

PHILOSOPHY, MORALITY, AND NATIONAL DEVELOPMENT

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Abstract

The development of good morals is an important aspect of national development. This is because there can be no meaningful national development if the members are morally retrogressive and underdeveloped. As Aristotle rightly noted, ethics and politics are never divorced, for according to him, the moral ends of man are promoted by legal and political means. Thus, he sees the state as a means of achieving the good life. At the same time, however, the legal and political ends of man are also promoted by moral means, for it is the good life itself that enables the state to thrive in development. A country of rogues, a nation where corruption is the ordinary way of life can make no progress in development. Experience has lent some support to this fact. Now, philosophy, by its very nature, teaches man the right path. It has been described as the love of wisdom, and no one can truly be called wise who is morally irresponsible. Philosophy, hence, becomes an important factor in the development of good morals in the society, which is itself, an important aspect of national development. Furthermore, philosophy is love of knowledge, which for Francis Bacon, is synonymous with power. For no form of development can occur if it is not first of all known to man. Knowledge itself is essential to the good life as Plato rightly noted when he remarks that ignorance is the cause of all vice. Philosophy is the mother of both knowledge and morality, both of which are indispensable for national development. Employing the critical and analytical methods of study, this article examines the role of philosophy in the development of a nation. It raises the questions, how can ignorance and moral decadence contribute to national underdevelopment? How can philosophers contribute to the developmental progress of a nation?

Keywords: philosophy, development, morality, knowledge, ignorance.

Introduction

There is a general misconception of philosophy as an abstract discipline devoid of any relevant to concrete matters in the society, and which influences nothing beyond itself.

According to this view, philosophy is pure abstract speculation about theories that have no bearing on practical life. If this view of philosophy were correct, then, philosophy could have no role in national development, and the philosopher could make no contribution to societal or national development. It must be admitted that the analytic tradition of philosophy lend support to this general misconception of philosophy when it reduces philosophy to analysis and clarification of words alone (Ayer, 1974, p.37). Indeed, analysis is an indispensable element of philosophy but it is only a means to an end, not the end itself.

Therefore, the view of philosophy according to which it is mere intellectual hobby with no practical relevance is simply false. Omoregbe's observations are very apt in this discussion (see Omoregbe, 2009). The history of philosophy clearly shows that philosophy is an instrument used to shape the structures of society. The philosophy of Socrates, for instance, was certainly not pure abstraction that had nothing to do with the practical lives of men. On the contrary, his philosophy had such practical effect on the lives of the Athenian youths that the authorities noticed it, falsely accused the philosopher of having corrupted their youths, and had him put to death.

Similarly, the philosophy of Plato and the stoics had tremendous influence on the lives of millions of men. It led to an ascetic attitude resulting in the renunciation of material possessions which were seen as sources of unhappiness. This philosophy led millions of people to the conviction that the more a man amasses material possessions the more unhappy he becomes. Thus, through the influence of Plato's philosophy the things of this world came to be seen in a new light. They were seen as unreal and as shadows of the real things in another world. The stoic philosophy exercised a powerful influence on men's attitude towards sex for several generations, especially through Christianity. The negative attitude to sex as something unclean or evil has its roots in this philosophy as well as in Manichaeism. Today, many religious groups accept celibacy as a life especially worthwhile.

The philosophy of Hegesias, a philosopher of the Cyrenaic schools around the 4th century B.C., was a powerful incentive to suicide among those who listened to his lectures. Hegesias gave lectures at Alexandria, and many people who attended his lectures went afterwards to commit suicide (Omoregbe, 2009). The rate of suicide was so high that the authorities intervened and stopped the lectures. The philosophy of Jean-Jacques Rousseau also merits attention. In fact, it was one of the major forces behind the French revolution. His book, *The Social Contract*, with its forceful key assertion: "Man is born free and is everywhere in chains," was the key element from which the leaders of the French revolution drew inspiration (Kuzhandai, 2014).

Indeed, it is not only a manifestation of ignorance but also suicidal to think that philosophy has no concrete relevance to society. Can the social effect of the philosophy of John Locke be denied? His theories “are embedded in the American constitution, and can be seen at work whenever there is dispute between president and Congress” (Russell, 1912, p.5). The British constitution was also based on Locke’s theory until about the second half of the eighteenth century (Russell, 1912, p.5). The philosophy of Karl Marx, which is heavily indebted to Hegel’s dialectics, can be seen at work all over the world today – changing the structures of several societies.

