

## EFFECTIVE HUMAN CAPITAL DEVELOPMENT THROUGH PHILOSOPHY

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### **Abstract**

*Production of ideas, devices, goods and services are necessary for the flourishing of the human society. But in order that these productions may be possible, there is a need for the relevant development of the Human person who does the productions. This discourse identifies philosophy of culture especially in its philosophical probe of the essential nature of culture as being crucial for the formation of the human person in the direction that engages the world and his/her environment in a fashion that leads to vital productions for the decent and standard sustainability of the human person and his/her society, a society that ensures the good life.*

**Key words:** The Human Person, Productions, goods and services, Philosophy, development, culture and the good life

### **Introduction**

The formation of the human person in the right way for Production of necessities for human existence is crucial to the nation that desires to standardly sustain her people and society. No nation can toy with this formation and expect to have the good life in the community of nations. It will be a joke!

It is thus not surprising that there is so much talk of human formation in our society and world today. Programs and conferences are organized to take care of the need of human capital development or formation. So much money is usually invested in this. But it is understandable! It is about human life, the survival it and the vitality of it for a good nation.

However, despite all these efforts at human capital development, productions are still low. They are just not where they can be. This is why we still have high level of poverty and want in our society and world today.<sup>1</sup> This discourse aims to aid to increase production with perspectives from philosophy on culture, calling attention to the specific nature of human existence, the place of culture, the impact of culture on the human person and

thereby tilting in a direction for increase of productions for the emergence of a society and world that make the good life available to more.

### **Philosophical Exposure of the Nature of Culture**

As philosophy is not interested in the superficial but the profound, this write up sees that the right starting pointing in considering the contribution of philosophy to human capital development is to trace the origin of the concept of culture. In tracing the origin of the word culture, it is pertinent to appreciate the nature of human existence that gave rise to the idea of culture!

Human existence, it must be noted, is a task! <sup>2</sup> By the fact of human existence being a task, we mean everything that the human person needs to live satisfactorily and comfortably is not already made. The natural environment which is given, by which we mean it is naturally there for the human person, not created by him/her, has to be instrument for creation of policies, devices and indeed goods and services in order for the human person to live satisfactorily and comfortably.

It is within the context of human existence being a task that Ortega Y Gasset aptly describes human existence as a shipwreck and culture as the live-boat or live-jacket in the midst of the shipwreck of life. <sup>3</sup> The shipwreck nature of life thus signals the fact that nature or natural environment cannot on its own sustain the human person satisfactorily and comfortably. There has to be in essence the effort of man at production to ensure secured existence of the human.

Culture as a concept therefore encapsulates all that goes into human effort, in response to his/her environment of lack to make living secured for the human person. No wonder culture in the strict sense of it is defined as the material and immaterial invention by the human person in order to tackle the problem of his /her existence and ensure satisfactory and comfortable living. In this way, culture refers to the policies, devices and indeed goods and services that need to be produced by the human person to have life experienced as good as opposed to the infra and toilsome living!

In the light of the nature of life and the nature of culture, there will be a whole lot in human existence that will fall into the category of culture. They will for instance be: The human society with all of the laws and rules guiding it; traditions and customs; all human productions like policies and ideologies; where in ideologies we have socialism, democracy; devices are also part of the

productions of the human person and we can here comfortably mention the following: cars, air conditioners, phones, fans, airplanes, shelter, including latest of buildings, school; indeed everything beside the natural environment that we can see and imagine fall into the category of culture.

It is imperative to note that culture has three stages: 1. Creator`s Stage 2. Complication Stage and 3. Simplification Stage.<sup>4</sup>

### **1. Creator`s Stage**

This stage of culture refers to when humans perceived their problems, the challenges to their living satisfactorily and comfortably. On the basis of the problems perceived they invented materially and immaterially to confront their challenges in order to ensure the good life.

One major characteristic of this stage of culture is that the same people who created the culture also live by it. They identified their problems and also invented to tackle their problems.

### **2. Complication Stage**

Here we observe that once a solution has been invented subsequent generations of people merely inherit the solution in form of culture meant to tackle problem in human existence. This idea of there being a solution that has already been produced kills that spirit that the creators of the inherited culture had in identifying their problems and inventing solution for their problems to live the good life. The complication stage is therefore the stage of inheritor`s of culture.

However, one characteristic of this stage is the feeling of dissatisfaction in living by the inherited culture. This happens because, once one is freed from feeling the problem that led to the creating of culture because the solution is already available, and then the human person has only to follow the created culture as a routine and also not knowing exactly the problem it solves, what usually results is a situation where the inheritor begins to live life in dissatisfaction. The human person lives in dissatisfaction because he has a culture he must live his/her life by yet does not understand the problem it solves or the solution it provides.

### **Simplification Stage**

In the event of feeling of dissatisfaction, the human person usually responds with simplifying. Simplifying is the idea of the human person trying to rid himself of all complications that have been brought upon his/her life by culture. There is the thirst for a return to the essence of culture; what culture really is at the point of creation: feeling the problem and creating to solve the problem.

In essence, in simplification stage, the human person thirsts to return to the position of the person in the creator's stage. He/she in other words wants to abandon all that has been created for him/her which was inherited. He/she wants to perceive the problem! Invent solution and also live by the solution he/she has created. The human person wants to be in charge of his/her life.

### **The Implications of the Nature of Culture for Human Capital Development**

Human capital development in this discourse refers to all the training/formation given to the human person in order for him/her to become productive in a way that will be beneficial to the human person and his/her society. This training/formation could be in academics, in which case we are thinking of specialization in any of the academic disciplines. This training could also be in skills and other technical capabilities.<sup>5</sup>

What is essential in the idea of human capital development is the phenomenon of making the human person to acquire enlightenment, skills and technical skills that will make him/her be able to contribute more to making human existence a good one.

