

## **Global Injustice and the Challenge of African Development: Re-Thinking The Millennium Development Goals In The Context Of Africa**

**Henry Ovwigho Ukavwe Ph.D.**

*Lecturer of Philosophy  
Department of General Studies  
Plateau State University, Bokkos, Plateau State, Nigeria*

---

**ABSTRACT :** *This paper responds to the search for development in Africa. It notices that Africa is beleaguered by numerous factors which provoke the feelings of disappointment and despair. As a result, it argues that European activities in Africa, from slavery to colonialism and now globalisation, exacerbated unjust relationships of inequalities which have initiated a global injustice against Africa. The position of this paper therefore is that the global community has been and is still unfair towards Africa. Africa lacks equal rights and privileges with Europe and other world powers in economic, policy making and other related issues at the level of international relationships. How will Africa attain development amidst this horrific global injustice? Can the Millennium Development Goals (MDGs) be achieved in Africa amidst the heinous global injustice? This work therefore poignantly repudiates the odious global injustice resulting from the imperialism of the egocentric world powers that submerge and exploit Africa while disguising as emissaries of hope bearing the gospel of the MDGs. Thus, this paper proposes a schema for African development but argues that the first step towards achieving the MDGs and initiating sustainable development in Africa is to put an end to global injustice since it does not portend good for Africa, and then have a re-think on justice as a value that is required for universal human development.*

**KEYWORDS:** *African Development, Global Injustice, Globalisation, Millennium Development Goals, Sustainable Development.*

---

### **I. INTRODUCTION**

The contemporary era is plagued with global problems of injustice, inequality and unbearable exploitations indexed on the imperialist capitalism. These problems are poignantly at play in Africa and other developing countries which have become the chessboard of Europe, America and other world powers. Cecil Rhodes, a British capitalist and statesman, was convinced as far back as 1895 that it was necessary to engage in exploitation abroad in order to solve domestic problems<sup>[1]</sup>. It becomes obvious then that western interest in Africa is not the well-being of the Africans. Furthermore, imperial colonialism enriched the Europeans but plundered the Africans. Thus, colonialism enhanced Europe's development but served to underdevelop Africa. No wonder, Frantz Fanon, a revolutionary writer and political thinker, argued for a redistribution of wealth and demanded reparations because, according to him, "Europe is literally the creation of the Third World. The wealth which smothers her is that which was stolen from the underdeveloped peoples."<sup>[2]</sup> However, this globalising era has reverberated a new incarnation of imperialism. European activities in Africa exacerbated unjust economic, social, political, moral, religious, and historical relationships, which are the root cause of poverty, hunger, diseases, and surplus population – the indices of African underdevelopment. Globalisation, in its turn, occasions a dynamic process of integration world over, yet there is a predominant divide between the so called world powers (the industrialised Europe, America and Japan) and the poor and powerless Third World like Africa. It is such that only a few decides the fate of all. In fact, Africa has no option but to accept whatever the feelings and decisions of its former colonial masters are. Thus, the African, for being an African, lacks equal opportunity and privilege with his western counterparts rather he is compelled to see himself as a lesser class of human who is bound to be below the Europeans. The situation calls for intervention motivated by the moral obligation to shun injustice, inequity and inhuman exploitations. As a result of the global attitude of exploitation and imperialism towards Africa, development has been a mirage in Africa. This is because the opportunities of pursuing development are often inhibited by European imperialist interests. The situation is so deplorable that of the 48 heavily indebted countries (HIPCs) in the world, 33 are in Africa<sup>[3]</sup> in spite of Africa's vast natural resources.

It is for the above reasons that this paper calls for a re-think on justice as a value that is required for universal human development. What is the expectation of justice in human society and the world at large? Taking into cognisance the centre-domination of Europe and America, could it be said without contradiction that justice is applicable at the global level of international relationships? Why is there injustice and plundering at the global realm? Is it not human and demanding to grant all peoples equal considerations and privileges in trade, policy-making and social arrangement than submerge, dominate and manoeuvre some people for self aggrandisement? Why should Africa not have equal right and dignity with the West? Can the Millennium Development Goals be achieved amidst this heinous global injustice? Consequently, this paper engages in a critical evaluation of human development in Africa arguing that the odious global injustice is antithetical and an impediment to development in Africa. It is the thrust of this paper, therefore, to critically investigate the concepts of justice, global injustice, development in Africa and the Millennium Development Goals, the consequences of global injustice on the Millennium Development Goals, argue for the eradication of global injustice, and then advance a schema for African development amidst the challenging scenario.

