Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS), Vol.5 No.3 September, 2022; p.g. 95 – 106; ISSN: 2695-2319 (Print); ISSN: 2695-2327 (Online)

AN EVALUATION OF AFRICAN DEVELOPMENT EXAMINED IN THE LIGHT OF WANGARI MAATHAI AND MADUABUCHI DUKOR

VICTOR OGHENEOCHUKO JEKO (PhD)
Department of Philosophy
Faculty of Arts
University of Benin

&
AMAKA PATRICIA NWANA (PhD)
General Studies Unit
Igbinedion University, Okada

Abstract

This paper examines the challenges of Africa from multi-dimensional perspectives of poverty, ignorance, ill health, and early death, violation of basic human rights, corruption, and environmental degradation. The Millennium Development Goals (MDGs) and the problems of lack of political will, ineffective leadership and bad governance have been the major factors facing the African continent. To determine Africa's future requires much needed intellectual capacity. This paper analyzes the contemporary issues facing Africa examined in the light of Maathai and Dukor's philosophical analyses on the conception of the challenge for Africa. This paper appropriates and appreciates the position offered by the Kenyan scholar-Wangari Maathai who advocates the African family and the global partnership for development. This African family requires a concerted effort for Africa's developmental sustainability. The Nigerian scholar Maduabuchi Dukoron the other hand made a concerted effort in addressing the myriad of challenges facing Africa. He enumerated the issues of corruption, godfatherism, poverty, illiteracy, ignorance, brain drain, ineffective leadership, trade imbalances as some of the challenges facing Africa. This paper adopts the analytical framework in tackling the challenges facing the African continent. Maathai in consonance with Dukor believed that Africa is a paradox. Africa's natural and human resources must be fully harnessed to meet the contemporary globalized world order. Africa demands a new vision of effective leadership structure, the attainment of Millennium Development Goals (MDGs) and global partnership for African development. This paper, therefore, concludes that Africa's challenges of development, corruption, leadership structure, environmental degradation, brain drain syndrome, dependency syndrome, lack of good governance, and ethno-religious crises, economic woes, socio-political malaise or debacle, indebtedness, sicknesses and diseases, such as malaria, early deaths, poverty, ignorance and corruption could only be surmounted from the vantage point of viable alternative of ethical leadership.

Keywords: African Development, Governance, Corruption, Leadership, African Freedom.

1.1 Introduction

This paper examines the challenges of Africa from a multi-dimensional perspective of poverty, ignorance, ill health, and early death, violation of basic human rights, corruption, environmental degradation. The Millennium Development Goals (MDGs) and the problems of lack of political will, ineffective leadership and bad governance have been the major factors facing the African continent. To determine Africa's future requires much needed intellectual capacity and attitudinal change by Africans. This paper analyzes the contemporary issues facing Africa examined in the light of Wangari Maathai' and Maduabuchi Dukor's philosophical assessment on the conception of the challenge for Africa. This paper appropriates and appreciates the position offered by the Kenyan scholar who advocates the African family. This African family requires a concerted effort for Africa's developmental goals and sustainability. Maathai believes that Africa is a paradox. Africa's natural and human resources must be fully harnessed to meet the contemporary globalized world order. Africa demands a new vision of effective leadership structure, the attainment of Millennium Development Goals (MDGs) and global partnership for the overall common good of all in contemporary African Society. The Nigeria scholar in his work "African Freedom: The Freedom of Philosophy" made a concerted effort in addressing the myriad of challenges facing Africa. He enumerated the issues of corruption, godfatherism, poverty, illiteracy, ignorance, brain drain, ineffective leadership, trade imbalances as some of the challenges facing Africa. This paper is divided into eight sections. Section one focuses on the introductory remarks. Section two talked about an assessment of Maathai's conceptualization of development and the challenge for Africa. Section three discusses about enhancing African development through the Millennium Development Goals. Section four is anchored on the question of African identity, freedom and citizenship examined in the light of Dukor's conceptualization of African development. Section five is anchored on African development and the challenge of leadership in Africa. Section six is based on the challenge of corruption in Africa. Section seven is anchored on the evaluation and section eight is hinged on the concluding consideration. This paper, therefore, concludes that Africa's challenges of development, corruption, leadership structure, environmental degradation, brain drain syndrome, dependency syndrome, lack of good governance, and ethno-religious crises, economic woes, socio-political malaise, indebtedness, sickness and diseases, such as malaria, early deaths, poverty, ignorance could only be surmounted from the vantage point of viable alternative of ethical standards of effective leadership. Enhancing sustainable development in Africa as examined by Maathai's and Dukor's conceptualization of African development demands what they call redirection and global partnership for development. Africa needs to address the effect on economic backwardness and political inequality to guarantee at least a minimal level of human wellbeing.

