Language as a Prerequisite for Development: Perspectives from Sub-Saharan Africa

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Abstract

The position of former colonial languages such as English, French and Portuguese condemned African languages to a periphery in socio-economic development in Africa. African languages have been stultified and marginalised in the mainstream of the economy, which appears to be one of the reasons for Africa’s underdevelopment. This is predicated on the assumption that language is the key or at the heart of the development process of whatever kind. The question is, Can Africa achieve stable development when the speakers continue to use languages that appear to hamper the education and communication of the majority? The aim of this article is, therefore, to highlight how indigenous languages can facilitate development in the Sub-Saharan region of Africa. The paper also affirms that development cannot take place in a linguistic vacuum since it is a process that involves the whole society. In conclusion, the author calls for a re-examining of Africa’s development paradigm with a view to mould one which revolves around African cultures and values.

Keywords: Development, Socio-economic Development, Democracy, Language, Indigenous language, Mother tongue, Culture, African language.

Introduction

The use of African languages in social intercourse at all levels of activity in Africa has become a hotly debated issue. Throughout Sub-Saharan Africa, the use of European languages in major domains is increasingly coming under serious and close scrutiny in as far as they enhance or arrest the processes of education, literacy, mass communication and development in Africa. European languages in Africa have tended to be associated with the elite and have so far failed to reach the rural population and urban underclass in any structurally coherent or scientifically viable form.

Defining Development

An understanding of the role of African languages in development should begin with a definition of the concept of development that all parties concerned can agree on. The term “development” is an elusive term meaning different things to different groups of social scientists. Because the term may mean different things to different people, it is important at

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the outset that some working definition or core perspective on its meaning is provided. Without such a perspective and some agreement on measurement criteria, it would be difficult to meaningfully discuss the relationship between language and development in this article.

The notion of development, which currently and for obvious reasons, is an overriding concern for African societies, is closely tied up with culture. The general contemporary discourse on African development has tended to overemphasise concerns with Gross National Product, Gross Domestic Product and Per Capita figures at the expense of non-economic criteria. If culture is scientifically conceived as the basis of all social activity, encompassing the economic, political, historical and psychological dimensions of human existence, then it is understandable that development cannot be properly conceptualised as essentially dependent on economic indices. Development must be reflected in all areas of human activity and its manifestation in the economy must be reflected in the other facets of social life, language included. While development planning and implementation may have an economic thrust or point of focus in a specific instance, its ultimate destination and impact is certainly wider and affects all areas, that is, social and cultural life of a society (Prah, 1993).

In any case, few will deny the fact that economic advancement in itself cannot be understood to constitute societal advancement if it is not translated into quality of life and overall culture of a society. In other words, economic progress in society must manifest itself or rather is supposed to manifest itself in the upliftment of the human condition. It should be, as Haque, Niranjan, Anisur & Ponna (1977:15) argued, an “enhancement of personality where the crucial issues are distinct identity, self-confidence, creative ability, an ability to face the world with purpose, poise and pride.” Needless to say, “…development (itself) is a process which enables human beings to realise their potential, build self-confidence, and lead lives of dignity and fulfillment” (Robinson, 1996:39). The use of indigenous languages in Africa and elsewhere in the Third World must also be seen as a process which empowers the masses, gives the masses a voice in society, enhances the personality of their speakers and acts as a window onto the wider world.

Development thinking in Africa in particular has been largely influenced by perspectives and models from the North, which view development in the context of the catching up, trickle-down and modernisation theories or westernisation (Harrison, 1980; Verhelst, 1989, Makuvaza, 1998). These theories largely maintain that the underdeveloped nations display backwardness in comparison with the rich countries. The poor countries need to go through the same stages of development as the rich ones. Implied in the theories is the view that the North has reached the zenith of development, hence Makuvaza argues that,

What can further be deduced from the perspective is that development is unachievable, systematically elusive and a mirage for the not-yet developed countries. Unachievable because as the south struggles to catch up, the North continues to advance, (Makuvaza, 1998: 40).

Some popular beliefs about development are in fact myths of underdevelopment (Chiwome and Gambahaya, 1998). These myths stemming from outside the African community are handed down to the people at the grassroots through state institutions. Imperial myths are part of a wider process of keeping indigenous people and their cultures in acquiescent
positions. It is therefore useful and necessary to take a wider look at development and some of its key constructs, since it cannot be limited in scope to economic aspects of life.

