
National Paradigm and Sustainable Development in the Philosophy of Andrew Efemini

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Abstract

The problem currently facing contemporary Nigerian society is the problem of poor economic growth and lack of sustainable development. The objective of this paper is that Efemini's philosophy of development and social transformation serve as an eye opener to Nigeria's quest for sustainable development. Efemini's philosophy of development reveals that development is life and it is invariably anchored on human beings. For Efemini, development requires public responsibility, accountability and technological self reliance; and these should serve as a springboard for human capacity building in Nigeria. Efemini's philosophy of development advocates for national paradigm; and national paradigm calls for national unity and national strength. Efemini argues that development is galvanized by national praradigm. Efemini's philosophical position on development reveals him as a radical social thinker. His theoretical reconstruction of development reawakens in us the need for national paradigm and human emancipation. This paper adopts the analytical framework in explaining the theoretical perspective of Efemini's philosophy of development. This paper concludes that development is human centered. Development is value driven. The issue of development and its critical importance to Nigeria in terms of its sustainability is a contextual issue and it has pragmatic implication. It requires liberal education and civic engagement by all Nigerian citizens to take the issue of sustainable development more seriously and not paying lip service to sustainable development in Nigeria..

Keywords: Development, Philosophy, Nigeria, Society, Economic, Efemini

Introduction

It is germane to note that one fundamental problem currently facing contemporary Nigerian society is the problem of poor economic growth and lack of sustainable development. The purpose of this paper is to provide clarity and understanding of the critical issues bordering on Efemini's conceptualization of development as it affects the social transformation of the Nigerian State. Nigeria's quest for sustainable development is a *leit motif* test for social transformation. Efemini's philosophy of development reveals that development is the live wire of man himself and it is invariably anchored on human beings. Development is human centred. For Efemini, development requires public responsibility and technological self reliance; and these should serve as a springboard for human capacity building in Nigeria. Efemini argues that development does not just fall from the sky; it requires national paradigm, human doggedness, pragmatic effort and ideological/democratic commitment by Nigerians. Efemini argues that national issues should be taken very seriously. Efemini's philosophical position on development reveals him as a radical social thinker. His theoretical reconstruction of development reawakens in us the need for national paradigm, and human emancipation.

Moreover, it is worthy of note that the theoretical perspective of Efemini's philosophy of development reveals the need for human flourishing. Development is value laden; and it requires the need for pragmatism and liberal education. For Efemini, development is a process that creates economic growth, progress, and positive social change. Efemini's philosophy of development aims at ensuring a rise in the standard of living of the Nigerians.; it reflects a rise in the level and quality of life of the Nigerian population, and the expansion of Nigeria's economic growth. According to Efemini, development is not sustainable and inclusive unless it is welfare oriented and characterized by public

responsibility. For development to be sustainable, it must be linked to the attainment of human betterment. According to Efemini, development is interrelated with politics, leadership and culture. "Nigeria's development crises are complex because of their political and historical roots and the history of the Nigerian economy does not help matters. The Nigerian economy in the modern form is a colonial creation".¹ Sustainable development goes with the need for transformative leadership. For Efemini, development is visible and useful, and it includes an aspect of quality life and the creation of a better conditions for Nigerian people.

Nevertheless, development implies rapid social transformation; development is committed to social change and it is also committed to human action. Nigeria's development crisis can be critically examined under two broad subheadings: economic/socio-political factor and historical roots.² According to Efemini, sustainable development is deeply rooted in economic growth and the notion of development is simply aimed at raising the standard of living for Nigerian citizens.

Broadly speaking, it is worthy of note that many development experts such as Amartya Sen, Rowstow, Claude Ake and Walter Rodney have proffered various solutions to the problems of development as it affects different countries of the world. For Amartya Sen, development brings about economic freedom among individuals in society. For Rowstow, development is anchored on higher productivity level through the possibility of scientific advancement and technological progression. He opines that Third World countries are consuming nations. For Ake, development is geared towards imperialist tendencies. For Rodney, development is multidimensional and it should be identified with

¹. Efemini, Andrew, *Claude Ake's Philosophy of Development: Implications for Nigeria*, (Port Harcourt: University of Port Harcourt, 2010), p.173

². Efemini, Andrew, *Claude Ake's Philosophy of Development: Implications for Nigeria*, pp.173-174

indigenous technology of the people.

