² (Keohane 1986) (Chomsky 1997) (Mazrui 2006)

³ (Klein, *Surviving Democracy : Bomb Made Laws* 2007)

⁴ (Friere 1972)

⁵ (Rist 2008)

after the age of enlightenment when human progress was tied to the economy by thinkers such as contributions from David Hume⁶ and Adam Smith⁷, among others which mark the origin of debates on economic growth, the distribution of wealth, and the principles underlying public action (market-based approach). Also, the growth of international development can be traced from the end of the Second World War which saw an increase in the involvement of States in the international arena in a quest to control ideas (right-based approach). This is important because it places focus on different ways to explain the varying ideas that help crystalize international development.

Lack of uniformity in Approach

It is important to be ready to accept that each part of the world ought to be allowed to define its understanding and expectation of development. When considering the expansion of international development, one cannot ignore the idea that each nation is affected by its history, context, and struggles, coupled with the fact that development is a national, international, and global affair, and each part is highly interlinked with the other⁸. In attempting to define the evolution of development it is important to contend with a critical issue such as the definition of poverty⁹, wealth and riches¹⁰. It is difficult to have a uniform conceptualization of development from the society generally. What may be seen as good thinking (or acceptable) for one part of society is termed backward (or weird) in another part of society that may reject such thinking even though there are positives that can be seen in the that can be produced. The complex question that has not been adequately answered is whether there can ever be a uniform conceptualization of the common good of society as suggested by Jean Jacque Rousseau¹¹. Then it is very difficult for society/nations to agree nationally, internationally, and globally on uniformity in international development¹².

⁶ (Rotwein 1976)

⁷ (Smith 1776)

⁸ (Rist 2008)

⁹ (Kay 2009)

¹⁰ (Smith 1776)

¹¹ (Rousseau 1895)

¹² (Rist 2008)

Conceptualizing Development

First, the actors in political and international development circles keep shifting the goal post on what development should look like. The political actors in development studies are driven by the human needs identified by Abraham Maslow from the psychological needs (basic needs such as air, water, food, shelter, clothing among others) to the self-actualization needs (which envision the idea that a man should be all they can be) in their quest for the global development¹³. For instance, the spirit of *ubuntu* should be the guiding and organizing principle for development in Africa¹⁴. Departing from the *ubuntu* spirit in Africa is one of the leading courses of a detour as basic needs are sacrificed by political leaders in the quest for gaining self-actualization for the politicians.

Second, development actors, often called choice architects are ideally driven by natural laws to consider assisting the plight of those who cannot access basic needs. However, these architects are not always legitimate or innocent since they can manufacture or invent crises to sustain their continued existence in poverty-stricken areas as suggested by Naomi Klein¹⁵. Also, Dambisa Moyo in her book *Dead Aid* has argued that pumping aid in Africa has not necessarily produced development instead it has caused underdevelopment¹⁶. In addition, one cannot easily confine sustainable development to a definite timetable or singular framework since it appears to be an evolving concept with different strands and meanings¹⁷. The evolution of international development is therefore a continuous matter that should be studied in the lenses of time, space, ideas, and human agency among others using several approaches.

Third, the market-based approach to development insists that a working society capable of producing goods for internal consumption and external markets can be classified as developed¹⁸. This brings to mind the distinction

¹³ (Donnelly 1985)

¹⁴ (Mazrui 2006)

¹⁵ (Klein, *The Shock Doctrine* 2007)

¹⁶ (Moyo 2010)

¹⁷ (Daron Acemoglu 2012)

¹⁸ (Chomsky 1997) (Dru 1997)

between States that focus on production for export and those that focus on production for consumption. The latter is likely to be considered developed. Each of these concentrations by States produces different types of development. For instance, some “choice architects” consider producing material for export in nations where labor is cheap which reduces the cost of production and maximizes profit¹⁹. The suggestion here is that in developing growth poles one must be prepared to contend with coordination, accountability, and risk management that arises from the approach adopted including market-based approaches²⁰. From the foregoing, it is then clear why there are several approaches to sustainable development. Some approaches emphasize the economic aspects of a nation while others will emphasize individual wellbeing.

