

THE NEXUS OF PHILOSOPHY AND NATIONAL DEVELOPMENT: IMPLICATIONS FOR NIGERIA'S DEMOCRATIC EXPERIENCE

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ABSTRACT

Nigeria is bedevilled by the problem of ineffective leadership and this has resulted in political irresponsibility, looting of national treasury, godfatherism, tribal sentiment, terror and terrorism, bribery and corruption, elitist regime, social vices and other kleptocratic practices. Philosophy plays a critical role in galvanizing any country's quest for national development. Philosophy serves as a catalyst to national development. Philosophy has moral implications for advancing any country's quest for national development. Philosophy as an academic discipline is critical and it has a broader spectrum in addressing the socio-political, educational and economic challenges of a country. National development reflects aims at human improvement. This paper adopts the analytical framework and the hermeneutical methodology in discussing the nexus of philosophy and national development; and its implications for Nigeria. National development is fundamental in measuring the indices of good governance in a country. Findings, however, show that philosophy is instrumental and it serves as a vital force in ensuring national development and an ideological direction for a country. Nigerian political leadership must be backed by the instrumentality of philosophic contemplation. This paper concludes that philosophy and national development are necessary ingredients for human improvement. This paper recommends that Nigeria should holistically address its national development strategy to pave the way for human capital development. Nigeria as a country should ensure effective national security policy that could galvanize national development. Nigerian political leadership should ensure even distribution of natural and human resources in order to guarantee equality of opportunity of Nigerians.

Keywords: National Development, Development, Nigeria, Philosophy, Society

INTRODUCTION

Nigeria is constrained by lack of effective political leadership and environmental sustainability. Nigeria's inability for ensuring the philosophy of national development is actually due to political irresponsibility, bribery and corruption, social, educational, economic and political insecurity. Nigeria as a country amazes the world by some kleptocratic practices such as electoral fraud, looting of the national treasury, godfatherism, monetized politics, tribal sentiment, Islamic fundamentalism, and loss of cultural values and heritage. However, philosophy plays a critical role in galvanizing any country's quest for national development. National development reflects on the overall improvement of human beings in all spheres of life. This paper adopts the analytical framework and the hermeneutical methodology in discussing the interface between philosophy and national development. National development is fundamental in measuring the indices of good governance and leadership structure. This paper, however, argues that philosophy is instrumental and it serves as a vital force in ensuring

social change and it serves as an ideological direction for countries of the world. Nigerian Political leadership requires the instrumentality and the power of philosophic wisdom in piloting the affairs of the Nigerian nation.

This paper is divided into five sections. Section one is the introduction. Section two focuses on the conceptual clarification of philosophy. Section three is anchored on the conceptual clarification of national development. Section four reflects on the nexus between philosophy, national development and their implications for Nigeria. Section five focuses on the conclusion and recommendations.

CONCEPTUAL CLARIFICATION

Philosophy

Every country needs a philosophy for the sake of an ideological direction. Philosophy serves as an instrument in piloting the affairs of the state. A deconstructive approach to philosophy showcases that it is both theoretical and practical. Jeremy Wisnewski (2007, 92-93), argues that philosophy has a practicality function. Nigeria's political scene and development vis-à-vis leadership structure is bedeviled by lack of philosophic wisdom. This is caused by political irresponsibility, bribery and corruption, social vices and other corrupt practices. Philosophy plays a critical role in ensuring the sustainable development of a country. Philosophy and national development are interrelated because they both centre around human betterment. Philosophy is a catalyst for national development. According to Nnaemedo Bartholomew (2023, 350), philosophy serves as a catalyst to national development. Accordingly, Paulinus Ejeh (2021, 197), argues that philosophy enables the human person to change some fundamental beliefs as well as articulate a new direction towards enhancing the quality of human condition. Philosophy has moral implications for advancing any country's quest for national development. For Nnaemedo Bartholomew (2023, 350), philosophy provides a moral lens for national development.