Development has a multidimensional approach because it connotes different meaning to different people. Development means a lot to the collective experience of a people. Development has different strands such as economic, cultural, political, environmental sustainability, leadership factor, democratic governance, sense of value, self reliance, science, transport, technology, arts, sports, health, education, and the religious life of a people.

In addition, this paper is divided into six sections. Section one is anchored on the introductory remarks. Section two focuses on an expose of Efemini's philosophy of development. Section three discusses about national paradigm and the framing of Efemini's philosophy of development. Section four is anchored on Efemini's philosophy of development and sustainable development in Nigeria. Section five talked about the evaluation and section six is based on the concluding considerations.

Moreover, this paper concludes that development defines man's prosperity, happiness and his quest for economic growth. Nigeria, as a developing economy is gradually becoming a failed nation-state due to chronic leadership crises.

An Expose of Andrew Efemini's Philosophy of Development

Efemini, could be referred to as a radical social thinker and social revolutionary. Man ought to take the responsibility of sustainable development very seriously. According to Efemini, "development is so fundamental to man, because it is tied to life itself. Nigeria as a country is

faced with the problem of self reliance; and self reliance is described as one of the ingredients of development”.³ Efemini in consonance with Feenberg, posits that technology is seen as a process of development. Efemini believes that the experience of development crisis in contemporary Nigerian society calls for an ideological commitment in terms of addressing national issues. Efemini argues that the Nigerian man is faced with plethora of socio-political and economic challenges and responsibilities. According to Efemini, to become a man in Nigeria is a major challenge. Efemini's philosophy of development has a close theoretical affinity with Ake's philosophical position on development. According to Efemini, “the Nigerian economy was neither industrialized nor diversified in a complementary manner”.⁴ Efemini argues that the concerns for sustainable development in Nigeria requires liberal education and “liberal education is for the free human beings with ethics, civic rights, sense of value and civic engagement to national development. The Nigerian economy cannot in any sense be said to be sustainably self-reliant; and agricultural policy is one of the major economic crises in Nigeria”.⁵ Efemini argues that the words such as Nigerian economy, leadership factor and national development are interwoven and the word “development” is often used from the point of view of the former. Efemini asserts that Nigeria's tremendous potentials for economic growth and sustainable development remains unharnessed due to development crisis caused by lack of political will, poor leadership structure or political irresponsibility. Efemini argues that our leadership culture in Nigerian society is in a crisis point. In his work titled, *"Philosophy, Politics, Development and Culture as Social Transformation"* he opines that national issues should be taken seriously and at the same time it requires fundamental solution or democratic

³. Efemini, Andrew, *Claude Ake's Philosophy of Development: Implications for Nigeria*, pp.173-174

⁴. Efemini, Andrew, *Claude Ake's Philosophy of Development: Implications for Nigeria*, p. 175

⁵. Efemini, Andrew, *Claude Ake's Philosophy of Development: Implications for Nigeria*, pp.174-175

commitment by Nigerian leaders. Efemini asserts that the way forward to economic development in a developing economy like Nigeria is the need for liberal education. Efemini succinctly argued that philosophy served as a tool for sustainable development in Nigeria and in Africa. Philosophy brings about human capacity for abstraction and compliance to rule guided by reasoning. In the midst of tremendous resources and abundant potentials, Nigeria is still battling with sustainable development due to massive corruption and leadership failure.⁶ Efemini argues that human nature remains one of the fundamental problem in philosophy and nature was an important theme in Locke's philosophy.⁷ Efemini believes that the Nigerian man is overburdened with plethora of responsibilities. The Nigerian economy is faced with the problem of external orientations and structural dependence and that development implies quantitative and qualitative improvement. Efemini, asserts that:

Development, whether of an individual, community, nation, or state or in terms of economy, or politics or culture, is so tied to life that it must be constantly be examined. Development is here understood as the quantitative and qualitative improvement in the material, emotional, and spiritual conditions of human existence. The improvement that is referred to must be sustainable and realizable in ways that are consistent with the protection of human dignity. Understanding the meaning and nature of development has remained an ongoing concern of man. Development is the process of social transformation in which the people themselves are in charge of the process. To achieve industrialization and economic growth, there is the