In the light of human capital development being what adds to making the human person more to be able to contribute meaningfully to the task of human life, the philosophical exposure of the nature of culture as explicated above will certainly offer much to enhance the productions of the human person to his society for a satisfactory and comfortable living.

In the first place, the exposure of culture as above reveals certain crucial facts about human existence. In the analogy of human life being a shipwreck, it makes the human person to understand that all that is needed for a satisfactory and comfortable human existence are not already made. They have to be made by the human person. Failure to do this will be the effects of the shipwreck of human life impacting roughly on human existence. This is

meant to instruct the human person to be on his feet. There is no escaping the fact that the human person needs to be hardworking in order for him/her to experience the good life. It is this hardworking which is encapsulated in culture that will transform living into a lovely experience.

The ground for hard working for the human person has thus been established. Human life requires hard working for security to result. A neglect of the idea of being hard working surely ends in insecurity. In the real nature of life then, no room for laziness or folding of arms and expecting life to be comfortable!

As the idea of being hard working has been well rooted, it is next important to realize that our exposure of culture above also tells us the meaning of all the created things by the human person that we can see around us. We are here referring to all the earlier enumerated things made by the human person, different from the given, what nature naturally gave; different from all that constitute our naturally environment.

The philosophical presentation of culture as we have seen holds that the totality of all that is created by the human person aims to bring sustainability for the human person in life; in essence, all that is invented, which is known as the material and immaterial which constitute what is known as culture is meant to sustain the life of the human person in the shipwreck nature of his existence. Everything invented that becomes part of culture is therefore meant to make human life satisfactory and comfortable. Another name for all that is created that constitute culture is security; security, that is live jacket in the face of insecurity, the shipwreck nature of human existence.

It automatically follows that all the human person has to produce has to be what sustains life; what nourish life; what protects life; what makes life to be more; what indeed saves the human person from *the miserable and toilsome existence*.

The productions of all human beings are therefore call to question! Be they productions from academics: the university, polytechnic or other tertiary institutions, they are call to question! Equally called to question are the productions of the skilled laborers and technicians! The work of all human beings is call to question! All of these productions must meet the principle of sustainability that they bring the human person. We must be able to demonstrate how these productions nourish the life of the human person and

not add or make possible the shipwreck of human existence to weigh on the human person and his life.

In the identification of the principle that all human productions must conform to, we consequently have an enlightenment and orientation for the human person in the domain of human capital development for the sustenance and nourishment of the life of the human person.

### **Implication for Our Work**

It is important to realize that a truly liberated person is the one who is liberated in mind. A liberated one in mind is usually an exceptional person when it comes to production. He /she is free with himself/herself and knows why he/she does what he/she does. Creativity easily comes to such a person.

One would have noticed how imprisoned the human person can be in culture especially in the aspect of complication of culture as explicated above. This kind of imprisonment of the human person by culture could make one begin to live the life of an “other”, having inherited a culture that one does not know how it is a solution, but must live by it.

For the maximization of the productive capacity of the human person, it is pertinent for him/her to liberate himself/herself from the wrong entanglement in culture as it is experienced in the period of complication. The philosophical exposition of culture as aforementioned makes it easy for the human person to be liberated from the complication of culture which automatically is also complication of human life. As enlightenment is key to liberation of the human mind, <sup>6</sup> the profound exposition of culture from the view point of its essential nature should make the human person break out of complication of culture, that is, complication of life realizing that culture, that is everything around us, that are not natural, that is not given by mother nature, are created by the human person to make his living satisfactory and comfortable. As they were once created by the human person, they can be recreated by humans to make them serve them better. The created things by the human person which constitute culture are therefore not meant to be adored nor worshipped; they are meant to sustain and nourish our lives. When they cease to serve our lives, they are to be replaced! Thus, this understanding of culture and life, should re-orientate the worker in a manner as to maximize productions in his/her terrain.

Also, it is for the human person to understand that as far as his/her work is concerned, there is a purpose. Every work has a purpose. They are not to be done in the pattern of following routine. They have real practical value; the value of redeeming the human person from the shipwreck and insecurity of his/her existence. Our attitude towards our work can actually betray us. It betrays us in the sense of whether we have an overall understanding of the place of our work in the shipwreck of human existence or not! As we engage in our productions we must be conscious of the meaning of what we are producing- an element of live jacket in the shipwreck of human existence.

Also when we talk about innovations and creativity in work,<sup>7</sup> the same philosophical exposition can assist us in the best possible way in the area of innovations and creativity with respect to work. The Philosophical exposure so clearly exposes the terrain before us; it tells the challenges and the array of productions that could be useful in the task of human existence.

Having been informed that human existence is a shipwreck and culture is the live jacket or live boat in the face of the shipwreck, we are to understand as we do already that every work is part of culture that is security or even solution to the problem of human existence. If every work is understood as what should be a solution; what is helpful; what sustains and nourishes human life to make us experience it better than we met it, our imaginations can start running wide on inventions of new works that are not in existence but are however excellent in tackling the challenge of human existence. This is where people can become CEOs! The sky can really be the limit.

### **Conclusion**

In this discourse then, let us understand that the philosophical exposure of the concept of culture as the security that the human person brings into his life in the face of its challenges helps us to gain a liberating understanding of human life, identify the profound meaning of all works; and not only recognizing the essential meaning of work to enable humans to be more committed to what is known as work, but also it provides us with the vicissitudes of relevant work creations. All, no doubts are for a better lot for the human person!

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