

## Review

# Renaissance of humankind conscience and principles for responsible and accountable social behaviour towards rapid industrialization in Africa

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To catch up with the rest of the world in economic development, African countries must be focused on human capital development and transformation of their sluggishly growing economies through industrialization. The obtaining situation is that most African economies are predominantly super markets for imported goods and services. On the other hand, from the agricultural sector perspective, African economies are largely 'peasant economies.' However, the latter is commonly regarded as the backbone of such economies. The prevailing situation has occasioned non-growth economies, growing unemployment, and related social woes, especially among the youth. African cultures have what the researcher calls common denominators which cut across tribal lines. These can be synthesized and harmonized into acceptable national values geared towards fostering cultural homogeneity, human interrelationships, nationalism, and pan-africanism. Noticeably in every African country some tribes/groups of people are relatively more developed socially and educationally as evidenced by their predominance in the economic and political scene. On the other hand, the majority of other tribes/groups are held back by various factors like poor leadership, wide-spread corruption, conflicts and their own cultures which tend to condition them to the unchanging past. This has intensified the incidences of poverty, ignorance, and disease. To overcome the above scenario requires transformative leadership, deliberate government policy measures, and innovative management practices/strategies at all levels of national governance spectrum. This has to be within the framework of what the researcher has called a new model on: National Humankind Conscience and Principles for Responsible/Accountable Social Behaviour. The issue is, why this model or formulation? Its rationale lies in the distortion of the original African Cultural values by foreign colonizers and successive post-independence rulers for political/administrative and survival expediency. This has led the majority of people especially the youth into a state of "anomie", people without behavioural standards and "alienation", people removed from the rest of society. This situation has been prevalent in most African countries since political independence about 50 years ago. Simply put, the lack of improved moral/ethical infrastructure from childhood to adulthood in African countries has remained a missing link in Africa's development equation since political independence. Hence, the purpose of the study aimed at filling in the knowledge gap.

**Keywords:** Renaissance, self serving leadership, industrialization.

## INTRODUCTION

### Background

Since political independence about 50 years ago, many African countries are faced with multiple socio-economic problems occasioned by self-serving leadership, wide-spread corruption, non-growing economies, and non-

integrated communities who lack a common purpose towards rapid industrialization for the benefit of the present and future generations. This condition prevails despite Africa being endowed with large quantities of

resources such as minerals. Thus, socio-economic development is a collective effort and cannot take place in countries where people are polarized along tribal lines and where social conflicts and political instability are the order of the day. The main objective of this exploratory paper is to identify the main problem(s) considered as stumbling blocks against rapid industrialization, human capital development, etc and come up with the way forward with regard to improved moral/ethical infrastructure from childhood to adulthood. This has remained a missing link in Africa's development equation since political independence about 50 years ago. However, improved moral and ethical infrastructure will act as a spring-board towards rapid industrialization in the region.

In terms of methodology, the study applied a combination of three research methods, namely: the "deductive/inductive nomological explanation (Brodbeck, 1968), Case study research method, and Oral history research method (Kumar, R. 2011)." Based on these research methods, the analysis throughout the presentation was guided by various theories like: Emile Durkheim's theory of human nature and socialization, Stephen Convey's "Improved quality of life...1994"), Kenneth Gergen's theory of socialization including various theories of childhood development/learning and socialization. However, it is against this background that a new harmonized model called: National Humankind Conscience and Principles for Responsible/Accountable Social Behaviour and its implementation requirements were formulated. This forms a bedrock of philosophical or ideological foundation for national moral and ethical infrastructure and spirit of nationalism and pan-africanism for holistic human development from childhood to adulthood in African countries and elsewhere in the developing world. The issue is, why this model or formulation? Its rationale lies in the distortion of the original African Cultural values by foreign colonizers and successive post-independence rulers for political/administrative and survival expediency. Thus, the impact of the adulterated African culture on the masses, especially the youth has led them in a state of "anomie", and "alienation". To paraphrase Perry and Seidler (1975), the former refers to people who have no norms or not knowing which behavioral standards or guidelines to follow. The latter refers to people who feel removed or separated from the mainstream society. They feel powerlessness, normlessness, hence are vulnerable to imitate foreign ideas or cultures whose philosophical ideological basis they may not fully understand. This situation has been prevalent in most African countries since political independence about 50 years ago.

Evidently, from the African economic development perspective, there is a missing link between the people/their successive rulers, all who are a vital resource in the development process in terms of behavioral guidelines, or moral and ethical infrastructure, and the enabling

environment for rapid industrialization in Africa. This missing link (knowledge gap) between the majority of people from childhood to adulthood and the fundamentals of industrialization has hardly been addressed by previous studies in the African context. Hence, this forms the key objective of this study. Simply put, the lack of improved moral/ethical infrastructure from childhood to adulthood in African countries has remained a missing link in Africa's development equation since political independence about 50 years ago. Hence, the purpose of the study is aimed at filling in the knowledge gap. The researcher's formulation: National Humankind Conscience and Principles for Responsible/ Accountable Social Behaviour is reinforced, among others, by critical and innovative interpretation of a classical sociologist, Emile Durkheim's ideas on human nature and socialization as follows: We should all be aware that the social nature of human beings is rooted in the systematic development and socialization of all people in countries from childhood to adulthood, especially the youth. Turning the "human animal from the 'what' into a 'who' requires socialization, the process by which we learn how to be human. During this process which goes on throughout our lives, we acquire the complex sets of behaviour, emotions, standards, attitudes, and personal characteristics that define us as members of groups, etc" (Kenneth, 1974). Equally, the model is underpinned by development and industrialization theories, as well as Stephen Convey's "Improved Quality of life (1994)"- with the researcher's modifications including, various childhood and adulthood development and socialization theories. With regard to methodology, the study is theoretically grounded on a combination of three research methods: The deductive/inductive nomological explanation research method (Brodbeck, 1968), the Case study research method and Oral history research method (Kumar, R. 2011).

The synthesized and harmonized key elements of National Humankind Conscience and Principles for Responsible/Accountable Social Behaviour include: Conscience, Self-awareness, Independent will, and Creative Imagination. On the other hand, Principles for Responsible/Accountable Social Behaviour include: Humility, courage and decisiveness, African extended family system, faith in Christianity/muslim and other religions, African nationalism and Pan-africanism, democratic governance, constitutionalism/rule of law and order, advancement of intellectualism and professionalism, patience and tolerance, peaceful co-existence, socialization/education and training, and a focus on industrialization and the future. These will form solid and continual moral/ethical guidance and direction for fundamental structural attitudinal and commitment to desirable changes underpinned by constitutionalism/rule of law rather than the rule of power by men and women. Equally, it will enhance socio-economic and institutional development as well as continue to reinforce cultural

homogeneity/change and entrenchment of cross-cultural values in the African countries. Thus, the resulting mass political and social participation in national and continental development activities will ensure growing political stability and rapid industrialization in African countries and the continent at large.

