

AN ANALYSIS AND IMPLICATIONS OF ANDREW EFEMINI'S CONCEPTS OF POLITICS, PHILOSOPHY AND DEVELOPMENT FOR NIGERIA'S GROWTH

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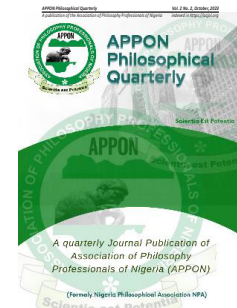
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Abstract

The problem of the lack of democratic commitment, accountability and political irresponsibility among some Nigerian leaders have made the issue of sustainable development unrealizable. It is possible to see politics as that which is being grounded on democratic stability, accountability, transparency in any society. It is bad politics that has undermined the socio-economic transformation of Nigeria. It is politics that has to come up with strategies for overcoming the obstacles to economic changes and sustainable development in Africa. Politics and development are deeply rooted in the need for public good and order. Politics, philosophy and development are critical elements of ensuring the betterment of human personality. Moreover, politics and philosophy have critical importance to a country's development rights and strategies. Politics and philosophy can spur the need for the development drive in Nigerian society. This paper adopts the analytical method in explaining Efemini's concepts of politics, philosophy and development in Nigeria. Development is a multidimensional concept. It is an all-encompassing concept. Development is grounded on the need for increase of the economic growth and the per capita income of any country. Philosophy and development are interwoven. Philosophy is rational and critical; and it will always remain both a theoretical and practical discipline as far as human affairs are concerned. Philosophy has a critical role to play in ensuring the development strategies of a country's national economy. Development centers around human beings and they ought to exercise their development rights and privileges.

Keywords: Development, Politics, Philosophy, Nigeria, Economic Growth

Introduction

The concept of development has always been a contextual issue as far as human beings are concerned. Development is a process of creating economic growth, progress and social change. It has a lot to do with the increase in the per capita income of any country. Development is not all about the interactions between human groups; it also involves the sustainability of natural environment. It is the process of providing the economic growth and socio-political conditions that offers opportunities for improving the quality of human lives. Development means the application of technology to the production of new goods and services. It means the natural progression of things from a simple stage to a more complex stage. Development means the social transformation of things in society. Social transformation means the social restructuring of all aspects of human life; from culture to socio-political relations, from political activity to national economy. Sustainable development and social transformation are driven by the impact of fundamental social change in society. The objective of this paper is aimed at explaining Efemini's concepts of politics, philosophy and development. Development is a multidimensional concept. For Omoregbe, development is a multidimensional concept because it has many aspects. The development of any nation is chiefly the development of the human person. Every other aspects of

development are lesser and instrumental to the development of the human mind and will.¹ The moral development of the human person is a necessity for the development of the country.²

Nevertheless, it is, however, germane to note that philosophy and development are interwoven. Philosophy is rational and critical; and it will always remain both a theoretical and practical discipline. Philosophy has a critical role to play in ensuring the development strategies of a country's national economy. The concept of development has generated series of debates by various scholars. Scholars such as David Crocker, Escobar, Dennis Goulet, Walter Rodney, Amartya Sen, Claude Ake, and Andrew Efemini have identified the myriad of challenges facing development strategies among various countries of the world most especially African continent. The concept of development has a definitional difficulty. There is no universally acceptable definition of development. Development means different thing to different people.

Moreover, this paper is divided into five sections. Section one is the introductory remarks. Section two is anchored on Efemini's concepts of politics and philosophy. Section three talks about Efemini's philosophy of development. Section four is anchored on the evaluation of Efemini's concept of development. Section five is anchored on the concluding

¹ Omoregbe., Joseph., *Knowing Philosophy*, (Lagos: JoJa Press Limited, 2005), p.226

² Izibili, Matthew., Oyemholan O and Iyare, A., *Accountability, Transparency and the Philosophy of National Development in Matthew Izibili, Philip Isanbor and Sylvanus Attoh (Eds.), Studies in Philosophy and Societies, Volume. 1, (Jos: Eiwa Press Limited, 2018), p.263*

considerations.