## **II. INJUSTICE AS THE ANTITHESIS OF JUSTICE**

Scholars over the ages have asserted that the meaning of a concept is implicitly contained in its opposite. Friedrich Hegel, in particular, had argued that when a concept is posited, it is offered as a potential description of reality but logically the concept must bring its own negation with it. Thus, scholars who engage in the analysis of concepts have a common opinion that one of the ways to know what a thing is, is to know what it is not. Our focus here, therefore, is to discuss justice so as to demarcate it from injustice. Consequently, injustice would imply the opposite, denial, or absence of justice. Justice as a concept is quite complex, elusive and nebulous that it is hard to grapple with. Yet it is the fundamental principle of ordering which is expedient in any human society for it is at the hub of social morality. Strictly speaking, "Justice talk is hard talk. For justice is an immortal virtue. It may be delayed. It may be abused. It may be pretentiously denied. Yet it is ever there, staring in the face. Until it is done."<sup>[4]</sup> Thus, justice is more or less a spectre that keeps looming in the fabrics of every human society. Justice presupposes a demand for fairness, equity, equality and impartiality in the social order. It deals with the proper ordering of things and persons within a society. Recent research has shown that being treated fairly satisfies a basic need, as such the desire for fairness is founded in the human brain just like the desire for food in rats.<sup>[5]</sup> Thus, justice is instinctual in human nature. Iroegbu Pantaleon proposed a classical conception of justice that:

It is the granting of each person or people, their respective rightful part, entitlements or shares in a given system. For the system itself, it is the ordering of its basic structure and arrangements to ensure the rightful good of all the members and parties. Thus, social justice is done when all are given the appropriate chances, places and items that should be theirs: both by nature and by the demands of societal care and provision.<sup>[6]</sup>

Consequently, justice is the foundation of social morality and it allots to every individuals, rights which are entitlements. As such, justice is intended to secure for the needy or meritorious individuals, the rights to which it thinks they are entitled. In other words, justice argues for equity, equality and impartiality which are diametrically opposed to discrimination. Repudiating discrimination, M. Rene Maheu, then Director-General of UNESCO said in 1968 that the Universal Declaration of Human Rights "denounces all discrimination of whatever kind among human beings."<sup>[7]</sup> Therefore, discrimination is ruled out where justice reigns because individual rights presupposes fairness and equality, and since justice ought to be a fundamental principle in every human society, discrimination should be discouraged in any form of society. Although there are different kinds of theories of justice, our primary concern is distributive justice because it is fundamentally applicable in issues of development. There is no denying the fact that wealth and other goods are distributed unjustly at the global scene. For instance, while 18 percent of humanity, that is, about 1.1 billion people live below the World Bank's \$2 per day poverty line, the Canadian government provides farmers with \$3 per cattle for food.<sup>[8]</sup> These are issues that must be addressed. In the final analysis, justice is concerned with the proper allocation of things between different people. Things here refer to a class of wealth, goods, power, respect, reward, to mention but a few. However, the question "what is justice?" amounts to a wide range of answers. Barry Brian<sup>[9]</sup> poses the question more technically by asking: what does justice demand of individuals and societies? What is the proper distribution of wealth and resources in society? The answers to these questions have flooded the intellectual space on the protracted debate on the theme of justice. As a result, global injustice is a pressing issue in our contemporary because injustice is prevalently practiced at the global level.