Philosophy has a definitional difficulty because there is no universally acceptable definition of philosophy. Philosophy is derived from two Greek words, "*philo*" and "*sophia*". *Philo* means love while *sophia* means wisdom. Etymologically speaking, when put together, it means "the love of wisdom". For BonaChristus Umeogu (2012, 10), wisdom, in this context, is the active use of intelligence, not something passive. Generally speaking, philosophy is analytical, rational, logical, systematic and abstract in nature. For Innocent Asouzu (2004, 7), philosophy is the act of critical self-awareness concerning the nature of reality in its most authentic and real constitution and in consideration of the ambivalent character of all human existential situations. However, philosophy is defined in the context of being the mother of all disciplines. According to Godfrey Ozumba (1996, 1), philosophy by its very nature and scope is a very great discipline. It is an all-embracing, all encompassing, and all comprehensive discipline. Being the very root of all human knowledge, we never can conceive any area of knowledge whether in the sciences, arts, social sciences etc that did not remotely or even at close quarters draw its inspiration from philosophy. For William Lawhead (2002, xxii), a number of strange ideas about philosophy float around our culture. Many people think of philosophy as an optional enterprise—just a detached, erudite hobby for the intellectually elite or the so-called disabled. Bertrand Russell (1998, 90) in consonance with William Lawhead (2002), argues that the study of philosophy is not a waste of time; philosophy like other studies aims at knowledge. According to Bertrand Russell (1998, 91), the man who has no tincture of philosophy goes

through life imprisoned in the prejudices derived from common sense, from the habitual beliefs of his age or his nation, and from convictions which have grown up in his mind without the cooperation or consent of his deliberate reason. Based on this theoretical subscription, Bertrand Russell (1998, 93), further heightened his theoretical position by asserting that philosophic contemplation consists man's freedom and his liberation from the thralldom of narrow hopes and fears. For Izu Onyeocha (2020, 1), philosophy is not a luxury, indeed it becomes a necessity just as soon as people are able and willing to think freely about their beliefs. Accordingly, Celestine Mbaegbu (2009, 2) argues that wonder is at the base of all philosophy or philosophies. Thus, the first step in the philosophical activity is this wonder that accompanies man's experiential contact with himself or the world around him. This wonder gives rise to some fundamental questions, and this is the second step. The third step is taken when man begins to reflect on those fundamental questions, in search of answers.

Philosophy has four major branches such as metaphysics, logic, axiology and epistemology. For a systematic analysis, vivid elucidation and expositional simplicity, it is germane to explain these various branches of philosophy. For instance, metaphysics is derived from two Greek words, "*meta*" and "*physika*". "*Meta*" means the beyond while "*physika*" means the physical. Metaphysics is the ultimate search for the fundamental truth or reality of things such as the existence of God, Soul, freedom and free will, angels and mind. Metaphysics gives meaning to reality. According to Pantaleon Iroegbu (1995, 24), metaphysics gives the deepest meaning to all reality. It is thus an indispensable aspect of the human enterprise. It sets out to provide a fundamentally needed rational and existential explanation of reality as it affects us especially in its totality and ultimacy. On one hand, logic means the science of reasoning. It deals with the accurate way of reasoning. Logic reflects on the inductive and deductive way of reasoning. Inductive reasoning is the way of reasoning from the particular to the general while deductive reasoning deals with the way of reasoning from the general to the particular. Logic also revolves around symbolic reasoning. Accordingly, Maduabuchi Dukor (2008, 1) argues that logic is an instrument or organ for appraising the correctness of reasoning. The principles of logic or the notions relevant to it are called philosophical logic. The instrument for appraising the validity of reasoning is called formal logic. For Maduabuchi Dukor (2008, 2), logic studies meaning in general. It studies words like 'all', 'and', etc as well as sentences. It is the study of language in general and how it corresponds to the world of facts and ideas. On the other hand, axiology is another branch of philosophy that revolves around ethics and aesthetics. Ethics is the study that deals with the rightness and wrongness of human behavior while aesthetics is the philosophy of arts or beauty. Ethics deals with the motive of human goodness. For Pantaleon Iroegbu (2005, 22), the motif in ethics is goodness. The good is symbolized as well as expressed in words and actions. The philosophy of the works of art is surrounded by aesthetic appreciation and judgment. However, epistemology is another branch of philosophy that deals with the science of knowledge acquisition. Epistemology is derived from two Greek words, "*episteme*" and "*logos*". "*Episteme*" means knowledge while "*logos*" means science. Etymologically speaking, when put together, it means the study or science of knowledge. Based on this theoretical subscription on the epistemological stance of philosophy, Ben Eboh (1995, 2) asserts that epistemology is that branch of philosophy that examines the validity or truth of human knowledge.