Fourth, the right based approach emphasizes is on human rights which tie in with development as human freedom or universal value as the truest measure of development²¹. This explains what David Flynn contends with when he suggests the universality of rights and suggest that one must look at human rights as discursive and not positive in the same fusion as social work considers both the macro and micro²². Unfortunately, the rights approach does not respond to all the facets of development hence the deed for other approaches such as the need-based approach or what Srilatha Batliwala suggest on when rights go wrong²³. It would then be unproductive to only insist on a right-based approach to development as it would not produce the allocative and distributive justice anticipated in every aspect of human progress²⁴

Measuring Poverty

Firstly, development according to Jaffrey Sachs begins with accepting that we have a big problem on how to resolve challenges posed by poverty suggests three ways of measuring poverty (1) extreme, (2) moderate, and (3)

¹⁹ (Koivisto 2013) (Broad 2006)

²⁰ (W. R. Easterly 2002)

²¹ (Sen 2000)

²² (Flynn 2005)

²³ (S. Batliwala n.d.) (S. Batliwala 2007)

²⁴ (Rawls 1971)

relative poverty²⁵. Although his idea is seriously criticized by William Easterly²⁶, Jaffrey Sachs, in a clear depiction of how poverty looks like, illustrates how countries like Malawi and Indonesia should attempt to access the development ladder as India and China did²⁷. Sachs argues that for Americans Harry Porter's book is considered a need while for a village in Africa medicine is of equal value as the book is all they need for survival²⁸. The question that arises is what we should do with the divergent realities especially when the design is to ensure that poverty or wealth is not accurately measured as suggested by Robert Chambers²⁹.

This is compounded by the fact that various variables affect an attempt at measuring development such as environment, science, and politics among others. One might argue that it is common sense that famine is caused by a shortage of food and a shortage of food causes death therefore supply of adequate food would eradicate deaths caused by famine. Although a country like Uganda may have succeeded in the eradication of food shortage, insisting on this as an adequate measure of development is misleading and a distraction as it might not be an appropriate measure for development in light of the other variables. To this end, development should then be viewed as the transitional from a place of lack of essentials to a more solid position of the positive abundance of essential goods for the public³⁰. An even more convincing definition as suggested by Amartya Sen is that development simply means social justice (John Rawls type of distributive justice)³¹

Professionals Errors in Measurement of Development

Secondly, the concern is what to do with the big problem of lack of adequate measurement of development. Easterly argues that there is a need to be cautious in an approach to development and contends that foreign aid has

²⁵ (Sachs 2015)

²⁶ (W. Easterly, *The White Mans Burden : Why the West's Effort to Aid the Rest Have Done So Much Ill and so Little Good* 2006)

²⁷ Ibid

²⁸ (Sachs 2015)

²⁹ (Chambers 1997)

³⁰ (Rustow 2014) (Dankwart 1970)

³¹ (Rawls 1971) (Sen 2000)

been in the world for a long time, but it has not ended poverty³². This view finds agreement with Dambisa Moyo argument that aid is one of the causes of poverty in Africa³³. Easterly employs Isaiah Berlin analogy on *Fox and Hedgehog* in distinguishing between planners and searchers³⁴. Easterly correctly questions the approach adopted by Sachs of attempting to use a fox mentality in approaching development. Here the contention is that when one adopts a big plan for aid work there is a chance that it might not attract the professionals who engage in aid work. Instead, it might well be a distraction that is likely to cause underdevelopment.

Development professionals are not capable of completing measurable realities without difficulty since these epistemic community hails from different ontological persuasion and are unlikely to agree on a common position³⁵. According to Chambers, two measurement errors are likely to occur when attempting to measure development namely embraced errors that end up producing new approaches to the problem and embedded errors which like development, are aimed at sustaining the mistakes in the process³⁶. One must therefore carefully choose the type of project to engage in to avoid the embedded and embraced errors in measuring success. It has been suggested that the ancient Empires such as Mauryan, Roman, British empires collapsed because of having grand plans (embraced errors) that did not cater for some realities of these plans such as the ethical considerations (embedded errors). However, Granato et al suggest even with the possibility for errors the reason for the sustained development and revolution in Europe was protestant ethics argued by Marx Weber³⁷.