Andrew Efemini's Concepts of Politics and Philosophy

Politics and economics are interwoven concepts. Without civic and political rights there cannot be economic rights of a people. The economic rights of a people reflect on the robust nature of the democratic setting of any country. For any democratic state to be strong it requires the need for socio-political and economic development alongside scientific and technological advancement. Politics is a process and it is all about the people in society. The whole conception of politics is the pursuit of the common good of the people. The common good ought to be the guiding principle or the motivational force for politics. According to Mackenzie, politics is all about the pursuit of the common good of the people.³ Politics just like development is built on the need for peaceful human coexistence. For Efemini, politics and development are geared towards the needs and aspirations of a people.

Broadly speaking, development policies ought to be relevant to the people's needs and aspirations. It is, therefore, crucial that the people speak and possibly determine

the direction of development policies.⁴ Without one form of conscious human activity or the other human existence will not be possible. Development is deeply rooted in human praxis. Conceiving human beings as beings of praxis raises a fundamental and an existential question as to how they exercise this praxis.⁵ Development goes with public responsibility and democratic accountability. Responsibility entails free will, choice, action and rationality. It will be difficult to discuss responsibility outside the context of a free agent who has options from which to choose. If the individual is to make the right choice, he or she must be rational. As rational persons, responsibility demands that we choose between what we consider wrong and what we consider right.⁶ Development is deeply rooted in the promotion of human rights. However, it is germane to note that rights are simply influenced by political and economic equality.⁷ The idea of human rights is quite simple. It is that human beings have certain rights simply by virtue of being human. These rights are necessary condition for the good life.⁸ Individual rights need to be promoted in our development paradigm. It is the rights of the individual that are uppermost in

³. Mackenzie., Iain., *Politics: Key Concepts in Philosophy*, (London and New York: Continuum International Publishing Group, 2009), p.5

⁴. Efemini., Andrew., *Claude Ake's Philosophy of Development: Implication for Nigeria*, (Port Harcourt: University of Port Harcourt Press, 2010), p.41

⁵. Ibid., p.51

⁶. Ibid., p.53

⁷. Subrata., Murkherjee and Sushila., Ramaswamy, *A History of Political Thought*, New (Delhi: Prentice Hall of India Private Limited, 2011), pp.272-273

⁸. Ake., Claude., *The African Context of Human Rights*, *Africa Today* Volume.34, No.1 and 2, (1987):5.

society.⁹ Right is the property of the individual.¹⁰ Accordingly, Aliyu asserts that, human rights are natural gifts to mankind. The history of human rights is dated to the aftermath of the Second World War, as a response to the Holocaust. This is responsible for its adoption by the Universal Declaration of Human Rights (UDHR). The Universal Declaration of Human Rights is thus a product of United Nation's Commission on Human Rights through its Economic and Social Council.¹¹ Aliyu, further asserts that democratic citizenship confers a number of rights on every individual.¹²

Furthermore, the existence of a nation is an existentialist condition for the realization of the ideal of development.¹³ The ultimate issue in politics is the management of state powers for the common good and by ensuring the possibility of development process in Nigeria and Africa in general.¹⁴ The states in Africa is essentially non- autonomous. The states in Africa lacks the independence essential for performing the crucial role of promoting sustainable

development. A non- autonomous state responds basically to the interests of those in power.¹⁵ The desirability of democracy as an instrument of sustainable development as espoused by Efemini, is instructive. Development requires democratic accountability and the accountability of state's institutions. To constitutional standards is a basic foundation in democracy's consolidation after authoritarianism. In most countries, though, accountability is under threat from the widespread belief that it hinders the decision making necessary to overcome persistent economic and political problems.¹⁶ Development crisis of any country could lead to fragmented social environment.¹⁷

Moreover, development can only strive in both political reality and economic reality of a country. It has been argued that one of the fundamental problems militating against sustainable development in Africa is the incongruence between political reality and economic reality. The final fundamental on which to base development strategy in worldwide

⁹ Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.286-287

¹⁰ Burr., John., and Goldinger., Milton., *Philosophy and Contemporary Issues*, (New Delhi: Prentice Hall of India Private Limited, 2009), pp.294-295