It has often been pointed out that development is a loaded construct that connotes economic indices in the first instance, followed by conformity with “modernisation” and its characteristics such as universalism, centralisation, emphasis on individual achievement, scientific knowledge and technological progress (Harlech-Jones, 2001). Regrettably, national development cannot be limited in scope to socio-economic development. A wider and more satisfactory conception of national development is that which sees it as total human development. In this model of development, the emphasis is on a full realisation of the human potential and a maximum utilisation of the nation’s resources for the benefit of all.

Anstre (1971) argues that national development comprises of four elements namely: economic development, politico-judicial development, intellectual and educational development. In all these, he claims that the role of language is crucial. A minority official language at its best will only produce a wealthy few whilst on the other hand a language shared by many should ensure greater productivity and fairer distribution. Law for example, can only be just and meaningful if the language in which it is couched is accessible to all. Development, whether socio-cultural, intellectual or educational, needs to have its roots in the language of the community.

However, some scholars continue to view development exclusively as an economic phenomenon. Todaro and Smith (2003) define development in strictly economic terms as the capacity of a national economy to generate and sustain an actual increase in its Gross National Product (GNP) at rates of perhaps 5% to 7% or more. Contrary to this, in the experience of the late twentieth century, when many developing nations did realise their economic growth targets, the level of living conditions of the majority of people remained for the most part unchanged. This signaled that something was very wrong with this narrow definition of development. Indeed, it ignores or neglects the human dimension of development.

During the 1970s, development came to be redefined in terms of the reduction or elimination of poverty, inequality and unemployment within the context of a growing economy. The usual questions to ask about a country’s development are the following:

- What has been happening to poverty?
- What has been happening to inequality?
- What has been happening to unemployment? (Seers, 1969:3)

If all three of these have declined from high levels, then beyond doubt, this has been a period of development for the country concerned. If one or two of these central problems have been growing worse, especially, if all three have, it would be strange to call the result development even if Per Capita Income doubled.

The World Bank took a broader perspective on the term development when it stated in its 1999 World Development Report that development should be perceived as a multidimensional process involving major changes in social structures, popular attitudes and national institutions as well as the acceleration of economic growth, the reduction of
inequality and the eradication of poverty. In essence, it must represent the whole gamut of change, an entire social system turned to the diverse basic needs and desires of individuals and social groups within that system and should move away from a condition of life widely perceived as unsatisfactory toward a situation or conditions of life regarded as materially and spiritually better (Todaro and Smith, 2003). Economic growth cannot be sensibly treated as an end in itself, thus development according to Sen (1999) has to be more concerned with enhancing the lives we lead and the freedoms we enjoy. He further argues that values such as being adequately nourished, being free from avoidable disease, being able to take part in the life of the community and having self-respect are basic elementary components of development.

Development implies change and the concept is usually used to describe the process of economic and social transformation within a country. Goutlet (1971) outlines three basic components or core values in this wider meaning of development. These are life-sustenance, self-esteem and freedom.

Life-sustenance is concerned with the provision of basic needs, thus no country can be regarded as fully developed if it cannot provide all its people with such basic needs as housing, clothing, food and minimal education (Thirlwall, 1994). The major objective of development, therefore, is to raise people out of primary poverty and to simultaneously provide basic needs. The second basic component, self-esteem, is concerned with the feeling of self-respect and independence. No country can be regarded as fully developed if others exploit it and it does not have the power and influence to conduct relations on equal terms. The third component, freedom, refers to freedom from the three evils of want, ignorance and squalor, so that people are more able to determine their own destiny. No human being is free if he/she cannot choose his or her own destiny and is also is imprisoned by living on the margin of subsistence with no education and no skills (ibid).

Development can only occur when there has been an improvement in basic needs, when economic progress has contributed to a greater sense of self-esteem for the country and individuals within it and when material development has expanded the range of choice for individuals. Furtado (1970) claims that per capita income is the best single index to measure development for it has one positive advantage, namely, that it focuses on the raising of living standards and the eradication of poverty (raison d’être). Developing countries mostly in Asia, Africa and South America, defined so on the basis of a per capita income level, are characterised by a high proportion of the labour force engaged in agriculture and low agricultural productivity, a high proportion of domestic expenditure on food and necessities; an export trade dominated by primary goods, a low level of technology; high birth rates coupled with falling death rates and savings undertaken by a small percentage of the people (Thirlwall, 1994:23).