1.2 African Development: An Assessment of Maathai's Conceptualization of the Challenge for Africa

Maathai made a clarion call for revolutionizing Africa from its present economic woes, challenging legacies of political instability, hunger, poverty, grand corruption, bribery, ignorance, dependency syndrome, trade imbalance, national indebtedness, development aids, the tragedy of bad governance, the problem of the ineffective leadership, sicknesses and diseases, and its inability to attain the Millennium Development Goals (MDGs). She refers to Africa as a paradox because Africa is faced with starvation, corruption, poverty and hunger even in the midst of plenty. What is responsible for this African paradox is lack of political

will and ineffective leadership by African political leaders rather they busy themselves looting their respective countries' national treasuries. This has resulted in a multiplier effect of vicious circle of poverty and under-development in Africa. It is worthy of note that corruption has become the gravest problem facing African governments today. However, what we are experiencing in the political arena is political corruption or corporate corruption of mismanagement of public funds, culture of waste, pilfering, fraud, stealing of public funds for selfish aggrandizement, insincerity, the hijacking of political power or the sit-tight syndrome of African political leaders who want to govern their countries for decades. Africa must chart a new course of effective democratic governance, zero tolerance to corruption, the need for effective representation, the redistribution of natural and human resources, the promotion of basic human rights, the establishment of good institutional frame work and the overall common interest of all in African society, the existing possibility of the rule of law, the viable alternative of moral imperative or good ethical standards, and effective leadership structure that will pave the way for Africa's future. Africa's future is anchored on sustainable development; this sustainable development could only be achieved if there is good governance and effective leadership. Maathai argues that:

> The modern African State is a superficial creation. A loose collection of ethnic communities or micro-nations, brought together in a single entity, or macro-nation, by the colonial powers. In turn, the elites know that to acquire and maintain power they need the support of their micro – nation and therefore must demonstrate loyalty to it. The result has been a kind of political schizophrenia. While expressing allegiance to the nation-state, African leaders have repeatedly used their identification with a macro-nation to divide their citizens from each other and control them to the detriment of the larger macro-nation(Maathai, 2009:184 – 185).

Furthermore, conflict is antithetical to the quest for African sustainable development. When conflicts arise in Africa, they are almost exclusively over governance, corruption, poverty and a perception that natural resources are not distributed equitably to sell off Africa's natural resources for such low prices, and then to invest the additional revenue to accelerate human and economic development. Good leadership could curtail corruption, one of the most corrosive aspects of poor leadership that has been rife in Post- independent Africa. Good leadership would provide the milieu in which citizens can be creative, productive, and build wealth and opportunity (Maathai, 2009:113). She further argued that there isn't a person in Africa who genuinely prefers to live in a corrupt, broken society that has poor infrastructure, stifles innovation and achievement, fails to reward merit and capabilities, cannot provide basic services, and doesnot offer democratic space or ensure peace and security. All peoples desire a system that works (Maathai, 2009:185). Maathai argues that:

> Leadership is not simply a matter of filling the top positions in a government institution, or private business nor is it a quality restricted to the ambitious, the elite, the politically gifted, or the highly educated. In fact, leadership can be demonstrated by those who are marginalized and poor as much as by those who have had all the privileges that society has been able to bestow on them. Indeed, not every person in a leadership position is truly a leader. Many aid and development scholars and practitioners have pointed to Africa's

> leadership deficit and wondered why it has been so hard to overcome. Some have suggested that the issue of poor governance has been overemphasized as a factor in development failures, in this view, poor countries generally produce poor governance, not vice versa (Maathai, 2009:111).

Moreover, the exercise of good leadership would end government violations of human rights and restriction on freedoms such as the right to move, assemble, access information, and organize. Good leadership reflects on, for instance, the realization of sustainable development in Africa. The realization of good leadership could start with an African president or prime minister stepping forward and declaring: We have a problem in our country and as a people. We are cheating and undermining ourselves, and we need to change (Maathai, 2009:112-113).Maathai asserts that "I firmly believe that unless Africans from all levels of society recognize and embrace the challenge of leadership, Africa will not move forward (Maathai, 2009:111). She believes that the African continent should be galvanised by what she calls the African family(Maathai, 2009:274).

Nevertheless, in any examination of the challenges of Africa, one natural resource often goes underappreciated: Africans themselves. Maathai posits that As I have said, the disempowerment of ordinary people, especially at the grassroots, underlies Africa's greatest problems. In all of their incredible diversity, Africans share common bonds that tie them together and they must change in their communities, nations, regions and cherish in across the continent(Maathai, 2009:274). It is fundamental that African leaders create the conditions under which their people, gain confidence, dignity and a sense of self-worth – with the citizens themselves actively participating in this effort. She observes that as other regions of the world, the base of African society is the family. A critical element in promoting and sustaining development in Africa is to keep African families intact. Achieving this will involve what we might call the reintroduction of the African man to his family (Maathai, 2009:275). She further argues that:

> Africa is a paradox. It is one of the richest continents in the planet, endowed with oil, precious stones, and metals, forests, water, wildlife, soil, land, agricultural products, and millions of people. Yet most Africans remain poor. Unable to add value to raw materials so they can sell processed goods in local and international markets and negotiate better prices along with better trade rules, they are trapped in a vicious cycle of poverty. In addition, when international debt are not cancelled, when trade barriers are raised, or when foreign assistance is given to African governments who do not dispense it to their people responsibly, and when political leaders fail to invest in their citizens, do not protect their interest and do not model service for the common good, the conditions are set for the underdevelopment that has held back Africa(Maathai, 2009:274-275).

Okere in consonance with Maatha, posits that the tragedy of Africa can be termed a failure of governance and lack of political will (Okere, 2004:5). According to Oguejiofor, there is lack of political will on the part of leaders who as predators hardly champion causes that should lead to the well-being of their populace (Oguejiofor, 2004:xix). The dislocation of the African family is writ large in the emigration of Africans overseas. Leaders in Africa need to ask themselves why they cannot make the continent more hospitable or conducive so that citizens do not risk

their limbs and lives in the course of fleeing their nations(Maathai, 2009:278). They must take an honest look at the fact that some of their most promising men and women are being lured away to Europe, North America, or elsewhere because of greater professional and financial opportunities, improved security and a better quality of life. Africa is facing the serious problems of brain drain(Maathai, 2009:278-279). The fast pace of the increase in remittances in recent years exemplifies the burgeoning wealth of the Africans in the diaspora. There needs to be one place in the world where it is okay to be an African – and that is Africa (Maathai, 2009:281).