¹¹ Aliyu., Kolawole., *Fundamental Human Rights and Advocacies: Assessing the Placements of Amnesty International and Human Rights Watch in Matthew Izibili, Philip Isanbor and SylvanusAttah (Eds.)*, *Studies in Philosophy and Societies*, Volume.1, (Jos: Eiwa Press Limited, 2018), pp.222-223

¹² Ibid., pp.221-222

¹³ Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.293

¹⁴ Ibid., pp.294-295

¹⁵ Ibid., pp.278-279

¹⁶ Ungar., Mark., *Democracy, Law and Order*, *Latin American Research Review*, (January, 2009):243

¹⁷ Ibid., p.245

structural change and uncertainty is the growing incongruence between economic reality and political reality; Development, however, requires national planning strategy. Strategy, therefore, has to accept a new fundamental.¹⁸ The liberal concept of human rights is represented by the material well-being and the social positions of a people.¹⁹ Aliyu in consonance with Efemini, asserted that every individual should have unrestrained rights and freedoms in a contemporary political system if they were to be happy and live a satisfactory social life.²⁰

In the light of this, human rights are not absolute.²¹ On the other hand, in Nigeria, politics ordinarily is about the people or the activities of human beings which determined all sorts of normative outcomes; peace or war, development or under-development.²² Nigeria is a practical example of a country with abundant human and natural resources yet her citizens wallow in abject poverty, the problem is multidimensional, encompassing a variety of issues that have been generally condemned the national

question.²³ Nigerians have not started the project of creating a just structure of democratic governance. What we have as Nigerians, are dysfunctional, anti-development, anti-people, military junta created, parasitic and ruining Nigerian States.²⁴

Politics and the quest for development have been marred by corrupt practices in Nigeria. There can be no development in a nation where money meant for infrastructural development is embezzled by those who control political power. When citizens' self-interest supersede national interest, and lack moral sense of duty and right attitude to work, development will not take place. Bribery and corruption, and breakdown of law and order are obstacles to development of a nation.²⁵ Development of any nation is hampered by myriad of fundamental issues such as high unemployment level, poverty, lack of infrastructure, high rate of illiteracy, huge debt burden, unequal foreign exchange, near collapse of economy, low technology growth, political instability, and human rights

^{18.} Drucker., Peter., *Management Challenges for the 21st Century*, (London and New York: Harper Collins Publisher, 1999), p.63

^{19.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.54-55

^{20.} Aliyu., Kolawole., *Fundamental Human Rights and Advocacies: Assessing the Placements of Amnesty International and Human Rights Watch*, pp.224-225

^{21.} *Ibid.*, p.228

^{22.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.347

^{23.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, *Afro Asian Journal of Social Sciences.*, Vol. VI, No. 1, Quarter 1 (2015): p.3

^{24.} Efemini., Andrew., *An Excerpts of Interview Held with Andrew Efemini at 95.1 FM, Port Harcourt: Rivers State*, 2019.

^{25.} Izubili, Matthew., Oyemholan O and Iyare, A., *Accountability, Transparency and the Philosophy of National Development*, p.271

abuse and fragrant disregard for the rule of law.²⁶ Efemini's conception of development posits that politics has a role to play in Nigerian economic projects. There is no doubt that economics and politics are dialectically linked, with each having the capacity to influence the other. However, understanding the economics of a society is crucial to understanding the politics of that society.²⁷ Philosophy has a very serious implication on every aspects of human existence. The implication of the above is that philosophy as a unique enterprise is valuable for every aspect of human existence and its value cannot be quantified on face value. It is an enterprise rich in contents, method, and what it has to offer generally. Its relevance is second to none and this explains why it has remained an ancient discipline and the Mother or Queen of all sciences as it were.²⁸ Philosophy appears as an analytical discipline which deals with central issues of development.²⁹ Development is built on economic development model.³⁰ Development ethics is ethical reflection on the ends and means of socio-economic change. It has several sources: criticism of colonialism and post-Second World War development