However, there are other measures of development that make reference to non-economic social indicators such as gains in literacy, schooling, health conditions and services and provision of housing. In spite of the varied and conflicting interpretations, the consensus seems to be that development should improve people’s standards of living as perceived by the target people. Development does not just involve the narrow-minded calculation of GDPs, GNPs and per capita incomes, but the complete transformation of the socio-cultural, political and economic belief systems of a particular society to suit its present needs (Fishman 1971).
The definition of development depends therefore on the context in which the word is used. Commenting on its multifacetedness, Kishe says;

It is a multidimensional process involving changes in social structures, acceleration of economic growth improvement of quality of life and reduction of inequalities (Kishe, 2003:219).

However, the West has a tendency to think of development in strictly economic terms as “the path towards the maximisation of goods and services per head” (Mountjoy, 1973:21). It is also understood as implying a state of underdevelopment and poverty of the poor countries as compared to the rich. In this context, development would be taken as a way of liberating oneself from underdevelopment while at the same time trying to catch up with the developed nations. In this catch-up theory, there is the notion that the West has already reached the zenith and hence it should monitor the development process in the Third World countries.

The above view appears to be based on a rather distorted view that the person has been made insignificant by things. What matters is the amount of goods produced or the profit margin. This Western perspective with its exclusive emphasis on economic growth is one that is being challenged in this article. This paper totally rejects the narrow scope of the definition and the related implications on Third World countries.

While economic progress is an essential component of development, on its own it is not a sufficient indicator. Mountjoy (ibid.) points out that development is no simple straightforward process of economics, but it strikes at the very roots of social and institutional patterns. It means fundamental changes in society, in ways of life, in political and institutional patterns and the grasping of new concepts and new sets of ideas.

From an African viewpoint, development should be complete, total and should affect the basic structures of society. The tendency to develop is inherent in all societies since every nation strives after development of one form or another. National development should always respond to the existential needs and expectations of society.

Since the needs of societies are not identical, no country is justified in either imposing its conception on another or disposing of another development model. In the same vein, no country should unnecessarily copy, imitate or even adopt wholesale development patterns from other countries. The West has no right to force the Third World to adopt in full or in part their conceptions and models of development, a stance they cunningly pursue through aid. Alexander says;

Each nation’s path to development is to a certain degree unique. The individual characteristics of each country will determine what strategy of economic development its leaders will adopt (Alexander 1976:19).

The underlying fact is that development is a multi-dimensional process involving changes in attitudes, structure and institutions in a given society. Each development paradigm should therefore speak to the unique existential circumstances of the particular nation. Third World countries should map out their development models and strategies guided by their needs.
Where countries need assistance, they should get it without conditions that determine the course of development. A good model of development concretely addresses the needs of the people concerned.

There is need therefore for Africa to re-examine current dominant paradigms and perspectives of development with a view to moulding a new model, which evolves from African cultures. This paper holds the view that development is total, processual, multifaceted, concrete, empowering, and also that “the purpose of development should not be to develop things but man” (Harrison, 1980:41). Africa needs home based strategies and models of development; thus it should desist from continuously turning to the West, which may be quite underdeveloped in terms of human values. There is neither reason nor justification for Africans to continue copying models from Europe and America.

The Role of African Languages in Development
Development in Africa can never be achieved without serious considerations of the role of African languages. The Dutch scholar Hilbert Kuik cited in Prah (1993) aptly expresses absence of serious considerations of the role of African languages in African development by saying that when people speak of developing countries, they immediately think of economic backwardness. In this article, the author would like to discuss how language could facilitate development. The objective is to demonstrate that there is a close relationship between language and development and that meaningful development cannot take place where linguistic barriers exist. It is argued that the present situation in most African countries, particularly Southern Africa where communication relies heavily on foreign languages, slows down development since the parties involved in the development process cannot interact effectively (Kishe, 2003). Development in Africa can never be achieved without serious considerations of the role of African languages in social, educational, economic and political processes (Prah, 1993; Chessa, 2001; Webb, 2002). What this assertion purports is that conceived development plans fail because people do not take cognizance of the importance and centrality of the languages of the indigenous people. Needless to say, development is cultural and communication loaded, and hence all development projects, plans, perceptions and solutions should be disseminated through a language that the people understand.

