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THE PROBLEM OF AUTHENTICITY OF DEVELOPMENT IN IGBO HOMELAND: AN ETHICAL CONSIDERATION.

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Abstract
This paper argues that development remains one of the major characteristics of humans as moral, social, spiritual and fiscal beings. Scholars like Heidegger and John Paul II have respective arguments as regards the problem of authenticity of development. The paper approached the problem from an ethical perspective. Thus, Heidegger's Da Sein (Human being) and John Paul II's Sollicitudo Rei Socialis (On Social Concern) and Evangelium Vitae (The Gospel of Life) are germane and also adopted as theoretical frameworks. The methodology of the work is phenomenological, analytical and historical. Again, one of the objectives of the paper is to investigate this problem of authenticity of development in Igbo Homeland and its attendant consequences. Ignorance, disconnect between policy formulation and enforcement, missed opportunities are some of the identified problems. The study is beneficial to persons or bodies charged with total wellbeing of the people. At the end, the paper averred that authenticity of development has remained a problem to policy formulation and implementation, capital and fiscal roadmaps as well as moral and ethical benchmarks for best practices in Igbo Homeland. In response, the study made some recommendations as panacea to the problem of authenticity of development in Igbo Homeland.

Keywords: **Authenticity of Development, Igbo Homeland, Ethics, Martin Heidegger, John Paul II.**

1. Introduction

Development is one of the major characteristics of humans as moral, social, spiritual and fiscal beings. In the strict sense, and appropriately too, humans are the only beings whose constituents are measured by developmental indices or benchmarks. Scholars like Heidegger and John Paul II have respective arguments with respect to the problem of authenticity of development. It is against this backdrop that this paper considers the same problem as it manifests in Igbo Homeland (in Nigeria). The study approached the predicament from an ethical perspective. Thus, Heidegger's *Dasein (Human being)* and John Paul II's *Sollicitudo Rei Socialis (On social concern),* Culture of death and Culture of life are germane and also adopted as theoretical frameworks. The methodology of the work is phenomenological, analytical and historical. Again, one of the objectives of the paper is to investigate this problem of authenticity of development in Igbo Homeland.

Crisis of memory and identity (pre and post Biafra Era); a plethora of ignorance and naiveté about development; disconnect between policy formulation and enforcement; missed opportunities for authentic development amongst political leaders; neo-colonialism amongst the elites (political, religious, academia); self-acclaimed heroism syndrome amongst the political and religious leaders; ideology of *Ebe onye bi ka ọ na-awachi* amongst the Igbo in Diaspora; mindset of *Oke n'ohia, Uze n'nkwụ* amongst the Igbo citizenry in Igbo homeland; and, culture of death and structures of sin are some of the identified problems. The study is beneficial to Igbo people, Nigerians, Africans, ethicists, philosophers, lawyers, social workers, politicians, sociologists and among others.

In response, the study applies the following ethical norms to the problem of authenticity of development in Igbo homeland: the imperatives of the natural law; divine positive law; pan-ethnic outlook and patriotism; love of own language and culture; precedence of "being" over "having"; virtue of solidarity through conversion; culture of life through generational wisdom and prudence; being-in-the-world for the common good; and, building an inclusive Igbo homeland through a spirit of initiative

(nka na Ụzụ). At the end, the paper averred that authenticity of development has remained a problem in Igbo Homeland and it made some recommendations as panacea to the extant problem.

2. The Philosophy of the Research

Theoretical frameworks adopted from those of Martin Heidegger's *Dasein* (Human being) and John Paul II's *Sollicitudo Rei Socialis* (On Social Concern) and Culture of death and Culture of life form the philosophical basis of the research.

2.1 Theoretical Framework

This paper is adequately domiciled in the humanities, and as such, its theoretical frameworks are taken from those of Heidegger's *Dasein* (Human being) and John Paul II's *Sollicitudo Rei Socialis* (On Social Concern), Culture of death and Culture of life. The theoretical frameworks are suitable for a research of this nature – given their respective merits to the extant discourse.

2.1.1 Heidegger*'s Dasein* (Human being)

Martin Heiddeger, a German philosopher, was born in 1889 and died in 1976. He critiqued the philosophical efforts of his predecessors and accused them of the forgetfulness of being or what he termed *Seinensvergessenheit.* Besides, he had already raised a number of fundamental questions about what being is all about. Against this background, he presented the ideal specimen of a rational being in *Dasein.* Before now, the concept of *Dasein* was the philosophical efforts of Hegel who merely understood it as being, existing concrete reality. However, it was Heidegger who reconstructed the sense of *Dasein* as human being. According to Iroegbu (1995: 223), Heiddeger's *Dasein* is "the rational, communicational and investigational creature. He is the anthropological subject who is part of the subject of ontology. Specifically, he is a Being-There, *Etre-la.* He is the only Sein-Da that qualifies to *Sein* in that he is the subject, and the *Sein* is the object from which he poses the *Seinfra* (Being-question): *Seinsvorschung* (Being-research), and *Seinsvertandniss* (Being-under-standing).

Dasein, as depicted above, provides the conceptual framework that is adequately suited for this study. Again, in matters pertaining to authentic development, *Dasein* provides ontological vision for which men and women as rational beings are naturally positioned and empowered to gain holistic increments in complementary leaps and bounds. In authentic development, the subject is the human person, *Dasein.* Humans in their developmental strides ought to acknowledge universalism of humanity – men and women are the same species, that is, members of the human race. In this sense, "Let us face ourselves. Let us begin with saying what we are, with enunciating our humanness, the human condition, and the reality of our greatness and smallness, our height and depth. Socrates was the first to convoke us to this when he said (He did not write it): Man know thyself" (Iroegbu, 1995: 225).