It follows that to have a true nation-building, the people in question must have a philosophy of life. Jean-Paul Sartre rightly points out that every age has a dominant philosophy by which it is influenced (Omogbe, 2009, p.193). In order to understand a people, says Bertrand Russell, we must understand its philosophy because the philosophy of a people influences the circumstances of their lives (Russell, 1912, p.55). Hence, philosophy is indispensable for national-building. In order for growth and development to take place, a people must possess a functional philosophy of life and be guided by it. Philosophy does influence, and has all through the ages actually influenced practical life in the society. It is essentially a reflective activity. To philosophize is to reflect on human experience in search of answers to some fundamental problems.

Development, meanwhile, is all about how to improve the wellbeing of the people. Infrastructural development which might result from good economy is fine and indeed, indispensable for societal wellbeing. However, it can hardly come about in a morally dilapidated country; and even if it comes about, life will still be miserable to most people. It is only when the people are morally developed that all other forms of development can make sense. It follows, then, that moral development and maturity on the part of the citizens of a country are pre-requisites for the development of the country. Or, how can there be development in a country of rogues? The reflection of philosophy in search of answers to these problems are an indispensable path to national development.

This study consists of seven sections, the first being this introduction. The second is an effort towards the understanding of the term, philosophy. This serves to debunk all false opinions that philosophy is merely a speculative discipline with no practical import. The next three sections focused on the question of development. Section three looks at intellectual development both as an outcome of philosophical reflection and a sine-qua-non for development. Section four evaluates how moral development is a form of national development as well as a key to other forms of national development. It thus establishes the view that neither science nor technology can develop a country if its citizens are not morally developed. Sections five and six are a brief summary of Thomas Hobbes’ state of

nature and an insistence that without morality, the modern society can be no better than the state of nature. Following from this premise, is the fact that someone has to pilot the ship if national development is to become a reality. But what sort of person should this be? This is the basic idea in section seven. The eighth section is the conclusion.

Understanding the Concept of Philosophy

One is usually confronted with the fact that the concept of philosophy resists any definitional attempt. The many conceptions of what philosophy is attest to this fact. Plato describes the philosopher as a man whose passion is to seek the truth, a man whose heart is fixed on reality (Plato, 1955, 475, 480). According to Aristotle (1962, 993b, 19), philosophy is rightly called the knowledge of the truth. Epicurus described philosophy as an activity which ensures the happy life by means of discussion and argument. According to Wittgenstein, philosophy is an activity whose aim is the logical clarification of thought. We cannot go on and on. The fact is that if you ask twenty philosophers the definition of philosophy, you are likely to get twenty different answers. This is because each philosopher defines philosophy from his or her own point of view or interest.

Nevertheless, we can validly say, following Thomas Lynn, that philosophy is a universal human phenomenon (MacDonald, 2013, p.65). It is the fusion of the human presence to the world and the world's presence to the human person. Thus, philosophy is a fundamental human way of being in the world. It is, at basic, the foundational attitude of probing into facts and their relationships. Philosophy is the search for the unity of our perception of reality. Aristotle captures this fact with his claim in the *Metaphysics* when he claims that all men by nature desire to know (MacDonald, 2013, p.59).

It is this desire for knowledge that fuels our desire to know all that can be known. In this connection, we can hold on to William Lawhead's definition of philosophy as the human attempt to systematically study the most fundamental structures of our entire experience in order to arrive at beliefs that are as conceptually clear, experientially confirmed and rationally coherent as possible (Lawhead, 2002, cited in MacDonald, 2013, p.66). Put simply, philosophy is the attempt to make sense of reality. More so, philosophy, from antiquity has been seen as more of an attitude, an activity, and a way of life. This is why one can agree with Bertrand Russell that philosophy, from the earliest times, has been not merely an affair of the schools, or of disputation between a 'handful' of learned men (Akam, 1991, p.144; MacDonald, 2013, p.66). It has been an integral part of the life of the community.

Nevertheless, through human history, philosophy has condensed into some forms of theories and schools. It is for this reason that today we can speak of philosophy as an

academic discipline. In this sense philosophy can justifiably be described as an academic discipline that exercises reason and logic in an attempt to understand reality and answer fundamental questions about reality including knowledge, life, politics, morality and human nature. This does not detract from the fact that it is essentially an attitude, an activity, a way of life.