Nevertheless, apart from the four major branches of philosophy, philosophy as a discipline touches on other fields of studies such as history, mathematics, astronomy, classics, management studies, economics, biology, science, law, sociology, sports, literature, education, psychology, political science, anthropology, ethnology, religion, language and communication studies. Worthy of note is that the interrelationship between philosophy and other fields of

studies is what we may refer to as the second order discipline. For Maduabuchi Dukor (2004, vii), philosophy as a second order discipline, illuminates the concepts of law and justice as well as other substantive subjects. Philosophy as a discipline has a broader spectrum in terms of its rational and ultimate search for reality such as God, man and nature. Philosophy is broader in scope than just the ultimate search for truth concerning God, man and nature. Accordingly, Paulinus Ejeh (2021, 186) argues that philosophy is a search, a continuous search for meaning, for intelligibility and for answers.

National Development

Development, just like philosophy has a definitional difficulty. Scholars are quick to define development from the viewpoint of economic growth but it goes beyond the premise of economic transformation. Development is one of the crucial elements of democratic sustainability of every country. According to Paulinus Ejeh(2021, 183), development is very essential and highly necessary to growth and sustenance of any country. For Godwin Okaneme (2016, 31), development is all about human activity which comes out when the resources of the state are judiciously used for infrastructural and human development. According to Andrew Efemini (2010, 59-60), development is inextricably linked with human rights. The notion of politics in the state revolves around the need for the promotion of fundamental human rights through the possibility of development strategy. For Andrew Efemini (2010, 60-61), development cannot thrive in an atmosphere of rancor and ethnic sentiments. For Anikpe Mbah (2016, 21), the term development could be used interchangeably with evolution depending on the contexts in which it is being used, either positively or negatively to refer to situations, trends, or issues. It is clear that development and improvement are synonymous. However, development revolves around the improvement of human welfare, needs and aspirations. Nnedum Tony and Ezeokana Jude (2009, 214), argued that development stands for improvement in the provision of good roads and transport system, electric power supply, healthy housing, portable water supply, food security, qualitative/functional education, good health care delivery, impartial justice system, industrialization, environmental sustainability, and general reduction of poverty.

Anikpe Mbah (2016, 21-22) argues that development in a wider context that deals with socio-economic and political life of society; it connotes the fulfillment, realization or actualization of goals and objectives, hopes and aspirations of that society; and human development is about giving people more freedom, rights and opportunities to live lives they value. According to Paulinus Ejeh(2021, 190), development equally implies improvement in the material well-being of all citizens in society. Development demands that poverty and inequality to access the good things of life be removed or drastically reduced. Development in all its ramifications revolves around human development. Development is deeply rooted in human-centeredness or the people. For Pantaleon Iroegbu (1994, 83) development is described as humanocentricism. In this vision of the world (Weltanschauung), even the gods are at the service of the human person. In other words, development is people oriented. Accordingly, Anikpe Mbah (2016, 22) asserts that the human development approach focuses on improving the lives people lead rather than assuming that economic growth will lead, automatically to greater opportunities for all. Development represents the increase in the economic growth and the per capita income of a people. For Anikpe Mbah (2016, 22-23), income growth is an important means to development, rather than an end in itself.