Development is an exclusive aspect of humans as rational, moral, spiritual, symbol-seeking, craft-making and ethical beings. For any development to become authentic, and in the consideration of this work, the structure/states of *Dasein* such as Being-in (*In-Sein*), Being-In a mood (*Befindlichkeit*), Thrownness into the world (*In-der-Welet-Sein*), Being-affected (*Betroffenheit*), Being-with-others (*Sein mit dem anderen*), Existence (*Existenz*), Selfhood (*Jemeinigkeit*), Understanding (*Verstehen*), and Fallenness (*Verfellenheit*); characteristics of *Dasein* such as Historicality (Geschichlichkeit), Temporality (Zeitnlichkeit), Destiny (Geschick), Dread (Angst), Being-towards-death (*Sein-Zum*-Tode), Consciousness (Gewissen) and Care (Sorge) ought to bear upon such an effort. In all of these, Heidegger's theoretical framework provides an essential basis upon which the subject matter of this paper draws foundational materials for approaching the problem of authenticity development of Igbo Homeland.

2.1.2 John Paul II's *Sollicitudo Rei Socialis (On Social Concern),* Culture of death and Culture of life

John Paul II (1920-2005), a former pope, saint and academic had great influence on Church and society, especially in the fields of Christian ethics and theology. His contributions to knowledge, spirituality, global peace, ethics and values resonate with peoples of the world from different walks of life. Of all strides in sustainable human development, his ethical thoughts and praxis are beneficial to interdisciplinary body of knowledge laced in gleaned application to lived experiences. In this instance, John Paul II's *Sollicitudo Rei Socialis (On Social Concern),* Culture of death and Culture of life offer

conceptual base for the present work to thoroughly discuss the problem of authenticity of development as it affects the Igbo Homeland.

In *Sollicitudo Rei Socialis (On Social Concern)*, John Paul II approached the phenomenon of development from an entirely new mechanism laced in the Catholic logic of integral personhood and objectified strands of human actions. He began the ethical expression by revisiting and revalidating the position of his predecessor, Pope Paul VI, on the concept of development as outlined in his (Pope Paul VI) work, *On the Development of Peoples*. The latter was published in March 26, 1967 and of which John Paul II's *Sollicitudo Rei Socialis (On Social Concern)* was written to mark its twentieth anniversary (1967-1987).

For John Paul II's *Sollicitudo Rei Socialis (On Social Concern)*, the internal mechanism is structured in a way to unravel a multifaceted categories often becloud what ought to be done as object, and also what ought to derived as a benefit to the subject. It is here that the present work locates its theoretical framework. Development is "not an easy, automatic, and limitless process. The old and optimistic dream of a spontaneous and continuous progress was shattered by what happened to us during this century" (John Paul II, 1987: 27). Socially, humans are beings endowed with requisite intellect, skill and competence to advance their cause in either daily or generational rout. Thus on social concern, John Paul II argues for the understanding of what ought to be done in furtherance of the lot of mankind through intellectual and manual developmental roadmap. In addition, the paper also appropriated John Paul II's Culture of death and Culture of life theoretical frameworks.

The Culture of death stands for all human thoughts or actions that are seen to be sinful, evil, criminal, abominable, shameful or any of the synonyms. The culture of death is used as explained in this research unless there is a contrary indication. In other words, all ethically disapproved products of thoughts or actions, simply qualify to be seen, designated or called the culture of death (John Paul II, 1995: 21).

The Culture of life stands for all virtuous, good, glorious, esteemed, or positive exemplariness as far as human conduct is concerned. This concept is held out to all and sundry as the ethical model for humanity, including the contemporary Nigerian society, where the culture of death seems to have defied any ethical solution (John Paul II, 1995: 21).

3. The Problem of Authenticity of Development in Igbo Homeland: An Ethical Consideration

Here, the paper addresses itself to the problem of authenticity of development in Igbo Homeland from an ethical perspective. In order to arrive at rewarding position this section considers conceptualization of development and validity of development and also engages in an elaborate discussion on the same phenomenon – with particular emphasis on its manifestation in Igbo Homeland.

3.1 Conceptualization: Development and Authenticity of Development

For many centuries, efforts have been made define development and also establish its valid features as well as outline what constitutes an authentic process or procedure. Development is the process of gaining increment in substantial and accidental aspects of the human concerns that are quite unique and special to men and women. In other words, development is an embracing concept that captures integral and holistic quantum of growth. In this sense, it is seen as growth or directed change geared towards better subject or anticipated objectives within the ambit of rationalized ontological existence. Only humans are developing as rational, spiritual, moral and social beings as contradistinguished from mere growth experienced by lower animals (non-human beings or realities).

Further reasoned, development is a process by which a mature muticellular organism or part of an organism is produced by the addition of new cells. By this perception, a caveat becomes inevitable especially against the background of animal rights advocacy or the veterinary medicine. Humans experience muticellular growth as an indication of the maturity in all facets of physical and transcendental constituencies of personhood. It is in this true sense could development occur and adjudged to be an authentic one.

Development is far beyond the above submissions; there is the contention about what the definition of development should become, whether to be accepted as a state or or condition-static of reality, or as a process or course of change-dynamic. Perhaps, the mentioned appear to be the commonest definition-neighbours of development in contemporary scholarship or practice. Some of the

promoters of these strands of the phenomenon include writers like Michael Paul Todaro, Mabogunje and John Paul II whose respective approaches highlight the earlier exposition of the issue at hand.