1.3 Enhancing African Development through Millennium Development Goals (MDGs) Examined in the light of Maathai.

African development depends on the achievement of Millennium Development Goals (MDGs). Enhancing African development reflects on the eight objective of the Millennium Development Goals such as 1)The eradication of extreme poverty and hunger; 2) The achievement of universal primary education; 3) The promotion of gender equality and the empowerment of women;4)The reduction of child mortality; 5)The improvement of maternal health care; 6) The combating of HIV/AIDS, malaria, and other diseases or sicknesses; 7)The conservation of environmental sustainability; and 8) The enhancing of a global partnership for development (Maathai, 2009:239). To achieve this depends heavily on healthy ecosystems. Climate change will bring massive ecological and economic challenges. In such a context, therefore, alleviating dehumanizing poverty and achieving the UN Millennium Development Goals (MDGs) will become even more difficult. African development depends on the democratic commitment of leaders in sub-Sahara Africa to urgently tackle economic challenges for the overall interest of all African peoples. For developing world to progress in human welfare and sustainable development can be judged from the democratic commitment of African leaders to ensure the common good of all through massive social mobilization, industrialization, technological advancement, effective utilization of natural and human resources to unveil African potentials in the new millennium. African countries should key in to this global development policy that will bring about socio-economic change or benefitial change for the overall welfare of the African peoples. Enhancing African development is anchored on key issues such as effective democratic governance, good health care system, balancing unfair trades, reduction of indebtedness by developing countries to the developed world, ensuring human well-being, adequate electricity supply, food supply through mechanized agriculture, the conservation of the ecological system in order to stem the tide of environmental degradation, massive reconstruction of good road networks, to ease accessibility of the economic market, eradicating extreme poverty, the establishment of institutional framework that will create a multiplier effect for political and economic improvement, the administering of good judicial system, the combating of poverty and hunger, HIV/AIDS, malaria, and other diseases, the provision of good employment, gender equality, the massive establishment of industrial parks, increase in life expectancy, reduction of corruption both in the private and the public sectors and the equitable distribution of natural resources for even development of all sectors. African development relies heavily on effective leadership. African development depends heavily on restricting not our African cultural values, value system and languages. Language is an important component of culture and an essential means of binding the micro-nation together (Maathai, 2009:220). African freedom will results in African development, national cohesion, improved security, and equitable distribution of resources or asset. It is clear that in order to have greater cohesion

within nation-states, African political leaders will have to devote time, energy, and resources so that universal freedom, security and equitable distribution of assets are assured. African development depends on our call for ensuring unity in diversity. Our different identities are part of a natural diversity. We must learn to embrace our diversity. We must begin to re-invent or reimaging our African community. African development does not anchor on our past but to chart a new course for Africa's future (Maathai, 2009:217). Africans cannot change the past; they can only manage it and determine the future … Worthy of note is that, it is essential that African citizens and leaders embrace a revival of their micro-national cultures, languages, and values, and then bring the best of these to the table – that is, the nation-state (Maathai, 2009:214-215). African development and transformation agenda as far as the Millennium Development Goals are concerned depends on avoiding violence in African nation-States. For Maathai:

> Anything less will perpetuate the cultural deracination that has left millions of modern Africans lacking self-identity, self- confidence, self-knowledge, and therefore, the ability to take charge of their lives. Failure will also leads to the kind of violence that often seen in Africa. It is important to acknowledge that the difficulty of this transformation of what it means to be an African cannot be underestimated. Even though the boundaries of the macro-nations laid the ground work for conflict and Africans had no say in the demarcation of their countries, the macro-nations that Africans were bequeathed are now an accepted fact. Our African heritage depends solely on our human flourishing; we should embrace the revival of our cultures, languages and values. In so doing, a national or even transformational identity could be created that is, at once forward-looking and relevant to contemporary needs and securely grounded in the heritage of African peoples (Maathai, 2009:214-215).