strategies; Dennis Goulet's writings; Anglo-American philosophical debates about the ethics of famine relief; and Paul Streeten's and Amartya Sen's theoretical approaches to development.³¹ According to Efemini, thus, the urgent need to reflect on Nigeria's journey towards redemptive healing and human development becomes the philosopher's task.³² For Ben Eboh, philosophy is founded on critical and ethical reflection. Philosophy uses the method of reflective thinking in its attempts to face the facts of the world and of human life. It exhibits a critical, open minded attitude and impartial concern for the truth. It is interested in an organized and systematized knowledge.³³ Philosophy is the reflection of human existential experience upon itself, and endeavouring to grasp its own constitution and its own significance and to follow as far as possible the threads of implications which connect human experience with its most remote conditions of possibility.³⁴

Andrew Efemini's Philosophy of Development

Development is here understood as the quantitative and qualitative improvement in the existential, socio-political, cultural,

^{26.} Ibid., p.272

^{27.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.278

^{28.} Edema., Philip., *Philosophy and Morality* in Matthew Izibili, Philip Isanbor and SylvanusAttah (Eds.), *Studies in Philosophy and Societies Volume. 1*, (Jos: Eiwa Press Limited, 2018), p.138

^{29.} Ibid., p.136

^{30.} Drucker., Peter., *Management Challenges for the 21st Century*, pp.61-62

^{31.} Crocker., David., *Development Ethics* in Edward Craig (ed.), *Routledge Encyclopedia of Philosophy*, (London and New York: Routledge Books, 1998), pp.39-40

^{32.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.263-264

^{33.} Eboh., Ben., *Basic Issues in the Theory of Knowledge*, (Enugu: Snaap Press Limited, 1995), p.103

^{34.} Ibid., p.104

material, emotional, economic and spiritual conditions of human existence.³⁵ To achieve industrialization and economic growth, there is the need for modern man to emerge and dominate the social, economic, and political life of Africa. It is the responsibility of the Nigerian state to fashion out an appropriate self reliance and sustainable development project. Development requires the need for social transformation. Social transformation refers to the process of structural change in institutionalized relationships, norms, values and hierarchies over a period of time.³⁶

Efemini argues that development is built on scientific consciousness. Scientific consciousness is all about the attitude towards science. Science is the manipulation of nature. Nigeria cannot be said to be a scientifically conscious country.³⁷ However, it is the responsibility of the Nigerian state to formulate and manage policies that will see the scientific project through. Development sustainability is built on certain moral question and ethical valuation on the environment. Development has certain components such as theory, practice, environmental sustainability, scientific progression and the policy framework of a

country.³⁸ According to David Crocker development ethicists agree that the moral dimension of development theory and practice is just as important as the scientific and policy components.³⁹

Broadly speaking, it is the responsibility of the Nigerian state to fashion out an appropriate self- reliance and sustainable project.⁴⁰ Development is deeply rooted in rapid structural change.⁴¹ The Nigerian state should be reformed to reduce the cankerworm called corruption...which has been the main reason for large scale privatization. Nigerian development crises can be explained from three perspective, colonial legacy, corrupt leadership and lack of democratic commitment amongst Nigerian political leaders. Democratic accountability leads to economic growth. The concept of leadership believes that corrupt and mismanagement on the part of leadership has been the bane of sustainable development in Nigeria.⁴² The Nigerian peoples need discipline to avoid corruption; they need courage to resist externally dictated economic policies that are not necessarily in Nigeria's interest. Nigeria's greatest challenge may well be how to build a state that can play the kind of role that East Asian states have played

^{35.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.257

^{36.} Ibid., pp.256-257

^{37.} Ibid., p.309

^{38.} Crocker., David., Development Ethics in Edward Craig (ed.), *Routledge Encyclopedia of Philosophy*, pp.38-39