⁶ Efemini, Andrew., "Philosophy, Politics, Development and Culture as Social Transformation"(Port Harcourt: University of Port Harcourt, 2019), p.126

⁷ Efemini, Andrew., *Claude Ake's Philosophy of Development: Implications for Nigeria*, p.269

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 reliant and sustainable development project.⁸

Moreover, Efemini's philosophy of development serves as a moral education to the entire Nigerian people.

National Paradigm and the Framing of Efemini's Philosophy of Development

Efemini's philosophy of development is fundamentally inspired by the need for social transformation in Nigeria. Social transformation is a somewhat ambiguous word. It means the alteration in the ascribed social status of things in society. It means the social restructuring of all aspects of human life; from culture to socio-political, existential and economic relations; from political activity to national economy; from the way we think as a people to our attitude to things in society. Social transformation refers to the process of change in institutionalized relationships, norms, values and hierarchies over a period of time. Social transformation is driven by the impact of fundamental change in society, globalization, political and economic development of society. Social transformation in Nigeria should be driven by the desire for fundamental change.

Efemini argues that there is a growing awareness among the elites that we need to change our national paradigm. A paradigm shift or what we may technically regard as revolution is a must in Nigeria. Nigeria's revolution is frozen. Nigeria is sick. It is in a brand new deep freezer.⁹

⁸. Efemini., Andrew., *Claude Ake's Philosophy of Development: Implications for Nigeria*, p.1

⁹. Efemini., Andrew., An Excerps on Interviews with Professor. Andrew Efemini held at Rivers State, Port Harcourt 95.7 FM, 2019.

Efemini sees equality of human beings as a demand that all societies should establish as a norm of such societies. Efforts to make access to education, healthcare, food, and leisure should be available to Nigerians. Nigeria operates a system worse than Apartheid system.¹⁰ Nigeria is a colonial creation with deep seated neocolonial roots. In Nigeria, politics ordinarily is about the people or the activities of man which determine all sorts of normative outcomes; peace or war, development or underdevelopment.¹¹ In Nigeria, politics is assumed as a consensus for producing poverty for the majority of Nigerians, underdevelopment for individuals and the collective crisis and conflicts of monumental proportion.

Consequently, conflicts should be avoided because every life matters in Nigeria. We have come to think of the Nigerian question as basically one of how to manage our pluralistic differences.¹² Nigeria like all multicultural societies must have a unity of purpose and to go beyond the prison of ethnic brotherhood. Where there are perceived marginalization and injustice democracy struggles. Democracy is sensitive to injustice and it triggers off agitation and resistance. Politics is about the allocation of authority and creation of order or disorder through constitutional or authoritarian coercion. Nigerians have not started the project of creating a just structure of governance. What we have as Nigerians, are dysfunctional, anti-development, anti-democracy, anti-people, military junta created, parasitic and ruining Nigeria State.

^{10.} Efemini., Andrew., An Excerps on Interviews with Professor. Andrew Efemini held at Rivers State, Port Harcourt 95.7 FM, 2019.

^{11.} Efemini., Andrew., An Excerps on Interviews with Professor. Andrew Efemini held at Rivers State, Port Harcourt 95.7 FM, 2019.

^{12.} Efemini., Andrew., An Excerps on Interviews with Professor. Andrew Efemini held at Rivers State, Port Harcourt 95.7 FM, 2019.

Andrew Efemini's Philosophy of Development and Sustainable Development in Nigeria

The term “sustainable development” is very robust and comprehensive. It includes all aspects of the life of an individual and the nation. Sustainable development is holistic in approach. It is a process of social transformation. Development should reflect a planned national economy. It includes full economic growth and expansion of industries, science, technology, agriculture, education, social, religious, and cultural institutions. According to Efemini, leadership is inseparable from the conception of sustainable development. Leadership determines what the social structure, would look like, it determines the goals and directs social activities and functions. Leadership consequently grows out of the desire for social transformation. For Efemini, development requires the desire for social transformation. The desire for social transformation is reflected in the progressive development of demands for democratization, public responsibility and accountability within the Nigerian States. It is worthy of note that only Nigerians can resolve to provide leadership that is responsible, accountable and incorruptible. Only Africans must decide to manage their natural resources responsibly and accountably, agree to share them more equitably, and use them for the good of fellow Africans.