### **III. GLOBAL INJUSTICE AND THE AFRICAN EXPERIENCE**

The present condition of Africa provokes the feeling of disappointment and utter despair. Since its earliest contact with the European, Africa has been and still remains important to the world as a vast field for adventure and asserting of imperial supremacy. Indeed, Africa has been through a long and complicated sojourn in the process of being incorporated into the global community, from slavery to colonialism and now the new form of imperialism called globalisation. The global community is obviously dominated by egocentric Western imperialists whose overall interest in Africa is exploitation. Consequently, despite the clarion call for globalisation and re-making the world into a global village, Africa has been ill-treated by the rest of the world. These ill-treatments which have their roots in the historical pasts are still being practiced today as factual facts beyond fable and fantasy. The Africans are relegated as less humans, inconsequential or insignificant people whose value is only exploitative. This scenario is what this paper calls global injustice. It is necessary to raise some pertinent questions here: Why is the global community unfair to Africa? Why can Africa not have equal rights and privileges with Europe in economic and other related issues like policy-making especially in international assemblies like the United Nations Organisation? Why are European languages encouraged even in the African world to the detriment of African languages? Since Africans are ontologically the same with the Europeans, why not give them equal opportunities and fair treatment at the level of international relationships?

Furthermore, imperialism, the phenomenon operative at the global level, impoverishes Africa but enriches the West. This initiates a divide whereby a unit is marginalised by the others. Akoda and Imbua have argued that “the global community has the predator and the prey, the poor and the rich, the exploiter and the exploited, the oppressor and the oppressed, and recently the globaliser and the globalised.”<sup>[10]</sup> Globalisation is in fact a tool for global injustice. Besides the fact that the slave trade and colonialism helped to underdevelop Africa, globalisation pursues unequal distribution of benefits whereby Africa would be the exploited and manipulated. International economic policies on trade and finance do not consider policy autonomy in Africa since Africa has no voice in the global design. Thus, economic globalisation is nothing other than the machinery for transforming Africa perpetually into a mere market for Western capitalism.<sup>[11]</sup> More so, the operations of a global economy are lopsided in that it introduces a global economic competition which favours Europe, America and others that dominate world economy. It initiates the theory of “survival of the fittest” which blames the unfortunately poor countries of Africa for lack of competitiveness. Sam Aluko captures it thus: “the hallmark of globalisation is the promotion of free market, individual initiative, private enterprises and ruthless competition...”<sup>[12]</sup> In the same vein, Chuka Enuka argues that “...while global wealth has undoubtedly increased, it has become concentrated in fewer countries.”<sup>[13]</sup> In fact, global injustice makes Africa a dumping ground for all types of products. Also, with the adoption of World Trade Organisation (WTO) Treaty, African economy has become vulnerable and porous in the importation of goods that could otherwise be produced locally.<sup>[14]</sup> In addition, Yakpo argues that:

The prices at which African commodities are sold are determined by industrialised countries.... These prices have fallen steadily while the costs of manufactured goods from industrialised countries have risen from year to year to keep their pace with inflation. The result is that African countries have to sell more and more commodities in order to purchase equipment from abroad. This is poverty trap from which it is difficult to escape.<sup>[15]</sup>

It can be conveniently argued therefore, that economic interest is fundamental to the continuous stay of Europe and America in Africa. For instance, Walter Kanstenier III, US Assistant Secretary of State, stated categorically that “African oil is critical to us and it will increase and become more important as we go forward.”<sup>[16]</sup> However, with exploration and exploitation of oil in Africa, the ecology has been vandalised and the oil-rich communities in Africa are fast becoming ecological wastelands, several major rivers are heavily polluted, there is recurrent oil-spills on farmlands, gross emissions of carbon dioxide and spasmodic rising of temperatures resulting from gas flaring. For example, it was reported about the Niger Delta that some 45.8 billion kilowatts of heat are discharged into the atmosphere from flaring 1.8 billion cubic feet of gas everyday while a total of 2,369,470.40 barrels of crude oil was estimated spilled into the rivers and lands between 1976 and 1996.<sup>[17]</sup> The situation is even more despicable than this because the official statistics on oil pollution, environmental degradation, deaths and destructions resulting from the activities of multinational oil and gas corporations seek to hide the extent to which these events occur. In the midst of these agonies, the interest of the western world remains only to exert control over the oil wealth in Africa.<sup>[18]</sup> The world operates contrary to the rhythm of justice. According to Kumi Niadoo, Secretary General of Civicus; the World Alliance for Citizenship Participation, “former super powers continue to exercise disproportionate power on citizens in the developing world.”<sup>[19]</sup>