The other argument here is that the success that was produced by the revolution in Europe led to inequality and as such the empire must be confronted by a peaceful revolution³⁸ One must therefore engage the right

³² (W. Easterly, *The White Mans Burden : Why the West's Effort to Aid the Rest Have Done So Much Ill and so Little Good* 2006)

³³ (Moyo 2010)

³⁴ (W. Easterly, *The White Man's Burden* 2006)

³⁵ (Chambers 1997)

³⁶ *Ibid*

³⁷ (Granato 2008) (Weber 1958)

³⁸ (Arendthati 2003)

approach to study development or else the outcomes will lead to measurement errors, detours, or distractions. To avoid errors that are produced by mixed approaches such that politicians, scientists, economists seem not to agree on how to measure development as they will view society differently based on their desired outcomes, there is a possibility of accomplishing Sachs grand plans and avoid embedded errors as well adopt the Easterly's searcher approaches and avoid embraced errors.

Diagnostic Errors in Measuring Development

Third, the place of the African man, wealth, and environment are critical to understanding international development which is a multidisciplinary subject. One method of studying international development might not suffice unless it attains the level of falsifiability³⁹. Paul Feyerabend argues that insistence on one scientific method as a source of knowledge is fallacious⁴⁰. Scientists have not studied the African man to gain a clear understanding of the realities of the wealth of knowledge and resources available in the environment in Africa. Searchers⁴¹ have a better chance of understanding what is prevalent within Africa and can offer context for the study of development in Africa. Aid was previously diagnosed as the main solution to international development in the context of third world countries but has not worked⁴². However, China and India according to Sachs did not require aid for them to climb the development ladder⁴³.

To avoid the diagnosis detour, good plans that start with a differentiation diagnosis that shapes the economic conditions of a nation are critical. Such plans must be measurable, smart, cater for current African realities, and comfortably adopt African thinking for them to succeed which may be an outlier to conventional thinking⁴⁴. This is more so because development is achievable incrementally. To this end, international development should not restrict itself to a westernized ideology of understanding poverty in Africa. One good comparison in Kenya is the famous Handshake and the Big Four

³⁹ (Popper 1963)

⁴⁰ (Feyerabend 1993)

⁴¹ (W. Easterly, *The White Man's Burden* 2006)

⁴² (Moyo 2010) (Prebisch 1950)

⁴³ (Sachs 2015)

⁴⁴ (Gladwell 2011)

Agenda. All these and other initiatives appear to be African solutions to African problems that have achieved measurable development indices⁴⁵. The reality however is that international development is largely affected by the international system that is anarchic where interest and power are the main currency⁴⁶. This calls for states to come up with grand strategies to ensure that they accomplish the big picture suggested by Sachs as well as sizeable and achievable goals as suggested by Easterly. This calls for what John Lewis Gaddis calls grand strategy⁴⁷ which is the ability to maintain competing ideas in the mind while maintaining the ability to properly function (attain development) and maintaining a proper view of history as well as the future⁴⁸.

Amartya Sen Doctrine on Measurements

Although there are different approaches used to measure development, one that is convincing is suggested by Amartya Sen in his classical works *Development as Freedom*. This is the most convincing of the definition because it adopts an all-around view of measuring development. The suggested issues by Sen on development as justice is one in which one would find whether we agree with its ultimate conclusions or not will be virtually impossible to ignore. This is for good reason in my view because it takes on one of my favorite political philosophers of our time, John Rawls, and deepens, enriches, and challenges some basic Rawlsian ideas. Sen's basic argument is that the Rawlsian approach to justice, which has profoundly influenced the development of contemporary political theory since the publication of *A Theory of Justice* in 1971, is so focused on ideal, transcendently just institutions that it is unable to offer practical guidance for advancing justice in an increasingly borderless world. Although Sen has a critique on Rawls and attempts to take a winding but engaging path, through political and moral philosophy, economics, history, and law. Along the way, he challenges mainstream economic theories of rationality, explores deontological and consequentialist ethics through the lens of classical Indian thought, articulates and defends an understanding of

⁴⁵ (Bachmann 2011)

⁴⁶ (Wallerstein 1989)

⁴⁷ (Gaddis, *On Grand Strategy* 2017)

⁴⁸ (Gaddis, *The Landscapes of History : How Historians Map the Past* 2002)

freedom in terms of capability, and rethinks the relationship between development, agency, and democracy in a global context.