3.1.1 Michael Paul Todaro

Michael Paul Todaro is an American economist and an early resource person in the field of development economics. His approach to development is ground and couched in economic logic and mechanism. Some of his major positions are expressed thus:

a) Development is not purely an economic phenomenon.
b) Development is a multi-dimensional process relating to reorganization and reorientation of the whole economic and social system.
c) Development is a method of improving the quality of the lives of peoples through:
    i) Improving living levels of citizenry – salaries, feeding, medical services, education, etc.
    ii) Making possible the presence of good milieu for thriving of self-esteem, social and political order, economic institutions, enforcement of policies for human dignity and respect.
d) Expanding platform and frontier of the freedom of citizenry for plethora of choices in matters concerning goods and services (Todaro, 1968).

3.1.2 Akin Mabogunje

Akin Mabogunje is a Nigerian geographer and theorist. He was the first African president of the International Geographical Union. His work, *Urbanization in Nigeria* (1968), have elicited and influenced a number of applicable fieldworks. The merits of his academic efforts are enormous and also applicable to different conceptual and empirical locations. On development, the following suffices;

a) Development, understood as economic growth – commodity output emphasized at the expense of employment opportunities for the people.
b) Development as modernization: emphasis on social change for requisite economic progression, critiques changes in social, psychological and political procedures.
c) Development as distributive justice: this involves improving basic needs of the populace.

3.1.3 John Paul II

John Paul II, former Pope, a Saint and academic was born in 1920 and died in 2005. His ethical thoughts on development are deposited in his work, *Sollicitudo Rei Socialis (On Social Concern)*. John Paul II's approached the development of development from ethical, philosophical, theological, scriptural and social backgrounds. For him, development involves:

i) Development involves ethical and cultural character.
ii) Application of principles, norms, and directives drawn from the Gospel of Jesus Christ to development.
iii) Development is defined taking into account universality and interdependence of human race.
iv) Accumulation of wealth and the greater availability of goods and services at the expense of the masses negate authentic development.
v) God is the source of development and all human efforts should be directed to retun to God, the ultimate source of human faith, hope and love (John Paul II, 1979: 5, 17, 39-40).

3.2 Discussion: The Problem of Authenticity of Development in Igbo Homeland

Gleaned from conceptual and empirical frameworks, and in the informed evaluation of this paper, a number of factors are accountable for the problem of authenticity of development in Igbo Homeland; some of the problems include: (a) a disconnect between pre-and-post Biafra periods, and the loss of memory and identity, (b) a plethora of ignorance and naiveté about development, (c) disconnect between policy formulation and enforcement, (d) self-heroism syndrome and corruption amongst the political and religious leaders, (e) *ebe onye bi ka ọ na-awachi*: ideology amongst the Igbo in diasporas, and, (f) culture of death and structures of sin. The paper addresses these in the order of their order of enumeration.

3.2.1 A Disconnect between Pre-and-Post Biafra Periods, and the Loss of Memory and Identity

There is something special about one's memory and identity. The proclivity of memory and identity speak volumes about the bio data of an individual in the state or society. One could as well summarise trajectory of life's experiences via memory and identity. John Paul II's *Memory and Identity* (2005) underscores the importance of the phenomena in the vicissitudes of life. "As should now be evident, identity of any individual or nation is very important. But when there is crisis of identity, that individual or nation is almost faced with a fundamental problem of existence" (Onyiloha, 2018: 55). The development is thus perceived as an erosion of ethics and values which leads to such moral problem as inauthentic development.

In pre-Biafra period (1960-1966), the Igbo were a people known for their pride of memory and identity. They knew who they were and could remember their developmental strides in building of their Homeland from self-help and think-home initiatives. The Igbo were aware of their identity as a special people whose sons and daughters fought for the Nigerian independence from the British colonial administration. Modestly and decently, the Igbo made premier forays into practically every walk of life and civil society. Be it in the academia, military, commerce, sports, education, arts and culture, the Igbo were among the *primus inter paribus* (first amongst equals), if not far above or beyond their compatriots in Nigeria.

In a word, to be Igbo, in the era of this review was the height of who is who in Nigeria, Africa and the rest of the world. The Igbo memory and identity were of glorious and proud historical antecedents – an epoch of the premier personalities in human endeavours where a litany suffices: Louis Odumegwu-Ojukwu, Nnamdi Azikiwe, Michael Okpara, Akwaeke Nwafor-Orizu, Kenneth Onwuka Kalu, M. C. K. Ajuluchukwu, Alvan Ikoku, Francis Akanu Ibiam, Iwene Tansi, Chinua Achebe, Dennis Osadebe, Osita Osadebe, Mokwugo Okoye, among other pioneers in human capacity building. The Igbo were known for a jealous guard of their memory and identity, and that remained motivating factor in the relationship with their neighbours in Nigeria. *Onye amaghi ebe mmiri bidoro maba ya, amaghi ebe ọ kwusịrị* (Unconscious memory leads to perennial losses), *Agwọ nọ n'akịrịka ma ọgụ uche ka e ji emeri agwọ* (Emergent situation needs wisdom and prudence) and *Onye amaghị ka ọ ha, ebufee ya n'ama Nna ya* (False identity leads to misplacement of status) encapsulate the ancient Igbo memory and identity as manifested in pre-Biafra times of our forbearers.

The present post-Biafra Igbo Homeland is replete with a crisis of memory and identity. The average Igbo person feels caught up and eaten by the virus of dementia – a deliberate disposition to selective amnesia that is powered by selfishness and unpatriotic spirit. This problem is extant among Igbo in Igbo Homeland and those in the Diasporas. This is one of the causes of inauthentic development. When the Igbo choose what to remember about their history on the altar of convenience, then the obvious situation is sabotage and double standards in matters pertaining to the development of the Homeland. Fafunwa (1974: 13) has noted the significance of history: "History is to a people what memory is to the individual. Any people without a knowledge of their past would suffer from collective amnesia, groping blindly into the future without guide-posts of precedence to shape their course. Only thorough awareness of their heritage allows them to make their public decisions as they make their private ones."