From the forgoing, we can adduce two broad senses of philosophy, namely common or universal philosophy and systematic or academic philosophy (MacDonald, 2013, p.70). Let universal or common philosophy be a reference to the philosophical attitude present in the human person, whatsoever the culture or milieu and let the academic or systematic philosophy be a reference to the philosophy that has condensed into systems that are now taught in formal institutions of learning (MacDonald, 2013, p.63). We reiterate the fact that philosophy is the love of wisdom. It is the rational search for the ultimate unity of all reality. Philosophy, in both senses, is useful for socio-political development.

Intellectual Development

Education is course indispensable to national development, for any county that neglects the education of its citizens refuses *ipso facto* to develop. There has been so much debate on whether standards in education, in Nigerian for instance, are capable of effecting the desired social change or not. The controversial nature of the problem has arisen mainly from the apparent confusion surrounding the two operational terms, namely education and standards. However, going by what is prevalent in contemporary literatures, there seems to be misconceptions about standards in education. The general trend has been to assume that standards have fallen drastically. Most writers arrive at this conclusion by reflecting only on the output of the products of education system (Okoro, 2011, p.234). They simply ignore the contents of the system itself as well as the inputs – as they affect the child and her output – as they affect the society and its output. This is the contribution philosophy can make to education which is a necessary aspect of national development.

For education to be effective, it has to bear a practical relevance to the socio-cultural background of the people, reflecting their shared norms and aspirations. The problematic comes, however, if no such values as shared norms and aspirations actually exist in a given society. For education to be effective, it has to relate to the past, present, and future of the society, thus, bearing a practical relevance to the socio-cultural background of the people. Therefore, the education curriculum of the people should be a reflection of their cultural beliefs, shared norms, and aspirations.

Education can be seen as a way of leading people out of ignorance. It is a means of socializing human beings. It therefore involves the bringing up of a child in the

community and constantly training her to adjust herself to the changing world around her. There are many different education systems in the world, based on its contents and methods, as there are many different societies in the world. Education and culture are correlated as one anticipates the other (May & Aikman, 2003, p.140). The general aim of education for a particular people, therefore, is a reflection of the very aspirations of the people. To achieve it, then, there is need to harness the experiences gained from their past history and their future expectations. The aim of education may also vary from place to place and from time to time. For, what one people or age cherishes as wisdom may be regarded by another as folly.

Without intellectual development, national development may be impossible. Education is empowerment to the individual and society. Empowerment is the act of acquiring power and authority to do something. With right education, the individual is enabled to be powerful and responsible in her environment. Thus, empowerment through education is the bedrock of development, industrialization, and civilization (Munroe, 1999). Every citizen should be educated, and every educated citizen should, as such, be empowered. Functionalism, therefore, is a philosophical base in which the knowledge, skills and attitudes imparted were relevant to the socio-economic activities of an individual. And as such education was for utility value, not for knowing sake as we sometimes find in today's education.

Philosophy and National Development

The term 'development' has different aspects: infrastructure, economic, intellectual, moral and so on. For national development to take place, each of these aspects must grow and develop with others. This is because if any of them fails to make its distinct contribution to nation-building, the whole edifice suffers. Therefore, national development involves the development of all the various aspects, each making its contribution towards the wellbeing of the whole. It should be noted, however, that although all the aspects of national development are all important, they are not of equal importance. As Omoregbe (2009, 194) noted some are of primary importance while some are of secondary importance. Yet they are all interrelated and work towards the wellbeing of the whole. But it would be a ridiculous error to maintain that for national development to take place all that is needed attention is the secondary aspects, to the neglect of the primary aspects.

Now, the primary aspects of national development have to do with human dimension, while the secondary aspects have to do with the infra-human dimension (Omoregbe, 2009, p.194). The later includes the land, the natural resources, the roads, the buildings, machines, etc., while the former is the development of the human personality: the will and

the mind. Infra-human development is important in any country and needs to be developed with maximum attention. They are, nevertheless, only of secondary importance, the human dimension being of primary importance. To talk of national development, therefore, is to talk primarily of the development of human persons.

Let us begin with the development of the person. Philosophy has a vital contribution to make to the development of the human person. As a matter of fact, the human being remains the main object of philosophical inquiry as is obvious from the philosophy of Socrates. Prior to Socrates, the Greek philosophy focused attention on the nature of the material world, admittedly. Socrates, however, directed the interest of philosophy from the physical world to man himself. His injunction "Man know thyself" calls man's attention primarily to himself. Indeed, as Omoregbe (2009, p.195) rightly observed, if man has reason to study the marvels of the physical universe he has greater reasons to study himself, "the most ,marvelous and the most complex being in the universe."