“Good Life” as Development

The other concern is how to measure development in terms of capabilities, quality of life, and well-being of the individual within society. As seen above development is a fluid concept and therefore measuring it would be more subjective than objective. The big question being asked here is whether there is a universal agreement on what constitutes a good life. This concern has troubled several philosophers without finding a unanimous view on what would constitute a good life⁴⁹ with different generations having divergent views and values on what would contribute to a good life.

There is also a lack of observable quality as to what would constitute well-being. It has been suggested that feature aspects of health where consideration such as mortality and morbidity as well as quality education⁵⁰. The only concern is whether these variables are uniformly achievable to determine the extent and quality of life. The list of factors that would inform the quality of life include political freedom, availability of economic facilities, express social opportunities and transparency, and lastly protective security⁵¹. No doubt some countries are considered poorer than others due to various measurements used in defining development. The validity of the tools used comes to question since an accurate measurement can only be as good as the instruments used to measure it⁵². Using either economic, social, political, or religious indicators cumulatively as independent variables for measuring the quality of life may not produce valid results.

Philosophy of Measurement Tools

Development means progress and requires measurement as means assigning numbers or other symbols to characteristics of objects according to certain prespecified rules⁵³. It is a one-to-one correspondence between the numbers

⁴⁹ Plato, Socrates, Aristotle, Cicero, Augustine, Locke, Hobbes, Rousseau, Hume, et al.

⁵⁰ (Fitoussi 2008)

⁵¹ (McMahon 2005)

⁵² (Meadow 1988)

⁵³ (Rist 2008)

and the characteristics being measured, in other words, measurement is the process of assigning numbers to objects in meaningful ways to gain insight into the current reality on development. The rules for assigning numbers should be standardized and applied uniformly meaning that rules must not change over objects or time. This is what complicates aspects of measuring development since by its very nature development implies progress which is a moving target. Measurement always begins by placing a set of empirical objects into mutually exclusive and jointly exhaustive categories, based upon some discernible attribute of the objects⁵⁴. This classification task becomes measurement when numbers are assigned to the categories, and by implication, to the objects within the categories.

Measurement is always a tentative and potentially falsifiable statement about the nature of reality⁵⁵. Falsification occurs whenever the specified properties of the real number system do not correspond to the empirical property under investigation⁵⁶. This is not a trivial question, but the answer is almost disappointingly simple in the context of the quest for happiness and quality of life. Whichever measurement tool or approach used the concern to the individual is whether development produces or is important for happiness which is a subjective consideration⁵⁷.

Although there is no way of consistently studying happiness, virtue is what determines whether one is happy or not depending on whether happiness is a means to an end or an end in itself⁵⁸. This explains why some determine happiness as a destination (a holiday at the coast) while others consider it as a journey (the trip to the coast). In sum, there are several approaches to measuring development. These approaches are neither uniform nor unanimous. Different contexts produce different requirements for these measurements. The quality of life would equally require an all-round view since there is no uniform measure of quality. Although there are no objective criteria for determining the quality of life, there are certain bare minimums that humanity has agreed upon as considerable qualities. Happiness can

⁵⁴ (Chambers 1997)

⁵⁵ (Karl 1963)

⁵⁶ Ibid

⁵⁷ (McMahon 2005)

⁵⁸ Ibid

certainly be a measure of development however it may not always be effective since it is very subjective. It is therefore important to consider whether an all-round view of development is a sufficient and suitable measurement as suggested by Amartya Sen.

Although this may be considered a neoliberalism project its fault lines are apparent including being a threat to the rule of law⁵⁹, promoting inequality in the society through markets⁶⁰ and it was too ambitious in its attempt to affect all aspects of life⁶¹. an all-round view of international economic development is critical especially since every abstract theory such as neoliberalism collapse when attacked from all sides as is the case here⁶². The realities of models of development which would perhaps lead to a definition of development are considered as nothing more than global faith⁶³.

