CAPACITY BUILDING FOR INCLUSIVE DEVELOPMENT IN HUMANITIES (PHILOSOPHY)

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ABSTRACT: *The purpose of this study is to comprehensively within the allowable space formulate a weighty discourse regarding capacity building as it relates to inclusive development in Humanities, particularly in philosophy. This will include making conceptual clarifications in Philosophy, capacity building, and Inclusive development, as well as showing the inter-connectedness amongst the concept in line with the topic of this study. This study in order to attain the highlighted purposes above will apply a non-empirical methodology which will allow the research to flow from the angle of peer review of journals and gathering of data and information from existing works of literature wherein the concepts in this study have been discussed. This study finds that the inclusive development in humanities with specific attention to philosophy touches on all facets of life and particularly the wholeness of man. When one speaks of inclusive development concerning philosophy, there are factors which are brought to limelight, the issue being whether there is a capacity building for such factors to thrive if there is no capacity building, how there be a capacity building for inclusive development in humanities (philosophy). The study also found the co-existence amongst philosophy, inclusive development and capacity building. This study is not an outcome of coincidence; the study is well thought, which therefore means that the study has a unique contribution to theory, practice and policy. In this regard the study makes the extra-ordinary effort to research and form a discourse concerning the capacity building for inclusive development in humanities (philosophy); which is a new area in research studies, as there are few or no existing works of literature holistically capturing the concepts in this study in a single study.*

KEYWORDS: *capacity building, inclusive development, philosophy, humanities,*

INTRODUCTION

Studies in the past tend to create the impression that capacity building ought to contain a form of relative framework and composition which can be applied in the diagnoses and practical approaches in ascertaining and managing the organisational strengths and weaknesses relating to a given entity or concept ((Engel, Keijzer, & Land, 2007; Sobeck, &Agius, 2007). There are also some studies where assertions are made reflecting that capacity building is more about the existing or planned hierarchy of organisational capacities, which determine the interdependencies amongst the organisational entities and the outputs in such circumstances (Light, & Hubbard, 2002, Potter, &Brough, 2004).

From the charades of studies and existing works of literature, one can make a conclusive inference that capacity building seems more like a term or concept that is contested, or one which has the studies asserting distinguished but relative factors suggesting its meaning (Compton, &Baizerman, (2007). This could be inferred from the range of models, methods and tools which are formulated in line with capacity building. It is however suggested that reason behind the diversities in the applicable or relative models and interventions in capacity building is that they are meant to signify the existing and composition of organisational capacities and not individually, capacity building (Lancaster University, Nd).

The concept of capacity building is applicable in variant functions of a given entity or organisation and as well to the entire system, or an enlarged or extended social field depicting a specific function. In capacity building, there are activities which are used in ascertaining the existing or prospective needs and consequential adoption of specific intervention which is adopted based on the capacities which are deemed to be of utmost vital or essential to an organisation or entity at a particular time and for a particular purpose. About inclusive development, capacity building is concerned about available resources which are comparatively affordable and sustainable in the bid to achieve specified objectives, goals, interests of a concept, entity or organisation (Engel, Keijzer, & Land, 2007).

It is evident that the concept of sustainable development has become a prominent one and has attained global concerns and has seen policies made in respect of it, either in the form of bilateral or multilateral treaties. An example of the same is the adoption by the United Nations General Assembly (UNGA) in the year 2015 of Sustainable Development Goals (SDGs) (UN, 2015). Observations show that an ideal sustainable development does not create an atmosphere for any form of trade-offs amongst the social, ecological and economic components of the society and the concept does not make preferences between existing generation and the generations to come. Sustainable development is a form of economic growth or development which is not activated in the expense of adverse effects on any of the social, ecological and economic components either existing now or in future (USAID, 2010).

It follows that the inception of the concept of inclusive development although it has its roots in social justice, and social movement, with direct focus and impacts on human rights, needs and demands of persons who are being marginalised, inclusive development is eked from sustainable development (Gupta, &Vegelin, 2016).

Different scholars have attempted to explain the concept of inclusive development in distinct forms. One common idea to be grabbed is that inclusive development has to do with a development that cuts across all relevant facets in an organisation, entities or human endeavours (Gupta, &Vegelin, 2016), Sachs, 2004, O'Flynn, M., 2010. In some studies, inclusive development has been described as aiding the marginalised or poor in a manner that alters their status. In the same spirit, argument abounds that inclusive development reflects the empowerment available to the poor or marginalised in the form of making available their rights as a human, creation of equal opportunities and making the atmosphere conducive for redistributive justice, fairness, and equity (Lawson, 2010, Gupta, & Thompson, 2010). On this, inclusive development is generally

concerned with the creation of social, environmental and relative components which are relevant for enhancing and improving ecological and social wellbeing rather than as growth.