Development initiatives and projects couched in European languages for use by African masses have little chance of firm and meaningful implementation or acceptance. Such approaches, according to Prah (1993) ignore indigenous thought-structures and reinforce neo-colonialism. He further argues that even the elite, which is well versed in the usage of European languages, is not sufficiently well grounded in these languages to be technologically and scientifically creative. The whole effort and discussion on African development through scientific and technological advancement must therefore be seen to have a possibility of take-off, only if and when development on the basis of African culture is placed at the center. This implies the elevation of African languages to a vehicular position in the exercise. African development cannot obviate African culture, the culture of the masses; rather it must sustain it and build on it. Scientific knowledge and practice must build on what has been formed within the culture of African people. Failure to do this reduces Africans to mere consumers of artifacts produced in the Developed World (ibid). Since the rural masses do not know European languages, obviously the best way of reaching them educationally for purposes of science and technological development is by means of their languages. Concepts and terminology in science should be constructed within indigenous languages and should
engage the reality in which the rural population lives. Knowledge for the masses must be knowledge which speaks to the masses in an idiom they know well, an idiom which is native to them.

Language is the key instrument of communication but it is also the principal means of establishing and sustaining social relations. Durkheim’s view in this regard has been noteworthy. For Durkheim, “Without language, essentially a social thing, general or abstract ideas are practically impossible, as are all the higher mental functions” (Trudgill 1986:19). Durkheim (in Trudgill, 1986) goes on to say that the system of concepts with which we think in everyday life is that expressed by the vocabulary of our mother tongue, for every word translates a concept. Language permits the process of socialization, and its precise usage is particularly crucial to education. Language structures our reality. It is possible to say that our command of language in general and vocabulary in particular bears a direct relationship with the sophistication and intricacy of our perception of reality. We see and understand as much as our linguistic ability permits. Sapir asserts that;

Human beings do not live in the objective world alone, alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the “real world” is to a large extent unconsciously built upon the language habits of the group …. We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation, (Sapir, 1929:207-214).

Needless to say, reality itself is universal. Hence, science or the world of perpetual reality or the universality of types of feelings and the world of affective reality are phenomena that are perceived through language, and the structure of what are perceived, are historically and culturally bound. Each language has its own audience, the ultimate population base of the culture, which that language defines. A specific language provides the key with which the speaker unlocks the heritage of the particular culture within which the language is constructed. Languages are thus specific cultural packages with relevance tied to definite histories and societies (Prah, 1993).

Language and development are so interrelated that it is impossible to talk about development without a mention of language. Language serves as one of the most important tools for the development of individuals or communities, that is, development in the sense of offering them education in order to enable them to change their condition. Language is also essential for the transmission of all political, commercial and professional communication, that is, the development of a whole country in terms of its economy or political culture hinges on communicative efficiency based on language (Wolff, 1999:38). This is because language is often regarded as an integrating force, a means by which participation is facilitated or prevented. It is a vital tool in the promotion of nationalism. As such, it holds the key to the establishment of true democracy and equality (ibid). Since development is a process that involves the entire spectrum of the society with each individual
making a contribution, the transfer of skills, new knowledge and any other vital information desired to effect production of quality goods and services, can best be delivered to the target group through a person’s first language.

The capacity or responsibility to form or fertilise the seed which ensures the continuity of the history of a people lies in the language and the seed simultaneously ensures the prospects for evolution and progress of the community in question (Chinweizu, 1974). It is, however, unfortunate that African languages have long lost that energy to propel the communities to continuity because the roots of these languages have long stopped plunging into the humus of the material realities of the environments in which they are supposed to develop. The languages are deprived of any economic, scientific, technological and even political returns that are normally stacked against the dominant imperialist languages.