^{39.} Ibid., p.39

^{40.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.311

^{41.} Drucker., Peter., *Management Challenges for the 21st Century*, p.73

^{42.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, pp.3-4

in their country's attainment of industrialization and social transformation.⁴³ Development demands technological self-reliance. We take self-reliance and self-sustainment to be crucial elements of genuine development.⁴⁴ The world is becoming a global village where technology, the market forces and democratization have become pillars. Nigeria can and should seek genuine partnership beyond Africa.⁴⁵ Development in Nigeria is built on neo-colonial consciousness. The Nigerian economy since the post independent era could be described as neo-colonial economy, which served the interest of the ruling elites at the expense of the majority of the Nigerian peoples.⁴⁶ The Nigerian state lacks sufficient autonomy, which is necessary for it to act as an impartial force or agent of development. There is an urgent need for both atomization and modernization of the state in Nigeria. The Nigerian state needs repositioning; the kind of repositioning that will make it reflects the general will of the people.⁴⁷ Getting the state to represent the general will of the people would require a national paradigm or a new constitutional consensus. The Nigerian state will be in a better position to perform its required duty

as an agent of development when there is a national consensus on the goals and purposes of development.⁴⁸ The Nigerian state requires a deep-seated constitutional reforms. Development in Nigeria has remained unsustainable due to moral crises amongst Nigerian political leaders. Efemini's theoretical analysis convinces us that constitutional reform is a necessary step to realizing sustainable development in Nigeria.⁴⁹ Development implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being.⁵⁰ Development is not about what others can do for you rather it is about what you can do for yourself. We must seek to discourage the culture of dependency while encouraging the culture of self-reliance. Self-reliance is a philosophy in the sense that it represents a worldview, an attitude or disposition to life. It is an ideal worth pursuing.⁵¹ Self-reliance cannot and should not be interpreted as isolation or de-linking of Africa from the rest of the world.⁵² Development is no more than a description of a particular state or physical condition in which there is a corresponding progress in both the physical growth and maturity of a particular object. Applied to human

^{43.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.313

^{44.} Ibid., p.261

^{45.} Ibid., pp.313-314

^{46.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, p.10

^{47.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.314

^{48.} Ibid., pp.314-315

^{49.} Ibid., p.318

^{50.} Rodney., Walter, *How Europe Underdeveloped Africa*, (London: Bogle Louverture, 1972), p.1

^{51.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.304-305

^{52.} Ibid., pp.260-261

societies, development simply refers to a state, condition or stage, which entails positive transformation in both quantity and quality of life for all members of a particular society.⁵³ It is germane to note that genuine development should emancipate rather than enslave the people of Africa. When one thinks of development and emancipating the people what comes to mind is the fact that development should empower the people to be able to act in a self- sustaining manner. In other words, emancipating the people would entail reduction of the culture of dependency.⁵⁴ Development in Nigeria requires global competitiveness.⁵⁵ Nigeria is not just one country in Africa. She is also not just one country in the global setting. She is the most populous country in Africa as well as one of the best resource endowed countries in the world. Her affairs are a concern to others, continentally and globally.⁵⁶ Development is also about human welfare. The concept of the welfare state is deeply rooted in democratic stabilization. Democracy and development are interrelated or interwoven. Welfare in the above context is about the material needs of the people.⁵⁷ The concept of the welfare state is aimed at ensuring the socio-political, economic

and the material needs of the people. The real objective of state power is to ensuring that the welfare of the people remains the supreme law.⁵⁸ Society, at whatever level, can only be justified if it promotes the welfare of its individual members. The whole objective of human society is all about ensuring the common good of the people.⁵⁹ A distinct thread that permeates the conception of development concerns the recognition that improvement on the quality of life of all members of human society is the fundamental objective as well as the primary goal of development.⁶⁰ Development generally is about improving man's choices, promoting healthier living condition of the people, and reducing the burden of carrying out basic activities.⁶¹ According to Efemini, any society that fails to take industrialization as an important social project cannot compete effectively in the modern world. Besides, the broad line of development goals would hardly be realized.⁶² Development, on the other hand, requires practical manifestation or pragmatic effort by visionary leaders in contemporary Nigerian society. Nigerians need policies with practical manifestation not the policies that only exist on the pages or papers. Most of the policies in Nigeria

^{53.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, p. 5

^{54.} Efemini., Andrew., *Claude Ake's Philosophy of Development: Implication for Nigeria*, pp.262-263