The rest of this paper covers:

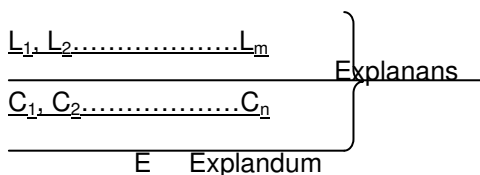
- i. Methodology
- ii. Basic human development and socialization institutions.
- iii. Review of childhood to adulthood theories of development, socialization, and learning.
- iv. A new model for childhood to adulthood development and socialization: National Humankind Conscience and Principles for Responsible/Accountable Social Behaviour.
- v. Implementation requirements for the National Humankind Conscience and Principles for Responsible/Accountable Social Behaviour.
- vi. Meaning of Development and Industrialization.
- vii. Conclusion.

**METHODOLOGY**

This exploratory study is theoretically grounded on a combination of three research methods as follows:

**Deductive/Inductive and nomological explanation research method**

African countries share common social and economic problems. Also people in the region share common cultural values in diversity. Hence, the need to synthesize and harmonize such values for the sake of cultural homogeneity and diffusion. African countries face similar cross-cutting problems. Some such problems are less understood by the affected populace and the outside world, hence the researcher’s decision to undertake the study with a view of filling in the knowledge gap. In the study at hand, the explanatory argument falls into two parts called the ‘explanans’ and the ‘explanandum’. The latter is the statement, or set of statements, describing the phenomena to be explained. The former is the statement, or set of statements adduced from other theories to provide explanation (Brodbeck, 1968). According to Brodbeck, this can be illustrated using explanation by deductive subsumption under the underpinning theories. The general form of such an explanation is given by the following schema:



Here, L<sub>1</sub>, L<sub>2</sub>.....L<sub>m</sub> are general laws or theories and C<sub>1</sub>, C<sub>2</sub>.....C<sub>n</sub> are statements of particular facts. The horizontal line separating the conclusion E from the premises indicates that the former follows logically from the latter.

Thus, according to Brodbeck (1968), the above stated method of deductive/inductive nomological explanation accounts for a particular event or events in the manner presented by the above schema.

**Case Study research method**

The selection of the study was purposive, judgmental, educational and information-oriented. It is a very useful design when exploring an area where little is known or where you want to have a holistic understanding of the situation, or group of countries. The design is of immense relevance when the focus of a study is on extensively exploring and understanding rather than confirming and quantifying” (Kumar, 2011).

**Oral history research method**

As a qualitative research method, it is an approach that emphasizes on the study of perceptions, experiences and accounts of an event or events or gathering of knowledge. It is a process of obtaining, recording, presenting and interpreting current information from secondary sources based on personal experiences and opinions (Kumar, 2011).

**Basic human development and socialization institutions**

**Important Institutions that play a vital role in ensuring childhood to adulthood development, socialization and responsible/ accountable social behaviour**

**The family and adulthood**

The family (parents) has the primary responsibility in children up-bringing emotionally and otherwise, that is, from birth up to the time the children are 21 years of age. However, after this age, the need for continuous learning should be embraced and encouraged till one pays the debt of nature. The family upbringing and neighbourhood or environment within which one is raised are extremely important in shaping the child-hood and adult-hood behavior in the sense that youths because of their tender age and adults in general are very imitative/inquisitive and their behaviour is shaped by the type of people they interact with and the influence of environment in which they live.

Some of the bad family impacts on child behaviour

include:

- i. Increasing single families in which children are left for long hours under the care of irresponsible housemaids or their fellow children in the name of maids or caretakers.
- ii. Increasing number of orphans after the death of one parent or both leading to situations where such kids are left to fend for themselves or in the hands of irresponsible and harsh foster parents/relatives and institutional care.
- iii. Increasing number of working parents forcing them to leave children under the care of hirings and relatives/neighbours, etc. The long intervals of separation of parents from kids impacts negatively on their behaviour.
- iv. Increasing number of broken families which has long-lasting traumatizing effects on children at tender age.
- v. Increasing exposure of children to irresponsible TV, videos and internet programmes which have devastating effects on children at tender ages in terms of attachment, imitation, etc.
- vi. Increasing number of under-age or child marriages leading to situations whereby such parents cannot responsibly take care of their children and themselves.
- vii. Increasing number of school drop-outs who become vulnerable to drug, alcohol abuse and other social vices.
- viii. Widespread and condoned social vices: Poor role models, poor leadership, corruption, tribalism/nepotism, armed tribal conflicts/violence, divisive politics/leadership, deceitfulness and impunity, etc. All these have become a "self-fulfilling prophecy," meaning, "siasa mbaya, maisha mbaya" (Daniel Arap Moi) whose English translation refers to: Bad politics leads to unbearable life for the majority in communities and society at large.
- ix. Growing urbanization/slums: This is occasioned by growing rural to urban migration in search of greener pastures which in turn exerts a lot of pressure on existing facilities in the urban areas against the background of equally growing joblessness thereby leading to widespread slum villages around and near the main urban areas whereby low class and poor people live in deplorable conditions without basic social amenities.

The foregoing vices at family level unless they are completely eliminated or minimized will continue to create far reaching implications on the majority of Africa's present and future generations thereby limiting human capital development, responsible/ accountable behaviour and industrialization in the region.

#### **Child-care institutions and day-care centers**

In many African countries there are very few reputable residential child-care institutions and day-care centers

where the working mothers/parents can leave their babies or kids and collect them after working hours. The few available institutions and day-care centers are restricted to major urban centers and most of the former are dependent on donations from well-wishers, hence are temporary in nature and prone to child abuse and poor quality service. It is note-worthy to point out that the growth of child-care institutions and day-care centers has been slow because of the prevalence of the extended family system and cheap house-maid labour in the African countries. This situation is changing fast with some labour laws in some countries raising minimum wages for house-maids, etc.

However, the above institutions can inculcate responsible childhood behaviour if only they are sponsored by responsible people, employ qualified personnel and avoid being over-crowded and solely profit-motivated. With the exception of the orphaned child-care institutions and day-care centers the rest should not be regarded as substitutes for good parentage which is the sole responsibility of biological parents.