Inclusive development is a form of development that does not trade any societal component off in an attempt to achieve a particular component. It means a form of development that is not just relevant and impactful to the immediate generation and detrimental to the future. Its relevance and impacts must transcend time, people and place. Inclusive development is one that places the people into consideration, the economic wellbeing, social and ecological welfare of the people in any strategy or actions, inactions, taken in respect of development (Sachs, 2004). However, what inclusive development portrays to a philosopher or philosophy and the capacity building for such will be the composition of this study.

The discourse or concern of this study is to decipher if there are existing resources and supporting factors (capacity building) which will aid the achievement of this form of development, or better put, the creation of resources and supporting factors (capacity building) for inclusive development in humanities (philosophy).

Capacity Building
In continuation of the discourse, one needs to understand how the concept of capacity building is being understood, and also to ascertain the divergent views on how the capacity building is being created. Observations in various studies show that capacity building mostly covered cases that rhyme with international development and community participation (Potter, &Brough, 2004, Whitfield, &Hemmati, 2003). The truth remains that the concept of capacity building is represented in differing opinions and views as contained in various works of literature. There are distinct postulations which relate to what capacity building is all about and how capacity building can be done, and the latter changes over time as there is a range of models, methods, tools, evaluation and frameworks which have been formulated in respect to the concept.

The impeding questions that call for reflective answers are conceptualised on the idea that capacity is said to mean diverse things to different people, and on that note (Eade, 1997): Does capacity building mean a particular thing to a given individual? Is capacity building a prerequisite for international cooperation? Does the capacity building have anything in common with development? Is capacity building a means to an end or end of a means or both? Or is it mere academic jargon?

Capacity-building has distinct approaches which include but not limited to (Linnell, 2003): Capacity building as a concept may occur in organisations, communities, in a given geographic area, or the economic sector. Capacity building also relates to the individuals and groups of persons, organisations, and collectives of organisations who are relevant in a specific field or sector, or who are integrated from distinct fields and sectors to achieve set objectives of the organisation or entity over a given period (Linnell, 2003).

According to the United Nations Development Programs (UNDP, 2014), there are four major domains of organisational capacity, which are the areas where any of capacity building occurs. They are depicted in the grid below:

Following from UNDP assertion concerning the domains of organisational capacities, it implies that any form of the capacity building should consider all the domains highlighted in order to make an overall capacity building. This may rightly be held to suggest that any purported capacity which does not touch on these domains is incomplete.

Light, & Hubbard, (2002) posits that organisational capacity is composed based on the hierarchy of capacities in a given place and time and therefore any form of capacity building which is proposed has to be one that correctly fit with the hierarchies. The assertions of Honadle were reiterated in Whitfield, & Hemmati,(2003), where the frameworks for capacity building were described in the form of contents in the diagram below:

It is agreed that the frameworks as posited by (Engel, Keijzer, & Land, 2007) proffer frameworks that address the issues of capacity building, which also make provisions for methodologies for the accurate diagnoses and handling of weaknesses and strengths which may be associated with any given organisation at a time.Sobeck and Agius (2007) assert that capacity building is the foundation laid over time which creates the ability for an organisation or entity to attract and also manage the available resources to achieve a given task or objectives within a given period. In this view, capacity is seen as a means to enhance the quality of work, to grow and strengthen the same through adaptive capacities, which showcases the management techniques and competencies and ability to enhance sustainability.

Inclusive Development
Development is a network of man's efforts towards 'building a humanitarian society where every person loves his neighbour as himself, treats others as he or she would like to be treated, desirous of developing his or her dormant capacities and using the same to better his or her lots, contributes along with others in building the world and leaving it better than he or she found it for the next'-generations. No wonder development is the most popular term in the history of man's struggles to understand his purpose of existence in the world and how to achieve it (Ajayi; 1999).