Again, Igbo both at the Homeland and in the Diasporas are battling with identity crisis in Nigeria. In the pre-Biafra era, Igbo provided leadership in the country and were adored and respected owing to their human resources and capacity building. Now, the contrary has become the case. Some Igbo deny their identity by calculated pattern of behaviour fashioned to that of a chameleon which changes its colours as situations demand. Some of these Igbo neither speak Igbo language nor allow the family to do so for selfish or ulterior purposes. Meeting such Igbo in offices, shopping malls, security posts, churches, markets mean hitting the rocks in obstruction of a natural flow of mother tongue. Some even deny being Igbo or resort to the cliché of a 'detribalized Nigerian' because of economic or other benefits adjudged more significant to the Igbo memory and identity.

3.2.2 A Plethora of Ignorance and Naiveté about Development

Development is a phenomenon that goes beyond the common perceptions among the learned and the unlearned. This is lost on some Igbo who are ignorant and naive about the concept. This has led some into thinking that mere capital and physical changes in Igbo Homeland suffice for development. This point is emphasized further by this scholar, "Getting richer or technologically better equipped does

not make for happiness. Unless these developments are guided by moral understanding and the true good of the human race, they easily become oppressive" (John Paul II, 1987: 28). Some Igbo entrepreneurs or politicians bask in the euphoria of provision of social amenities or even youth empowerment, yet they are ignorant of authentic development by their bourgeoisie mindsets and ideology which make mockery of their efforts.

More so, some academics and religious leaders in Igbo Homeland, denigrate the culture and tradition of their people on the pretext of development. In some of the towns in Igbo Homelands, a few academics and rich businessmen/women have changed the names of their towns, villages, clans or family names on grounds of 'modern development'. Owing to their wealth and influence, the poor and uninformed members joined the wagon for purely pecuniary purposes. It is an inauthentic development for any Igbo to suppress his/her Igbo surname in preference for English name; these days, one sees some Igbo bearing such names as Charles Jacob, Frank David, Emmanuel David, Thomas Matthew, Emeka Thomson, Joy Jacob, Chinyere Boniface, etc. These are signs of inauthentic development and sadly they dot pockets of Igbo towns, villages and clans.

Another instance for ignorance and naiveté in relation to the problem of authentic development in Igbo Homeland is illegal destruction of reserved forests in attempt to drive out 'evil spirits' from select sacred trees or sacred orchard. This is common amongst uninformed and overzealous religious leaders who are untutored in matters pertaining to religious and cultural studies, archaeology, history and botany. The harm done to the ecosystem is colossal and irreversible. A global condemnation has greeted the current apathy of the Brazilian government towards the protection of the Amazon. The European Union (EU) led by the French President, Emmanuel Macron has condemned the fire on the Amazon and also threatened that EU would pull out of proposed trade deal with Brazil. Comparatively, the daily destruction of reserved Amazon in Igbo Homeland meets no opposition, litigation or condemnation.

For other Igbo elites, destruction of ancient monuments and sites mean development. Most of the ancient architectural designed buildings or structured have made way for English or Chinese house patterns. A visit to most of the palaces in Igbo Homeland leaves one with regrets as their transformation into European designs and aesthetics has robbed one of the ancient noble of Igbo civilization. Members of the Igwe/Eze-in-Council, drawn from the academia and the rich, descend and ape the common heritage of the people in the name of building modern edifice. In contrast, the same academics and the rich spend their resources in touring Europe, Asia and America in sightseeing of artefacts and places of historical significance.

3.2.3 Disconnect between Policy Formulation and Enforcement

Igbo Homeland has five states and over sixty local government areas in the Federal Republic of Nigeria. Ever since the introduction of states and local government areas in Nigeria, Igbo Homeland has been paying the price of disconnect between policy formulation and enforcement. Perhaps, only a few Igbo like Chukwuemeka Odumegwu-Ojukwu, Akanu Ibiam and Chinua Achebe understood the state creation as an 'arsenal' deployed against the Igbo Homeland. Two reasons might suffice here: Igbo have penchant for novelty, and the same Igbo cherish and guard autonomy (in whatever manner or fashion). Yakubu Gowon's creation of some states at the twilight of Nigeria-Biafra War was purposely crafted to dismember Igbo memory, identity and spirit. In effect, the five states of Abia, Anambra, Ebony, Enugu and Imo are skewed to overturn Igbo and render them in disarray with respect to policy and implementation.

Since the time of the Eastern Region, Igbo had not achieved major breakthrough in policy formulation and implementation that benefited the Igbo Homeland. Governors, members of the National Assembly, commissioners, local government chairmen/caretakers in Igbo nation are not concerned about development of Igbo Homeland. Each and every one of them is strictly concerned with the development of their states. This has led to a dearth of policy and institutions that would have taken the Igbo Homeland as an organic whole for the welfare of the people. In the evaluation of this paper, the followings are sad to note:

i. The South East Governors' Forum (SEGF) is a mere empty space and time for face-lifting and imitation of their counterparts in the country.
ii. The South East Governors' Forum (SEGF) has no administrative powerhouse for day-to-day leveraging on the outcome of meetings, resolutions and other fieldworks.

iii. There is no Igbo memory and identity amongst the five governors and their commissioners to work for the wellbeing of Igbo Homeland. Partisanship, selfishness and pettiness have characterized the SEGF since its inception in 1999.
iv. All the SEGF policies have not been implemented especially the often mentioned South East Economic Roadmap, and other laudable initiatives suffer stillborn.
v. There are no well designed South East interconnecting roads. Governors in Igbo Homeland are not worried about this; their pre-occupation is artificially created boundary disputes and demarcation by extant Nigerian agency.
vi. There is no common print or electronic media owned by the states in Igbo Homeland; no common university owned by Igbo Homeland; no bank owned by common Igbo Homeland; no cultural festival packaged and powered by Homeland; no common Diaspora organization populated by Igbo citizens, etc.
vii. Governors in Igbo Homeland rarely address their people in Igbo language; even in their town hall meetings, they speak in English.