#### **Baby- class and pre-unit classes**

Baby-classes cater for kids aged between 3 years and 4 years for a period of one year. In such classes children are exposed to basic formal teachings in preparation to Pre-unit classes. The Pre-unit classes cater for kids aged between 4 years and 5 years for a period of one year. From this stage kids are formally admitted to class one in Primary Schools.

However, a serious complication occurs at the baby-class, Pre-unit class and during the first three years of primary education. For example, according to Kenya's Ministry of Education Policy, at such levels children should be instructed in their respective "mother-tongues" in preparation for instruction in official or foreign languages at higher levels of education. However, when children are instructed in foreign languages without having had sound or mastery grasp of their respective "mother tongues," they tend to get disoriented in terms of behaviour and world outlook, why? Understandably enough, sound knowledge in any language, especially the mother tongue enables people to think properly when exposed to foreign languages than those who are inadequately sound in both. The majority of the people in Africa, especially the youths fall in the latter situation, hence the growing numbers of the disoriented lot from childhood to adulthood. The dominant foreign languages spoken in Africa by virtue of colonization include: English, French, Spanish, Portuguese, Italian, Arabic, etc.

#### **Primary schools/secondary schools, mid-level colleges, and university education**

Depending on which educational system is used, the

schools and the country, the pupils/students who pass their final exams at the first two levels above are admitted to universities to pursue degree work; others enter various mid-level training colleges while the rest join the labour market. The emphasis at all the three levels is on academics as opposed to holistic education which should include preparing beneficiaries for healthy social living and responsible/ accountable behaviour development. However, despite of glaring weaknesses in the current African educational and training systems, it behooves transformative African leaders to introduce and implement holistic education and training systems at all the above mentioned levels: Primary and Secondary schools, mid-level training Colleges and at University levels, which would include imparting all inclusive national values, moral and ethical skills/standards or what we have called: National Conscience and Principles for Responsible/Accountable Social Behaviour in order to ensure upright political/corporate leadership and managership across African countries. Besides, strong family values should be maintained alongside progressive national culture. This means that whatever culture of the people, it must change according to emerging paradigm shifts or changing environment.

### **Religious institutions**

From the view point of propagating sound national values, moral/ethical standards and widespread political/corporate leadership- churches and religious organizations or institutions have a crucial role to play and act as role models through their leaders, especially in African countries where streets, villages and public places are inundated with all kinds of religious preachers. As a matter of fact, if the number of preachers and churches in the respective African countries is anything to go by, then these countries and the people in the region at large should peacefully co-exist and be culturally united in diversity. The rising religious fundamentalism, i.e. people opening up their own churches, religionization of conflicts /politics, etc. can make one to safely conclude that the misuse of religion for personal/group gains has reduced it to mere “business” for making wind-fall profits and a source of many community/inter-country conflicts revolving around secular law and sharia law. Some religious leaders and organizations are explicit and implicit promoters of social conflicts, tribalism and corruption in many African countries. This has led to severe suffering of innocent people/loss of lives and non-development in many countries of the African region. Hence, there is urgent need to go back to the basics where religions become the “salt of nations”. After all, there is only one Supreme God, but different religions are mere artificial or man-made roads to Him (God).

The above scenario calls for all religious leaders and institutions in Africa to have a genuine common approach

in uniting African people towards the kingdom of God as well as working for their improved earthly welfare and quality of life, through promotion of rapid industrialization other than the current emphasis on heavenly life and holy wars/sharia law.

### **The rule of law and order as rooted in national constitutions**

To a large extent, the rule of Law and Order is rooted in the cultural norms of societies and their respective national constitutions. For this reason it is extremely important that all the citizens of the respective African countries are exposed to the fundamentals and importance of the Rule of Law and Order from childhood to adulthood through the outgoing educational chain or educational systems as well as in social life in order to stem the growing tendencies towards anarchy/ impunity and conflicts so that the people can continue appreciating and supporting the value of upholding the Rule of Law and Order in their respective countries, i.e. from family, community, county, national, regional and continental levels. Currently, this role is left entirely on the legal professionals and law enforcement agencies, instead of being a collective responsibility. Hence, the growing violations of the Rule of Law and Order, political instability and insecurity culminating in growing social conflicts in most African countries.

### **Review of childhood to adulthood theories of development, socialization, and learning**

#### **Approaches to the childhood development and learning**

There are threefold assumptions underlying children's development and learning by theorists. The first approach holds that children are born as miniature grown-ups. The second approach is that childhood development and learning is largely a product of the environment in which they are brought up. The third approach contends that children's development and learning is a combination of internal-driven growth and spontaneous-driven learning. In this chapter, the research has presented theories based on the three approaches by various experts on childhood and adulthood.

#### **Aries Theory of Children as Miniature Grown-ups**

This theory was described by Aries (1960). The theory was also called “preformation” and was predominant during the Middle Ages in Europe. This view of children being regarded as miniature adults is still widely held by some communities in African countries as evidenced by

the way children below the age of 10 years are heavily involved in commercial child-labour and the absence or non-implementation of policy measures specifically addressing growing numbers of street children, orphaned kids, involvement of children in illegal armies, exposure of children to bad influences and traumatizing experiences, etc. The main assumption under this theory is that children are born with fairly developed attributes of adulthood as opposed to being products of socialization and environmental learning. However, the stipulations of this theory are incompatible with present day scientific evidence about childhood development.

### **Locke's Theory of Children Development and Learning**

Locke was a pioneering authority on the Environmentalist Theory of children development and learning. In most of his ideas he disapproved the doctrine of innate ideas being behind children development and learning. On the whole, the social environment is responsible for shaping the human mind and character, especially learning during infancy/ childhood and adulthood. During infancy, the child's mind is pliable, hence can be molded in any way which in turn sets good or bad behaviour in adulthood life. Essentially, feelings and thoughts develop through association, repetition, imitation, etc, while learning occurs through rewards and punishments. Coupled with these principles, Locke's educational philosophy was: Self-control by adults underpinned by the principle of virtue and Excellency, meaning the power of self-denial of satisfying our desires which are often incompatible with reason.