This scenario contradicts the formula for sustainable development, which Niadoo defines as “the just and equitable harnessing and use of the planet’s resources by all the world’s peoples, which recognises our obligations to future generations.”<sup>[20]</sup> A survey of the global order today reveals that the efforts to promote sustainable development are undermined by the inertia and ineffectiveness of global institutions because they are arranged and organised in favour of economically powerful countries. By and large, global injustice applies to the perceived unfairness in the global order. It arises when equals are treated unequally. Thus, the indicators of global injustice are prejudice, discrimination, oppression, racism, etc.

#### **IV. AN EVALUATION OF THE MILLENNIUM DEVELOPMENT GOALS (MDGS) IN THE CONTEXT OF AFRICA**

The question of international development has become prevalent in recent times. As a result, there is need to seek for basic goals or targets of international development. This was the primary aim of a series of UN conferences which were held a decade way from the threshold of the third millennium. In September 2000, the Millennium Summit of the UN was held in New York, where the Millennium Declaration was adopted. Sachs and Reid wrote that the Millennium Declaration focused on peace, security and development issues pertaining to environment, human rights and the sound management of public affairs. It sought to integrate into one programme a variety of complementary development goals, which were regrouped into the Millennium Development Goals (MDGs).<sup>[21]</sup> Thus, the MDGs strike at the heart of developmental issues in Africa, since Africa largely classified as underdeveloped, is craving for avenues for development. In all, there are eight MDGs which include: (1) Eradicate extreme poverty and hunger (2) Achieve universal primary education (3) Promote gender equality and empower women (4) Reduce child mortality (5) Improve maternal health (6) Combat HIV/AIDS, malaria and other diseases (7) Ensure a sustainable environment (8) Develop a global partnership for development.

Achieving these Millennium Development Goals in the context of Africa is a herculean task but a challenge worth undertaking. The existential condition in Africa gives the MDGs a seamless zone which, definitely, is discouraging. Amoako K.Y., the Executive Secretary of the Economic Commission for Africa (1999) reports the situation in Africa that, four out of ten Africans live below the poverty line; one out of every four African children does not go to school; 14 of the 20 lowest ranked countries in terms of the gender development index are in Africa; Africans can only expect to live for 51 years, an average which is fast declining due to the HIV/AIDS pandemic; at least 30 percent of Africans have no access to medical services, while more than 40 percent of the population lack access to safe water; there is rapid environmental deterioration and undermined agricultural productivity due to high population growth rate; more than 20 percent of Africa’s population is affected by civil war; with 53 countries demarcated by 165 borders, Africa is the most divided continent; and Africa is the most marginalised continent in terms of its global finance and trade.<sup>[22]</sup>

In the light of the above features, how can the MDGs be pursued and achieved in Africa? How will Africa’s international competitiveness be enhanced to make Africa become an equal player in the global scene? How do we hope to promote regional co-operation and integration in Africa? How do we ensure durable peace and sustainable development in Africa? How does Africa achieve a harmonious balance between population growth and food production, and better stewardship of the environment? How do we raise Africa’s life expectancy, to bring it in line with that of developed countries? How do we address gender disparities that prevent women from attaining their full potential in Africa? How do we ensure access to quality education for every African child? How do we ensure health care and universal access to water for all in Africa? How do we eradicate poverty from Africa? These are some of the questions demanding urgent and substantial answers, which are pre-conditions for achieving the MDGs in Africa.

The MDGs, if achieved, no doubt, would improve the development of Africa to a great extent. The point, therefore, is that the issue of African development has remained a fairy tale because of external factors, linkages and relationships connecting the Africans at the global scene. A careful diagnosis of the situation would uncover the fact that the problem with Africa’s development is one of global injustice. This is because global injustice recasts the Africans as mere means to an end. As a result, the rest of the world considers Africa for plundering and exploitation. Consequently, this paper argues further that global injustice has grievous consequences on the pursuit of the MDGs in Africa.