PHILOSOPHY AND DEVELOPMENT: THE NEXUS

Philosophy is aimed at solving practical problems. For Gillian Howie (2009, 16), this increasing tendency to define practical problems in such an instrumental way is what Habermas would describe as “technocratic consciousness”. However, philosophy is deeply rooted in cognitive reflection. Accordingly, Gillian Howie (2009, 17) argues that without such political autonomy, as Isaiah Berlin and Bertrand Russell warned, cognitive reflection is assimilated into political function. As Jeremy Wisniewski (2007) and Gillian Howie (2009) rightly observed, philosophy does not only have a “practicality function” but “a political function”. Philosophy has an *a priori* commitment to the distinction between transcendental and empirical subjectivity. According to Andrea Kenkmann (2009, 2) philosophy does not exist in a vacuum, but is embedded in society, it always has political and ethical implications, implications for the future of our society as a whole. Philosophy provides us with the tools of critical thinking. A tool that in our consumer society is not only vital to avoid total brainwash and uncritical acceptance of the status quo, but also to create and sustain meaningful communities that shape our future. For Andrea Kenkmann (2009, 2), philosophy is described as a holistic activity that allows us not only to understand ourselves better but that also informs our relations with the world around us. Philosophy has creative and transformative power. Teaching philosophy thus cannot be separated from ethics and politics; it reveals how and where we stand. Philosophy is embedded in praxis. For Finn Thorbjorn Hansen (2009, 208), philosophical praxis helps human beings to deal with their spiritual and self-transformative moments. Philosophy is all about human betterment and the comprehensive conception of the good life.

Accordingly, Iain Mackenzie (2009, 3), argues that philosophy is alive and grappling with new ways of thinking about classical problems with a range of newly identified problems and with innovative theoretical paradigm as well. For Maduabuchi Dukor (2009, xii), philosophy criticizes the mode and the terrain of thought of a people; it is a conscious exercise, reflection, revisionism, and self-criticism resulting in the laws of thought: the laws of identity, excluded middle and contradiction. According to Ike Odimegwu (2008, 25), philosophy in itself is important and desirable; it approaches the realm of the fundamental. For Ike Odimegwu (2008, 28) philosophy is:

Traditionally defined from the etymological perspective as “the love of wisdom” derived from the Greek word “*philosophia*”, said to have been invented by Pythagoras, the term philosophy does not obtain much clarity from its etymological definition. Wisdom, or rather its meaning, has been evolving as the philosophy it defines, collecting and dropping shades of signification in the process. The Greek word ‘*Sophia*’ had a much wider range of application than the modern English word wisdom.

Furthermore, Ike Odimegwu (2008, 35), however, argues that philosophy is rather a ‘*philia*’ an appreciation, a yearning for, characterized by freedom, dialogue, fluidity, encounter, presence, uniqueness, of company, and continuous freshness of being, and relations. Philosophy is deeply rooted in argumentation or critical thinking. Accordingly, Nnaemedo Bartholomew (2023, 345-346), argues that philosophy is enmeshed in the web of arguments and counter-arguments, with one system appearing to oppose, refute and annihilate the other. For Ike Odimegwu (2008, 41-42), philosophy is an activity, a process of critical thought which can only continue in being by being self-critical. This activity is an instrument whose range of application is not easily delineable. Ike Odimegwu (2008, 43) further heightened his theoretical position by arguing that philosophy denotes the many largely unconscious intellectual assumptions and habits by which humans live in their different times and climes, their fundamental beliefs and convictions concerning the nature of reality, of human personhood and of society which gives meaning and

impetus to thought and action. Philosophy attempts to address the justification of human beliefs. Based on this theoretical subscription, Ike Odimegwu (2008, 38) further argues that human beings live by beliefs or system of belief. For Godwin Okaneme (2016, 28), the question what is philosophy has been a recurring one among most of the philosophical epochs. The question itself makes the subject matter of philosophy more challenging, interesting as well as illuminating. However, in my considered and settled opinion, philosophy is the critical reflection about all aspects of reality.