^{55.} Drucker., Peter., *Management Challenges for the 21st Century*, p.63

^{56.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, pp.10-11

^{57.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.258-259

^{58.} *Ibid.*, p.297

^{59.} *Ibid.*, p.285

^{60.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, pp.5-6

^{61.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.251-252

^{62.} *Ibid.*, p.295

always record failure than success.⁶³ The diversion of money to private hands means less money for development projects in Nigeria. Nigeria can hardly be considered a democratically or politically stable country.⁶⁴ The state in Africa is hardly as autonomous as is necessary to place it as an agent of development. The implications of the citizenship problem for development in Nigeria are obvious.⁶⁵ However, there are contemporary challenges facing the country as a result of leadership failure, corruption and the inability of the government to improve the living standards of its citizens.⁶⁶ Moreover, the question of democratic commitment of Nigerians to their immediate environment of habitation will be affected by their ethnic consciousness. Ethnicity can be an obstacle to development and has in fact been an obstacle to Nigeria's development. The failure of the Nigerian state as an agent of development in Nigeria has further implications.⁶⁷ The people naturally feel alienated or disoriented from the state and would prefer to be left alone.⁶⁸ Development crisis has become a recurring issue in Nigeria coupled with the series of contradictions inherent in every

epoch of Nigerian society; the country has passed through different stages ranging from primitive to slave society, colonialism, decolonization and neocolonialism.⁶⁹ The state in Nigeria is extremely weak and vulnerable. A further implication of the lack of autonomy of the Nigerian state, which is a consequence of its coercive and authoritarian nature, is that social life in Nigeria has been militarized.⁷⁰ Since government policies have hardly met the people's expectations, frustrations tend to mount. This frustration with the Nigerian government has resulted in a feeling of restlessness among the peoples of Nigeria. Development has been hampered in Nigeria because government resources are easy target for corrupt officials.⁷¹

The challenge of realizing sustainable development and the overall welfare of all Nigerians is a serious one. Building a democratic Nigeria will require that we address some of the fears and problems bedeviling the Nigerian state.⁷² For Efemini, development policies are required to promote the culture of science in Nigeria. Technology is the application of science, while industrialization is the

^{63.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, p.14

^{64.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.205-206

^{65.} *Ibid.*, p.155

^{66.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, pp.14-15

^{67.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.203

^{68.} *Ibid.*, pp.192-193

^{69.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, p.1

^{70.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.181-182

^{71.} *Ibid.*, p.189

^{72.} *Ibid.*, pp.332-333

massive or large scale application of science and technology.⁷³ Development policy must be directed at positively affecting man's living standard in Nigerian state.⁷⁴ Development for Nigeria should not be a matter of producing a theoretical blueprint for social transformation or an ideal development paradigm that is dissociated from the Nigerian people who should be beneficiaries of the development process. Development policies should seek to get the people to work and produce.⁷⁵ However, the people need to put their energies to use for their own benefits and not for benefit of leadership that has benefitted more than they have from economic policies. Nigeria should strive for sustainable development which can emancipate the people from hunger, disease, and general poverty.⁷⁶ For Godwin Okaneme: Poverty means being of a low or inferior standard or quality.⁷⁷ Development is not just a question of economic growth; it has something to do with self-reliance and sustainability.⁷⁸ Self-reliance is particularly important for

sustainable development.⁷⁹

Nonetheless, development is closely linked with modernity. Modernity is about adapting new and valuable ways of life. It is about examining our past with the goal of making cultural progress. The challenge confronting Africa is how to develop a policy framework for evolving a conception of modernity which guarantees Africa's cultural identity.⁸⁰ Efemini's theoretical position is that modernity or modernization should be the main relevance or goal of development in Africa.⁸¹ Development is something that evolves with conscious human activity and strategic national planning.⁸² Accordingly, Efemini asserts that to achieve the target of a scientific and technological outlook would require that Africans adopt a new mental orientation, a new and sustained interest in science to provide a basis for technology.⁸³

Development is defined by quantitative and qualitative value.⁸⁴ However, the problem of development in Nigeria has a