3.2.4 Self-Heroism Syndrome and Corruption amongst the Political and Religious Leaders

Immediately after the Nigeria-Biafra War, new crop of Igbo political and religious leaders took to self-heroism and the baggage of corruption. Self-heroism is an aberration and misnomer in public/private service ethics and praxis. Self-heroism is a psychopath indicative of mental health problem associated with self-triumphalism and over bloated ego. This syndrome is seen amongst some of the political and religious leaders in Igbo Homeland. It is a prevalent occurrence within states in Igbo nation, where their governors indulge in cheap media blitz and hype about governance predicated on the self and family instead of core Igbo philosophy and ideology. In the five states, one notices different giant billboards and other displays means with such inscriptions as: "Willie is Working", "Gburugburu: Enugu in God's Hands", "Okezie is the Victor", "Chimaroke, Ebe ano", "Rochas, Imo Restoration", among others. These names or aliases are inauthentic with respect to the development of Igbo Homeland. They serve only the selfish and partisan interest of the governors and their acolytes.

Politicians are public servants who drive developmental roadmap of their people by using budgetary allocations from the federation account. The resources are taxes from the citizens and it is morally wrong for these politicians to personalize their governance, and worse still, name or brand infrastructure after their names of family members. Bizarrely, these are everywhere for one to see buildings, motor vehicles, motorcycles, tricycles, street solar lights, waste craters bearing names/pictures of governors, ministers, senators, members of House of Representatives, etc. People, sing their praises and adore their portraits in attempt to gain one favour or another from the politicians.

Again, what is submitted about politicians also hold for some religious leaders who are self-centred and take to self-glorification. These religious leaders assume and play God by self-adoration and glory-seeking pleasure. They tacitly coerce their follower into self-worship and multiple donations through different means and platforms. Some of their employees sing their praises and name buildings after their names; others make their treasuries available to the beck and call of the leaders. Most of these leaders are not concerned about the welfare of the Igbo Homeland; their preoccupations remain what benefit their religious organizations. Instances abound about ominous silence on the part of religious leadership in matters such as extra-judicial killings, herdsmen-farmers clashes, kidnappings, religious bigotry and other acts of criminality taking place in Igbo Homeland.

Corruption stares unblinkingly on the face of many political and religious leaders in Igbo Homeland. Corruption is a virus that eats off funds allocated to states in Igbo Homeland. Those at the helm of Igbo political affairs – governors, commissioners, local government chairmen, members of National Assembly do not use the allocated funds for the optimal development of Igbo nation. Some of these political leaders steal from their states' coffers and collude with their cohorts in siphoning the common wealth of Igbo Homeland. Elsewhere, this writer has identified sporadic and systemic corruption as monster preying on developmental plans in the country (Onyiloha, 2014: 12-14) and it has its annexe abode in Igbo Homeland. Okonjo-Iweala (2018: xi) also shares the same view especially in the submission: "Development practitioners...they struggle with the dilemma of how to pursue development in environments where poor governance and corruption need to be confronted and checked."

Abandoned, phantom or shoddy projects across the width and breadth of Igbo nation are effects of corruption amongst the political class. Igbo cities lack state-of-the-art infrastructures or utilities; a dearth of international events' centres; poor sanitary conditions and pot-holed roads adorn Igbo towns/cities; absence of potable water and good healthcare centres remain a mirage; and intra-regional roads are matters for next generation. Most of the states are at the mercies of their governors who caught up in dual relationships.

Corruption breeds favouritism and narrow-mindedness as it manifests in either concentration of utilities in one area of the state or total neglect of same in another area of the state. Most of the works especially road construction is poorly executed whereas in the governor's hometown more resources are expended to achieve best engineering practices. As if these were not enough, some kilometres of roads attracted by governor's cronies are constructed to the free traffic flow of animals while busy roads with huge population of residents are left in ruins and tatters.

3.2.5 *Ebe onye bi ka ọ na-awachi*: Ideology amongst the Igbo in Diaspora

In recent times, especially after the Nigeria-Biafra War, the material and epicurean ideology became supreme among Igbo people, especially in the sing-song rhyme of *Ebe onye bi ka ọ na-awachi*. Ordinarily, the logic of the aphorism is didactic: that optimal effort is expected in the protection of one's domain. However, the logic has been distorted up to the point of abuse of the philosophy that guided Igbo progenitors. The misuse is multifarious and its attendant negative implications for development of Igbo Homeland. The first misuse is misapplication of the truism to unrelated reality or platform.

Average Igbo outside his/her Homeland place a lot of premium at the place of trade or service well and above the Igbo nation. In precedence, many Igbo entrepreneurs opt for their Diasporas as "ebe ha na-awachi" and are ready to pay supreme price to protect their goods, services and housing. Most of them see the Igbo Homeland as casual destination for social or religious events only. That is the reason a huge number refers to their respective towns in Igbo Homeland as "Villages", self-depleted concept that robs most of these cities and towns their status. It is a fallacy for someone from Nnewi or Nsukka to refer these Igbo cities as villages in an attempt to elevate his/her host foreign cities outside the Igbo nation. It is a pity when Igbo in diasporas say: "A na-aga ulo" (I am going home) as opposed to "A na-ala Ulo" (I am returning home). The irony is certain: Igbo that is alive goes home, while the deceased Igbo goes or returns home. Sometime ago, a governor in one of the South Western states in Nigeria raised a fundamental question: "Is there a generational disease that drives Igbo in droves from their homeland?" This paper finds it bizarre when some Igbo married couples living in Lagos address their wives as "Iyawo" instead of "Onye be m" or "Oriaku".