### **Rousseau's Theory of Development**

To most people, it goes unnoticed that childhood holds a special place in the sequence of human life. Rousseau's four stages of childhood development are:

- i. Stage 1: Infancy (birth to about two years): At this age all infants experience the world around them through their senses as opposed to ideas or reason.
- ii. Stage 2: Childhood (about two to 12 years): This stage commences when children can walk, talk, run about, and feed themselves. During this stage children have little reasoning power linked to senses and body movement.
- iii. Stage 3: Late childhood (about 12 to 15 years: This is regarded as transitional stage between childhood and adolescence involving gaining considerable strength enabling them to do physical adult work. They also have well developed cognitive power.
- iv. Stage 4: Adolescence: This stage which makes children social beings begins at age 16 and is like the second birth. At this age, children require sound

parental, institutional guidance and socialization towards responsible and accountable citizenship. The question is: are the majority of African youths getting this guidance and socialization? It is at this stage that all manner of irresponsible behaviour begins and continues to adulthood.

However, during the above stages, the children are by any social standards pre-social, meaning that they are primarily focused or concerned with personal interests as opposed to societal and other social issues/relationships, hence there should be campaigns against some African leaders who over- involve children at such tender age in politics, militia groups, private armies, drug abuse, etc. These are recipes for societal disaster like: insecurity, corruption, impunity and other social evils prevalent in many African countries. Furthermore, it is at this delicate age (stage 4) that the majority of African countries are losing their vital human capital into evil social activities like drug abuse, school drop-outs, early marriages, over-indulgent in unproductive attitudes/activities, etc. This results into a situation whereby the majority of the youths become over-dependent on the rest of the aging society members through "dependency-syndrome" which is partly responsible for decreasing national productivity in most sectors of African economies leading to non-growth economies in the Continent.

### **Bandura's Social observational learning Theory**

Bandura (1962) argued that in social situations people often learn much more rapidly by simply observing the behaviour of others which makes them acquire new behaviour. The four elements of observational learning include:

- i. Attentional processes: To imitate a model requires paying attention to it.
- ii. Retention processes: Need to remember their symbolic processes with regard to associations among stimuli that occur together.
- iii. Motor reproduction processes: Means that to replicate behaviour accurately requires motor skills.
- iv. Reinforcement and motivational processes: This requires that a distinction has to be made between acquisition and performance of the new responses. Performances are spurred by reinforcement and motivational stimulus.

Besides Bandura's above four criteria based imitative learning model, his primary focus and concerns were on the socialization process which is at the core of our project from childhood to adulthood. Essentially, the socialization process is the process by which societies induce their members to behave in socially acceptable ways (William Crain, 1992). However, various socialization study findings indicate that it is an inclusive process which in many ways influences all kinds of human behaviour including managerial and technical

skills. All human cultures commonly impart to their members two key “targets” of socialization teachings, namely:

- Acceptable expression of aggression.
- Certain modes of: cooperation, sharing and helping others.

We give a sample of the “targets” of socialization in various human cultures as follows:

- i. Aggression: Operant conditioning is the basis of socialization of aggression and other human behaviors. This has been confirmed by various studies. Thus, when parents and other socializing agents reward those who express aggression in socially acceptable ways and punish those who express aggression in socially unacceptable ways, in the first case the behaviour is reinforced while in the second case behaviour is minimized or suppressed in terms of imitations. However, results of such studies have also revealed that vicarious punishment only blocks or inhibit the performance of undesirable behavior temporarily and tend to re-occur when the environmental circumstances are favourable. This confirms why ex-convicts recede back to criminal life-some become “jail-birds”. Equally important is that children and adults exposure to role models in form of peers, movies, what leaders do and say, etc. can influence their behaviour positively and negatively, that is, in terms of socially acceptable behaviour or socially unacceptable behaviour.
- ii. Sex roles: The socialization of children in all human cultures is taught along sex-lines. For example, societies promote “masculine” traits in boys and “feminine” traits in girls. Though culturally based, such traits have a genetic linkage.
- iii. Prosocial Behaviour: Essentially, the prosocial behaviour is rooted in prosocial behaviour relating to acts such as: helping, sharing, cooperation and attrition. Prosocial behaviour is commonly influenced by exposure to various role models from childhood to adulthood.
- iv. Practicing and Preaching: From these two perspectives, children and adults alike have been more influenced by the practices and actions of the role models (the preachers) rather than their preachings, hence the decreasing moral and ethical standards where adults, especially leaders don't practice what they preach. This is the main cause of de-ethicanization or moral decay in most African societies.
- v. Self-regulation: The more people become socialized, educated, and trained, the less they become dependent on external rewards and punishments in terms of behaviour. Thus, they increasingly evaluate and regulate their own behaviours based on internally established standards. In real life the situation is rather complex for children because they are bombarded by a variety of role models such as parents, peers, actors

in TV/video films, etc. Some presenting high integrity while others far below. Caught up in this dichotomy which role models can children and adults in general follow? Children tend to adopt the self-evaluative standards of peers rather than adults because children can more easily achieve the lower standards that peers set (William Crain; 1992, p.183). Evidently, this poses serious challenges and implications in both youth and adult responsible and accountable behaviour in the African region. This is linked to (iv) above.

- vi. Self-efficacy: This is about self-observation and self-efficiency appraisals in terms of individual/ group abilities and weaknesses. According to Bandura there are four sources of self-efficacy appraisals, namely:
  - a. The most influential source of knowledge is actual performance. Thus, if we repeatedly succeed at tasks our sense of efficacy increases and vice versa.
  - b. Self-efficacy appraisals are influenced by “vicarious experiences”, that is, if we see others succeed at a task, we infer we can do it too.
  - c. Verbal persuasion-pep talk: When someone convinces us that we can perform a task, we usually do better on it. However, this may not be possible on tasks that are too difficult. But encouragement can help because success usually depends more on the efforts one puts into a task, than upon any inherent abilities.
  - d. We judge our abilities partly on the basis of physiological cues, e.g. we might interpret fatigue or tension as signs that a task is becoming too difficult for us and vice versa.

The foregoing issues arising from Bandura's theory are at the core of either sound or decay of moral and ethical infrastructure in Africa. Hence, the way forward should be to ensure proper childhood up-bringing and to create and ensure that there is wide-spread numbers of responsible and accountable leaders/managers and role-models in individual African countries to act as the bed-rock for continuous responsible and accountable behaviour. It is against this background that social conflicts and endemic corruption, tribalism, impunity, etc. in the region will be effectively fought. The end result will be increasing majority people with productive attitudes focused on productive/value adding activities leading to tangible accomplishments and sustainable industrialization.