^{73.} Ibid., pp.308-309

^{74.} Ibid., p.303

^{75.} Ibid., p.304

^{76.} Ibid., pp.303-304

^{77.} Okaneme., Godwin., *The Poverty of Political Leadership in Nigeria: Philosophical Reflections in Peter Omonzejele and Anthony Asekhuano (eds.), Philectics:Benin Journal of Philosophy, A Publication of the Department of Philosophy, University of Benin, Volume 1, No.2 (2018):4.*

^{78.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, pp.8-9

^{79.} Ibid., p.260

^{80.} Ibid., pp.259-260

^{81.} Ibid., p.258

^{82.} Ibid., p.261

^{83.} Ibid., pp.258-259

^{84.} Ibid., p.259

colonial root. Colonialism served as a deterrent to development not only in Nigeria but Africa as a whole and looking at all the factors inherent in colonialism, it will be discovered that Nigeria has been put on the path of reoccurring crisis.⁸⁵ The African continent reveals very fully the working of the law of uneven development of societies and because of the impact of colonialism, and cultural imperialism, Europeans and African themselves in the colonial period lacked due regard for unique features of African culture.⁸⁶

Evaluation

The concept of development has been deeply rooted in a descriptive and normative dimension. Nigeria's development crisis is multifaceted. It has colonial, neo-colonial, and imperialist roots; it is characterized by the political inefficiencies of the present day political leaders. The Nigerian economy cannot in any sense be said to be sustainably self-reliant. Self-reliance remains one of the ingredients of development. The history of the Nigerian economy does not help matters.⁸⁷ The Nigerian economy is dependent on imported goods; and virtually every product that required

modern science and technology was imported to Nigeria during the colonial period and which has stretched to our present day Nigerian society.⁸⁸ Efemini further asserts that Nigerians pride themselves on foreign goods and services.⁸⁹ A major problem confronting the Nigerian economy is overdependence on foreign technology. It is difficult to identify any finished product in Nigeria without one foreign technology or the other.⁹⁰ Foreign technology exposes her economy to manipulation by foreign interests in the immediate post-independence period; there was an attempt to promote production in the manufacturing sector through what was known as import substitution policy.⁹¹ The import substitution strategy involved a conscious attempt by the federal government to promote the local production of goods that were formerly imported to Nigeria. The failure of import substitution strategy has reinforced Nigeria's dependence on foreign technology.⁹² For Efemini the Nigerian economy is hardly under the control of the local leadership; poor leadership structure has posed a very serious challenge to Nigeria.⁹³

^{85.} Olarenwaju., Shola., *Understanding Development Crisis in Nigeria.*, p.7

^{86.} Rodney., Walter, *How Europe Underdeveloped Africa*, p. 12

^{87.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.171

^{88.} *Ibid.*, pp.171-172

^{89.} *Ibid.*, p.175

^{90.} *Ibid.*, pp.175-176

^{91.} *Ibid.*, p.176

^{92.} *Ibid.*, pp.176-177

^{93.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.178

Moreover, one must have goods to sell. In the absence of such goods, a country becomes a net importer or even a dumping ground.⁹⁴ Corruption remains another dragnet to Nigeria's quest for sustainable development. Privatization will reduce corruption and would lead to the efficient management of government resources. They argued that government resources are easy targets for corrupt officials. But the problem with privatization transcends the management of government resources.⁹⁵ The real problem with privatization is one of loss of autonomy, control and self-equilibrium.⁹⁶ Corruption though highly prevalent in Nigeria is not peculiar to the country alone. Nations of the world have battled over the years to contain its ravenous consequences. To define corruption is indeed an uncommon task as it has generated so much interest and inquiry thus throwing up an array or plethora of literature in the intellectual world.⁹⁷ The overdependence on crude oil has negatively impacted on Nigeria's quest for sustainable development and this has led to the neglect of other sectors. One of the sectors that have been seriously neglected is the agricultural sector.⁹⁸ The agricultural sector remains one of the most critical sectors of any national economy. Nigeria's economy is essentially

agricultural. There are problems associated with this development. The new form of dependence has made Nigeria's economy highly vulnerable to international market forces such as the fall in demand and prices of crude oil, which negatively affect Nigeria's economy.⁹⁹ Efemini asserts that the reliance on oil has meant the neglect of other sectors; the dependence on oil in a sense means we do not have an economy in which the people's energies are put to optimum use.¹⁰⁰