It is in the light of the aforehighlighted, then, that we understand the link between philosophy and development. Philosophy from antiquity has championed the cause of human development. Based on this this theoretical subscription, Anikpe Mbah (2016, 24) further heightened his theoretical position by arguing that philosophy considers critical thinking very vital to the development of the cognitive aspect of man. However, man looks forward towards the moral, political, psychological, cognitive, cultural, educational, scientific, technological, historical and linguistic development of his being. According to Philip Isanbor and Anthony Bature (2018, 64), the quest for development, more ultimately for the realization of integral human development is the presupposition for the acceptance of change and it takes great trust of moral evaluation to monitor the wave of any possible change. Philosophy becomes instrumental in addressing socio-political, educational and economic challenges of any country.

Accordingly, Anikpe Mbah (2016, 25), further argues that philosophy delves into the study of the social and political nature of man and his relationship with others. In recognition of the dynamism of humanity and for an organized and stable society, philosophy, in its prescriptive nature, multiplies political options for feasible and reliable governance. In other words, philosophy, governance and development are concepts that are inextricably linked. For Godwin Okaneme (2016, 31-32), development over the years has become a very crucial factor in international politics and diplomacy as well as in the social sciences and philosophy as well. Governance, on the other hand, is also a human activity whose overall aim is to administer men in states from a humane and humanistic disposition. Development presupposes the fact that man's daily activities on earth, he brings his intellectual endowment to bear towards making the world better and friendlier place to live in. Development and good governance are interwoven concepts.

According to Godwin Okaneme (2016, 31), philosophy ensures intellectual development of a people while freeing such people from intellectual prejudices and outright ignorance; and governance especially good governance ensures that the rights of citizens are protected and not trampled upon or truncated. Accordingly, Godwin Okaneme (2016, 31-32) further heightened his theoretical position by arguing that development itself is also a human activity that ensures that nations are not stagnated but make steady and verifiable progress in all facets of human endeavours. For Nnaemedo Bartholomew (2023, 345), development means translating from potentiality to actuality, manifesting and bringing out from hiddenness to perceptibility. Izu Onyeocha (2020, 2) in agreement with Nnaemedo Bartholomew (2023), argues that development can mean at least three things, 1) a process by which an inner principle that is at first hidden comes to light; 2) it may be a slow, step by step transformation; 3) it may be a transformation that is guided in a definite direction; 4) it can be a transformation that leads from the unformed and less determined to the formed and fully determined. Development in Nigeria is bedeviled by kleptocratic practices or ill-gotten wealth. Based on this theoretical subscription, Nnaemedo Bartholomew (2023, 349), however, argues that unfinished or poorly constructed roads, poor health and educational facilities, and half-baked graduates are all indices of unnecessary outgrowth in our national development. Godwin Okaneme (2016, 34)

in agreement with Nnaemedo Bartholomew (2023) further argues that one of the major challenges of Nigerian political leadership is the inability of many Nigerian politicians to differentiate between politics as service and politics as the shortest avenue and route to amassing cheap and ill-gotten wealth in the country. Development is all about human progress. For Chuka Euka (2006, 76), development is seen as that which involves the progress of a people in the society. Unfortunately, the socio-political and economic progress of the Nigerian people has been truncated by the evils of godfatherism, eliocentric politics, looting of national treasury, political irresponsibility, terror and terrorism or Islamic fundamentalism (religious bigotry), lack of electoral reforms, election rigging, electoral fraud, ethnic sentiment, farmers-herdsmen clashes, inter/intra tribal conflicts, political thuggery, political assassination and other kleptocratic practices or social crises.