### **Maria Montessori Theory of Children Development**

In this theory, Montessori postulated that children are partly what we make of them and partly learn for themselves from their maturational experiences. Based on this, at the core of the theory is what she called “sensitive periods which are genetically programmed blocks of time during which the child is, especially eager and able to master certain tasks”. In this connection,

Montessori categorized the sensitive periods in terms of children development as follows:

- i. The sensitive period for order: This period occurs during the first three years of childhood. Thus, when kids begin to move about they have the tendency to touch and put objects where they belong.
- ii. The sensitive period for details: This occurs when kids are one to two years of age. When exposed to bigger and smaller objects, they tend to focus on tiny objects which depict psychic development meaning that: The “psychic personality” of kids is different from that of adults in terms of kind and degree.
- iii. The sensitive period for the use of hands: Extensive use of hands by kids occurs between 18 months and three years of age, e.g. putting things into containers and pouring them out or simply piling up objects. During this period children start refining their movement and sense of touch.
- iv. The sensitive period for walking: Montessori referred to this period as the “second birth” which marks the child’s passage from a state of helplessness to an active small human being. During this period children are impulse-driven whereby kids do not walk about with a destination in mind but is aimed at changing creative human internal functions.
- v. The sensitive period for language: The conscious mastery of language occurs between 4-6 years of age. This is a complex process involving not only learning the words and what they mean, but also grammar- a system of rules and their usage. This period requires responsible parentage and counseling in order for a child to have a sound language base. Failure to do so spills over to adult life.

### **Kenneth Gergen and Associates theory of socialization**

The theory commences with posing several questions as follows: “what essential qualities are involved in being human?” “Are these qualities present in each of us at birth, forming an inherent pattern that adds up to human nature?” what sort of human would you be today had your parents chosen to chain you in a dark corner of the basement, provide you with a blanket, throw you some food three times a day and keep your water container filled. Treated in this inhuman manner, you would probably have become an unhuman being. Such children may not interrelate at all with other people. They may defecate and urinate at any time and place and then cannot communicate verbally. Thus, being human, then is not just a matter of having upright carriage, prehensile hands, a well-developed brain, and organs that allow speech. Psychological and biological characteristics provide the capacity to be human and also set limits on the human condition, meaning they provide the ‘what’

that makes up the human animal. However, turning this ‘what’ into a ‘who’ requires socialization, the process by which we learn how to be human. During this process- which goes on throughout our lives- we acquire the complex sets of behaviour, emotions, standards, attitudes, and personal characteristics that define us both as members of groups, etc. (Kenneth, 1974).

### **Emile Durkheim’s view of human nature and socialization**

Emile Durkheim is regarded as one of the prominent classical sociologists. His view of human nature and socialization can be paraphrased as follows: We should all be aware that the social nature of human beings is rooted in the systematic socialization of all people in all countries, especially the youth.

### **D.C. Mclelland’s achievement motivation theory**

This theory has been associated with achievement right from tender age because of childhood experiences and cultural background.

### **Lessons from childhood to adulthood development/socialization, and learning theories**

As evidenced by the foregoing childhood to adulthood development/socialization Learning theories and institutions, up-right human up-bringing, socialization and development are complex and delicate process which requires institutional effectiveness from family, schools, training institutions, universities, governments, etc, including church leaders and all leaders at all levels of national governance spectrum to operate as good role models to the rest of society. This requires living by a set of broadly acceptable standards of human behaviour which are at the centre of this research and which we have called: National Conscience and Principles for Responsible/ Accountable Social Behaviour. Essentially, this requires far and wide societal frame-work of moral/ethical infrastructure and development conscious African leaders and the citizenry in general who are focused on improving the quality of human life in their respective countries. Good quality of life is about people’s individual and collective development, civilization and industrialization.

Essentially, through good leadership and motivation people learn from their history, continue working hard by having hope in the better future, and act with confidence by avoiding arrogance, pessimism, and inimical and unproductive behaviour and attitudes. However, confidence springs from good character, integrity and competence. On the other hand, arrogance and inertia



are the basis of false self-confidence and lack of self-awareness leading to lack of effort and hopelessness about the future by reverting to illegal/ inimical activities such as drug abuse, etc. Importantly, the root causes of moral/ethical decay, conflicts, bad leadership and underdevelopment in African countries is a mirror image of poor childhood up-bringing as reflected in unaccountable and irresponsible adulthood behaviour and unproductive attitudes.

The outgoing review presented the main challenges that face the people of Africa from childhood to adulthood, especially, relevant institutions ranging from family level to schools, training institutions, universities, communities, governments, religious institutions, transformative leaders and managers at all levels of governance spectrum. The challenges must be collectively tackled through deliberate and innovative policy measures by motivating the masses in order to catch up with the rest of the world in the area of: Human Capital Development and industrialization in the African region. However, the least cost approach towards the road to rapid industrialization is through the: National Conscience and Principles for Responsible/Accountable Social Behaviour as a basis for solid moral and ethical infrastructure which has remained a missing link in Africa's development equation since political independence about 50 years ago.

### **A new model for childhood to adulthood development and socialization: National humankind conscience and principles for responsible/accountable social behaviour**

#### **Rationale for national/regional and continental integration**

In retrospect, prior to the advent of European colonialists and shortly after political independence, African peoples and societies at large were governed by the "we culture" or "extended family system" which cemented people together and whose broader underpinnings at individual country level was a strong sense of nationalism and patriotism which constituted national unity of purpose directed towards democratic governance, socio-economic development and fair distribution of national wealth. This spirit led to collective and successful fight against foreign colonialists. On a wider scale, this was aimed at national and regional industrial development which would ultimately lead to pan-Africanism as Continental unity of purpose and subsequently lead to the formation of the United States of Africa according to pioneers of Independence like the late Kwame Nkrumah of Ghana, the late Azikiwe of Nigeria, the late Mwalimu Julius Nyerere of Tanzania, etc. Increasingly, the original spirit of the founding fathers, and the majority of African people who painfully sacrificed their lives and scarce resources

to achieve Independence were thwarted by the current "tribal nationalism/ patriotism" and, personal and clique democracy, which condones "divide and rule culture" as breeding ground for, corruption, violations of the constitutions/ rule of law, nepotism, impunity, and "the know-it-all rulers" at the expense of the voiceless majority.

History and experience have revealed that most leaders/managers, especially in Africa avoid principled and human virtue-centered behaviour in the way they conduct themselves and govern their countries/ manage their organizations, etc. Thus, they often take the unethical political expedient route whereby they play the game by their own means of un-written undemocratic government rules whose social costs to the African people over the last 50 years has been extremely enormous at both national and continental levels. Needless to mention the mounting and undocumented cost of ignorance and corruption. In this scenario, the majority citizens are held hostage by their rulers or are forced to follow them blindly because of wide-spread illiteracy and poverty. The result has been growing social conflicts, teeming internal/ external refugees, political instability and disunity on most important national and continental issues like development agenda, hence poor economic performance in most countries of the region relative to other regions of the world.