Nevertheless, sustainable development is closely tied to the equitable distribution of both human and natural resources. Development has a definitional difficulty. No definition of development would satisfy all scholars but many scholars tend to see development as an ongoing process of radical social transformation. An adequate understanding of development must be integral and pragmatic. 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.¹³ In

¹³. Rodney., Walter, *How Europe Underdeveloped Africa*, (London: Bogle Louverture, 1972), pp. 10-11

consonance with Rodney, Enuka succinctly 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. It should be human centered and should aim at eliminating such evils of mankind as poverty, disease, ignorance, illiteracy, malnutrition, hunger, unemployment, inequality and deprivation of human rights. Features of development, inter alia, are strong industrially based economy, advanced and scientific agriculture, high income per capita, improved welfare, high level of integration, improved medical services, and high life expectancy. In terms of comparing economies Nigeria is marginally underdeveloped.¹⁴

Furthermore, it is germane to note that development reflects the increase in agricultural production through application of modern technical know-how. It means harnessing industrial production through the establishments of industrial parks. It showcases the need for the development of human and natural resources. It guarantees the need for the application of scientific and technological progression. Some challenges of development in Nigeria are large scale unemployment and underemployment, and large pool of illiteracy. Some indices of development are increased per capita income; surmounting challenges of national and economic integration; provision of mass education, provision of various facilities to meet the socio-material needs and aspirations of disadvantaged, deprived and poorest of the poor segments of the population; inertia or aversion to change process; slow process of

¹⁴ Enuka., Chuka., National Development in Nigeria in Nnamdi Azikiwe Faculty of Arts Journal of Humanities, Vol. 8, No.6 (2006): pp. 75-79

modernization; problem of evolving a democratic, socialistic and secular order of society; incidence of abject poverty and poor standard of living; phenomenon of urbanization and its allied malaise; lethargic attitude of people to the core value of work and unwillingness to take responsibility; mismatch between moral and scientific values; rise of phenomenon of brain drain syndrome; useless and low products of institutions of higher learning. Nigeria is a multi-ethnic, multi-cultural and multi-lingual nation-state. All these fundamental problems mentioned have been the cause of conflict in contemporary Nigerian society.

However, the ethnic relation in contemporary Nigerian society is fragmented and what we are currently experiencing now in Nigeria is what Efemini called “development crisis in Nigeria”.¹⁵ This is actually caused by various ethnic groups in Nigeria. There is no collaboration among the various ethnic groups in Nigeria in terms of economic integration and political relationship. Nigeria has become a nation characterized by certain ethnic division, hatred, killings and rancour and philosophy is needed to remove the atavistic tendencies in the culture of the people. It will help in reorienting the people into living together as a nation. The philosophy of national integration is based on the spirit of universal brotherhood; and it should be encouraged in Nigeria. A nation without a philosophy is doomed to fail like a pack of cards. Philosophy helps to educate the people's mindset. The existential question of what relevance is philosophy to human development provokes a doubting thought in regard to the relevance and functional role philosophy plays in promoting the socio-political and economic development of a country.

Nonetheless, Nigeria's quest for sustainable development requires

¹⁵ Efemini., Andrew., *Claude Ake's Philosophy of Development: Implications for Nigeria*, p.173

fundamental solution because fundamental problem requires fundamental solution.¹⁶ According to Efemini, thus, the urgent need to reflect on Nigeria's journey towards redemptive healing and human development becomes the philosopher's task. If philosophy is the love for wisdom and wisdom is not just a correct application of knowledge, but the active use of human intelligence which transverses all fields of learning, philosophy cannot be undermined in any way. Philosophy is founded on critical reflection. Philosophy uses the methods of reflective thinking in its attempts to face the facts of the world and of life. It exhibits a critical, open minded attitude and impartial concern for the truth. It is interested in an organized and systematized knowledge.¹⁷ 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 implication which connect human experience with its most remote conditions of possibility. The point made here is that philosophy will help in the interpretation of sustainable development in Nigeria.