Worthy of note is that Nigeria's quest for national development has always been threatened by poor democratic governance, political irresponsibility, lack of democratic accountability, corruption and other kleptocratic practices. Philosophy is critical in the national development programmes of any country. According to Nnaemedo Bartholomew (2023, 345), one of the issues in philosophy is its relevance to national development. Nnaemedo Bartholomew (2023, 348) further heightened his theoretical position by asserting that every sphere of national development has a specific philosophy behind it. National development is an integral aspect or component of any country and it revolves around every segment of society. Accordingly, Paulinus Ejeh (2021, 192), argues that national development is described as the overall development or a collective socio-economic, political as well as religious advancement of a country. National development is holistic in nature and revolves around the cultural, social, political, economic, scientific, technological, and educational development of every society. National development reflects on humanistic concerns and the holistic principle of ensuring the welfare, improvement and the betterment of all individuals in society. However, national development is feasible and indispensable in a society if it is being driven by effective and visionary leadership. Unfortunately, responsible governance is lacking in some countries of the world most especially in some African countries. In other words, good democratic governance remains an indispensable ingredient for national development.

Moreover, national development cannot and will not thrive in a country that is characterized by kleptocratic practices such as looting of the national treasury, electoral fraud, election rigging, godfatherism, eliocentric politics, tribal sentiments, farmers-herdsmen clashes, lack of due process, weak institutions of government, poor legal framework and lack of environmental sustainability and other social vices such as religious bigotry, terror and terrorism, internet fraud, inter/intra tribal conflicts and armed robbery. National development envisages the total, holistic and the comprehensive conception of the good life.

Nonetheless, national development, just like philosophy is concerned with the comprehensive conception of the good life. National development in any country is guaranteed by good ethical considerations and democratic principles. However, politics is a public process that is aimed at enhancing a country's national development. For Alan Thomas (2006, 279), politics is a cognitive matter. The comprehensive conception of the good life as a matter of cognition reflects on human betterment and the idea of the common good. For Iain Mackenzie (2009, 5), politics is best thought of as the pursuit of the common good. Good political setting gives room for national development programmes in a country. The basic structure of society solely depends on the moral restraints of political leaders and the ruled. National development is indispensable for guaranteeing the common good of all and the indispensability of national development is made possible through what Alan Thomas (2006, 283) calls the fair value of

political liberty, fair equality of opportunity and the maximum criterion of distributive equality which emerged as implicit in our initial assumptions and are brought out by conducting a reflective enquiry into our initial assumptions. National development is judged by the Millennium Development Goals (MDGs). Based on this theoretical subscription, Wangari Maathai (2009, 239) asserts that the MDGs offer a useful heuristic device not only as a tool to analyze development in general, but as measures against which the commitment of leaders in both the rich industrialized countries and the developing world to progress in human welfare and sustainable development can and should be judged.