There is also this stinginess among the youths in matters relating to provision of infrastructures in Igbo Homeland. Often, the Igbo entrepreneurs argue that Igbo Homeland is "land locked" and "unfit" for certain type of business; yet, the same people travel to Dubai, India, Israel, Iran, etc, for importation of goods and remain entrapped in their host cities in Nigeria. From all sources, these people are self-declared enemies of Igbo Homeland. They spend fortunes in establishing business organizations and neglect their Homeland.

3.2.6 Culture of Death and Structures of Sin

Inauthentic development is also caused by culture of death and structures of sin. The Igbo Homeland is part and parcel of the globalized world, thus is not immune from the problem under review. This is a concept that stands for all human thoughts or actions that are seen to be sinful, evil, criminal, abominable, shameful or any of the synonyms. The culture of death is used as explained in this research unless there is a contrary indication. In other words, all ethically disapproved products of thoughts or actions, simply qualify to be seen, designated or called the culture of death (John Paul II, 1995: 21). Any deliberate action geared towards termination of human life; denigration of the worth of human dignity; suppressing of human right; causing disunity or supporting bigotry; creating unhealthy rivalry and secret cults or groups; instigating violence or dismembering solidarity; unjust incarceration or intimidation; unjust and illegal parallel government, etc. These and more are antithetical to authentic development in Igbo Homeland and elsewhere.

Structures of sins manifest themselves in human creations meant to either deny the existence of God or to ridicule his existence. These trends have started taken shape and form in Igbo Homeland, especially some among youths in towns/cities in Igbo nation. This amounts to the "Eclipse of the sense

of God" (John Paul II, 1995: 23). The effects of this pseudo ideology are many and they breed materialism, utilitarianism, hedonism, preference to 'having' to 'being', pursuit of one's own material wellbeing, and the likes.

Another dimension of the structures of sin includes "So-called quality of life" which is primarily seen as "economic efficiency, inordinate consumerism, physical beauty, and pleasure, to the neglect of the more profound interpersonal, spiritual, and religious dimensions of existence" (John Paul II, 1995: 23). Apart from this, "divination of the self" is another layer of the structures of sins with respect to inauthentic development in Igbo Homeland. Most wealthy and academic elites now play "God" by their chosen pattern of life or lifestyle. Some of these men and women have become "elusive" or "*O no nso, elu aka*" in matters concerning the development of their towns or communities. They practically render all developmental efforts infertile until they "give" their "approval" or appoint their proxies. These nefarious actions have caused untold problems in different towns in Igbo nation.

3.3 An Ethical Response: The Problem of Authenticity of Development in Igbo Homeland

Having established a number of factors responsible for inauthentic development in Igbo Homeland, this study argues that imperatives of the natural law, divine positive law, pan-Igbo outlook and patriotism, culture of life paradigm and being-in-the-world for common good are some of the ethical response to the present problem.

3.3.1 The Imperatives of the Natural Law

Natural law is an ethical theory propounded by Aristotle though later modified and couched in Christian contents and context by St. Thomas Aquinas. The theory of natural law states that the Creator (God, *Summum Bonum*) coded intelligence or reason in the created order, especially in terrestrial realities or phenomena. The infusion of intelligence and spirituality into the constituents of human beings, enable men and women to understand their beings, understand other non-human beings, and relate appropriately in an interpersonal or intrapersonal grounds. Again, each created order is endowed with its peculiarity of nature, laws and mechanisms. These, when well decoded, facilitate holistic and authentic existence.

For an authentic development in Igbo Homeland to hold sway, the imperatives of natural law should not be lost on Igbo citizenry; every Igbo son/daughter ought to be aware of natural law, its *modus operandi* (Mode of operation), characteristics and mode of application. Igbo people ought to refrain from any infringements on natural law for such could lead to inauthentic existence as well as committing un-natural acts/deeds which are either *Alu* (Abomination) or *Nsọ ala/ana/ani* (Taboo) with their negative consequences. Observance of natural law dictates reasonable developmental roadmap to the leadership in Igbo Homeland or those in Diasporas. Furthermore, Igbo adherence to natural law guides their thoughts, vision, mission, aim and objectives – in firm contrast to some practices unknown to Igbo faith, ethics, morals and spirituality, especially for those residing in Igbo Homeland and the Diasporas. Here, a few instances might suffice: Igbo people believe in the dignity of labour *(Ezigbo aka aja aja na-ebute ọnụ mmanụ mmanụ)*; good handiwork is commendable *(Ọlụ ọma nwere ụgwọ)*; laziness is abhorrent *(Ngana kpuchie ute, agụụ ekpughee ya);* species reproduce their kind-species *(Agwọ aghaghị ịmụ ihe toro ogologo),* etc.

3.3.2 Divine Positive Law

In Christian ethics, the Ten Commandments given to Moses as rule of life are referred to as Divine Positive Law. These laws contain the basic ethical principles of what ought to be done and what ought not to be done. Traditionally, these laws were literally unknown to Igbo ancestors, owing their universal nature and experience; these laws were already infused in their individual consciences. Igbo ancestors were aware of the differences between: Good and evil, right and wrong, love and hatred, friendship and enmity, darkness and light, peace and war, etc. Their intuitive wisdom was their guide and led them into becoming generational success and of which the present millions of Igbo are their descendants.

