

INAUTHENTICITY IN DEVELOPMENT: A PHILOSOPHICAL STUDY OF NIGERIAN UNSUSTAINABLE DEVELOPMENT

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ABSTRACT: *Every sustainable development rests on the indigenous valuable industries and institutions. It is these industries and institutions that foster indigenous productions and export of goods and services. These industries and institutions are products of indigenous scientific knowledge, theorem and technology which are authentic basis of sustainable development. Thus, inconsistency with the indigenous traditional scientific and technological feats amounts to inauthentic and unsustainable development which is the trouble with Nigeria. Hence, 57 years after independence, Nigerian is still laden with poor achievements, consumerism and collapse of public institutions and structures. Such unsustainable development has in recent time enhanced unemployment, poverty, hardship, death, agitation, militancy and instability. Against this backdrop, this paper analytically examines the rationale behind Nigerian unsustainable development, its philosophical foundation and implications. It as well proffers axiological solutions to the incessant inauthentic and unsustainable development in Nigeria. The research however finds that inauthentic development is Nigerian conspicuous predicament and the bedrock of her unsustainable development. This is as most areas of her development do not derive from her cultural values, productions and services. Worst still, most incorporated foreign feats do not also cohere with her indigenous autochthonous nature and personhood. The paper therefore concludes that indigenous environment and culture provide people with a base for development as well as valuable materials that can sustainably be developed. As such, sustainable development can only occur when it is built from and on the existent traditional values, needs, productions, services and materials.*

KEYWORDS: Inauthenticity, Development, Philosophical, Unsustainable

INTRODUCTION

There is one deep rooted need in a people which strikes far above other needs and interests. This is the need to feel at home in the world.¹ From this background springs all human efforts for survival within the environment. It is this struggle that gives rise to answers we refer as cultural values, indigenous productions, services and feats, which are authentic basis of sustainable development. Thus, development is sustained when it is replete with the cultural and environmental needs and coheres with the autochthonous nature and activities of the people. As such, a development that is not *in tandem* with the aforementioned cannot be sustained. Though, its sustenance can be prolonged, it is bound to collapse. This is based on the evidence that such development is a mismatch that faces a lot of friction with the nature of the indigenous people and the different cultural and environmental needs which it tends to resolve.

Inauthenticity as a Nigerian predicament therefore resounds the need for the citizenry to exercise in every development what Jean Paul Sartre refers to as existential integrity and identity. Dukor asserts that this exercise bothers on social progress, economic consolidation,

stability and self-actualization through the resources of a people's being and culture.² Okolo interprets it as coming back to the roots and sources of existence and survival as a being-in-the-world in Heidegger's sense through the resources of being and culture.³ Thus, these thinkers point to the fact that development is sustained when it is in congruence with the autochthonous nature and culture of the people upon which all sound incorporated qualities must too be based.⁴ As such, the root is the way to begin a sustainable development. This is so because a situation where man or society find themselves alienated from the life force of their existence leads to no lasting development.⁵ For no society can survive or make significant progress without its cultural identity as the foundation. Cultural identity is therefore the sustainable fulcrum of self actualization, socio-political progress, economic consolidation, progressive education and national stability.

However, inauthentic development in Nigeria has resulted to grave decadence in almost all the structures and institutions. There has been chronological decadence in the social, cultural, educational, political, economic and technological life. In fact, every day turns a new record of estrangement from those factors that ought to serve as the foundation of authentic development in Nigeria. This creates discordance between the essence and existence of the citizenry. Consequently, the country has not equaled her counterparts in other parts of the world in terms of sustainable development. Sarcastically therefore, Nigeria is counted among the 'third world or developing countries' which is a group of countries with little or no hope of sustainable development.

The concept 'Development'

Every country is insufficient and undergoes modification in various sectors hence the concept 'development' is a global character. Yet, a country is strictly classified as developing based on her Gross National Income (GNI) and the National Income Per Capita (NIPC) annually generated from the statistical products; goods and services. As specified by the World Bank in 2013, countries with GNI of US\$ 11, 905 and less are developing.⁶ The GNI is the total wealth of a country which is measurable. The NIPC on the other hand is the figure gotten by dividing the national income with the number of the inhabitants of a particular country. This division gives the average wealth of each inhabitant which can be probable because of the inequalities glaring in the earning of the inhabitants.