Measuring the Rich-Poor Gap

Jesus said “The poor you will always have with you, and you can help them any time you want. But you will not always have me”⁶⁴. If this is to be believed, then we can be sure the debate is not going anywhere even though it has evolved in different formats including treaties of governments⁶⁵. The issue under scrutiny here is the origin or source of inequality and whether there is anyone who benefits from it. The premise taken by here is that the rich-poor gap will continue to exist because of the bourgeoisie philosophy which operates in the service of economic imperialism, its superstructures, and the people who rally behind it for the promised benefits⁶⁶. The origin of the rich-poor gap is the structure as modeled by those in power.

As seen above there is no universally accepted measurement for the rich-poor gap because of the bourgeoisie mentality. Common indicators have been suggested to include healthcare, wealth, and education as the primary basis

⁵⁹ (Ngugi 2005)

⁶⁰ (Rawls 1971) (Sachs 2015)

⁶¹ (Marber 2005)

⁶² (Erick S. Reintert 2016)

⁶³ (Rist 2008)

⁶⁴ Mathew 26:11

⁶⁵ (Aristotle 1888)

⁶⁶ (Moore 1958)

for measuring the gap. One way of attempting to measure world income distribution inequality is testing whether there has been an increase in the distribution alternatives to enable countries to have equal purchasing power⁶⁷. Here the suggestion is that this will cause the increase in the growth of middle-income countries such as India and China inviting an increase in the tendency for migration. The second way of measuring the rich-poor gap is found in what can be demonstrated as the characteristic of the income gap between the countries between 1960 to 2020⁶⁸. These characteristics include (1) absolute gap which is the difference between the mean Gross Domestic Product Per Capita (GDP/PC) of a set of high-income countries and that of poor countries or group of countries and (2) relative gap which is the measure of GDP/PC of the poor or middle-income groups as a percentage of the high-income countries. Both the relative and absolute gaps are based on the three thematic areas health, knowledge, and wealth. The third way of measuring the inequality gap is based on the resource mobilization of any state structure based on land maldistribution⁶⁹.

The central challenge that should be addressed in attempting to measure the income gap is how to deal with what states at the macro level can produce vis what is produced and how what is produced can be equitably distributed vis how it is distributed. The issue is whether there is a working formula for this distribution. John Rawls suggests that the government should fill in the inequality gap by subsidizing the cost of production for different categories based on the aspirations of each sector⁷⁰. What is apparent therefore is that measuring the rich-poor gap will produce different results based on the perspective that one adopts. The bourgeoisies will often carry the day.

Effects of Inequality

High inequality can cause slow economic growth, hinders poverty reduction, diminishes the overall quality of life particularly in matters of personal security, diminish social trust, undermine political democracy, subvert the rule of law, and effectively condition social-political power⁷¹. When

⁶⁷ (Wade 2008)

⁶⁸ (Passe-Smith 2008)

⁶⁹ (Seligson 2008)

⁷⁰ (Rawls 1971)

⁷¹ (Carter 2010)

carefully examined these are the same issues that inspired the creation of the Bretton Wood institutions and unfortunately, they are sometimes accused, oftentimes with good reason to carry out their work based on the bourgeoisie philosophy which he calls planners and gangsters⁷². These and other state and non-state actors are engaged in the business of using rights and freedom without a serious commitment to their ideals especially in poor resource-rich countries that are conflict-prone. The question then is whether the rich should help the poor in bridging the inequality gap and the obvious answer is that the rich help the poor albeit with ulterior motives and for collateral purposes such as personal aggrandizement through increased wealth.

Environment and Development

Development does not occur without a direct impact on the population and the environment⁷³. To attempt to downplay these realities is to court ignorance. In this regard, one must not detour from considering the dire consequences of climate change on both the environment and population in terms of the development realities it portends. Here it's important to insist that any attempt at international development studies without a serious analysis of the climate change realities builds their ideas on faulty ground⁷⁴. Human activities are the greatest reasons that lead to climate change which is the chief threat to humanity today. Climate change poses and unpredictable effects on the world's water system and many other environmental aspects. These include an increase in floods and droughts, causing in turn, an impact on food supply, displacement, and conflict, seasonal shifts, extreme weather conditions, change in precipitation patterns caused by climate change is likely to affect farming and agriculture which is a primary basis for livelihood to the global population.