The term development means various things to various people and stakeholders. It may be interpreted to mean an overhauling increase in the Gross Domestic Product (GDP) of a given state or it may, on the other hand, implies an all-encompassing concept or ever-evolving to include the ability to meet and satisfy basic social and economic human needs and rights (Gupta, & Thompson, 2010). On the second limb above, it follows that development encompasses the reduction of poverty or termination of the extreme poverty cycle, improving human welfare, reducing the rates of environmental problems and hazards, attainment of equilibrium between rural development and urban development (Gupta, & Thompson, 2010). In the same measure, development may also include the ideas of social movements which make way for a form of participatory or distributive development, which is peculiar for the enhancement of the capabilities and freedoms, which will minimise to a great extent the rate of inequality and ensure that opportunities are created for human

progression irrespective race, colour, background, or gender (Gupta & Vegelin, 2016). It follows that an inclusive development in the right sense should be more of people-oriented development. Where and when the term inclusiveness is adopted, it often implies that there were things not being done right which ought to be changed or that there are people who are segregated from the scheme of things who are to be inculcated into the plans unlike the previous plans(Lawson, 2010). Inclusiveness, in this sense, implies that something is not right the way it is and ought to be modified to make the thing ideal. In this vein, inclusive development suggests that the existing development has not covered all the sectors it ought to have covered or reached everyone whom it ought to have reached or have not impacted all the facets of the society as it ought to have been and thus, a great need to make amendments to make the development to cover all the sectors which it ought to have ideally covered, reach everyone that it ought to have reached and also make impacts in all the facets of the society in manner is supposed to be(Lawson, 2010). This emphasises that there are persons or places in the society who and where are marginalised and are in a huge disadvantaged position in terms of political participation, dividends of governance, basic amenities and overall quality, and standard of living.

Inclusive development imbibes that socio-economic and socio-physical infrastructures should be even across all the people and places, with an ideal means of redistributing resources, political powers and economic rights, thereby creating equal opportunities for all and sundry. The idea of inclusive development has been conceptualised in some policies as "leaving no one behind" (O'Flynn, 2010). Whereas there are divergent views concerning what inclusive development encompasses, some studies depict it as focusing on social and economic aspects. Others stated that it includes socio-political and socio-economic, and the others assert that inclusive development reflects the environmental, political, economic and social aspects of the people and the society(UNDP, 2016). The take of this study is that inclusive development transcends socio-economic, socio-political, socio-physical, to include other relative factors which may be evidenced in the standard and quality of the wellbeing of a larger per cent of the people and the society.

Philosophy
In order to comprehend the capacity building for inclusive development in Humanities with a specific interest in Philosophy, it is necessary to examine the meaning of philosophy. It is fundamental to state also that many philosophers would find this idea of the meaning of philosophy as fruitless and not necessary. These philosophers would ideally prefer to discuss the exact issues of interest to them in philosophy than attempting to define philosophy. One would ask, why? The reason is that the philosophers know as a belief or knowledge that philosophy has no generally accepted definition. It is imperative to say that the meaning of philosophy as being known to some persons is merely a working definition which depending on facts and circumstances is subject to improvement, once a better reason and facts suffice (Okoro, 2012).

The reason why philosophy does not have a single definition is the nature of its subject-matter, reality. Philosophy is interested in all aspects of reality. However, the reality, as experience and reason have confirmed, is constantly unfolding. For the knowledge of every aspect of it is provisional, meaning that the whole truth about that aspect is not yet attained? However, to know the truth, the whole truth of the

entire reality is the first and last concern of philosophy. For this reason, philosophy has been conceived in various ways by different people interested in its meaning, nature and scope.

Plato, a great philosopher of all ages, is credited with many definitions of philosophy among which are: in the Charmides, "the only science which is the science of itself and other sciences as well" (Oladipo; 2008). Philosophy is "a collective name for questions which have not been answered to the satisfaction of all that have asked them" (Nwokereke; 2005). For John Edward Bently "Philosophy is a reflection on the achievements and cultures civilisation. Philosophical reflection is the power to questions about life, to solve problems, and to plant conduct, that is the capacity to look before and after" (Okoro; 2012).

Omoregbe (2003) identified two likely definitions of philosophy: Philosophy is a rational search for answers to the questions that arise in the mind when we reflect on the human experience. Philosophy is a rational search for answers to the basic questions about the ultimate meaning of reality as a whole and human life in particular, (ibid).

The hint already given is that if there are one thousand persons interested in finding out the definition of philosophy, it is very much likely that one thousand definitions will arise. However, the distinct impressions left in the mind of an objective investigator by the preceding conceptions of philosophy is that after all is said and done, philosophy is an intellectual tool devised by man to help him find solutions to questions about his wellbeing in the world. Man's ultimate craving is to live well and die happy in the world. Philosophy, according to history, has been a trusted companion to the man on his duty post to realise his craving for a success story of his existence in the world (Ideyi; 2012).