Also, a country is globally classified as developing when functional structures, institutions and human resources are yet to attain maturity. This is why Igwe avers that development is the state of a country reaching its maturity.⁷ Maturity in this context points at full, enough, ideal, necessary extent, state of adequacy and sufficiency propelled by mature human capital and cultural, social, political, economic, educational and technological institutions. In other words, such a country is characterized by developed industrial base (DIB) and a high human development index (HDI). These conditions empirically guarantee employment, wealth, sustainable livelihoods and boost in people's capacities to generate and enhance their wellbeing and that of their future generation. From this understanding therefore, sustainable development is a process in which a system or institution is continuously rendered strong, organized, efficient, effective, stable and satisfying to human wants and aspirations.

The point here is that a situation of low national income, income per capita and malfunctioned institutions makes a country a developing society. Within this enclave is Nigeria and almost all the African countries, South American nations like Cuba, Venezuela, Ecuador, Guatemala, etc, some parts of Asia like Vietnam, Cambodia, Mongolia, etc, some European nations like

Romania, Sri Lanka, Pakistan, Albania, the Turk states such as Kazakhstan, Uzbekistan, etc. Empirical evidence however shows that in this condition, some of these countries are moderately developing than others yet they all form part of the developing world.

Essence of inauthentic Development

Human existence happens in space and time. This condition is within an environment which is often hostile to man. The hostility of the environment motivates people to conjecture theories, values and invent practices and materials to obviate the environmental predicaments and challenges that threaten their existence and survival.⁸ These conjectures and inventions culminate as the culture of a people and the basis of their authentic development. Hence, culture is viewed as a unified picture of the cosmos explained by a system of concepts and inventions which order the natural and social rhythms and the place of individuals in them.⁹ These activities of humans however unveil the fact that man as a being in the world is characterized by thought. In other words, humans are essentially thinking beings.¹⁰ But when they deviate to a great extent from their natural and autochthonous environmental track of development, the result is inauthentic development. Such development along this line proves unsustainable. By implication, subsequent deviant activities lacks base and faces frictions that render them unsustainable. Thus, the environment and the society guided by reason lay foundation for authentic human and societal development.

Although a totally inauthentic society is utopia, inauthenticity begins with a people's shift from their integrated being. This bothers on the quality of not being original, real or true, and not building further development on and from the autochthonous valuable self, existence and environmental needs. Thus, victims of inauthenticity think and operate from another mind other than their original mind. In this condition, subsequent existence becomes incoherent with their existent personhood which stems from their worldview and communally appreciated values. These values of course tie them and their particular environment and constitute the interiority of their being and their internal equilibrium that are the fulcrum of their subsequent positive advancement. Indeed, social incoherence with development occurs as a result of divergent foundation upon which they forcefully stand. Such illogical union is inauthentic and it creates crisis within a people's existential system resulting to unsustainable development. As such, sustainable development is a comparative condition characterized by steady but amenable human resource growth, creativity, production, services and economic well being built on a people's original nature and needs within their environment.

Thus, the social, political, economic, educational and technological spaces which Nigeria operates are not fully *tandem* with their essence. Thus, most of the developments have deep foreign colorations that do not flow from or cohere with African values. This is a nature emanating from the African environment and worldview which forms the interiority of being of the larger Nigerian populations. Because, most Nigerian developments do not cohere with or inhere from the personhood of the larger indigenous populations, it is inauthentic. As such, the results have been chronic poverty and incessant corruption, militancy, agitation and chaos. This condition calls for an ultimate, active and afro-centric search for indigenous means as the bases of Nigerian development. This must lead to massive return to the roots of Nigerian cultures devoid of detrimental foreign distortions. Pope John Paul II once suggested this when he admonishes Nigerians to wake, stand and walk from their natural self, detaching dependence on the west; Europe and America.¹¹ Emergence of Nigeria from the current predicament must therefore require her development to fully "integrate traditional values, assimilated values and the current aspirations of most Nigerians".¹²

Justification and implication of the discourse

The recurring backwardness in Nigerian existence motivates this research. Non diversification of the economy and its recurring recession has continued to heighten, education sector is now in comatose with its incessant strike, neglect and non funding, political instability remains a reality; there is factually no enhanced infrastructure, sustainable scientific or technological feat and advancement. These are so because most of the Nigerian activities in these areas have no direct bearing on her autochthonous nature and culture that suppose to be her sustainable development trajectory. As such, Nigerian socio-economic, political and technological derailment have culminated into national questions evident in spite of poverty, terrorism, reckless loss of human lives, gross corruption, agitations, militancy and threats of secession. The situation is worsened by most Elites and the leadership as they uphold the present national inauthenticity that remains the foundation of the unsustainable socio-political, economic and technological development based on their egoistic ends.