EVALUATING THE CONCEPTS OF PHILOSOPHY AND NATIONAL DEVELOPMENT: IMPLICATIONS FOR NIGERIA

Every national development programme must have a solid moral footing. Philosophy is deeper and wider in scope as an academic discipline. It has a broad range in its attempt to addressing the socio-political, educational, cultural, psychological, scientific, technological and economic challenges of human societies in a changing world. Philosophy and national development are inextricably linked and they both aimed at the overall improvement of human societies. Based on this theoretical subscription, Nnaemedo Bartholomew (2023, 348) argues that philosophy links national development to other substructures as it constitutes their base. Development in Nigeria is in a sorry state. For Paulinus Ejeh (2021, 180-181), philosophy could play a critical role in redirecting the affairs of the country. Nigerian leaders require philosophic wisdom in piloting the affairs of Nigeria. Philosophy and national development have critical importance in directing the socio-political, educational and economic challenges of Nigeria. Unfortunately, the socio-political and economic development of Nigeria is in a pitiable condition. For Paulinus Ejeh (2021, 183), national development can only be possible when the leadership of the country is driven or piloted by leadership imbued with philosophic wisdom. Sadly, on the scale of the world standard indices, African nations, particularly Nigeria is on the baseline or bottom line in development, politically, socio-economically, educationally, and technologically. Poverty, unemployment, hunger, starvation, crime, violence, and terrorism now ravage the nation instead of meaningful and sustainable national development. Nigeria as a country is bedeviled by infrastructural deficits, lawlessness, social disorderliness, godfatherism, elite politics, bribery and corruption, poor economic policies, lack of people-oriented programmes, weak institutions of government, religious bigotry, terror and terrorism, Islamic fundamentalism, poor road network, lack of due process, poor educational system, political irresponsibility, poor democratic governance, political assassination, lack of electoral reforms, election rigging, electoral fraud, farmers-herdsmen clashes, inter/intra tribal conflicts, moral, educational, social, economic and political insecurity. Accordingly, Gbari Sylvester and Anselm Odo (2021, 202) argued that political insecurity has resulted in violent and desperate politickings among political parties, electoral fraud, election rigging, thuggery, and money politics. Electoral fraud poses a major challenge to democracy in Nigeria and by implication, a threat to the security of the nation. Accordingly, Gbari Sylvester and Anselm Odo (2021, 203) argued that ethno-religious crisis has led to Christian and Muslims and inter-tribal conflicts. According to Emmanuel Ebo (2009, 557), conflicts have always been associated with man, since the emergence of human society. Emmanuel Ebo (2009, 559) argues that Nigeria's democracy has been over buffeted by conflicts of various magnitudes. Emmanuel Ebo (2009, 568) however, asserts that Nigerian representatives must address the issues that may lead to crisis of poverty, political inequality of the regions, infrastructural facilities etc to ensure an equitable distribution of same. There is no gain saying that the Nigerian democracy is bedeviled by conflicts and crisis of various imports. For Gbari Sylvester and Anselm Odo (2021, 203), intra-

tribal conflicts have been estimated that this alone has wasted over 10, 000 lives since 1999. Every little event triggers off suspicion, hatred and killing between the Muslims and Christians in the Northern part of the country and among the various ethnic nationalities. According to the National Bureau of Statistics cited by Gbari Sylvester and Anselm Odo(2021, 203-204), there are about 35 million unemployed youths in the country who are forced to resort to anything that can serve as a means of livelihood. Unfortunately, the middle Belt region of Nigeria has faced prolonged violent clashes between the predominantly Christian farmers and the mostly Muslims cattle herders. However, apart from political insecurity and ethno-religious crises, Nigeria is also bedeviled by serious economic insecurity. Accordingly, Gbari Sylvester and Anselm Odo(2021, 204) further assert that economic insecurity has resulted to the resource control, hunger, shortage of food, land degradation, destruction of livestock, fishes and marine life. All these socio-political and economic challenges serve as major hindrances to Nigeria's quest for national development. Worthy of note is that Nigeria's quest for national development is also bedeviled by lack of environmental sustainability.

Furthermore, environmental degradation has ravaged Nigeria's quest for economic sustainability. Development in Nigeria is nothing to write good report of. Based on this theoretical subscription, Paulinus Ejeh (2021, 180), argues that the pride of any government has been and will continue to be the attainment of higher level of development such that its citizens would derive natural attachment to leadership and governance. For Godwin Okaneme (2018, 4-5), leadership and governance require political will. Nigerian political leadership lacks the political will; the goodwill that will turn around the fortunes of the generality of all in Nigerian society. For Innocent Asouzu (2003, 159), only the man of goodwill can submit himself to a higher form of legitimization. Accordingly, Innocent Asouzu (2003, 163) argues that it is as men of goodwill that we can be truly human and compassionate. Based on this Asouzuian tradition, Nigerian political leaders ought to be humane and compassionate in their attempt to control the state of affairs of the country. Unfortunately, Nigerian political leaders are corrupt, dictatorial, heartless, inhumane and they are deeply rooted in various forms of kleptocratic practices.