Man is such a complex being that he has always been to himself a mystery and a perennial problem. Hence, the French philosopher, Gabriel Marcel, describes man as a problematic being (Omoregbe, 2009, p.195), and Jean-Paul Sartre describes him as a being who is not what he is and who is what he is not, a being who puts his own very being into questions (Sartre, 1956, p.43). Indeed, the question about man is fundamental to philosophy. The meaningfulness or meaninglessness of the universe must have the meaningfulness or meaninglessness of human existence as its starting point. Albert Camus rightly sees the question about the meaningfulness or meaninglessness of human life as the fundamental question of philosophy when he says, "There is but one truly serious philosophical problem, and that is suicide. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy. All the rest...is a matter of profound indifference. To tell the truth it is a futile question. On the other hand, I see many people die because they judge that life is not worth living" (Camuus, 1961)

Although Camus is correct, it should be noted that even if we judge that life is worth living, it will not be the end of the matter. The question as to how life ought to be lived and whether it is being lived the way it should be lived cannot be isolated from that of whether or not life is worth living. If we judge that life is worth living, we have answered the fundamental question of philosophy only partially. The question as to how it ought to be lived still remains to be answered.

The call to make the human being the focus of philosophy has gained attention of philosophers, especially the personalist philosophers. Personalism protests against the tendencies in modern societies to depreciate the absolute value of the human person, and maintains that man is the key to understanding the whole of reality (Omoregbe, 2009,

p.196). The human person transcends the infra-human world. The human person possesses an inviolable dignity, an inalienable liberty, and inescapable moral responsibility. It is therefore an offense to treat human being as mere object. Hence, personalism decries the exploitation, instrumentalization and de-personalization of human persons. Emmanuel Moumier (1971) remarks, "I sin against the human person if I treat my workers as tools...I sin against the human person each time I drive a living person to identify himself with his functions and behave towards him as if he were reduced to these functions."

In view of the prime importance of the human person, authentic development in any nation can only mean primarily the development of the human person, and this consists mainly in the development of his mind and will. The training of the mind to see things critically and to seek the meaning of things is an important aspect of the development of human being. This critical approach which philosophy creates in man helps to acquire the right sense of value and the right attitude to things (Omoregbe, 2009, p.174) Moral development is integral to personality development.

Morality and National Development

Moral development on the part of the citizens of a country is prerequisite for the development of that country. Omoregbe (2009, p.197) rightly noted that "moral development is the most important aspect of national development, for there can be no development of a country if its citizens are morally underdeveloped. He thus describes moral development on the part of the citizens as a *condition-sine-qua-non* for the development of any nation. It must be placed over and above the economic development through modern technology. The truth remains that neither science nor technology can develop a country if its citizens are not morally developed.

How can there be development in a country in which crime is not punished, except the criminal is a "no body"? How can there be development in a country in which certain individuals are above the law. How can there be development in a country in which embezzlement of public funds by those who control them and who are supposed to use them for developmental project has become a tradition? How can there be development in a country in which self-interest is the dominant rule of action? Can there be development in a country of rogue? Can the economy of any country develop if its citizens lack a moral sense of duty, the right attitude to work and a sense of moral responsibility to the society? How can there be development in a country in which bribery and corruption break down law and order. Nor can there be development in a country in which injustice and bad moral repute are rewarded. It is simply an illusion to expect development in a society in

which devotion to duty and efficiency yield to self-interest and the craving for self-enrichment.

This is not to say that the developed countries of the world consist of only saintly citizens. As a matter of fact, it is in the nature of human beings to be self-interested, and self-interest is the key to moral immaturity. Man shares this attribute with animals. But since he is also a rational being, man is able to devise a means to suppress his immoral tendencies by means of laws. By the very fact of his being a human being man is subject to the obligation of the universal moral law. To throw more light to the ongoing, let us re-examine Thomas Hobbes theory of the state.