The Nigerian unsustainable development at the moment has created a kind of state of nature where according to Hobbes; life of man is solitary, poor, nasty, brutish and short.¹³ Locating the current faces of this condition in poor performance, poor economic management, insecurity, condoning of misdeeds, nepotism, clannishness, poor political dynamism, widening inequality, weak industrial base, mass unemployment, reckless shading of human blood, etc., the current President has been admonished by some of his predecessors not to run for second tenure in 2019.¹⁴

Outstanding in all these is that values and feats in Nigerian cultures suppose to be the fulcrum and point of departure in Nigerian development. But mention has been made of how Nigeria deviated from this suppose sustainable development trajectory. The implication of this derailment is that Nigeria is heading deeper into mediocrity, incompetence, hunger and disintegration. The current unsustainable course of development is not only affecting the present generation which cannot take care of their basic needs but will also compromise the political, economic, social, scientific and technological interests of the future generation, as well as their abilities to meet their own needs. Alluding to this reality, Dalhatu and Bagaji posit that Nigerian unsustainable development deprives the citizenry of quality education, good housing, industrial and technological feats and advancement, comfortable life; and will pave way for more emergence of insurgent and agitating groups.¹⁵ To these, Akintoye and Opeyemi add that the trend will also deprive the future generation of qualified and quality human resources to initiate, develop and sustain any science and technology due to poor educational system and will characterized the future of Nigerians more with “brain drain syndrome”.¹⁶ Thus, the incompatibility of Nigerian development with the autochthonous and cultural nature of her people makes future prospects bleak. It rather portends more poverty, hunger, unemployment, suffering, more security challenges and humanitarian crisis. Unless, we originally advance from our indigenous cultural values or make our development inhere on such values, the future will be replete with enormous poverty, inequality, unsustainable development and suffering which will surely result to more agitation, insurgency, and militancy.

Proximate cradle of inauthentic development in Nigeria

This study in no way denies the existence of minor inauthentic development in diverse Nigerian cultures. It rather avers that proximate inauthentic development shifts Nigeria from her natural track of development and consequently renders her development unsustainable.

Inauthentic development entered the fabric of Nigerian existential system with the cultural estrangement caused by the invasion of colonial belligerent culture. With cultural hegemony,¹⁷ characterized by sheer arrogance and ethnocentrism, the colonialists estranged Nigerians from their authentic cultural track of civilization. It is noteworthy to recall that before western colonial influence, the northern indigenous tribes of Nigeria were already colonized by Fulani jihadists, who obliterated their culture and values. It was this shattering blow that made Obierika in the famous *Things Fall Apart* to moan that the colonialists have put a knife on the things that unit and prosper the people and they have fallen apart.¹⁸ Since then, the grip of colonial mentality coupled with the current imperialism and dependence on advanced nations have kept Nigeria socio-economically and technologically hostage. The result has been disregard for traditional values, productions, services and feats which would have fostered sustainable indigenous industries and export of goods and services.

In fact, in order to foster the exploitative colonial interest, the standing traditional values and feats were repudiated to the preference of the exploitative colonial civilization. This gave rise to upstarts and ruffians in the community as colonial kings and warrant chiefs whose duty was to uphold colonial culture at the expense of the indigenous cultural feats and identity.¹⁹ These leaders were most of the times imposed on the communities. Both the emirate and chieftaincy institutions were imposed on most parts on Nigeria.

Indeed, the current inauthentic development in Nigeria was launched from other fronts. The introduction of English as an official language and the repudiation of cultural heritages further ridiculed the indigenous population and created a lasting crisis in their existence. This yielded negative results because language is the vehicle that transports cultural traditions and feats that form the base of a people's identity and sustainable development. As such, the death of any language spells the death of its culture which leaves further development unsustainable. Today, it is evident that a large number of Nigerian populations cannot speak their native languages fluently.

Coupled with this estrangement, the colonialists brought in western and Islamic education, without adapting it to the social and cultural environment of the people. This has changed the Nigerian mental fabric, psychic motor and pattern of thought that emanated from their diverse cultures and environments. With curriculum of this education packaged from other cultures and geared towards repudiating the indigenous cultural achievements as weak, immoral, unhelpful, barbaric and evil, there came another shattering blow on Nigerian natural developmental track. Worst still, indigenous history which drives and transmits traditional feats was abrogated and removed from the educational curriculum. Thus, educational system sunk to pitiable levels enhancing in every way the current national decadence.