1.4 The Question of African Identity, Freedom and Citizenship Examined in the Light of Dukor's Conceptualization of African Development

African development should be free from the clutches of international imperialism and neo-colonialism and African un-freedom. It is worthy of note that African un-freedom is caused by dependency syndrome. African un- freedom has also been viewed as a dependency syndrome, which is well articulated in the theory of imperialism and dependency. African un-freedom is a problem and any problem is a philosophical one when one get to go beyond what lies at the surface, the apparent, to what lies deep beneath, the real (Dukor, 2010:41). African development depends solely on African liberation and freedom; freedom from the clutches of Western imperialism and neo-colonialism. Accordingly, Dukor posits that:

> The question of African freedom becomes a hypothetical question. African freedom is not merely a socio-political problem, but also something that goes beyond that, that is, somewhat cultural and psychological. We would, herein, venture to articulate the problem of African freedom as any State of affairs, physical, metaphysical, or mental which stand between Black Africa and the attainment of her self-realization and self-determination. This State of affairs includes ignorance, corruption, imperialism and neo-colonialism which have also hitherto inhibited African freedom(Dukor, 2010:42).

African freedom is characterized as an ontological question and historical background. Therefore, African socio-political freedom has a historical and ontological background. This ontology reflects on transcendental theories that lack reality, totality and universality, racist ideological and parochial. Positively, the concept of African ontology explores the ground of African freedom and what African means. African development has become very problematic (Dukor, 2010:42-43). Dukor further argues that:

> In this century and millennium, African countries have shown grave record of abuse of human rights and avoidable wars and counter-productive terrorist attacks among themselves. And more than two decades after these countries had been granted political freedom from their respective overlords; all the values of identity and citizenship have been contradicted in corruption, ethnic conflicts, poverty, poor governance, militarism, dictatorship and retrogressive beliefs and cultures which turned out to be the new monster encumbering African freedom from the post-Cold War super-power. What is more, these cases of problem of development have among its multipliers effects, war and rumours of wars, ethnic cleansing and genocide, guerrilla warfare and separatist movements and cleavages as there have been in Sudan, Somalia, Uganda, Sierra-Leone, Rwanda, Burundi, Liberia, and even in Nigeria(Dukor, 2010:99-100).

Worthy of note is that African countries are yet to be truly free in the sense of freedom from internal obstacles to development and freedom in terms of African identity and citizenship – the question of African development is one of the most topical and popular issues confronting mankind today…. Africa not only collectively, though theoretically, represents the cradle of mankind but also constitutes, at least, one quarter of humanity (Dukor, 2010:99). Analysis of issues of identity and citizenship in African development readily reveals one obvious fact which is that Black Africans are not truly free in the sense of freedom to development, albeit, they have acquired freedom from colonial powers (Dukor, 2010:Ibid). African predicament, however, should not be a conclusion of a process as events today show on the map of Black continent. The process of African development and freedom from colonial rule, all things being equal, should have been regarded as a legitimate positive step, the fight and check against international capital of the West, and the equality of races in terms of identity and cultural freedom. Africa's numerous problems are political, economic and cultural problems. The maturity, education and discipline that should have been acquired over the wasted period of colonialism should have been the antidote to the present miasma of corruption, poverty, illiteracy, poor governance, militarism and cultural retardation (Dukor, 2010:99-100). Africa's underdevelopment is traceable to the malignant cancer of brain drain. As Dukor rightly asserted that:

> Even as many still harp on imperialism and neo-colonialism today, there is this tendency to either ignore or forget the cultural economic and identity implications of the virus of African socio-cultural shackle called brain drain. The concept of "brain drain" is a malignant cancer plaguing post independent Black Africa. By definition brain drain is the continuing loss of professional citizens of high intelligence and creativity through emigration. This phenomenon has assumed an alarming proportion casually related to the wide spread and endemic cancer of political instability and economic

> mismanagement that have become a peculiar phenomenon in the Black world. It has raised a pungent question mark on the much sought freedom of Africa from Western imperialism and neo-colonialism, are the main causes of the economic and identity sicknesses of the home country of drained brains. The implication of this singular phenomenon, not known to many people, is far reaching. African development can only be ascertained through the preservation of our African culture, identity and values (Dukor 2010:115-116).