Hobbes Social Contract/state of Nature

In his state of nature, Thomas Hobbes rejects one of the most famous theses of Aristotle's politics, namely that human beings are naturally suited to life in a *polis* and do not fully realize their natures until they exercise the role the role of citizen (Aristotle, 1962). Hobbes turns Aristotle's claim on its head. Human beings, he insists, are by nature unsuited to political life (Hobbes, 1651). They naturally denigrate and compete with each other. They are very easily swayed by the rhetoric of ambitious persons, and think much more highly of themselves than of other people. In short, their passions magnify the value they place on their own selfish interests.

At the same time, most people, in pursuing their own interests, do not have the ability to prevail over competitors. Nor can they appeal to some natural common standard of behavior that everyone will feel obliged to abide by. There is no natural self-restraint, even when human beings are moderate in their appetites, for a ruthless and bloodthirsty few can make even the moderate feel forced to take violent preemptive action in order to avoid losing everything. The self-restraint even of the moderate, then, easily turns into aggression (Gueguen, 1973). In other words, no human being is above aggression and the anarchy (chaos) that goes with it.

It follows also that war comes more naturally to human beings than political order. Indeed, political order is possible only when human beings abandon their *natural condition* of judging and pursuing what seems best to each and delegate this judgment to someone else. This delegation is effected when the many contract together to submit to a sovereign in return for physical safety and some degree of wellbeing. In effect, each of the many say to each other: "I transfer my right of governing myself to X (the sovereign) if you do too." And the transfer is collectively entered into, only on the understanding that it makes one less vulnerable than one would be in the natural state. Hobbes claims that the

best way to understand the state is to conceive of it as having resulted from such an agreement (Hobbes, 1651).

In Hobbes social contract, therefore, “the many” trade liberty for safety. Liberty, with its standing invitation to local conflict and to war – a war of every man against every man – is overvalued in political philosophy and in popular opinion. According to Hobbes, it is better for people to transfer the right of governing themselves to the sovereign (Gueguen, 1973). Once transferred, however, this right of government is absolute, unless the people feel that their lives are threaten by submission; that they are better off in the state of nature.

It is better, both prudentially and morally. Because no one can prudently welcome a greater risk of death, no one can prudently prefer total liberty to submission. Total liberty invites war, and submission is the best insurance against war. Morality too supports this conclusion, for, according to Hobbes, all the moral precepts enjoining virtuous behavior can be understood as derivable from the fundamental moral precept that one should seek peace. Without peace, he observes, humans live in “continual fear, and danger of violent death,” and what life they have is “solitary, poor, nasty, brutish, and short” (Gueguen, 1973).

What Hobbes calls the “law of nature,” the system of moral rules by which everyone is bound, cannot be safely complied with outside the state, for the total liberty that people have outside the state includes the liberty to flout the moral requirements if that seem to guarantee one’s survival.

Relationship between Morality and Society in Hobbes Theory of the State of Nature

In his theory of the state of nature, Thomas Hobbes describes a society the members of which were morally underdeveloped – a society dominated by selfishness. Everybody simply sought the satisfaction of his appetites and in the course of doing so came into conflict with others. Hobbes tells us that there was no progress, no development in that society. This is what it should be, since members of the society are morally underdeveloped.

It is in the nature of man to live in society. According to Omoregbe (2009, p.198), the human society is sharply distinguished from the animal group for the fact that the human society is a moral society, that is, societies governed by moral norms and made possible only by the observance of these norms. Therefore, the more moral norms are flouted in any society the more the society in question approximates the animal groups, and the less it develops. This normative and moral character of human societies derive from human

nature itself, for man is by his very nature a social and rational being, and as such he is a moral being. Hence, by the very fact of being a human being, man is subject to the obligation of the universal moral law.

Thus, the foundation of morality is man's own very nature as a social and rational being; and it is the same human nature as a social and rational being that is also the foundation of human society. For, human society with all its complexity is a reflection of human nature. Morality and society, therefore, have the same basis and are consequently inseparable. There can be no society without morality nor can we talk of morality without society. To remove morality from society is to destroy it, for it would immediately cease to be meaningful. In fact, it will cease to exist, thus, the saying that morality is the soul of society. It follows that immoral acts are anti-social acts, for they are acts that destroy society by destroying what makes its existence possible. It was the prevalence of this same immoral act that prompted the choice for society in the above Hobbesian theory.

Albert Schweitzer was right when he remarked that "the prosperity of a society depends on the moral disposition of its members (Schweitzer, 1961, p.76). This is because to the extent in which moral laxity, selfishness, bribery and corruption, lack of sense of duty and social responsibility, disregard for public fund and property, embezzlement of public funds, etc, prevail in any society, to that extent is the development of that society obstructed and rendered impossible.