The literature on demographics suggests that diseases such as AIDs in Africa have a direct relationship with the population and the environment⁷⁵. Malaria and AIDs are treatable diseases and should be dealt with by giving more assistance⁷⁶. It has been argued that geography has conspired with

⁷² (W. Easterly, Planners and Gangsters 2006)

⁷³ (Koivisto 2013)

⁷⁴ (Collier, The Natural Resource Trap 2007)

⁷⁵ (W. Easterly, Planners and Gangsters 2006)

⁷⁶ (Sachs 2015)

economics to give Africa a particularly weak hand due to the lack of navigable rivers with access to oceans by landlocked countries⁷⁷. Sub-Saharan Africa has better interior environmental realities with rainfall in places such as Ethiopia and Rwanda and as such diseases such as Malaria and Aids in Africa and crop yield to systematically and diligently introducing a green revolution⁷⁸.

There is a clear understanding that Africa has existed the longest compared to other continents, yet it remains the most underdeveloped with the best environmental terrain that was exploited by the colonialist who had guns, steel, oceangoing ships, political organization, and writing⁷⁹. This introduced institutions that were based on the environmental conditions that were found in the different regions of Africa by the colonialists and formulated institutions differently from other regions⁸⁰. The other important lesson from the interplay between history, environment, poverty, and development in Africa is that the disparities created between the rural and urban areas are evident in Africa and a greater cause for inequality than labor-capital or foreign-national interest⁸¹. In addition, the dependency theory would explain the reason why resources remain a curse in Africa as suggested in the proposal for oil democracy and move toward autocracy in Africa⁸² as well as the bourgeoisie democracy⁸³.

The polycentric approach to climate change suggests that one must consider the arguments and propositions by both the scientist and epistemic communities in addressing policy on environmental subjects⁸⁴. These two approaches produce ‘regime complex’ which is the fragmentation of ideas touching on climate change⁸⁵. This reality poses a serious challenge to the formulation and implementation of regimes. The suggestion here is that (1)

⁷⁷ (Diamond 2008)

⁷⁸ (Sachs 2015)

⁷⁹ (Diamond 2008)

⁸⁰ (Dani Rodrick 2008) (Frank 2014)

⁸¹ (Lipton 2008) (DeLong 2004)

⁸² (Collier, *The Natural Resource Trap* 2007) (Lipset 1959)

⁸³ (Moore 1958)

⁸⁴ (Ostrom 2010)

⁸⁵ (Robert Keohane 2011)

there are global challenges to climate change with no single authority to control the effects, (2) the negative effects of climate change are observable, and (3) any change in approach would require everyone's effort⁸⁶.

The first thing to note is that the Paris Agreement promises a more realistic path towards globally coordinated emissions reductions, mainly because it has managed to better align international climate policy with the realities of international climate politics by removing two major structural barriers to international cooperation. First, the agreement accepts that most major emitters are reluctant to tie themselves into a rigid set of predetermined emissions reductions that are legally binding. This reluctance was at the heart of the US decision not to ratify the Kyoto Protocol. Secondly, it sidesteps the distributional conflict that is inherent in any attempt to negotiate mitigation targets as part of a comprehensive international agreement.

Intervention in Conflicts and Development

In the context of international law, third-party intervention arguably goes against the principle of state sovereignty and non-interference with internal affairs⁸⁷. Intervention here is described as a move by state or international organization to involve itself with the domestic affairs of another state with or without its consent in the name of development⁸⁸. To intervene means to enter into an existing system or relationship, or to come between a group for purpose of helping that group attain development. Third-party interveners in the context of development present themselves as consultants, facilitators, evaluators, agenda-setters seek to combine their effort with those of the community to attain peace and development.

Due to the increased inequality and poverty, there is a need to consider whether the global north should intervene to fast track development globally even where there may be a clash of civilization⁸⁹. Several objections could be raised to the idea of intervention. First, when intervening in product

⁸⁶ Ibid

⁸⁷ (Wallerstein 1989)

⁸⁸ (Hoffman 1992)

⁸⁹ (Huntington 1996)

development, the intending intervenors should exhaust other avenues of development including getting innovative ways to engage the government toward development. Second, intervention in a conflict violates the targeted nation's sovereignty. Third, an outsider is incapable of understanding fully the gravity or intensity of the conflict and all its dynamics and complexities and therefore they are incapable of offering development solutions. If anything opinionated third-party intervenors often escalates the conflict. Fourth the fluid nature of the definition of success by the third parties leads them to overstay their welcome and do not ultimately resolve the conflict as such no development would ensue.