## **V. THE CONSEQUENCES OF GLOBAL INJUSTICE ON THE MILLENNIUM DEVELOPMENT GOALS IN AFRICA**

Our primary interest here is to investigate the inhibitions of global injustice on the MDGs in Africa. The MDGs may or may not be intended on good will. But it is most apt to draw implications using the different instances of unjust actions against Africa. Eradication of poverty and the promotion of human development form the centrepiece of the MDGs, which was designed as a worldwide target. However, the pertinent questions that come to mind at this point are: If the MDGs were meant to eradicate poverty and to promote human development, why is there still a cycle of exploitations and manipulations of the weak and poor Africa by the strong and rich Europe and America? When will Europe and America have the bitter but liberating bite of veracity and stop the pretentious parade as emissaries of hope disguised under the gospel of the MDGs? In addition, the majority of Africans are materially poor. The activities and excavations of the Western world have left the continent poorer than before, as such, there is dramatic increase in both the total number of poor people and the fraction of its population that is poor.<sup>[23]</sup> Over the years, various initiatives have been adopted to intervene in the African bedlam, such as debt relief, make poverty a history campaign, etc, yet Africa's condition has continued to deteriorate and the problems multiplied. Debt and inequitable trade are at the heart of Africa's problems. It is time to 'take the bull by the horn.' The United Nations Organisation (UNO) feigns to be interested in African development. For instance, it makes efforts to provide funds for African countries, whereas huge amounts of money carted and looted out of Africa by some callous politicians are deposited constantly in foreign accounts in Europe and America. Why would UNO not make policies to regulate and curtail such money laundering if it has African development at heart?

Of course, the present Europeans and Americans are descendants of the capitalist colonial imperialists, as such, their primary interest remains the plundering of Africa. Such money deposited in foreign banks is instead economically advantageous to the foreign countries that pretend to be interested in resuscitating Africa. UNO would be just and fair to Africa if only it can liaise with Africa and report any case of foreign money laundering by shameless and unpatriotic Africans. This is a task it must do to prove its good will for Africa. Furthermore, it is an unblemished piece of truth that Africa is mired in economic stagnation. The international community claims to be making several attempts to remedy the situation but to no avail. Is African development a hopeless thesis which deserves to be discarded? What could be done to help Africa move from this stagnation to sustainable growth and development? In September 2000, the MDGs were endorsed as a viable therapy for the African problem and it was hoped to be realised by 2015. A cursory look, however, reveals that Africa in 2014 is hardly different from Africa in 2000, which is after fourteen years of pursuing the MDGs with barely one year left to the expected time of realisation. It becomes arguable that the global order has no precise goodwill for Africa. The only option for Africa and Africans now is to read the signs of times and realise that they are being fooled by the Western world.

Another reason to think is that the many attempts to develop Africa have failed obviously because Africa's role in the global economic design is not one of a beneficiary but one of a victim. The eighth goal of the MDGs is the development of global partnership for development. It advocates for avenues of open trade which is non-discriminatory. As such, international financial stability and the spread of technology are needed to enable developing countries to seize the opportunities for accelerated and sustained development.<sup>[24]</sup> But in practice, discrimination has been and remains a basic feature of international trade. Who is deceiving who? Also, the MDGs pursue environmental sustainability and eradication of extreme poverty and hunger, whereas the Multinational Corporations exploring the rich resources of Africa give no heed to such maxims. In Nigeria, for instance, Shell – a major oil company – constantly makes whooping amounts of money which are transferred to Britain while the inhabitants of the Niger Delta, where the oil is explored, are left to cope with a gory situation of abject poverty and squalor, ecological hazards, severe diseases and overall underdevelopment. Are the MDGs meant to enslave the 'goose that lays the golden eggs'?

Besides, the MDGs presuppose historical reparations. Africa, since its earliest contact with the west has had different doses of European mercantile interests, which often leave the Africans in anguish. In fact, "The effects of history have plunged Africa into a psychological trauma of inferiority which in turn occasioned an all-round retrogression ... of the African life."<sup>[25]</sup> How does the world hope to reconcile the ill-treatments given to the Africans by the Europeans during the Trans-Atlantic slave trade era and the colonial experience? In fact, some of the Multinational Corporations in Britain were established with proceeds from slave trade and these Multinational Corporations are today the major actors in the global scene. Is it justified then to use the proceeds stolen from Africa in subjugating or re-colonising Africa?