Furthermore, there is an extensive theoretical philosophy that challenges the essence of sustainable development, economic growth and leadership issue in contemporary Nigerian society. A long standing line of "quota system" interpretation portrays as a structural component of conflict in Nigerian society. Thus, philosophy will bring the clarifications of meaning or thought into a better understanding of sustainable development, given by the legitimate right of distributions of the human and national resources equitably.

Moreover, sustainable development requires some levels of the even distribution of resources in a country like Nigeria. For instance, the quest

^{16.} Odimegwu., Ike., *Philosophic Foundation of Politics*, (Amawbia: Lumos Publishing, 2008), pp.6-7

^{17.} Eboh., Ben., *Basic Issues in the Theory of Knowledge*, (Enugu: Snaap Press Limited, 1995), p.103

for sustainable development has led to myriad of economic crises in Nigeria.

This indication has been one of the causes of conflict in the Niger Delta area of Nigeria. It leads to the issue of resource control for equitable distribution of resources in Nigeria. Equity principle in the field of distributive justice would be very sacrosanct in distribution of economic resources in Nigeria. Sustainable development in Nigeria should support the distribution of benefits in proportion to what the individual contributed. It increases productivity and growth of economy in relation to the individual and the Nigerian States. For Efemini, the whole conceptualization of development and the need for social transformation in contemporary Nigeria society is a onerous task. Development is dynamic and multidimensional in nature. According to Watson:

Development entails the structural dynamics of core-peripheral economic relations of various strata of societies. Development divides societies into core societies and peripheral societies. Core societies are economically diversified, rich and autonomous. Peripheral societies, on the other hand, are economically specialized, weak and subject to direct intervention and manipulation by the core societies. Thus, core-periphery economic relations, in conjunction with parallel processes in international political-military relations constitute the essential structural dynamic that drives development in the world system.¹⁸

^{18.} Watson., Alison, *Introduction to Political Economy*, (London and New York: Continuum International Publishing Group, 2004), p.13

However, development strategies in Nigeria should be driven by the dynamics of effective policy framework and economic relations with other countries of the world. Good foreign relation constitutes the essential structural dynamics for any country's development strategies.

Ferrante in consonance with Watson believes that core economies are the wealthiest, most highly diversified economies with strong stable governments.¹⁹ It is worthy of note that the core-periphery economic relation best described African states as dependent countries. They are referred to as the Third World countries. African countries have become dumping grounds for expired goods from the so-called core societies or developed nations of the world. This core-periphery dichotomy has drastically hampered sustainable development in Africa. African continent is bastardized by the negative implication of dependency syndromes through development aids or grants. Watson further posited that development is aimed at ensuring special protection for those living in poverty by ameliorating the effects of economic hardship when social welfare programmes are sacrificed in the name of military priorities.²⁰ Development requires human labour. Labour is the epitome of the human species. Accordingly, Ritzer and Stepnisky further heightened their theoretical position by arguing that:

Labour does not just transform the material aspect of nature but also transforms us, including our material needs, our consciousness, and our human nature. Labour is thus at the same time (1) the objectification of our purpose, (2) the establishment of an essential relation between human need and the material objects of our needs, and (3) the transformation of our human

^{19.} Ferrante., Joan., *Sociology: A Global Perspective*, (USA: Wadsworth and Thomson Learning, 2003), p.537

^{20.} Watson., Alison, *Introduction to Political Economy*, pp.13-14

nature. labour is the development of our truly human powers and potentials. By transforming material reality to fit our purpose, we also transform ourselves. Labour is a social activity.²¹

Development in contemporary Nigerian society is characterized by certain structural strain. Accordingly, Ferrante, argues that structural strain means any situation in which (1) the valued goals have unclear limits (2) people are unsure whether the legitimate means that society provides will allow them to achieve the valued goals (3) legitimate opportunities for meeting the goals remain closed to a significant portion of the population.²² For Efemini, development in Nigeria requires that Nigeria must do away with dependency syndrome by embracing technology transfer. Nigeria must do away with the dilemma of economic backwardness or economic inadequacy. For Nigeria to rescue herself from this development dilemma, a rear guard action for the revival of Nigerian culture and economic freedom might be imperative. Nigeria's strategic policy direction on sustainable development must be geared towards democratic egalitarianism. It is worthy of note that egalitarianism is not only political but also ethical. Egalitarianism reveals a type of political theory which makes equality a fundamental concept.²³ In this regard, development could be seen from both socio-economic and political perspectives.