When to intervene

Third-party intervenors should, before engaging in any intervention, including bridging inequality should first define what success or failure will look like and should have in mind that they might become part of the problem⁹⁰. Indeed when third parties intervene, they modify the physical or social structure of the situation with specific goals in mind which are imperialistic⁹¹. The underdeveloped natural resource-rich countries are always soft targets for violation of rights and freedoms and are exploited by third parties who come, use the excuse of bridging the inequality gap but train their attention on natural resources⁹². This is the same issue on the question of training that is required for those who have conflict-prone countries. The argument is that the education that is presented by those who seek to offer development to conflict-prone states but then the same education ends up advancing inequality and more oppression⁹³. In other words, when training or educating people in conflict-prone areas of unequal societies, the approach should be carefully taken so that the same conflict is not repeated, or the inequality enhanced.

The overarching question in international relations debates around power and politics is whether states are justified to intervene in the affairs of another state in the name of helping such as state to become developed. The

⁹⁰ (C. A Cocker 1996)

⁹¹ (Collier, *The Conflict Trap and Military Intervention* 2007)

⁹² (Franklin 2010)

⁹³ (Friere 1972)

real motive of intervention is a debate that rages on since the experience has shown that there are usually ulterior motives by those who attempt to intervene. Two outcomes are produced by the intervention. Firstly, third parties intervene to modify the physical or social structure of the conflict⁹⁴. The intervener can facilitate communication, provide venues for discussion, impose timelines and deadlines contribute resources, and put pressure on the warring parties⁹⁵. They may help identify the missing link in the stalemate. They may offer possible solutions by motivating the parts to concessions. However, the intervention by third parties may seek to secure their position as hegemonies and in that connection intervene to promote this position and interests. States in doing this often consider the ripeness of conflict. This is influenced by the character of the states and their decision-making process. The intervention may include diplomatic intervention such as the pursuit of US interests in the Middle East, and sometimes military intervention⁹⁶.

Intervention may take different types such as preventive intervention, where states intervene to avert an outbreak of conflict. Secondly pre-emptive intervention for the sake of avoiding premature and possibly polarized elections, to disarm and reintegrate former combatants, and to avoid states from collapsing⁹⁷. The third type may be a curative intervention that seeks to control or regulate an existing conflict. Fourth, de-escalating intervention that aims at reducing tension and must be aimed at resolving factors that led to an escalation in the first place. Lastly, escalating intervention seeks to avert a cold conflict where parties do not seek confrontation and yet there is simmering discontent. In sum, intervention should only be conducted when there is an overarching strategy to do so especially militarily such as failure to intervene in Rwanda in 1994 or Burundi.

Democracy and Development

It is important to begin by asking whether states are developed because they are democratic or whether states are democratic because they are developed. Three theoretical arguments can be made in this regard⁹⁸. First states are

⁹⁴ (Collier, *The Conflict Trap and Military Intervention* 2007)

⁹⁵ (Franklin 2010)

⁹⁶ (W. Easterly, *Bailing Out the Poor* 2006)

⁹⁷ (C. A Cocker 1996)

⁹⁸ (Murigi 2020)

democratic because they are developed. Second, modernization theory does not sufficiently consider the historical terrain of underdeveloped countries. Third, while it is true that dependency theory responds to underdeveloped country's realities, it also fails to unshackle the global South from chains of poverty. These arguments are discussed as follows; First, States are democratic because they are developed. For instance, America endured rule by one to arrive at the idea of rule by many. At the time of rule by one, protectionist policies were used to ensure internal growth and global domination is achieved.