In addition, corruption is antithetical to Nigeria's quest for national development. It is against humanity and the collective interests of a people. Corruption is counter-productive and antihuman and it has served as cog in the wheel of Nigeria's developmental progress. For N.M Eribo and M.A Izibili (2010, 29), corruption reigns supreme in elitist regimes as the allocation of state's resources are for the benefit of the mighty that is the ruling class at the expense of the ruled. According to Subrata Murkherjee and Sushila Ramaswamy (2011, 144), corruption means the subordination of public values to the private sphere. Corruption is when the public sphere was used to furthering private aims and interests. For Chris Okoli (2010, 59), Nigeria's embrace and romance with corruption amazed the world. As Paulinus Ejeh(2021, 181) rightly observed, Nigeria and other less developed countries of the world have continuously wallowed in the swampy and muddy waters of urban overpopulation, rural stagnation, acute unemployment and growing man-made inequalities. For Paulinus Ejeh (2021, 197), thus, a dose of philosophy is not only necessary but expedient to enable Nigerian leaders to appreciate our political heritage. National development has been stagnated by ineffective leadership in Nigeria. On the other hand, Godwin Okaneme (2018, 4) in his theoretical analysis argues that Nigeria has been the way it is developmentally speaking, mainly due to poor and ineffective leadership. Leadership responsibility is a very onerous or arduous task that requires selflessness, humility, intelligence, moral probity, managerial competence, listening skill, and enthusiasm. Nigerian political leadership is characterized by an inordinate ambition. National development requires good governance and effective leadership structure. Accordingly, Jack

Aigbidion and Idjakpo (2010, 6), argued that the problem of governance in Nigeria is traceable to inordinate ambition and unwillingness of political leaders to make necessary sacrifices for the unity of the country; crass ignorant and inexperienced leadership, corruption and greed, and inability to learn from history and turn a new leaf are some of the ills of the African elites and these are responsible for our inability to govern ourselves and by spearheading the need for national development in Nigeria. The philosophy of national development cannot be feasible in a country or a continent whereby some African leaders are embarrassing the African continent. For Denis Venter (2004, 229), as Africa is entering the new millennium, there is a profound sense of hope being frustrated, of stereotypes being reaffirmed, once again of some African countries like Nigeria whereby some persons are embarrassing the continent. Democracy in Africa is primarily focused on political reform. African leaders fear such a situation due to the evils of corruption and inordinate ambition. Accordingly, Denis Venter (2004, 229-230), argues that:

The emphasis on 'governance' is designed to address the corrupt, capricious and arbitrary practices, which seem to afflict Africa's politicians and bureaucrats. Efforts to create an economically enabling environment and build administrative and other capacities will be wasted if the political context is not favourable; ultimately, better governance requires political renewal and a concerted attack on corruption. This can be done by strengthening the transparency and accountability of representative bodies (inter alia, by free elections in a multiparty system), by encouraging public debate, by nurturing press freedom and civil society organizations, and by maintaining the rule of law and an independent judiciary.

CONCLUSION AND RECOMMENDATIONS

So far, this paper has examined the interface between philosophy, national development and their implications for Nigeria. However, national development has always been threatened by poor democratic governance, political irresponsibility, lack of democratic accountability, environmental sustainability, and corruption. National development is an integral aspect of any country. National development is holistic in nature and revolves around the cultural, social, political, economic, scientific, technological, and educational development of a people. National development reflects on humanistic concerns and the holistic principle of ensuring human improvement. This paper, then, recommends that:

1. Nigeria should holistically address its national development strategy to pave the way for the overall human capital development of all.
2. Nigerian political leadership should be devoid of corruption.
3. Nigeria as a country should ensure effective national security policy that could galvanize the need for national development.
4. Nigerian political leadership should ensure even distribution of natural and human resources in order to guarantee equality of opportunity of all.
5. Nigeria should create the atmosphere for an economically enabling environment through the instrumentality of national philosophy.

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