It is worthy of note that the protection and preservation of African values remains the index for African identity and the springboard for development on politics, economics, science, technology and citizenship. The phenomenon of brain drain has eaten away the man power and intellectual resources that would have been the bedrock and galvanizing motif for African citizenship and freedom from the international capitalist system controlled from Europe. The reasons for this intellectual and professional resources flight are legion (Dukor, 2010:115). The much celebrated independence from the colonial overlords is only flag significance without the expected economic buoyancy and socio-political progress associated with freedom. Suffice it to say, that three or two decades after many African countries have gained freedom from colonial rule, somewhat internal socio-economic problems in terms of ethnicity, voodooism, greed, corruption, graft, illiteracy, un-patriotism, lack of national planning and political instability systematically arrested the economic growth and development of the citizens and nations of Africa (Dukor, 2010:115-116). Our quest for development and the achievement of the Millennium Development Goals (MDGs) should aim at African meaningfulness(Dukor, 2010:113).

1.5 African Development and the Challenge of Leadership

Africa's quest for development and the attainment of the Millennium Development Goals (MDGs) should aim at the application of reason and the political will by African political leaders. Development is based on the assiduous application of reason and will towards solving mainly social, political, and economic problems and the attainment of social, political, and economic goals that will enhance the well-being of the people of a country, region or the world. African development aims at a considered rational standard in order to envisage a better reconstruction of contemporary Africa (Agbakoba, 2004:149). Agbakoba further argues that:

> The real contribution of Afro-centricism to the process of development in Africa lies less in building the confidence of the African than in presenting him/her with a history and heritage that he/she can interrogate and sift for ideas that might be helpful in constructing a better knowledge, values, institutions, policies, etc in possibly providing insight and ideas that could lead to acceptable knowledge and values by the considered rational standard of contemporary Africa. This, in other words, is the position of part of the data which the rational constructionist African or Afro constructionist has to work through in seeking the means to achieve the goal of the continent's development (the Afro constructionist is the African who relies on reason for the construction of frameworks that can yield better knowledge and values, and for the rigorous evaluation of such knowledge and values to establish their variety, truth, scope, coherence, comprehensiveness, adequacy, and consequence(Agbakoba, 2004:149-150).

Moreover, enhancing African development through the achievement of the Millennium Development Goals (MDGs) requires our collective will as Africans. It is worthy of note that where there is a will there is a way; the will provides the commitments, the way is provided by the exercise of reason. The task of African intellectual is to find out why there is and solve the problem of little commitment to national development and communal development of various types; and little exercise of reason to achieve development all of which show clearly in the bad leadership and irresponsible governance that bedevils the continent generally, the failure of virtually all types of leadership (Agbakoba, 2004:151). Africa sustainable development is only attainable if we as Africans can meet up with the objectives of the Millennium Development Goals (MDGs) serves as a tool to analyze development in general, but as measures against which the commitment of leaders can and should be judged (Maathai, 2009: 239 - 240). In our view, however, it is the most important, and all of the other goals should be organized around it. What happens to the ecosystem affects everything else. However, all of these challenges to human development could be avoided or their intensity reduced if the government managed the forest mountain ecosystems more sustainably. As it is now, the impact of the forests destruction is felt by many economic sectors, and it is frustrating efforts to realize all but one of the MDGs, number eight, which calls for a global partnership for development as a key to African development strategies (Maathai, 2009:242-243).It is worthy of note that development is fundamental to the improvement of human potentials and happiness.