#### **The key resource in the development process**

Contrary to what most people in Africa believe, especially the rulers, the people are the most important resource that countries of the region have. People must have the right attitudes toward work from childhood to adulthood. People should be fully motivated and their skills fully tapped for development purposes. To achieve this requires multidimensional skills directed at industrial development and progressive national/corporate development with a focus on the following:

- i. Develop clear and implementable National Vision and Organizational Mission statements directed at future industrialization.
- ii. Respond to the future and emerging changes through new policies, strategies, procedures, re-organization, and adaption of modern management practices.
- iii. Taking into account that people are the nation's and organization's most vital assets, leaders and managers must galvanize and direct their efforts towards productive economic activities, be sensitive to peoples' needs in terms of motivation, empowerment, and their involvement in short and long-term plans.
- iv. In modern times characterized by dynamism and hyper-competition, nations, organizations and their people must aggressively adapt to changes by pursuing new skills through further education and training beyond current specialties in order to remain

versatile in the ever changing markets.

- v. Viewing the virtues of patience and tolerance as living in the long term, i.e. leaders/managers, organizations, and nations must commit themselves to concrete and implementable future development plans.

### **Harmonized national humankind conscience and principles for responsible/ accountable social behaviour**

The two in one harmonized model of National Humankind Conscience and Principles for Responsible/Accountable Social Behavior from childhood through adulthood is as shown in Figure 1.

### **National humankind conscience and principles for responsible/ accountable social behaviour**

#### **Elements of the National Humankind Conscience**

The National Humankind Conscience is not born but learned through socialization, education and training throughout human life. Thus, well developed or responsibly socialized and learned people are an embodiment of the National Humankind Conscience whose elements are as shown in Figure 1 and explained below:

- i. Conscience: This is deeper than individual and collective thoughts and values. Since conscience is within people it is deeper than their thoughts and values. Thus, it is the conscience that guides responsible/ accountable human behaviour at all times through continuous learning from childhood to adulthood.
- ii. Self-awareness: This enables responsible/ accountable human beings to examine properly both internal and external paradigms, knowledge and ideas in order to continuously distinguish between stimulus and illusion, and response modes in terms of reality, action to take, and decision making. Many well socialized and responsible/ accountable people continuously strive to expand self-awareness or self-consciousness through continuous learning throughout their lives.
- iii. Creative imagination: This is about human empowerment beyond past and present realities. Thus, creative imagination enables well-developed and responsible/ accountable human beings to visualize brighter options when faced with challenging situations. Contrasting imagination with memory, the former is infinite and deals with both the present and the future. Thus, it deals with anything that is not now, but can be done now and in the future. On the other hand, memory is finite, limited and deals with the past. Most African leaders generally, are pre-occupied and

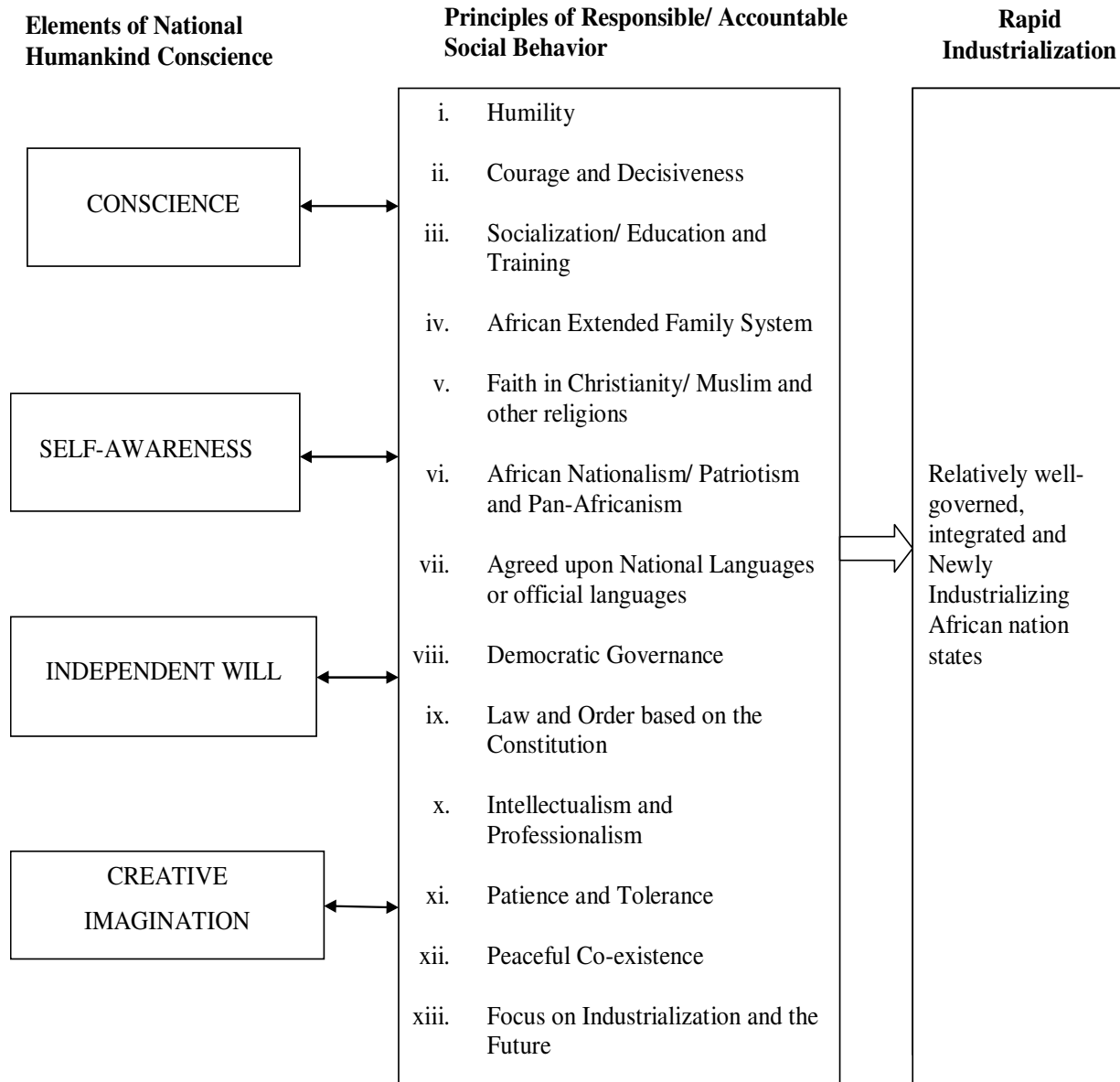
entangled with the past instead of focusing their efforts on the future which is about new developments/innovations, etc. Thus, it is through focusing on the future that people can embrace Humankind National Conscience and Principles of Responsible/ accountable Social Behaviour to enable them steer their national economies to higher heights of industrialization.