Kishe (2003) holds that one of the most important factors militating against the dissemination of knowledge and skills, and therefore of rapid, social and economic well being of the majority of people in developing countries, is the imposed medium of communication. He claims that there seems to be a correlation between underdevelopment and the use of a foreign language as the official language of a given country in Africa. Roy-Campbell, Zaline & Qorro (1997) point out that no society in the world has developed in a sustained and democratic fashion on the basis of a borrowed or colonial language. Ali Mazrui raises this very same concern when he asks as follows;

Can any country approximate first-rank economic development if it relies overwhelmingly on foreign languages for its discourse on development and transformation? Will Africa ever effectively “take off” when it is so tightly held hostage to the languages of the former imperial masters? (Mazrui, 1996:3)

Indeed one can observe the remarkable progress Asian countries, such as Japan, China and Malaysia, which were formerly colonies, have made. “Developing on the basis of their own languages and indigenous culture, … they have become competitive on the global market,” (Roy-Campbell, 2006:4-5). Japan and China are recognised internationally as economic powerhouses and members of the G8 (the most economically and industrialized countries). China, in particular, is now a threat to Western economies in most fields like the textile industry and in the field of medicine with acupuncture, acupressure, and Chinese herbs, which were all developed using the Chinese language (ibid). Based on these observations one deciphers that in Africa indigenous languages remain the missing link to the socio-economic development of the countries on the continent. Development in Africa cannot be secured without full involvement of the indigenous people through the use of their languages. Indeed development projects begin and end and are best sustained through the languages of the indigenous people. Needless to say, African languages could be empowered by utilising them more widely in the education process, utilising the knowledge of how the elders in the society have dealt with development issues and incorporating that knowledge into the education of its young people (Roy-Campbell, 2006:06).

Language is the hub of the development process of whatever kind. All the important decisions, the perceptions and the wishes of a community can only be communicated through the language they understand. When material objects come and go and new implements
replace them, the new tools penetrate through a language. When the language of the community is the core in the dissemination of the new concepts and ideas, it is the clearest manifestation of the down-top approaches in development in the sense that the majority of the people choose what is acceptable to them.

Language according to Chimhundu (2005) is at the heart of a people’s culture and it is imperative that cultural advancement of a people, economic and social development will not register significant gains without the use of indigenous languages. Dianna Mitchell echoes the same sentiments when she says “a language is a people’s greatest cultural inheritance and should be properly nurtured” (Mitchell, 2000:8). On the other hand Williams and Snipper (1990) argue that language encompasses not only communication, but also heritage, culture and feelings. It is therefore important to note that maintaining a speaker’s native language has an affective dimension, that of enhancing the speaker’s self concept and pride in his or her cultural background and identity (Ngugi, 1986)

Ngugi (ibid) also observes that cognitive and affective development occur more effectively in a language that the learner knows very well. The author further argues that learning in general occurs more effectively if the required cognitive development has already taken place through the use of a first language as a language of learning. It is important to speak to people in their own languages because no meaningful change can occur without the full participation of the masses (Chessa, 2001). Bamgbose (1991) points out that language is a powerful symbol of society, particularly if its potential is fully recognised and exploited. It can be a key contributing force towards nationhood and national development if properly managed.

**Indigenous languages as valuable national resources**

African indigenous languages can be used as vehicles of national development. When indigenous languages are used people can participate meaningfully in the economic life of the country. Thus, such languages need to be looked at not as stumbling blocks but as potential national resources. As with all other resources, they need to be allocated in areas where they can render the optimal utility (Fishman, 1971; Jernudd and Das Gupta, 1971). In this way, each nation should look for the optimisation of the use of its national linguistic resource at the least possible cost. The most proper way would be to regard the indigenous languages in a country as valuable resources and like minerals and wildlife, African languages also need to be developed and managed properly and optimally. They should therefore be developed and used with the aim of fully involving their speakers cognitively, in the advancement of the nation as a whole.

A language can contribute in at least two possible ways to nation building. First, it can serve as a symbol of a particular national political identity and help to establish and promote a national consciousness. A national language is like a national flag, anthem or dress in that it is a symbol of the political nation. Secondly, a national language can contribute to nation building when it makes political integration possible both horizontally and vertically through facilitating communication between groups of people and between the elites and non-elites (the masses) thereby breaking down the barriers which keep these entities apart (Webb, 2002). Indeed, indigenous languages are hailed as an essential component in nation building. The minds of the speakers of the indigenous language are imbued with a sense of belonging which curtails ethnic rivalry and sectionalism which normally retard socio-economic
development. A language can be a facilitator within which national objectives may be realised. The power relations in any country can only be addressed in a meaningful way if its citizens can communicate effectively with one another. This is the only way in which social transformation can really occur, that is, through communication and the consequent establishment of a commonality of values and norms, points of view, attitudes, loyalties and social practices. National communication can only become a reality if the citizens of a country know each other’s languages.

