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TOWARDS A VIRILE DEVELOPMENT AND SUSTAINABLE DEMOCRACY IN AFRICA, THE AFRICAN MAN'S UNDYING HOPE: A PHILOSOPHICAL ASSESSMENT

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Abstract

Before the exploration of African land by the Portuguese in the 1400s, Africans had been in tremendous yearning and hope for genuine development, and to date they still yearn and live in hope for its realization. In the United Nations' world sustainable development goals (SDGs) 2030 agenda or expectations, one sees that currently, most African nations have not achieved even one goal out of the 17 sustainable goals. Africans, nevertheless, continue to hope for better days, and the African communal and communitarian spirit continues to sustain Africans in its march towards the achievement of the SDGs. Within the context of this paper, Nigeria, since its independence to date, has been struggling for economic emancipation and development through successive political regimes. Not minding the fact that Nigeria has had 25 years of unbroken democratic governance, genuine democratic leadership has been elusive, and its citizens are yet to enjoy core democratic dividends and significant economic development. Today, citizens continue to wallow in hard economic recession and abject poverty amid plenty of wealth, despite the country's rich human and natural resources. Thus, the recurring fundamental question is why efforts to fix Nigeria's underdevelopment have failed all means adopted so far? Added to this is the fear that the new democratic culture appears to have lost its flare, especially with the current web of partisan politics. One, therefore, is challenged to ask if honest politics, true democracy, and leadership are still possible in Africa and Nigeria. Using philosophical analysis, we look critically at the African/Nigerian economy and democratic governance, in order to see the root cause of its degeneracy or debasement and proffer solutions for a better Africa and Nigeria.

Keywords: Development, Democracy, Nigeria, Africa, Hope.



Introduction

At a time when the message of sustainable development and good governance is spreading around the globe, Africa and Nigeria in particular seem to be awakening from their slumber. Several factors have led to this. Among them are a lack of patriotism, bad leadership, and corruption. Africans and their leaders are corrupt, and corruption is antithetical to development. Again, the domineering influence of the West can never allow Africa to develop. The *Trojan Gifts* of the International Monetary Fund (IMF), World Bank, and some European influences (France and British influences) on Africa have not done the continent any good, as they appear to be deception in disguise. The level of indebtedness of most African countries to the West and some Asian big heads like China calls for serious concern. While the promise of loans and grants from the International Economic Arms appears juicy, the servicing of these loans and other exchanges through Africa's natural resources continues to sap the continent of its God given leverages for continental and national developments. While most African governments concentrate on tleveragehe financial strengths of the loans they take, the truth is that most of these gifts and services are likened to the *Trojan* "Greek gifts" which will eventually become detrimental in the future. This is the plight that Nigeria suffers, and will continue to suffer, except something more positive, proactive, and genuine is done about it.

CONCEPTUAL ANALYSIS

Africa

Africa is the world's second-largest and second most populous continent after Asia. It's about 30.3 million Km² including adjacent islands. It covers 6% of the Earth's total surface area and 20% of its land area. With 1.3 billion people as of 2018, it accounts for about 16% of the world's human population. Despite the wide range of natural resources, the continent is the least wealthy per capita in large part due to the legacies of European colonization in Africa. Despite this low concentration of wealth, recent economic expansion and the large and young population make Africa an important economic market in the broader global context.

Africa/African Nations

We may give a practical example with Nigeria nation as we move along, but whenever we are talking of Africa, we are not talking of Nigeria alone, we are talking of 54 countries in Africa: Nigeria, Ethiopia, Egypt, DR Congo, Tanzania, South Africa, Kenya, Uganda, Algeria, Sudan, Morocco, Angola, Mozambique, Ghana, Madagascar, Cameroon, Cote d'Ivoire, Niger, Burkina Faso, Mali, Malawi, Zambia, Senegal, Chad, Somalia, Zimbabwe, Guinea, Rwanda, Benin, Burundi, Tunisia, South Sudan, Togo, Sierra Leone, Libya, Congo, Liberia, Central African Republic, Mauritania, Eritrea, Namibia, Gambia, Botswana, Gabon, Lesotho Guinea-Bissau, Equatorial Guinea, Mauritius, Eswatini, Djibouti, Comoros, Cape Verde, Sao Tome & Principe, Seychelles. Included are four dependent territories: Reunion, Western Sahara, Mayotte, and Saint Helena.