Education is necessary and indispensable, but it is not sufficient. Education with a very low degree of morality is incomplete and defective. A country of educated rogues could be the worst in the world. If a country produces intellectual giants but who are moral dwarfs, it is simply producing obstacles to its own development. Omoreghe (2009, p.199) is right when he notes that "educated men with very low degree of morality are the greatest obstacles to the development of their own country.

From the ongoing it should be clear that philosophy has an important role in moral development of the citizens of a country, thereby contributing immensely to the development of that country. The branch of philosophy which concerns itself mainly with this is ethics. Ethics is not simply the analysis of moral terms as the analytic school would have us believe (Ayer, 1936, chaps.1&2). On the contrary, ethics is the branch of philosophy which studies the fundamental principles of morality.

Different philosophical systems emphasize different aspects of the moral law (Omoregbe, 2009, p.199). Thus, for example, Plato's ethics emphasizes the vanity of material things. Aristotelian ethics emphasizes the path to true happiness. Utilitarianism emphasizes altruism, existentialism emphasizes the responsibility that goes inseparably with freedom.

Kantian ethics is devoted to duty, Marxists ethics strongly protests against the exploitation and instrumentalization of men by their fellow men. Personalism emphasizes the inviolable dignity of every man by the very fact of being a human being. Stoic ethics emphasizes the need for self-discipline and warns us against the folly of trying to satisfy our desires for money, for pleasure, for material possession, for comfort, etc. According to this school, the road to happiness passes through virtue and self-discipline.

Right Man for the Right Job

One of the difficult and perplexing questions in political philosophy is “who should rule?” Almost all the classical theories have dealt with it. For Plato, this is the crucial question that every society must face, and his entire political philosophy can be understood as an attempt to answer that question. Plato’s answer here is that, “A special trained people should rule” (Popkin & Stroll, 1993, p.112). For Plato, the parallel between the just (or well-ordered) individual and the just (or well-ordered) society is important. He believes that the principles of moral theory and political theory are identical. Plato’s main recommendation, generally, is that a philosopher should be in charge of governments.

Philosophy has played a role in the development of leaders, their moral life, their education and subsequently, their rule. Philosophy influences the mind to thought. It does not merely influence the minds of individuals to accept the thoughts of others or their beliefs wholesale, but to think and respond for themselves. In this way, philosophy leads us all to improvement of ourselves as individuals, as a community and as a nation. It questions the basis of the ideas we live by as well as the very foundation of who we are in order to rule or be ruled. It asks of our leaders, As McDonald noted, to see the point of view of the governed in order to make a better society and nation (MacDonald, 2013, p.63). In order to stand as a nation for an enduring civilization and people, philosophy also needs to introduce the definition of its people.

The point at issue here is the usefulness of philosophy to politics and leadership which are basic ingredients of national development. It is therefore a reference to the question of whether philosophy could be at service to national development.

Thomas Flynn characterizes philosophy as the pursuit of basic truths about human nature and the universe (cited in MacDonald, 2013, p.63). These basic truths are wisdom. And so, from its Greek etymology *philos* (love) and *Sophia* (wisdom), philosophy is rendered simply as the love of wisdom. Hence, the philosopher is the lover of wisdom. Our reason for holding that philosophy can and does play a role in national development shall be largely, though not exclusively, built on the this concept of philosophy as love of wisdom.

Tadaro conceptualizes development as a multi-dimensional process involving changes in structure, attitudes and institutions as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty (cited in MacDonald, 2013). Moreover, development is an ever-changing step towards achieving some goal and the optimum realization of the wellbeing of people in their communities. It is a stage by stage improvement of a person's or a people's wellbeing. With these, it becomes evident that development is an integral part of the sane life of a people. And one can fittingly say that a people who do not develop are not normal. Furthermore, Aristotle (1962) points out the fact that every state is a community of some kind, and every community is established with a view to some good.

Following from this, every nation, being a community of some sorts, is established with a view to some good. Primarily, this good is their welfare, and whatever is done to promote this welfare is an act of national development. This is why national development has been described as the ability of a nation to improve the lives of its citizens. Hence, it is acceptable to hold that every responsible government is expected to draw comprehensive plans periodically through which the welfare of citizens can be enhanced socially, economically and politically among others.