1.6 The Challenge of Corruption in Africa

The phenomenon of corruption has been one of the gravest problems of contemporary African society. One major problems hindering sustainable development in Africa is the bane of corruption. Corruption is unethical and antihuman or inhumane. The implication of corruption on the African continent is so endemic. Corruption in Africa has been responsible for under development, abject poverty, the violation of fundamental human rights and the subversion of national resources by African leaders. The perpetuation of corruption by African governments has led to the vicious circle of poverty among the African peoples. Corruption has penetrated virtually every sector of African countries. It is prevalent both at the private sector and the public sector of African economy. The issue of corruption has led to poor democratic practices in Africa. The democratic principles and basic human rights have been isolated for a selected few individuals at the detriment of the larger populace.

Nonetheless, corruption is as old as human history is concerned; it is conterminous with economic wastage, mismanagement, fraud, inflation of contracts, the existence of ghost workers both in private and public establishments, stealing, bribery either by cash and kind, the endless stealing of public funds, and the sale of government properties. Moreover, corruption has eaten deep into the fabric of African societies. The depth of corruption in each African countries vary from one African country to another. Some African countries are more corrupt than others. Corruption can results in pervading, endemic and systemic failure of any African society or democratic system or setting (Okoli, 2010:60). Corruption is characterized by political and economic perspectives. Corruption has led to the lopsided nature of African governments and economic market structure which has been so weak and fragile. A cursory look at corruption reveals that it has a multidimensional approach. Corruption has a psycho-pathetic implication (Okoli, 2010:60-61). Corruption undermines the democratic legitimacy of

African political States. The democratic legitimacy of African States has been shattered by corrupt practices and tendencies.

The casual connection between corruption and illegitimacy of government has been a contemporary issue for intellectual scrutiny. Corruption is illegal and should be punishable by law. Sanctions should be meted out on those who are fond of stealing or looting public treasury. Corruption is antithetical and it is a bane to sustainable development, effective leadership structure and any democratic principle in Africa. Corruption today, in contemporary Africa has been closely associated with government officials. There is corporate corruption which has been made practical by many African countries. This has been a major challenge for Africa. Africa can only develop rapidly if corruption can be curtailed to its barest minimum. African paradox requires a paradigm shift. A paradigm shift revolves around African change in basic assumptions, basic human rights, values and belief system. What African needs is a cultural rebirth, moral soundness or ethical standards; a sense of re-direction from our current economic woes and socio-political malaise or debacle.

1.7 Evaluation

The multidimensional form of corruption embedded in African governments should be curtailed outrightly to pave the way for the overall common good or common interest of all in contemporary African society. Politics in Africa should not be politics of personal interest or selfish aggrandizement; rather it should be seen as service to humanity. Politics aims at the common good of all in normative society. Development is key to ensuring increase in per capita income and public good or utility maximization. The quest for sustainable development in Nigeria is in a state of comatose. It has been asserted how Nigerians collectively are stagnating their own country. Nigeria today badly needs quality leadership, good leadership to unite the people and harness the abundant human and material resources for the common good (Usman, 2012:314). For Usman:

> Project Nigeria must be redefined and restructured. The old colonial setup has been abundantly proved defective. Bad leadership after the First Republic has since destroyed the hope of the nation's founding fathers. It is now clear that Nigerian problems are multi-dimensional, deep rooted, collectively contributed. It is difficult to honestly pin down on any particular group or some isolated issues distorting the social structures of Nigeria. They are the results of accumulated and unresolved socio-political issues pushed under the carpets over the years because of the society's collective decadence, dishonesty, hypocrisy, negligence and lack of adequate leadership guidance (Usman, 2012:315-316).