For authentic development in Igbo Homeland, the leaders ought to commit entirely to the approvals as contained in the Divine Positive Law as well as the golden rule of Jesus Christ. Leaders should fear God and work for the welfare of their brothers and sisters especially in meeting international

best practices in provision of infrastructures, utilities, amenities or provision of goods and services as in healthcare, Medicare, Medicaid, among others.

3.3.3 Pan-Igbo Outlook and Patriotism

Pan-Igbo outlook and patriotism should inform the logic and rationale of developmental strides in Igbo nation. Pan-Igbo concept draws its origin and benefit from the very royal and ancient wisdom-understanding of Igbo that his sons and daughters were undiluted and incorrupt children. From time immemorial, Igbo had appellation for his offspring as *Igbo bụ Igbo* (Igbo children); every Igbo child is a product of his Igbo-parentage and should be proud and elated that he/she is an existential personality who proceeded from the royal stock of Igbo. This calls for unreserved love of fellow Igbo from any walk of life or from any geographical divide. Be it by mindset, disposition, description, analogy or any other kinds, every Igbo must be appreciated as a fellow Igbo and treated with decorum and candour. These would translate to treating everyone as brothers and sisters and members of one human race. Pan-Igbo outlook should be the key to inter-state and inter-community developmental plans in Igbo Homeland. It is the Igbo nation that is being developed and it calls for concerted efforts to open up the hinterlands through complementary and collaborative efforts of state governments, local governments, town union associations, etc. It is expected that by now, the state governments, especially South East Governors Forum (SEGF) should have reasoned together and established new cities with modern facilities and economic opportunities for the teeming population of Igbo youths in Igbo Homeland. These new cities could be fashioned to some United States of America or Dubai-United Arab Emirates cities – new areas, new names, new job opportunities, etc.

Igbo patriotism is both an ethical duty and a sacred vocation, for the "Latin word *patria* is associated with the idea and the reality of 'father' *(pater)*. The native land (or fatherland can in some ways be identified with patrimony, that is, the totality of goods bequeathed to us by our forefathers ... Our native land is thus our heritage and it is also the whole patrimony derived from that heritage" (John Paul II, 2005: 65-66). In its proper understanding and application, Igbo patriotism refers to the Igbo people together with their land, the territory; it also includes their identity, values, spirituality, language, culture, dressing, tradition, food and drinks. Every Igbo person ought to be aware of these and behave in a manner respectful to the Igbo fatherland, Igbo territory, Igbo values, Igbo ethics, and Igbo language and culture.

Igbo patriotism is ennobled by the Christian culture, in other words, Igbo people are inheritors of the fatherhood of Jesus Christ through the Sacrament of Baptism. The present generation of Igbo became Christians by virtue of the evangelization of their forefathers and the latter's reception of the missionaries in their different lands in Igbo nation in the eighteenth century. In this sense and according to John Paul II (1995: 68), "In its universal dimension, Christianity is this patrimony, in which the mother's contribution is highly significant. This is why the Church is called mother: *mater Ecclesia.* In using this expression, we refer to implicitly to the divine patrimony that we share, thanks to the coming of Christ." The implication of this is obvious: That Igbo should be proud of their Christian roots and work in unison for the sustenance of Christian work in Igbo Homeland, irrespective of denominational backgrounds or differences.

Solidarity is another dimension of Igbo patriotism and it involves interdependence, firm and persevering determination to commit oneself to the common good. It is an attitude squarely opposed to greed and the thirst for power (John Paul II, 1995: 38). The Igbo persons should work together in whatever action that is noble and for the general wellbeing of the people. All acts of selfishness and wanton desire to rule at all cost negate Igbo solidarity.

Every Igbo person exercises valid solidarity when each person recognizes the other as a person, brother/sister and members of the same Igbo nationality. Again, authentic development is achievable when each other's wellbeing becomes a common concern and of which cuts across the strata of Igbo society. The same Igbo solidarity manifests in cultural, religious, political and even economic associations – all pooling resources in support of the developmental efforts of the Igbo Homeland. This gives inalienable right to nonviolent and peaceful demonstrations in asking for change of corrupt and inefficient leaders in Igbo nation.

Seeing one another as a neighbour, as a helper and a sharer in both the temporal and spiritual goods of the earth. By so doing, solidarity becomes the "path to peace and at the same time to development. Interdependence demands the abandonment of blocs, the sacrifice of all forms of

economic, military, or political imperialism and the conversion of distrust into collaboration. The fruit of solidarity is peace (John Paul II, 1995: 39). The Igbo Homeland is dire need of solidarity amongst all the classes of people and to permeate the very fabric of Igbo nation. In this sense, solidarity becomes a virtue to be cultivated for its merits, especially altruism, forgiveness and reconciliation. It leads to "a new vision of the unity of humankind, a reflection of God's triune intimate life; it leads to *communion*" (John Paul II, 1995:40).

3.3.4 Culture of Life Paradigm

Ethics is a discipline that prescribes norms for human conduct aimed at achieving ordering of the society towards an individual and/or a communal common good. Like any ethical theory, the culture of life sets out to achieve its objectives through related set of plan of actions such as: a) formation of individual conscience, b) education, c) integration of religion and morality, d) recovery of the lost link between freedom and truth, and e) fundamentals of professional ethics. These objectives are achievable and germane to the authentic development of Igbo Homeland and her population.