African languages can also play a role in a country’s democratisation process. Democracy, development, the preservation of cultural diversity and identity, and devolution are all inseparably interconnected by language (Robinson, 1996:259). Participation in the political life of the state implies that citizens are (i) involved in decision making (ii) being consulted about issues that concern them (iii) being kept informed by politicians and (iv) enabled to communicate their views to political leaders. In Zimbabwe for example, the language set-up does not allow for satisfactory citizen participation in the political life of the country. Firstly, the language of political debate in the country is English, which means that the majority of the rural population cannot follow the arguments of politicians, evaluate their views or hope to influence political decisions in any way. Secondly, effective communication between the citizens and the state administration is not possible since the official language of state administration is also English, which once again heightens the marginalisation of the majority of the country’s citizens.

At its most elementary level, communication using indigenous languages can ensure a flow of information on various aspects of a country’s socio-economic life. An increased flow of information in a nation provides a climate for national development, and this flow of information makes expert knowledge available where it is needed and provides a forum for discussion, leadership and decision-making. In agriculture for example, there is need to disseminate information on fertilisers, pesticides, high yield varieties of crops, appropriate planting seasons, irrigation and preservation as well as marketing outlets. In health programs, indigenous languages could be used to disseminate information on environmental sanitation, nutrition, preventative measures, first aid, immunisation, antenatal care, child care and family planning (Rao, 1966).

Conclusion

It is very clear in this discussion that development cannot take place in a linguistic vacuum since it is a process that involves the whole society. In order for every member of society to participate fully in the development process, it is essential that all the stakeholders understand the language used. To rob people of their language is to rob them of not only their confidence and dignity but also of their creativity (Kamba 1998). This is so because indigenous knowledge can only be conveyed in the language of the people who possess such knowledge; thus people’s lives can only be conveyed fully and vividly in their first language. The arguments raised in this paper also point at the need for Africa to re-examine current dominant paradigms and perspectives of development with a view to moulding a new model, which emerges from African cultures and values. The author holds the view that development is total, processual, multifaceted, concrete and empowering. According to Harrison (1980:40) “the purpose of development should not be to develop things but man.” Africa needs home-based models of development, and should therefore desist from continuously turning to the West, which might be quite underdeveloped itself in terms of
human values. There is neither reason nor justification for Africans to continue copying models from Europe and America. The dilemma in Africa with regards to development is that the elite, which is entrusted with the leadership in the development endeavour, is created in and trapped by the culture of Western society. This results in them favouring the reproduction of the entire Western images in African development. The elite in effect sees Africa from outside, in the language, idiom, image and experience of the outsider in as far as the African mind is concerned. It is unable to relate its knowledge to the realities of African society. It is estranged from the culture of the masses but realises almost as an after-thought, that development as a simple replication of Western experiences is not possible. If Africa is to make strides in economic development, then its people must participate in the development process through the use of indigenous languages.

Notes

(1) For semantic entertainment on the meaning of development and underdevelopment see Machlup (1967). Machlup himself defines economic development as those changes in the use of resources that result in potentially continuing growth of national income per head in a society with increasing or stable population. Goutlet (1971:23) defines underdevelopment as “a sense of personal and societal impotence in the face of disease and death, of confusion and ignorance as one gropes to understand change.”

(2) In this context, the term myth is equated to distorted reality. It includes stereotypes and assumptions about Zimbabwean cultures, which originate in colonial history. These imperial myths are part of a wider process of keeping indigenous people and their cultures in acquiescent positions. They are generated to camouflage unfair social, economic and political practices.

(3) Income per capita refers to the total gross national product of a country divided by the total population. Per capita income is often used as an economic indicator of the level of living and development. It can however be a biased index because it takes no account of income distribution and the ownership of the assets that are employed to generate part of that income.

(4) See also Christopher Caudwell (1977) Illusion and Reality. Berlin

(5) A democracy is a system of government by all the people of a country usually through representatives whom they elect. The system allows freedom of speech, religion and political opinion.

References