Consequently, most post colonial Nigerians are replete with *a priori* inferiority, and accord superiority to members of the white races. This is evident in the verbal expressions like: *Ndi Ocha akarika anyi* (whitemen are greater than us), *Ndi Ocha bu mmuo* (whitemen are spirits),²⁰ *Bekee wu agabara* (Whitemen are gods) which stamp the inferiority of most Nigerians before the white race.²¹ With this inferiority complex, most Nigerians believe that not much are worth having or celebrating in their culture. This also implies that the average Nigerian has no faith in the possibility of an indigenous driven development which didn't derive its source from abroad.

However, there abound principles which are not adequately formulated in the indigenous track of development.²² Such principles like illogical explanation of some realities and

achievements also led to people's estrangement from their original track of development. It enhanced indigenous cultural vulnerability which gave way to colonial cultural hegemony that today leads Nigeria to no meaningful development.²³ The Nigerian unsustainable development is also exacerbated by modernity and globalization factors which are not critically diffused in the traditional Nigerian system but rather taken completely as viable alternatives.

Factors that deepen inauthenticity and unsustainable development in Nigeria

Among the many factors that deepen inauthenticity and unsustainable development in Nigeria is nurture. Nigerians are good at inculcating negative ideas in the mind of others. Thus, a clean mind is often inculcated with dubious mentality by relatives and friends on whom to avoid, whom to be with and on what to do. This undermines the potential contributions of most public servants to Nigerian sustainable development. Due to numerous tribes brought together as Nigeria, coupled with general poverty and hunger, the public service is grossly filled with inauthenticity. Thus, every relationship and portfolio to a large extent has become a veritable opportunity to embezzle public fund which is viewed as 'national cake'. This is why Forsyth observes that in Africa, political power and public service means success and prosperity not only for the man who holds it but also for his family and his people.²⁴

Western education with its ideals being paraded in Nigeria also contributes largely to the current inauthenticity. This is an education that abrogates outstanding ingenious cultural heritages propagates that of the western world. The effect lies in the mad rush towards western mode of life, views, productions, goods and services to the repudiation of the true Nigerian self, productions and services. Concurring to this reality, the former Director of Nigerian Council of Arts and Culture states;

our attitude today is largely influenced by the perception and view points cultivated as a result of slavery as well as colonial and post colonial education. As a result of this, we tend not to appreciate ourselves or our culture and therefore disregard or undervalue the potential contributions this heritage can make to our contemporary development efforts. We thus tend not to have confidence in ourselves, our endemic capabilities and potentials.²⁵

Supporting this view, Makumba in his philosophical discourse affirms that

there is no denying that an African who has been exposed to classical western Philosophy as the basis of his philosophical training will always be influenced by the thought categories and patterns of that way of thinking, consciously or otherwise; which happens to be the case with the majority

African scholars today. They have been trained or bred on one form of western philosophy or the other. Even with the creation of centers and departments of philosophy in African Universities, the influence is bound to continue.²⁶

The power of nurture is therefore obvious in human existence and it often redirects human nature. This was why Lord Macaulay in 1835, while admitting cultural heritages as bedrock of sustainable development, proposed nurture to the British parliament as a colonial tool for estranging Nigerians. According to him,

I have travelled across the length and breadth of Africa, and I have not seen one who is a beggar...such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient educational system, her culture, for if the Africans think that all that is foreign and English is good and greater than their own, they will lose their self esteem, their native culture, and they will become what we want them, a truly dominated nation.²⁷

Along with this, post independence Nigerians through their absurd choice discarded history from their educational curriculum. This is a subject that carries and transmits traditional achievements and inspires the new generation to refine, redefine, repackage and rebrand them for the sustainable development of the Country. One can therefore state correctly that through education, the west have continued to colonize the African mind even more than they did in the colonial epoch. The situation is such that the average African now identifies wholly with western culture and views his own heritage as inferior. Even some elites; learned, economic and political class are deep in inauthentic existence as they propagate western thought and ideologies to the repudiation of that which is African and sustainable.