The correct interpretations of the vision of the culture of life for any society such as the Igbo society are one of the first steps towards its application to lived experiences of the people. This vision is applicable to all persons irrespective of creed, social status or other leanings. It is against this background that John Paul II observes as follows:

> Life certainly has a sacred and religious value, but in no way is that value a concern only of believers. The value at stake is one which every human being can grasp by light of reason; thus it necessarily concerns everyone. Consequently, all that we do as the 'people of life and for life' should be interpreted correctly and welcomed with favour (1997: 572).

The second vision of the culture of life promotes common good which is anchored on ethical and moral standards. A society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, it radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated (John Paul II, 1997).

The culture of life's third vision supports the good of the Igbo Homeland through democratic institution and structure especially in fighting for respect of freedom, rule of law and above all, encouragement of pro-life actions in the community. Democracy has been adjudged, as perhaps, better political system for an attainment of legitimate individual or national development. According to John Paul II (1997: 573), "There is no *true democracy* without recognition of every person's dignity and without respect for his or her rights. Nor can there be true *peace* unless *life is defended and promoted*."

The fourth vision of the culture of life for Igbo society is building the 'People of life' and 'People for life'. As a result, the culture of life's outlook is anchored on an ethical paradigm shift meant to assert superiority and long term behavioural implications of the culture of life over the culture of death. Reasonable persons would choose the culture of life thereby becoming collaborators in the task of cultivating positive attitude towards personal or national interest. It is clear, then, that when this takes place, the number of people of the culture of life will not only be felt, but love and solidarity will develop for the true good of the whole of human society (John Paul II, 1995, 1997; Onyiloha, 2004; Anderson, 2008). And, the same people of the culture of life will ultimately provide transformational leadership capable of engendering a generational renewal of commitment to societal values and ethics. The culture of life, as envisioned by this study, helps Igbo people in prioritizing their schemes in order to meet their individual and collective aspirations in life.

3.2.5 Being-in-the-World for the Common Good

Martin Heidegger's quest for philosophical relevance in a society gave expression to what he called "*being-in-the-world".* An application of being-in-the-world to the human person, including Igbo people, becomes an exercise in understanding the subject and object of the human existence within a defined space and time. Therefore, it goes well, to affirm that Igbo as a people should begin to take interest in their Homeland's developmental processes as a means to living out their spiritual, intellectual, economic, cultural and social endowments on the one hand, and also being-in-Igbo Homeland on the other. The Igbo intelligentsia, clergy, entrepreneurs, business men and women, students, and all and sundry, taking a cue from St. Augustine's *Civitas Dei* (The City of God), would

bring about pure intellection unto multifaceted programmes of development in their nation by erudition and scholarly enlightenment of the tools and subjects of governance. Note well, those Igbo people whose major concerns are sitting on the fence or being indifferent to the Igbo agenda could be accused of working against the collective good of their fatherland. Being-in-the-Igbo Homeland should be Igbo intervention and every Igbo son/daughter ought to be alive unto their citizenship by being-in-the-world, nay, and being-in-Igbo Homeland both in mind, soul and body.

4. Conclusion and Recommendations

4.1 Conclusion

This work has addressed itself to the problem of inauthentic development in Igbo Homeland; the problem affects the whole of Igbo nation and there is thus need for its discussion, analysis and evaluation. Heidegger's *Dasein* (Human being), and John Paul II's *Sollicitudo Rei Socialis* (On Social Concern), Culture of death and Culture of life formed the theoretical frameworks for the research. In order to arrive at workable conceptualization of the phenomenon, the study reviewed development from three bibliographic sources, namely: Michael Paul Todaro, Mabogunje and John Paul II; and, each of these provided cogent information leading to the discourse.

The above was followed by a detailed discussion on the subject matter through an array of incisive review, analysis and evaluation of the problem of authenticity of development in Igbo Homeland. A disconnect between pre-and-post Biafra periods, and the loss of memory and identity, a plethora of ignorance and naiveté about development, disconnect between policy formulation and enforcement, neo-colonialism amongst the elites (political, religious, academia), self-heroism syndrome and corruption amongst the political and religious leaders, *ebe onye bi ka ọ na-awachi*: ideology amongst the igbo in diaspora, and, culture of death and structures of sin were some of the identifiable factors causing the problem in Igbo nation.

Having established a number of factors responsible for inauthentic development in Igbo Homeland, this study argues that imperatives of the natural law, divine positive law, pan-Igbo outlook and patriotism, culture of life paradigm and being-in-the-world for common good are some of the ethical response to the present problem. These can go a long way in cushioning the effects of the problem of authenticity of development amongst the Igbo people. The latter has remained a major problem for the people and if the already mentioned ethical steps were followed and applied appropriately to the problem, chances are vouched that Igbo Homeland will experience freshness of ideas and practical mechanism for its upgrade to the authentic developmental roadmap.

4.2 Recommendations

The study has approached the subject matter from an ethical perspective. The following recommendations are therefore made to overcome inauthentic development in Igbo Homeland.

i. Igbo leaders (traditional, political, religious and social) should encourage their sons and daughters to work toward authentic development through openness to core Igbo values, ethics and philosophy of life.
ii. Igbo leaders should close ranks through collaboration aimed at sensitizing Igbo men and women about their primary duty to the development of the Homeland. In this sense, governors should liaise with one another in linking all the Igbo intra-sates boundaries with asphalted roads that will have long life span.
iii. The current agitation for Biafra or self-rule in Nigeria should be harnessed and given academic, political and diplomatic flavour so as to moderate and present them to the appropriate authorities in Nigeria for consideration.
iv. The Igbo in Diasporas should have a united umbrella body for leveraging on hi-tech and state-of-the-art developmental roadmap towards establishment of relevant mechanisms for updated quality of the people in the Homeland.

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