However, while adopting the definition of development as freedom as suggested by Amartya Sen⁹⁹ it is clear that to arrive at the status of development states must undergo certain processes before they become free. It has been argued and correctly in my view that there are stages (beginning traditional society, the precondition for take-off, take-off, drive to maturity, and age of high consumption) that states have to go through in their journey toward development¹⁰⁰. It is my considered view that that the journey to development is not always smooth or straightforward but often odious¹⁰¹. It contains several variables and dynamics such as culture, politics, and history among others that must be accounted for in determining why states failed to develop or remain underdeveloped. In the debate on democracy and development, two schools of thought emerge. On the one hand, cultural differences do not matter in the process of development since states like China, North and South Korea, and East Asia generally developed despite the cultural constraints¹⁰². On the other hand, I contend that States in Africa were modeled for extraction by the Colonialists since the Berlin conference in 1884. For instance, the rich Democratic Republic of Congo is always exploited by choice architects who seek to benefit from its resources to the detriment of its development¹⁰³. One must take account of the history of a state before passing a verdict as to why it is or remains underdeveloped¹⁰⁴.

⁹⁹ (Sen 2000)

¹⁰⁰ (Rustow 2014)

¹⁰¹ (Friedman 2000)

¹⁰² (Daron Acemoglu 2012)

¹⁰³ (Rodney 1972) (Chang 2002)

¹⁰⁴ (Frank 2014)

In sum, it is my view that when states become developed democracy is a byproduct.

Myths on Aid

Development Aid is a central discussion around how to end poverty in the world we live in. The disturbing reality however is that certain myths surround what Aid has achieved, can achieve, and certainly what it has not done. Also, these myths reveal that there are no magic bullets to be used to alleviate poverty. Economic growth is a precursor to democracy and not the converse. One may ask what has this to do with Aid? A deeper analysis of international development reveals that aid is directly linked with democracy and economic growth. The argument is that the model that attempts to provide solutions on how to alleviate poverty contends with the economy and democracy as very important variables. This is because on the one hand economic growth cannot be measured without looking at the poverty levels yet on the other hand an economically developed state often contends with questions of democracy. To understand how the poverty levels come about the usual suspect cause is the political system.

What I take issue from the literature is the idea that Aid has not worked and more superficially the conditions imposed such as democracy have been counterproductive in the context of Africa. This is because when considered greatly it fails to produce the distributive justice model which seems to balance the three-interest poverty, economy, and democracy. I take the view that Aid is not benign as sold to Africans instead it is malignant by design and structured to preserve the Westernized status quo. This explains why (1) many Africans are still in poverty and (2) the insistence of democracy has not produced development. The myth of aid is that in all the continents in the world Africa seems to convincingly not manage to get their foot on the economic ladder and equally not attain the democratic aspirations by the donors. While I concede that systematic, focused, and short aid has been used to bring about some alleviation of poverty in some areas, generally speaking, the interaction in Africa and Aid has produced what (Moyo 2010) refers to as dead aid.

My suggestion, therefore, is donors of Aid, and the recipients should have the priorities right. They should be aware that economic development is the precursor to democracy, and it does not need to come from Aid. A case in

point is China which used state capitalism as opposed to private capitalism promoted by the west, development democracy as opposed to western liberal democracy, and prioritized economic rights in place of political rights¹⁰⁵. Voter turnout, citizen participation, and accountable government do not produce better economies but certainly, a strong economy is more likely to produce cherished democratic values. Therefore, the priority should be on making the economy work as we progressively achieve democratic aspirations.

Conclusion

Although rights and freedoms ought to be the basis for ending inequality, they are incorporated as the structures that promise freedom to hoodwink everyone to believe in them, but they do not mean what they say. Basic rights should be value-neutral especially where shelter, food, and healthcare are guaranteed. To attain this value-neutral status there would be a consideration on how inequality works. The reality is that there would be a need for the transfer of wealth from the rich to the poor to ensure that there is substantive compliance with basic human rights requirements. The challenge however is that the majority are the chaotic aggregate and very disorganized while the minority are well organized and rich and will eventually call the stakes in political matters¹⁰⁶. There is available evidence to show that some interventions are good. The international community was criticized for failing to intervene in the situation of Rwanda. However, development has ensued eventually presented itself progressively. To this end, conflicts do not always produce underdevelopment instead they can be transformed to produce development without the need for third parties' interventions

¹⁰⁵ (Schumpeter 1942)

¹⁰⁶ (Handleman 2009)

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