In this connection, nothing can be more tenable than the fact that a developed society is the one that has succeeded in providing a source of living for the majority of its inhabitants and that in such society premium is attached to elimination of poverty, provision of food, shelter and clothing to its members (MacDonald, 2013, p.72). It becomes clearer that the concept of national development refers to the improvement of the life of the people in various ramifications. The ramification of societal development touches on the political, the economic, and the social, as well as other aspects of the life of the people. Although despite all the development plans most third world nations are characterized by widespread poverty, massive unemployment, social and physical infrastructural decay, hunger, food insecurity, illiteracy, low capacity utilization, neglect of rural areas, insecurity of lives, Urban congestion.

But why is this so? Many commentators on the issue point to a number of challenges to development including corruption, lack of discipline, lack of commitment, over ambitious development plans, lack of continuity of government programs, inefficient public service and lack of proper public/private sector partnership (McDonald, 2013, p.72). These challenges to national development in third world countries are not insurmountable. As a matter of fact, proper philosophy would solve some, if not all, of them. And to the question of how philosophy can achieve this let us now turn.

Philosophy is useful in societal development in terms of the drafting of workable development plans. As we already know, philosophy is considered as the love of wisdom and the philosopher is the lover of wisdom (the wise person). Accordingly, Aristotle notes that it is the office of the wise person to order things to their end. Philosophers know what the best thing to be done is. This is because they have a broad and perspicacious view of things. In this connection, philosophy would enable the working out of practicable development plans after the merely wishful ones have been laid off.

To be able to do this, philosophers should be incorporated into the actual planning process. With their presence, whatever choices of development strategies are laid down would be the ones possible, given the nation's context. Hence, their presence is to question the legitimacy of the choices for national development plans, and in so doing to show the ones that are best suited. Moreover, philosophy provides proper training for good leaders. In Nigeria, for example, not one person would look at the situation and not point to bad leadership as a bane of its political life. There is great need of good leaders in Nigeria. The cry for the elimination of corruption and the culture of waste is a testimony to this. This is why this study insists that moral development of a nation is prior to all others.

Therefore, following the Platonic maxim, if a country must develop, her kings must become philosophers and her philosophers, kings. It is rather strange that in Nigeria, as it is unfortunately so in many other nations, people who are epitomes of immorality and those who have never had a class of political theory would be admitted to high public offices of profound political significance. What ideas are such people supposed to put to practice? This is not to say that possession of theory necessarily means ability to practice. But the real question is "what is a mechanical engineer doing in a bank as a cashier?" This looks more like a misplacement of priorities. No one doubts the fact that one can have academic knowledge in one field as well as competence in another field. But, the fact remains that when those whose task it is to do something do it, there will be a better result.

More to this, philosophy ensures the integral development of the human person. So, the true philosopher is a person who values the moral life and who shows concern for the good of the society (Macdonald, 2013, p.73). Having such a person at the helm of political affairs can ensure nothing but greater good for all. In addition, philosophy furnishes people with requisite autonomy and confidence to raise questions about their fundamental human rights. A nation where human rights are violated indiscriminately is not bound for development. In Nigeria, for example, there are many human rights

violations committed by many in the helm of affairs and many Nigerians are not even aware of which of their rights are violated on a daily basis.

The terrible situation is such as can be best be described by Chukwuemeka Ojukwu's words: "Followership has become such that our leaders are seduced and tyrants are made of them. We are sycophants. We even applaud executive imbecility. We genuflect to mediocrity and defend the indefensible executive indiscretions" (see Kuzhandai, 2014) A philosophical attitude gives one the confidence to rise up and question such violations. Put simply, philosophy helps people to think for themselves and not slave around. Until a country has the right man for the right job among its own citizens it remains dependent and underdeveloped.

Conclusion

Far from being irrelevant to national development, philosophy is on the contrary one of the powerful forces shaping the structure of societies and men's attitude in them. Consequently, philosophy has much to do with national development. It is not wise to view national development only in terms of economic development. As this study remarked, national development is primarily the intellectual and moral development of people. Education is of course indispensable to national development, for any county that neglects the education of its citizens refuses *ipso facto* to develop. This led us to the conclusion that until a country has the right man for the right job among its own citizens it remains dependent and underdeveloped. Yet, unless it is accompanied with a high degree of morality, education itself is not of much use in the development of a country. Unless priority is given to these: education, choice of the right man, and, especially morality, the outcome of the developmental process would be a disaster. It is precisely in these matters that philosophy has an important contribution to make.

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