Consequently, development is geared towards the multidimensional moral responsibility and characteristics of human care and attention. Development is fundamentally inspired by good leadership structure and

²¹. Ritzer., George., and Stepnisky., Jeffrey, *Sociological Theory*, Ninth Edition, (Singapore: McGraw Hill Higher Education, 2014), p.53

²². Ferrante., Joan., *Sociology: A Global Perspective*, p. 546

²³. Dukor., Maduabuchi., *African Freedom: The Freedom of Philosophy*, (Germany: LAP Lambert Academic Publishing, 2009), p.10

as leaders, we are not only mutually dependent but our being is mystically interwoven such that our interests must be nursed by the mystified source of its strength.²⁴ Development demands the approach of modernity and changed situation in Nigeria. The contemporary Nigeria thus approaches the demands of modernity with a form of sub-primitive mindset. In Nigeria today, almost everyone behaves in the same paradoxical manner due to mismanagement of the demands of a changed situation of the quest for sustainable development in Africa.²⁵ For Naanem, development is aimed at attaining self sustained growth in society.²⁶ Development is described as the process of actualizing people's capacity to live a better and a more rewarding life.²⁷ Development could only strive in Nigeria only in an atmosphere of social order.

Furthermore, the possibility of feasible social order presupposes that every social order lies in social transformation. Social order is aimed at a civil society that comprises of the complex interlocking of mutually supporting structures and activities that provide the system of relationships, the social system within which we live. Hence, cooperative behaviour is a fundamental, ubiquitous feature of human life and social transformation.²⁸ In the light of the above, development cannot strive in an atmosphere of violence and rancour in contemporary Nigerian society. Development is only possible through normative peace, law and order. It is worthy of note that sustainable development is only feasible in

²⁴. Asouzu Innocent., *Effective Leadership and the Ambivalence of Human Interest: The Nigerian Paradox in a Complementary Perspective*, (Calabar: University of Calabar Press, 2003), pp.82-83

²⁵. Asouzu., Innocent., *The Method and Principle of Complementary Reflection in and beyond African Philosophy*, (Calabar: University of Calabar Press, 2004), p.234

²⁶. Naanem B., Problems and Prospects of Regional Integration, in "Schiff, Maurice; Winters, L. Alan. 2003. *Regional Integration and Development*. Washington, DC: World Bank and Oxford University Press. © World Bank. <https://openknowledge.worldbank.org/handle/10986/15172> License: CC BY 3.0 IGO."

²⁷. Ofoebe., C., "The Developmental Process in Africa: A Taxonomy of Continental Phenomenon" in Ndo C and Emezi C., (eds.) *African Politics*, (Owerri: Achugo Press, 1998), p.85

²⁸. Ejegbavwo., Fidelis., "Reconsidering Social Order's Decadence: The Justificatory Element of Political Morality" in George U., Des O., and Iks N., (eds.), *The Kpim of Social Order: A Season of Inquiry, Meaning and Significance in the Modern World*, (USA: Xlibris Publishing, 2013), pp.63-64

Nigeria, if Nigerians must behave shrewdly and encourage democratic accountability and not give away what they have so cheaply through corrupt practices. Where there are business opportunities and abundant natural resources, Nigerians must use them wisely and for the good of Nigerians, as a whole. Development in Africa could only strive if the principles of sustainability, accountability and equity are needed to be made real and tangible.