One would think that distributive justice calls for an equitable distribution of goods and wealth, and so reparation is imperative if the global order is to move ahead with its globalisation agenda. It is important to note that justice "... may be delayed ... denied. Yet it is ever there, staring in the face. Until it is done."<sup>[26]</sup> The global agenda otherwise called human agenda seems like a club; an inner caucus affair. Without economising the truth, the global scene is regulated by fundamental racial underpinnings. The colour difference is in fact a basis for discriminating between peoples. The Whiteman sees nothing good in the Africans because majority of them are black. As such, the African is trapped in a world that discriminates against his black skin. For being black, the white believes that Africans are naturally an inferior and lower class of humans. It is hard to believe that a perspicacious philosopher like David Hume had commented that the Africans lack ingenious manufactures, arts and science among them, and some other western thinkers have argued likewise that what is pitched as African civilisation is a mere imitation of the Whiteman as a monkey does a man.<sup>[27]</sup> However, the truth of the matter is that this racism that calibrates the Africans as bestial creatures that had lived in stagnation before their contact with the Europeans, which is often buttressed by tales of savage misery, is nothing but a crafty technique to conveniently execute the heinous Western imperialism and hegemony.

Also, racism has been heightened in recent times. For example, visa restrictions and racial profiling hinder participation of people from Africa, in global events taking place in developed countries. But an American citizen, for instance, can with ease go to any country around the world for being an American. This is an escalation of global injustice. Another important point to note is the home-made dimension of African problems. Some unscrupulous and selfish Africans have some form of alliance with the Western world in a bid to further plunder the ruins of Africa. In fact, beginning from the earliest contact with the West, some unpatriotic Africans have betrayed the African interest by acting as the link through which Africa is exploited. Another dimension of the home-made problem is created by the chain of African dictators who constantly siphon the common wealth for self-enrichment. The result of this is that they end up neglecting the basic needs of the Africans. Such situations are unfavourable for African development. At this juncture, it is important to seek for the way forward in the midst of this excruciating African dilemma.

## **VI. TOWARDS A SCHEMA FOR AFRICAN DEVELOPMENT**

The history of Africa has been a recurring process of strife and anguish. Franklin E. Frazier<sup>[28]</sup> had argued that there was dislocation and disintegration at every level of life sequel to the European political control and economic exploitation of Africa. Altering the outlooks, social groupings, feelings and beliefs of the Africans by the colonial powers, made the Africans a disoriented people whose frustration and discontent have become important factors in world politics. Today, African development seems to be of global concern both to those who consciously and resolutely destabilised and underdeveloped Africa and those who perhaps are of good will. But what is actually a clear picture of the African impasse? J.O. Oguejiofor responds to this pertinent question that:

The enormous problems of Africa are failure of states, endless wars, epidemic of all kinds, HIV/AIDS pandemic, democracies that atrophied, systems of education that are in disarray, health systems that are not much better than the witchcraft, decaying infrastructure if it ever existed, reality of corruption, nepotism, exploitation of the weak, abuse of power and position, lawlessness.<sup>[29]</sup>

Obviously, the above assertion reiterates the imperative for African development. But how can Africa, so beleaguered by numerous factors, join the bandwagon of global development as targeted for 2015 by the Millennium Development Goals? How can the economic and socio-political institutions be revived to foster African development? How will Africa fit into this age of technological revolution where computer technology, microchips and fibre optics are converging to promote computer mediated networks? What inspirations can Africa derive from the experiences of the newly industrialising Asian countries like South Korea? What could be done to prevent Africa from being delinked from the global transition? J. Isawa Elaigwu asserts that a group of Newly Industrialising Countries (NICs) like South Korea, Taiwan, Singapore, Mexico, Brazil and Argentina are now emerging as contending economic forces and competing with advanced economies for market to sell their manufactured goods. Thus, they are fast becoming new forces besides Europe, United States and Japan, which could not be ignored.<sup>[30]</sup> Categorically speaking, there is a plethora of obstacles to overcome before the crusade for African development can yield any real impact. There is need to seek alternative models of development for Africa. No doubt, Africa possesses indicators for development which need to be refined. Regina Brown, the United States Deputy Assistant Secretary of State for African Affairs stated that "Africa is undergoing a major transformation... there is enormous potential for trade and investment ties..."<sup>[31]</sup> The