The Co-existence of Capacity building, Inclusive development and Philosophy
This aspect is the main embodiment of this study, where the capacity building for inclusive development in humanities (philosophy) is analysed. In this respect, it is suggested that programs which are geared towards development should focus on increasing' and improving people's capacities in their different endeavours, increasing their awareness of the environment, harnessing and enhancing the nation's resources and infrastructures, improving human relations, emphasising the need to observe moral values such as love, justice, honesty, the rule of law, hard work, patience, equal treatment, truth, communal interest, and creating job opportunities for all and sundry. These are the ingredients of development in an inclusive sense, and where they are realised, the people's wellbeing becomes a success story, and the unity of such a country remains intact and unshakable (Chukwuokolo; 2010).

However, the concern remains whether there is a platform for such development. Whereas Compton, & Baizerman (2007), argued that there are capacities in existence to implement this inclusive development. However, the capacities are handicapped and shortchanged by the events in the society and conceptualisation of issues in the society; Sobeck, & Agius, (2007) argues that such dispositions cannot be equated to be capacities. In his view, there is the capacity, or there is no capacity, there is no room for making excuses or justification for the non-performance or

underperformance of the entities which ought to be a platform or capacities to usher in development in an inclusive form, but have been slaughtered and butchered by the societal ills and infiltrations. Man's experience in the world so far has shown that the most ultimate craving of man is his wellbeing. What constitutes man's wellbeing and how to satisfy them varies. Man's positive efforts in that regard and desirable outcomes from that end constitute what is known as development. So it has come home to the man that development is not a game of chance, not a product of wishful thinking or manna expected to fall from heaven but rather a product of thought, plan, hard work, purpose, sincerity, patience and, perseverance (Ideyi; 2012).

In this idea that inclusive development is all the handiwork of man, that is to say, "as a man makes his bed, so he shall lay on it", the disturbing question how has the bed been made? Is there actually any bed at all? To this end, it could be said that man is the greatest undoing of man. Aside from the natural environmental havocs that may wreck the activities of man, man is the greatest controller of himself, and man can determine how much happiness or satisfaction he can attain over a period of time by his activities. However, it is observed that these innate and inherent abilities of man have been curtailed or exterminated by fellow men who in their estimation hope that they in themselves have attained happiness and satisfaction (Oladipo, 2008). This prompt the truncation of the possible plan to offer resources which would aid fellow men in attaining their satisfaction and happiness. As suggested by Omoregbe (2003), no man is happy and satisfied unless all are happy and satisfied; thus, unless credible capacities are activated which will help the attainment of overall happiness and satisfaction of all vide inclusive development, man remains underdeveloped in the general sense, meaning that man has not actually utilised the prowess handed to him by nature.

Philosophy right from the time of Socrates has made man and his wellbeing its subject matter. It has declared that its primary duty is to engage in a rational search for answers to questions man has raised about himself and his wellbeing in the world. It is to make fundamental impacts concerning man's well-being-a network of his needs - that in the philosophical mansion, there is a course called the philosophy of development. This kind of philosophy focuses on human development in order to leave no stone unturned (Omoregbe, 2003). In terms of Philosophy, inclusive development cannot be a product of accidental discharge. It has to be a bundle or dividend of creative and rational' thought which seeks to decipher the principles, resources and efforts that can bring about inclusive development (Chukwuokolo; 2012). It is these principles, resources and efforts that may for this study be referred to as capacity building. Thus, the ability to put these resources, principles and efforts together and harness them towards inclusive development is the capacity building for inclusive development in humanities (philosophy). They are discussed below.

The first amongst them is enlightenment. The term enlightenment which its synonyms include, learning, awareness and knowledge is a great tool which any person or society has to possess in order to experience and inculcate inclusive development. An adage has it that any man who does not know where he is coming from will not know where he is and where he is going (Okoro; 2012). Thus, enlightenment widens the horizon of man's thought and helps him in making credible plans and decisions. It is the importance of enlightenment in the affairs of man that philosophers add credence to the dictum "Man know thyself", which is believed to have been formulated and passed to mankind by Socrates as his greatest message and a most significant asset to the elevation of mankind. Socrates sees knowledge

as a virtue of all virtues; Francis Bacon sees it as power, and HabuDawaki sees it as light. Thus, enlightenment is the greatest of the assets and resources in terms of capacity building for inclusive development(Tradennick; 1954).

The Second on the radar of capacity building for inclusive development is 'change'. The philosophy emphasises so much the importance of change - a positive change in the life of every man and every society. A truism has it that the only thing which is constant in the world is change. Although this notion has been confirmed by common sense, knowledge and wisdom, most people still cloak to its opposite, which is stagnation (Ideyi, 2012). Change is like a running stream full of freshwater, while stagnation is like a lake; its water is always full of poisons. A change like truth may be bitter but is necessary if inclusive development is to be orchestrated. It is for this reason that philosophy insists that knowledge should be provisional subject to change in the light of better reasoning and more facts (Oladipo, 2008). According to Oladipo, (2008), a society that does not give room for positive changes in all facets of life is bound to fail, a society that is rigid towards ideas, cultures and governance without an attempt to match them with the dynamic nature of the universe has no capacity building for inclusive development in humanities (philosophy).