Moreover, development in Nigeria, has been hampered by corruption and brain drain syndrome. Corruption is societal. Leaders in Nigeria need to ask themselves why they cannot make the country more hospitable so that Nigerian citizens do not risk life and limb to flee their nation.²⁹ Development is made possible by virtue of championing political and economic liberalization. Development is evident from its push of free market economics, liberal education, good governance, gender equality, and environmental sustainability among other holistic values for the people of the member state. Very critical to our understanding of development is the dire need to use it as a synonym for economic liberalization and greater openness and happiness of the people in society.³⁰

Evaluation

Efemini's philosophy of development has both strengths and weaknesses. Development remains the springboard for the enjoyment of man's life. Sustainable development is the key to human social transformation. Development can lead to human flourishing. Efemini's conception of development reveals that development should be anchored on people-oriented programmes. Development is also

^{29.} Maathai., Wangari., *The Challenge for Africa: A New Vision*, (London: Heineman Publishing Limited, 2009) pp. 377-378

^{30.} Euka., Chuka., National Development in Nigeria in Nnamdi Azikiwe Faculty of Arts Journal of Humanities, Vol. 8, No.6 (2006): p. 79

ideologically and culturally driven. Development in Nigerian society is in a sorry state because we are paying lip service to the quest for sustainable development due to political irresponsibility, lack of democratic commitment/ accountability and poor value system and the prevalence of politico- economic corruption. It is worthy of note that grand corruption has been the order of the day in Nigerian society. Corruption is like a cancer and it has become a canker worm that has eaten deep into the fabric of the Nigerian society. Efemini's views on development as far as the contemporary Nigerian society is concerned, requires the need for public responsibility.

Moreover, economic growth and sustainable development do not just fall from the sky. It requires pragmatic effort by all Nigerian citizens. For Efemini, Nigerians should not pay lip service to national issues rather national issues such as sustainable development should be taken more seriously by all Nigerian citizens. Efemini's conceptualization of development is timely and imperative because he believes that sustainable development paves the way for social transformation. According to Efemini, technological and scientific progression and assimilation serve as the motivational factors for sustainable development. According to Efemini, technology is a catalyst for development process. Efemini's theoretical discourse calls for national paradigm, value re-orientation and social transformation; development is all about man himself. Efemini's, philosophy of development is a clarion call for an attitudinal change among all Nigerian citizens because Nigeria as a country is blessed with both human and material resources but these human and material resources in Nigeria are not fully harnessed by Nigerians.

Furthermore, the present day Nigeria is known for a lot of atrocities such as ethnic and religious crises, poor democratic governance style and poor

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leadership structure and these can serve as stumbling blocks for Nigerian's quest for sustainable development. Efemini's philosophy of development has a socio-political, pragmatic and an existential implication for the contemporary Nigerian society. For Efemini, development requires human collective effort to transform his immediate society. Efemini argues that Nigeria's quest for sustainable development could only be achievable if there is the enthusiasm for technological advancement and scientific progression. Efemini's perspective on technological advancement as one of the criteria for the process of development in Nigeria is imperative and fundamental. Efemini's philosophy of development reveals that development is anchored on man's self-transformative moment and economic holism.³¹ Development remains a critical factor for the progress of the Nigerian society. As observed by Efemini, leadership factor remains one of the triggers of sustainable development. The case of Paul Kigali of Rwanda is a good example. President Paul Kigali has been able to transform the national economy of Rwanda due to his sterling leadership qualities and this has earned him stylistic emendations from all quarters in the African continent and even around the world. It is therefore worthy of note, that transformational and visionary leadership remains one of the crucial elements of ensuring sustainable development in Nigeria. For Efemini, leadership factor is interwoven with the feasibility of sustainable development in Nigeria.

Consequently, sustainable development cannot be achievable in a country like Nigeria where there are incessant strikes by Academic Staff Union of Universities (ASUU) and other relevant Trade Unions simply because the Nigerian government is not proactive enough or responsive

^{31.} Hasen., Finn. Thobjorn., Teaching Philosophy in Context and Professional Guidance in Andrea Kenkmann (ed.) *Teaching Philosophy*, (London and New York: Continuum International Publishing Group, 2009), pp.208-209

to their demands. The educational system in Nigeria has been completely collapsed and it is in a state of comatose due to irresponsible political leadership structure in the Nigerian society. One salient point to be noticeable in Efemini's philosophy of development is the notion of culture, sense of ethics and value system. Efemini's philosophy of development reveals that development in Nigeria can only be sustainable where there is strong value system, ethical sensibility and culture.