challenge before us now is to chart the course for the development of Africa. While we are raising alarm against global injustice, it is imperative for Africa to look inward and reconstruct the internal structures for the enhancement of development. Settling the scores of global injustice will imply giving Africa a chance to prove itself. Thus, what is more essential as we demand justice to be done is to pay utmost attention to some basic models of development drawing from the African development history.

Considering the experiences of the new industrialising countries of Asia, there is the need to improve indigenous technology in Africa. African development history contains accounts of design, fabrication and production technology that negates the erroneous presumption that indigenous technology requires foreign guidance. There is need, therefore, to learn from the experiences of Asian countries like Japan and South Korea who were at the same level of development as major African countries up to the 1960s and 1980s respectively. Also, since post-industrial technology is dehumanising and grafted in a culture of individualism and materialism of the West, there is need to build an indigenous technology founded solidly on African cultural bases and driven by passion for ideals, values, justice and sustainable development, so that Africa will advance technology and not technology advancing Africa.

Also, serious attention should be given to education and training especially science and technology. J. Isawa Elaigwu urges that the 21<sup>st</sup> century is for countries which possess international power and skills, as such, there is urgent need to invest in education and training. In short, the decaying educational system in Africa makes development an uphill task. It is important also to focus on research because Africa may not record any meaning progress in development without adequate attention to research.<sup>[32]</sup> Furthermore, in any international relationship and dealings, Africa's interests must be pursued and not sacrificed. Consequently, African foreign policy must centre around and prioritise the core interests of Africa. Finally, African countries should reposition their governments to ensure good leadership and political stability. Most of the newly industrialising countries of Asia were re-organised by visionary and purposeful leadership coupled with a stable political atmosphere. Thus, the realisation of African development depends largely on good leadership together with a stable political environment.

## VII. CONCLUSION

So far, the argument has been that Africa has been down-played as the primary victim in the global community. Africa has been unfairly and unjustly classified and exploited by the West. Africa's present situation is deplorable in all facets, as such, Africa is generally underdeveloped. The need to pursue a sustainable development for Africa becomes more relevant with the on-going global transition. Most of the strategies mapped out by different international organisations on African development have been futile. Yet, the world keeps craving for measures to reposition Africa in the global community to enable it attain sustainable development. Consequently, the position of this paper is that global injustice generated by prejudice and imperialist tendencies demonstrated in economic, social, political, moral, and historical relationships of Africa and the West is the primary obstacle or challenge to African development. As such, global injustice should and must be discouraged and terminated. Also, there is the need to propose a pragmatic schema for African development, which will include improvement of indigenous technology, education and research, etc. The combination of the termination of global injustice and the adoption of a pragmatic schema for African development would make a sure pathway to attain sustainable development in Africa.