Another form of capacity building is the idea of criticism. The term criticism is a necessary tool that can usher in and maintain inclusive development. Criticism in the hand of a philosopher is used to examine an issue to find out what is true or false, good or bad, right or wrong with it. However, abuse of its use in the hands of some people has criticised to be so dreaded and avoided, like leprosy by many people (Okoro, 2012). This has resulted in adjectival criticism -constructive (positive) criticism and destructive (negative) criticism. Criticism is said to be constructive if a critic does not stop at pointing out faults in a given issue but proceeds to suggest how to remove the faults with good intention for all concerned. Furthermore, it is said to be destructive when a critic's sole aim is just to complain against the issue, call the person or persons associated with its names, imagine faults that are not even in it intending to put the concerned in shame (Nwokereke; 2005).

It is for this reason that philosophy does not accept or dismiss any issue without asking relevant questions, and this approach to issues makes it be described by John Dewey as "the criticism of criticisms". It advises that people should welcome criticisms but should not fail to subject them to further criticism in the light of better reasoning and new facts. For that, since no man knows everything, the dialogue is essential in the field of development (Ideyi, 2012). A society that wants inclusive development should create conditions for dialogue, freedom of speech, freedom of association; among others, for the citizens. Exchange of views on any national issue will help in identifying mistakes at the inchoate stage and thus remove them. The press, intellectual institutions, judiciary, legislative assemblies, among others, have a significant role to play in this aspect of nation-building; and to make a Success story of it, they should be as bitter as truth, as uncompromising as just and as progressive as change. Therefore, criticism is a form of capacity building for inclusive development when it is sincerely directed and accepted to find lasting solutions (Nwokereke, 2005).

The last but not the least amongst the forms of capacity building for inclusive development in relation to philosophy is morality. Morality serves as a foundation stone in building an edifice called society. A man living alone does not need morality, but welcoming another man to live with him, there is a need

for morality. Society is an assemblage of people needs morality so that its members will live in peace, grow and thrive in activities that enhance, advance and preserve their being (Ajayi, 1999).Morality is a network of moral values which man has formulated based on his experiences as regards what is good or bad, right or wrong, enhancing or degrading, to his wellbeing in the world. Positive moral values include love, truth, justice, cooperation, honesty, sincerity, courage, hard work, patience, kindness, happiness and change. While negative moral values include, hatred, 'falsehood, injustice, segregation, dishonesty,' fear, laziness, impatience, wickedness, violence, corruption, deception, stagnation and sadness. Strict observance of the former and avoidance of the latter in the society brings about positive or desirable changes in activities embarked upon by the people and the resulting ingredients culminate into a wholesome or inclusive development. A nation whose citizens or a majority of its citizens imbibe positive moral values to the extent that such become their ways of life is always on the expressway for inclusive development as these attributes of its citizens act as agents or capacity building for inclusive development (Chukwuokolo,2010).

CONCLUSION

The foregoing discourse tends to illustrate comprehensively that inclusive development is a necessity to man, given that the purpose of every inclusive development is the wellbeing of man. Philosophy as the subject-matter is interested in every issue that bothers man and has also equally taken up the task of man's wellbeing. Several investigations and reflections on human experiences brought about the result that inclusive development can not be had on the platter of gold. It requires a concentrated study to find out the principles, resources and efforts which are to be adopted in order to achieve it. These principles, resources and efforts are the ideal forms of capacity building. Through the study of Philosophy, It was observed that man has little or no knowledge of the universe, himself and his mission in the world. Thus; it has been stressed that learning should be a continuous project as it is only through knowledge, skills and right application of the knowledge and skills for the good of all will the history of man's life in the world be a success story.

Recommendation
The view of the philosophers towards inclusive development is that it is very relevant to know that inclusive development cannot be attained by blame game theory. The main deal is what Socrates advised, "Man, know yourself". This implies knowing one's target and plans, strengths and weaknesses and then making arrangements that will foster and manage both components for the possible creation of a better society. This will help in comprehending the extent of the problems facing society and assimilating the causes and diagnosing the individual roles of everyone in the picture of things. A society that desires inclusive development and seeks to have a capacity building for that purpose ought to look inward and put the content of this paper into real practice to benefit via the philosophical point of views.

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