However, for Efemini, culture remains one of the triggers of sustainable development in Nigeria. One fundamental factor in Efemini's philosophy of development is his views on the need for liberal education and civic engagement in Nigeria's quest for sustainable development. Development in Nigeria remains a very serious challenge because there are factors that are militating against sustainable development in Nigeria. These include poor leadership structure, corruption, attitudinal problem, loss of value system, Islamic fundamentalism, herdsmen-farmers clashes, cultural chauvinism and tribal sentiment in Nigeria.

Nevertheless, Efemini's philosophy reveals that sustainable development can only be achievable when liberal education, moral development and infrastructural development are utilized properly in Nigeria. Development denotes a comprehensive meaning and many people see development to mean different thing to them. People have different conception of development because of their background, ideology, and philosophical insight as to what development really stands for. To some people, development has to do with infrastructure, and to others, it has to do with liberal/moral education, culture, national economy, economic freedom and liberty. To others development means financial abundance in a national economy.

Today, Nigeria which used to be regarded as the giant of Africa is bedeviled by plethora of socio-political factors, economic challenges

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and technological overdependence. The fundamental problem militating against the Nigerian economy is overdependence on foreign technology. One negative implication of overdependence on the foreign development society is the fostering of an external development agenda in Nigeria.

Moreover, these challenges have hindered the economic progress and development of this great Nigerian nation to the extent that she is now compusorily placed in the league of the underdeveloped countries of the world. The alarming rate of unemployment in Nigeria cannot be swept under the carpet. Unemployment connotes when full fledged adults who are willing, capable and ready to work with their rational and intellectrual capacities could not find a suitable job to do. Nigerian Universities keep on producing thousands of graduates every year but only a fraction of these graduates are gainfully employed or have access to loans or capital to start up businesses. In a nation like Nigeria, where there are no employment opportunities and advancement of development by policy makers such a nation has failed its people. Majority of the Nigerian masses are subjected to economic hardship and abject poverty. Poverty has been politicized and weaponized in Nigeria.

In addition, one of the major objectives of any democratic government is to cater for its democratic citizenry. It is worthy of note that employment opportunities is one of the major drives for sustainable development. Bad governance and ineffective leadership are another reasons for economic decline in Nigeria. Most Nigerian leaders lack the political will, ideological/democratic commitment, economic and social creativity or the intellectual qualifications to take Nigeria to a greater height. It is either they are busy acquiring private expensive properties abroad with the tax payers money or they are making policies and laws that will favour them at the expense of national interest.

However, higher productivity is one of the major indices for sustainable development in a country. Development is multidimensional in scope. Development could be in a form of national development or sustainable development. Sustainable development is broader than national development. The quest for sustainable development in Nigeria is in a state of disarray. Development is an avenue for guaranteeing the general happiness of the people and the collective good of the people in society. Development remains a very critical issue to human capacity building and happiness. It has socio-political and economic perspective. Development could be pragmatic, social, political, economic, scientific, technological, cultural, educational and psychological. What drives development in society is good policy direction or what we may refer to as strategic national planning. Development is aimed at ensuring human welfare or wellbeing. Development should be integral in outlook. A well developed nation is a well organized state with strong and stable government. The conceptual clarification of development brings to the foreground the stratification of countries into core and periphery states.

Efemini's views on the critical importance of philosophy as a tool for sustainable development and as a solid bedrock for social transformation in Nigeria is a contextual one.

Concluding Consideration

Having critically examined Efemini's philosophy of development, it is germane to note, that the issue of development and its critical importance to Nigeria in terms of its sustainability is a contextual issue. Nigeria, as a developing economy is gradually becoming a failed nation-state due to chronic leadership crises. One fundamental problem of leadership failure in Nigeria is the problem of ethnic sentiment among major ethnic groups in Nigeria. Efemini remains a social crusader and an enigma of social transformation by redefining sustainable development as the fulcrum of

economic growth in Nigeria. Development is deeply rooted in economic holism. Efemini's theoretical reconstruction is harped on economic growth and economic holism.

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