## REFERENCES

- [1] R. Barnet, *The Roots of War*, 1971, 210-211.
- [2] F. Fanon., *The Wretched of the Earth*, (New York: Grove Press, 1968), 102.
- [3] C.C. Soludo, "Debt, Poverty and Inequality," in Okonji-Iweala, N., et al. (eds.) *The Debt Trap in Nigeria: Towards a Sustainable Debt Strategy*, (New Jersey: Africa World Press, 2003), 26.
- [4] P. Iroegbu, *Communalism: Toward justice in Africa*, (Owerri: International Universities Press, 1996), 13.
- [5] Studies at UCLA 2008.
- [6] P. Iroegbu, *Communalism: Toward justice in Africa*, 13.
- [7] *UNESCO Chronicles*, Vol. XIV, No.6, 1968, 217.
- [8] Xavier Sala I. Martin, [www.nber.org/papers](http://www.nber.org/papers) (Retrieved on 20/04/2008).
- [9] B. Brian, *Theories of Justice*, (Berkeley: University of California Press, 1989), xiii.
- [10] W. Akoda and D. Imbua, "Waving Through History: Nigeria in the International Community and the Challenge of Development," in Agbodike C.C. (ed.), *UNIZIK Journal of Arts and Humanities*, Vol. VIII, (Enugu: Hunicon Production, 2006), 22.
- [11] J.A. Ushie, "Two Africans in One: Neo-Colonialism and the African Writer," A paper presented at the International Conference on "Worlds in Discourse: Representations of Realities," (University of Kebangsaan, Malaysia, 21-23 November, 2005), 18.
- [12] S. Aluko, "The Economic and Political Failure of Globalisation in Africa," [www.aboutsudan.com/conference/khartoum/aluko.htm](http://www.aboutsudan.com/conference/khartoum/aluko.htm), 1999, (Retrieved on 27/04/2008), 2.

- 
- [13] C. Enuka, "Globalisation and Nigerian Development" in Agbodike C.C. (ed.), *UNIZIK Journal of Arts and Humanities*, Vol. VIII, (Enugu: Hunicon Production, 2006), 85.
- [14] E. Anyakoha, "Positioning Nigeria for Development in an Era of Globalisation," in Maduagwu, M. And Onu, V. (eds), *Globalisation and National Development in Nigeria*, (Kuru: NIPSS, 2003), 7.
- [15] Yakpo, "Is Globalisation Working for Africa?" in *West Africa*, (16<sup>th</sup> -22<sup>nd</sup> July Edition, 2001), 20.
- [16] Quoted in African Oil Policy Initiative Group (AOPIG), 2002.
- [17] T. Agbola and T.A. Olurin, "Landuse and Landcover Change in the Niger Delta," (Excerpts from a Research Report Presented to the Centre for Democracy and Development, Nigeria, 2003), 7-8.
- [18] J. Krueger, "Oil States in West Africa," *Africa Notes*, (Centre for Strategic and International Studies, No. 11, December, 2002).
- [19] K. Niadoo, "Global Injustice Hurts Development," [www.mg.co.za](http://www.mg.co.za), 2002, (Retrieved on 27/04/2008).
- [20] Ibid.
- [21] Sachs and Reid, "Investments toward Sustainable Development" in *Science Magazine*, Vol. 312, [www.1002.sciencemag.org](http://www.1002.sciencemag.org), 9<sup>th</sup> May, 2006, (Retrieved on 20/04/2008).
- [22] K.Y. Amoako, "The African Development Forum-Dialogue for the Africa Renaissance," (An Address presented on the occasion of the Inauguration of the African Renaissance Institute, Pretoria, South Africa, 11 October, 1999).
- [23] World Bank Report, 2006.
- [24] Sachs and Reid, "Investments toward Sustainable Development."
- [25] H.O. Ukavwe, "A Philosophical Argument for African Christianity," in *Sophia*, 6<sup>th</sup> Edition, (A Journal of NIMSAPS, Abuja Chapter, 2008).
- [26] P. Iroegbu, *Communalism: Toward justice in Africa*, 13.
- [27] B. Davidson, *The Lost Cities of Africa*, (USA: Little Brown and Company, 1959), vii.
- [28] S. Arnold et al. (eds.), *Modern European Civilisation: A Documentary History of Politics, Society, and Thought from the Renaissance to the Present*, (US: Scott, Foresman and Company, 1963), 404-408.
- [29] J.O. Oguejiofor (ed.), *Philosophy, Democracy and Responsible Governance in Africa*, Vol. I, (London: Transactional Publishers, 2003), xiii.
- [30] J.I. Elaigwu, "From Might to Money: The Changing Dimensions of Global Transition to the 21<sup>st</sup> Century," A Distinguished Annual Lecture published in Alubo O.S. and Briggs D.A. (eds.), *Agenda for a Better Society*, Vol. I, (Kuru: NIPSS Press, 2004).
- [31] Ibid.
- [32] Ibid.