- iv. Independent will: This involves the individual and collective capacity of people to act and the power to go beyond individual parochial paradigms and external influences.

### **Humankind principles for responsible/accountable social behaviour**

The National Humankind Principles for Responsible/ Accountable Social Behavior which must be embraced and championed by transformative leaders and managers including parents/ guardians, etc at all levels of national governance spectrum. This must be a collective effort spear-headed by leaders/managers serving as role models to the rest of the citizenry as shown in Figure 1 and as explained here below:

- i. Humility: This is the motherly and fatherly source of all virtues responsible/ accountable for earthly and heavenly harmony. This principle is uniquely human it should be imparted at childhood and practiced throughout one's life so as to foster unity of purpose, peaceful co-existence, and interpersonal relationships.
- ii. Courage and decisiveness: This is also the motherly and fatherly source of all virtues. Every man and woman requires enormous courage and decisiveness to lead their lives according to socially accepted behaviour, maintaining humankind principles and with integrity when required and faced with competing choices with the use of internally-based and socially validated value systems.
- iii. African extended family system: This should serve as a bond of African brotherhood, nationalism, and Pan-Africanism from tender age to adulthood, irrespective of one's tribe, religion, etc.
- iv. Faith in Christianity, Muslim and other religions: Through the true love of God, these religions brought about liberation and equality of all peoples in the world, hence must be used at all times to unite people rather than divide them.
- v. African Nationalism/ patriotism and Pan-Africanism: Originally these were uniting and rallying points against foreign domination or foreign colonizers which culminated in the political liberation of African countries. Unfortunately, foreign colonizers were merely replaced with few Black colonizers and exploiters or non-reformers. However, for meaningful industrialization to take place in the African region, the latter trend should be reversed ushering to Social



**Figure 1.** Model for National Humankind Conscience and Principles for Responsible/ Accountable Social Behaviour.

Democracy or Participatory Democracy in which everybody, especially leaders are responsible and accountable, to the electorate or the governed.

- vi. Agreed upon National Languages or Official Languages: Unity in diversity and purpose demands that each country in Africa should adopt one local language and one foreign language as the means of official communication instead of using multiple ethnic languages which have a tendency to reinforce tribalism and nepotism. This approach will help foster national integration and cultural homogeneity within African nation states and across the continent.
- vii. Democratic Governance: This is about political association, that is, on how a country is governed in terms of the participation and consent in terms of the

majority will. Democratic rule is rooted in:

- Rule of Law/ National Constitutions
- The dignity of every citizen and the common good, e.g. liberty, welfare and justice.
- Reason towards the general good.
- Observation, inference, and experience.
- Shared wealth, i.e., mass gains.
- Confidence and value people have in leaders and public institutions.

Based on (vii) above, the evaluation and outcome of Democratic Governance in any one country should be measured through the behaviour of political leaders in particular and mass human behaviour in general.

- i. Law and Order based on the constitution: This is

based on each country's constitution. However, human civilization, political stability, and rapid industrialization of any country is rooted in the Rule of Law or maintenance of Law and Order and maintenance of national security which in turn, are rooted in National Constitution.

- ii. Intellectualism and professionalism: Unfortunately, in most African countries the dominant attitude favours the "status quo" or "political do-nothing" to bring about change or reforms. Critical analysis of this line of thought reveals that many people who are against change or reforms are not for socio-economic development/ industrialization, why? In reality, the concept of development or the development process is about change. This means that intellectuals and professionals have an enormous role to play towards the inducement of conflict resolution and development in various sectors of African economies by tackling weighty issues/ problems of development through research rather than tackling "signs and symptoms" the way most governments currently do.
- iii. Socialization/ Education and training: Good socialization, education and training reinforced by wide-spread role models, from childhood to adulthood forms social foundation for responsible/ accountable human behaviour throughout peoples' lives.
- iv. Patience and Tolerance: Many social conflicts in Africa are occasioned by lack of patience or tolerance or failure to give peaceful resolution a chance and to accommodate different shades of opinion due to tribal linings and myopic lines of thought.
- v. Peaceful co-existence: Notably, many African countries are a conglomeration of many tribes, for example, some individual countries have more than 30 tribes- some of whom have been pitied against one another for political expediency during colonial times and after. Deeper analysis also reveals the existence of many historical injustices which can be resolved through good governance. To make things worse, most of the tribes with numerical, economic and political power have always tended to dominate the smaller tribes and those without economic and political power leading to all manner of social conflicts. Hence, the urgent need for African countries to adopt the: National Conscience and Principles for Responsible/ Accountable Social Behaviour as a buffer against such extremes by creating room for peaceful co-existence. Similarly, this will eliminate or minimize cross-border conflicts between African countries. Undoubtedly, this will greatly enhance national, regional and continental political stability thereby paving the way for rapid industrialization in the region.
- vi. Focus on Industrialization and the Future: Most leaders and the public in general in the African region are more pre-occupied with short term gains as well as the past and present as opposed to industrialization

and the Future. In order to have meaningful industrialization in the region this by nature takes long gestation period in terms of gains from industrial projects and investments. For this reason, the focus should be on future gains and benefits to investors, people through employment creation and the countries at large through increased economic growth and development.

### **Implementation requirements for the National Humankind Conscience and Principles for Responsible/Accountable Social Behaviour**

The implementation process calls for a strong sense of national responsibility, accountability and commitment by the three branches or Arms of any one government, e.g. the Executive, the Judiciary, the Legislature including the Public Sector Institutions and the Private Sector. Other active stakeholders should include: Religious Leaders and basic human development and socialization institutions at all levels of the national spectrum and the citizenry at large. Equally important, is to set up an Independent Over-sight and Implementation Commission in each African country to over-see the implementation process. All parties involved in the implementation process must commit themselves by deed and action in order to institute national sensitization efforts to the rest of the societal groups/members. All these should be guided by:

- i. Educate one's conscience by: Learning, listening, tolerance and patience.
- ii. Nurture self-awareness by behaving responsibly and creating synergy among the National Humankind Conscience and Principles for Responsible/ Accountable Social Behaviour.
- iii. Maintain total life of honesty and integrity.
- iv. Maintain independent will by walking one's own talk.
- v. Ensure continuous development of creative imagination.
- vi. Be concerned about and endeavour to solve issues/problems that affect people, country, society and humankind at large as opposed to refocusing on personal and sectarian interests.
- vii. Work towards win-win solutions as opposed to win-lose solutions which are the root causes of social conflicts in the African region.
- viii. Embrace the true spirit of nationalism and patriotism in order to uphold the philosophy of African Socialism and Pan-Africanism.
- ix. All leaders, institutions and the citizenry across African countries must by deed and action be committed to eliminate social woes such as: Poor governance, corruption, impunity, tribalism, nepotism, violations of the constitution and the rule of law, etc.