Furthermore, the problems of farmers-herders clashes and ethno-religious crises have also negatively impacted on Nigerian economy. The present day Nigerian economy has been characterized by farmers-herders clashes and ethno-religious crises which have led to the emergence of the Boko Haram sect, Islamic West African Province (ISWAP) sect and the Indigenous People of Biafra (IPOB). The emergence of these fundamentalist groups or sects has led to anti-development. Development could only thrive in an atmosphere of law and order. The biggest hindrance to shoring up law and order is often the incapacity of the state agencies charged with this task.¹⁰¹ Efemini's thesis of development has both strengths and weaknesses. One of the

^{94.} Ibid., p.180

^{95.} Ibid., pp.180-181

^{96.} Ibid., p.181

^{97.} Okaneme., Godwin., *The Poverty of Political Leadership in Nigeria: Philosophical Reflections*, p.10

^{98.} Efemini., Andrew., *Claude Ake's Philosophy of Development*, p.182

^{99.} Ibid., pp.181-182

^{100.} Ibid., pp.183-184

^{101.} Ungar., Mark., *Democracy, Law and Order*, p.236

strengths of his philosophy of development is that it is pragmatic and contextual in nature. It showcases the need for theory and practice. One of the weaknesses of his concept of development is that his views on Claude Ake's concept of development were not holistic enough.

The malignant attitudes of Nigerian leaders have brought a real set back to the nation's economic and socio-political life.¹⁰² Okaneme, ethnicity is a category of people who identify with each other based on similarities such as common ancestral, language, social, cultural and national experiences. The concept of ethnicity has been carefully managed by many countries of the world to their own utmost advantages.¹⁰³ Development requires a strong accountable leadership.¹⁰⁴ One major cause of misrule in Nigeria is lack of intellectual training and discipline on the part of leaders of our national government.¹⁰⁵ For Rodney, development is viewed as the ability of society to tap its natural resources in order to cater for the material and social needs of the generality of the people.¹⁰⁶ Efemini argued that: People differently defined the term development. Development is seen as that

which involves the progress of a people in the society. Development is defined within the structural framework of progressive change.¹⁰⁷ Progressive change is advanced by democratic processes and democratic principles are upheld to spur development growth.¹⁰⁸ Development is integral and it could bring about the need for national paradigm.

Conclusion

Having examined Efemini's notion of politics, philosophy and development, this paper, concludes that these concepts are closely connected to the critical understanding human existence. The problem of the lack of democratic accountability and political irresponsibility amongst some Nigerian leaders has made the issue of sustainable development unrealizable. It is possible to see politics as that which is being grounded on democratic stability and accountability. Development means different thing to different people; it means the application of technology to the production of new goods and services. Sustainable development and social transformation are driven by the impact of fundamental social change in society.

^{102.} Ohwovorione., Peter., and Aghaosa., Ike., Peace Education for National Unity and Development in Nigeria, in Peter Omonzejele and Anthony Asekhuano (eds.), *Philectics: Benin Journal of Philosophy*, A Publication of the Department of Philosophy, University of Benin, Volume 1, No.2 (2018):26.

^{103.} Okaneme., Godwin., The Poverty of Political Leadership in Nigeria: Philosophical Reflections, p.11

^{104.} Olarenwaju., Shola., Understanding Development Crisis in Nigeria. pp.3-4

^{105.} Okaneme., Godwin., The Poverty of Political Leadership in Nigeria: Philosophical Reflections, pp.7-8

^{106.} Rodney., Walter, *How Europe Underdeveloped Africa*, p.10

^{107.} Enuka., Chuka., National Development in Nigeria in Nnamdi Azikiwe Faculty of Arts Journal of Humanities, Vol. 8, No.6 (2006): 75-76

^{108.} Ungar., Mark., Democracy, Law and Order, p.242

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