It is worthy of note that Nigeria needs to identify and overcome her problems/setbacks: weak, poor and appendage economy, poor industrial base, lazy attitude towards scientific research, neglect to endogenous technologies, government's failure to embark on purposeful development projects and the tackling of corruption (Enuka, 2006:87). It is germane to assert that social development such as utility (preference satisfaction) social primary goods, such as income, negative liberty, basic human needs, autonomy, valuable capabilities and findings and rights ought to be the utmost objectives of any country. However, social development as its ultimate goal aims at the promotion of values other than the present and future human good (Crocker, 1998:42). Maathai's book on "*The Challenge for Africa: A New Vision"* and

Dukor's work on "*African Freedom: The Freedom of Philosophy:* offers the theoretical insight for African development. From the theoretical position of Maathai and Dukor, development is not sustainable and inclusive unless it is welfare oriented and need based (Cyril, 2021:8). Maathai's and Dukor's works reflect a new mission and vision for Africa; their works offered the philosophical insight to what we may call the African moral rebirth. This African rebirth requires a redirection and global partnership for development.

1.8 Concluding Consideration

Africa's challenges of development, corruption, leadership structure, environmental degradation, brain drain syndrome, dependency syndrome, lack of good governance, and ethno-religious crises, economic woes, socio-political malaise, indebtedness, sicknesses and diseases, such as malaria, early deaths, poverty, ignorance could only be surmounted from the vantage point of viable alternative of ethical standards of effective leadership. Enhancing sustainable development in Africa as examined by Maathai's and Dukor's conceptualization of African development demands what they call redirection and global partnership for development. Africa needs to address the effect on economic backwardness and political inequality to guarantee at least a minimal level of human well-being and human rights. Governmental responsibility should be effective enough to enable everyone to be able to advance to a level of sufficiency or economic adequacy with respect to the valuable functioning of African society. The human beings in his democratic community should be given the needed equal opportunity to strive for his ultimate survival and human wellbeing.

Works Cited

Agbakoba J.C.A., (2004): "Development Gap Requirements: Afro-centricism and Intellectual Leadership" in Obi Oguejiofor (ed.) *Philosophy, Democracy and Responsible Governance in Africa*, Enugu: Delta Publications.

Crocker, David (1998): "Development Ethics" in Craig Edward (ed.) *Encyclopaedia of Philosophy* Vol. 2, London and New York: Routledge.

Cyril., Ejike., (2021): "Philosophical Reflections on Economic Development and Poverty Alleviation in Nigeria: Beyond Per Capita Income" in Alloy Ihuah and Philip Idachaba (eds.) *Philosophy and National Security: Interrogations in a Distressed Nation*, Proceedings of the Association of Philosophy Professionals in Nigeria, Vol.1, Makurdi: Eagle Print.

DukorMaduabuchi, (2010): "Identity, Citizenship and African Freedom" in MaduabuchiDukor (ed.) *Philosophy and Public Sphere*, An Essence Interdisciplinary Journal for Concerned African Philosophers, Lagos: Essence Library.

DukorMaduabuchi, (2010): *African Freedom, The Freedom of Philosophy*, Germany: Lambert Academic Philosophy.

Enuka., Chuka., (2006): "Globalization and Nigerian Development" in Agbodike C. and Umeasiegbu R. (eds.), *A Journal of the Faculty of Arts*, Nnamdi Azikiwe University, Vol. 8. (2006): 87

Maathai., Wangari, (2009): *The Challenge for Africa: A New Vision*, London: William Heinemann

Oguejiofor., Obi., (2004): "Philosophy and the Question of Governance in Africa" in Obi Oguejiofor (ed.),*Philosophy, Democracy and Responsible Governance* in Africa, Enugu: Delta Publications.

Okere., Theophilus., (2004): "Crisis of Governance: The Root of the Problem", in Obi Oguejiofor (ed.) *Philosophy, Democracy and Responsible Governance* in Africa, Enugu: Delta Publications.

Okoli., Chris., (2010): "Corruption: The Need for Paradigm Shift" in Maduabuchi Dukor (ed.) *Journal of the Department of Philosophy*, Nnamdi Azikiwe University, Vol. 2 No.2 (2010): 57-62

Usman., Umaru., (2012): *Crisis of Leadership in Nigeria: The Realities and the Way Forward*, Zaria: Ahmadu Bello University Press.