Meanwhile, the current unchecked multifaceted globalization and modernism, which create a global village spreading a network of social, cultural, political, economic, and ideological relation, is as well a problem. Empirical evidence shows that the content of globalization and modernism are exploitative hegemonic western cultures, models and ideologies which are propagated across the globe as authentic. Consequently, other ideologies are judged as inauthentic based on the extent they differ with the western model. Maduagwu expresses fears asserting that globalization and modernism erode national cultures, heritages, and values, replacing them with that of western countries, and transmit western political concepts, free

market economy, and life styles as models, and this imperialism enables the west to retain the dependency and exploitation of the weaker nations.²⁸

Another factor that deepens inauthentic and unsustainable development in Nigeria is western ideas of morality and spirituality. They have entrenched in Nigerians enduring core western ideals to the detriment of most Nigerian cultural heritage. Core family values of raising children by teaching them the dignity of labour, parental discipline and control have been sacrificed on the altar of child labour and abuse. The international media have taken over the role of modeling our younger generation leaving them with little or no knowledge of indigenous values. The dream of most young Nigerians is to travel abroad with the hope enjoying better life as portrayed on Television screens. Regrettably, wealth and better life is created through hardwork. This has resulted in a cultural and value confusion which today plunges the indigenous people into crisis of identity and personhood. The result has been inauthenticity, crisis of identity and personhood among the indigenous populations as well as unsustainable development.

Poverty and hunger are obvious factors that determine most choices made by many people. The phenomenon of starvation stimulates the existential survival instinct. Under poverty condition, the tendency is to cast integrity, honesty, values and authenticity to the wind. Within this situation, the only cherished strategy is that which ensures momentary survival. These factors have in many occasions encouraged inauthentic existence and subsequently unsustainable development. There is therefore a link between poverty and inauthentic behaviours.²⁹ For poverty is a destroyer of character and true self.

Effect of inauthentic development in Nigeria

The current inauthentic development in Nigeria gives rise to crisis and unproductiveness. Evidently, the mutual traditional fabric and psychic motor of Nigerian cultural, political, economic, religious, scientific and technological life that suppose to be the hub of development is truncated. As such, everything to a larger extent is now approached on western paradigms. Consequently, Nigeria virtually imports every commodity and consistently exports none or little. The human person is evidently most affected. Odimegwu contends that;

the result has been the production of the *evolue* who is neither African nor European but a schizophrenic person hood. This crisis-personhood arises from the fact that the culture by which the African defined and realized his self has been so ridiculed and bastardized that he no longer finds in it the stable and ideal foundation of an integral personhood. It also arises from his inability to effectively identify himself in, from and with the strange and bastardizing culture whose elements are at variance and even in conflict with the fundamental constituents of his autochthonous culture.³⁰

It therefore stands that inauthentic existence in Nigeria is the bane of the social, political, economic, scientific and technological sustainable development. This in turn is the basis of the current agitation and instability pervading Nigeria.

Worst still, inauthentic existence has globally relegated Nigerian citizenry to the level of poor imitators. All over the world, Nigerian citizens are mostly viewed as fakes, corrupt and poorly copiers of the achievement of others. Consequently, Nigerians abroad are often treated with disdain. This is part of the causes of xenophobia in South Africa in 2016 where most Nigerians lost their properties. All over the world, there are records of Nigerians being deported in great numbers consequent of inauthentic existence that have characterized the entire country. In 2016 based on the news of this inauthentic existence over the globe, war torn countries; like Libya even deported Nigerian citizens *en masse*. At home, fake and substandard products have filled the market making the life of the citizenry quite painful.

Axiological solutions to inauthentic and unsustainable development in Nigeria

Achebe once asserts that what Nigeria needs is to look back and find out where we went wrong, where the rain began to beat us, and struggle to regain belief in our selves by putting away the complexes of the years of denigration and self-abasement.³¹ This assertion points to the fact that Nigerian unsustainable development has solutions. These solutions must begin with mental revolution of the citizenry through right indigenous education. It is based on this important direction that J.S. Mill rightly points out that “the lot of mankind will not improve until great changes occur in the fundamental constitution of peoples’ modes of thought”.³² On this note, Oyebola suggests that the black man needs a mental revolution so as to realize fully the need to be original and to assume full responsibility for his own progress in order to develop a new and original ideology that must evolve in his own way, incorporating his own cultural heritage, and not a poor copy of other people.³³

Since the political leaders are charged with the task of bringing sustainable transformation in every sector, Nigerians must seek ways and means of re-orientating the mindset or attitude of these leaders.³⁴ As such, laws must be made to make leadership less attractive. Such laws should make provisions for only altruistic people of integrity to become leaders. The general mental revolution among the citizenry can only succeed when the political class set aside their egoistic and tribal interests, and build Nigerian educational curriculum from and on indigenous cultural patterns, values, science and technology, productions and services. These must also underscore other human institutions, and the vehicle to drive them must be the Nigerian indigenous languages and history.