It should be noted that, with regard to elements of National Conscience and the Principles for Responsible/

Accountable Social Behaviour as shown in Figure 1, the nature and shape of the arrows are an indication that the Elements of the National Humankind Conscience and Principles reinforce each other in terms of Responsible/ Accountable Behaviour. The end result will be relatively well-governed, integrated, and Newly Industrializing African countries. However, living by the foregoing and nurturing the fundamental elements of National Humankind Conscience and Principles for Responsible/ Accountable Social Behaviour requires discipline throughout peoples' lives, that is, from childhood to adulthood. Thus, there is urgent need for the right attitudes/ behaviours towards productive activities by all citizens- meaning that the National Conscience and Principles as articulated in this project are equally and practically necessary for disciplined interpersonal relationships and community to community co-existence and development towards cultural homogeneity and diffusion which are necessary for continual integration and rapid Industrialization in respective African countries and the continent at large.

As shown in Figure 1, commitment towards implementation of: The National Humankind Conscience and Principles for Responsible/ Accountable Social Behaviour will lead to relatively well-governed, integrated, and Newly Industrializing African nation states by making them closely comparable to the rest of the world in terms of industrialization.

### **Meaning of development and industrialization**

Understandably, development and industrialization are transformative processes whose national undertaking requires collective commitment and more specifically a new set of moral and ethical infrastructure from childhood to adulthood. This missing link in Africa's development equation since Political Independence can be effectively tackled through the proposed: National Humankind Conscience and Principles for Responsible/Accountable Social Behaviour.

### **Development**

"This is not purely an economic phenomenon. It should be perceived as a multi-dimensional process involving the re-organization and re-orientation of the entire economic and social systems. In addition to improvements in incomes and output, it involves radical changes in institutional, social and administrative structures as well as attitudes, customs, and beliefs (Todaro, 1980)".

### **Industrialization**

Essentially, the level of industrialization is what disting-

uishes developed countries from underdeveloped countries. Thus, industrialization refers to an increase in the share of the Gross Domestic Product (GDP) contributed by the manufacturing sector. It is a process that involves a change in the structure or make-up of the economy (Chandra, 1992)." However, Chandra further articulates that industrialization is in its broadest sense, a process of societal transformation, involving economic, political, social and cultural changes. Industrialization implies greater economic specialization in production geared to national and international markets and significant increase in the share of manufacturing in the total output of a country and in the absorption of resources. It also implies the use of science and technology in production of goods based on complex technology and capital-intensive techniques, changes in work organization leading to scientific management and increased productivity, the spread of industrial technique to the rest of the economy, a shift in attitudes and relationships to material phenomena and shift to urban settlements, etc.

### **CONCLUSION**

The biggest challenge facing Africa is that despite her enormous human resource potential and other vital natural resources, the majority of the people in the region are reeling in poverty, disease and ignorance. The vast resources in the region remain largely untapped for the benefit of the majority through industrialization. Thus, Africa continues to wallow in poverty, disease and ignorance. African countries are net importers of a wide range of goods/services hence, have been turned into super markets for goods and services from developed countries. The situation in Africa is compounded by the fact that most countries in the region export their commodities in raw or semi-processed form which are re-exported back at high costs by developed countries in form of manufactured goods. This drains the countries of the region billions of USA dollars in scarce foreign exchange annually against the background of tattered economies. The time to change this undesirable trend is now by refocusing national efforts in rapid industrialization.

As broadly articulated in the foregoing chapters, the core of the paper centered on socio-cultural transformation from childhood to adulthood as the basis for rapid industrialization through what we referred to as: National Humankind Conscience and Principles for Responsible/Accountable Social Behaviour. Undoubtedly, it is the environment towards the implementation of this development strategy that will lead to relatively well-governed, integrated, and newly industrializing African nation states closely comparable to the rest of the world in terms of industrialization.

Thus, childhood development and socialization should be a core function of families, educational institutions up

to university level and society at large. However, it should be noted that in many African countries, the majority of people do not go through the formal educational institutions (hence are products of the hostile environment); many also drop out of primary and secondary schools, needless to mention growing numbers of youths who lose their parents/guardians through epidemics, diseases, etc. This means that the burden of childhood to adulthood socialization must lie with the relatives/neighbours, communities, governments, non-governmental organizations and society at large. In this connection, the acquisition of skills should be emphasized alongside change of attitudes including acquisition of critical reasoning, and industrial skills with practical orientation. The natural outcome of rapid industrialization is that it goes hand in hand with growing degree of political/social cohesion and individual/group economic empowerment. This should be under-pinned by wide-spread promotion of Science, Technology, and Innovations. The focus on these areas and processes are currently rare commodities in many African countries. Hence, the rationale for urgent adoption of the articulated: National Humankind Conscience and Principles for Responsible/ Accountable Social Behaviour as the ideological basis for a continental strategy underpinning the moral and ethical infrastructure. Importantly, it is the mass embracement of the outgoing innovative development strategy by an insider looking-in and - out rather than outsiders looking-in that will rescue African countries from their current under-development quagmire.

In a nutshell, the study identified the missing link in Africa's development equation since political independence about 50 years ago. Consequently, the study came up with a model: National Humankind Conscience and Principles for Responsible/ Accountable Social Behaviour whose key elements are depicted in Figure 1. This will serve as ideological basis for a continental strategy underpinning the moral and ethical infrastructure to address the missing link which is lack of moral and ethical infrastructure from childhood to adulthood in African countries. This was aimed at filling in the existing knowledge gap by spurring rapid industrialization in respective African countries.

## DEDICATION

I dedicate this paper to my beloved wife Redempta

Munyendo and children: Rubia, Machesi, Namatsi, Mulongo, Nekesa, Mukhwana, and Abanji. My special appreciation goes to Nekesa and Mulongo who patiently typed the various manuscripts of the paper.

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