In line with these, the philosophy of psycho-social action is central. This Philosophy has immense role in this context because it constitutes the development of the human person and is the bedrock of authentic and sustainable national development. In praise of this existential philosophy, Omoregbe submits that this immense role lies in “the training of the mind to see things critically and to seek the meaning and intelligibility of things which is an important aspect of the development of the human person”.³⁵

Philosophy of psycho-social action in Nigerian context should comprise the positive and potential Nigerian feats, history, production, services, cultural values and heritages that can be sustainably developed. It is a philosophy that should be characterized by criticality, consistency, logicity, comprehensiveness, profundity and coherence. Philosophy of psycho-social action is indeed a service discipline which helps man to rediscover himself in Socrates’

sense of self awareness which advances development of ideas from one's authentic self and culture. To be true, it possesses that critically penetrating and illuminating qualities needed by a people in their journey to sustainable development. Thus, philosophy of psycho-social action generally subsists in human development and is a prized indispensable discipline in the sustainable development of every country. As the target of Nigerian search for sustainable development, this philosophy when embraced and developed should be implemented as part of civic education and history in primary and secondary schools as well as that of the general studies in the higher institutions of learning.

The philosophical basis of the argument and the role of Philosophy

Throughout the history of Philosophical inquiry, essence of inauthentic development has occupied the mind of Philosophers. Yet, their views on the subject vary, as what constitutes inauthentic development for one Philosopher may not be so for another. The inauthentic development for Socrates is propagated by non self questioning and identity crisis laden people. For the Sophist Protagoras, such development is not the measure or standard among a people and the core determinant in their existence. For Plato and Aristotle, such development does not emanate and manifest from the indigenous people's rational power of the soul and human actions. For Rene Descartes, such development manifests from irrational beings that do not define their existence through their thoughts and worldview. For Soren Kierkegaard, such development is not characterized by the indigenous people's unique natural subjective concreteness, identity and heritage in their encounter with the public.

Nevertheless, the ancient Philosopher Socrates marked the genesis of philosophic quest for self examination, assessment, questioning, self knowledge and discovery. With his famous dicta "man know thy self" and "an unexamined life is not worth living", inauthenticity and its consequent crisis of identity and personhood became the focus of philosophical inquiry. Thus, a new philosophic tradition of self knowledge bothering on avoidance of inauthentic existence and its resultant self alienation, contradiction, backwardness and unsustainable development was born. It is based on this rationale that Kierkegaard holds that inauthenticity manifestly weakens every aspect of life for exercises built on falsehood cannot survive.

The Socratic injunction on inauthentic development was later advanced from its egoistic to ontological anthropology by Heidegger as the question of being and questioning of the being that questions. In this sense, man as "being with" (*dasein*) stands central as the being that questions and is capable of self questioning. This is what Nietzsche taught as human "revaluation"³⁶ and Martin Buber explains it as *I-Thou* relationship stressing the social essence of man towards reshaping his self authenticity. Based on this Philosophical foundation, inauthenticity shows a gap in the substance which engenders a rift that destabilizes the entire system. Here, becoming varies from one's essence; his inherent natural qualities, interior contents, or what Heidegger calls one's "ownness possibility". As such, the agent hardly achieves the end since his activities do not cohere with his true nature. This is the rationale lurking in Kierkegaard's conception of inauthenticity as a departure from inherent intrinsic and extrinsic possibilities and a total recline to the "public" which submerges the truth of one's existence.

CONCLUSION

Nigerians are unique in many ways and their current backwardness is not genetic. They have a unique rational knowledge, theorems, productions, services and feats embedded in their cultural heritages and values. The current inauthentic and unsustainable development came with the conspicuous but absurd shift from this unique indigenous thinking and trend. This shift paves way for external mode of development that currently undermine indigenous capacity building and sustainable development. Evidently the unfavourable results of this developmental shift call for a massive return from externally induced pattern of development to that which is truly African and socio-culturally Nigerian in particular. To encourage evergreen development in this direction, this return has to be open to dialogue and assimilation of those qualities in other cultures which would enhance indigenous development and uniqueness.³⁷

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