THE MEANING OF DEVELOPMENT

The Longman Dictionary of Contemporary English defines development as "the process of gradually becoming bigger, better, stronger, or more advanced."¹ Scholars vary in their definition of development. For some, it is a process of industrialization and modernization. For Walter Rodney, it is "an overall social process which is dependent upon the outcome of man's efforts to deal with his natural environment."² He thus sees development from an economic



point of view. Development is a process that is ongoing. In other words, it's dynamic rather than static.

According to Pantaleon Iroegbu, development means: “the progressive unfolding of the inner potentialities of a given reality. It is to de-envelope, that is, to bring out to light existential, functional and epistemic, what was enveloped, folded or hidden” ³ Etymologically, he holds that it comes from the French word *developer*, which means to bring out from an “envelop”, something that was “enveloped”, it is to unwrap taken. Thus, development entails the unwrapping, unfolding, un-enveloping, unveiling, growing out of an “envelop”, that which hidden or latent. Development is the unwrapping of potential.

According to Lebret, development has to do with the growth and creativity of all human potentials achieved at the lowest possible cost in human suffering and in sacrificed value.⁴ But is this development in the real sense?

Development is a many-sided process. It involves material, social, spiritual, and moral dimensions. A genuine development is assessed in terms of the welfare of human beings who, at the same time, serve as agents and shapers of the developmental process. This implies that the human person is indispensable, for he or she is the determinant of development.

The Western world has witnessed much material development, whereas the spiritual, moral, social, etc, aspects suffer neglect and consequent gross decline. Iroegbu refers to this as high material progress and low moral development.⁵ In contrast, the African world lacks socio-economic and technological development. The reason is that Africans are low in learning that without unity, he or she cannot protect his or herself from the machinations of Europe regarding the wealth of this continent.

Kwasi Wiredu has proposed science and technology as a model for development. He sees this as the panacea to African development. For Prof. Nze, it is “Communalism” while C. B. Okolo talks of social “Reconstructivism”. Have these served as solutions to the myriad problems of Africa? There are many factors militating against African Development, one is the effect of colonialism and the slave trade. Others include: moral decadence, political instability, incompetent leadership, intolerance, etc. According to Prof. Oguejiofor, the slave trade aided the industrialization of the West and served Africans further down into the valley of underdevelopment.⁶

With Colonialism, the African being was uprooted in all dimensions: its cultural heritage destroyed. Though Africa has gained independence, Africans still have a colonial mentality. Their minds still need to be disabused. No wonder Marcus Gavey says, “It is not possible to enjoy physical freedom without first liberating the mind.” This is the task of African Philosophy. Also, the United Nations Development Program (UNDP) defines development in its declaration as:

a comprehensive, multidimensional process aimed at improving the well-being of all people through their active participation and fair sharing of benefits. It encompasses economic, social, cultural, and political aspects, focusing on a holistic approach to development. ⁷

THE PURPOSE OF DEVELOPMENT



The purpose of development is to better the lives of mankind. Therefore, any developmental process that is aimed at destroying the human person is to be rejected. Development is measured by the essential nature of mankind. Aghamelu, quoting Pope Paul VI, writes:

... Every programme... has in the last analysis no other *raison d'être* than the service of man. Such programmes should reduce inequalities, fight discrimination, free men from various types of servitude, and enable progress and spiritual growth. To speak of development is in effect to show as much concern for social progress as for economic growth. Society, economics, and technology have no meaning except for man whom they should serve. And man is only truly man in as far as master of his act and his advancement, in keeping with the nature which was given to him by his creator and whose possibilities exigencies he assumes.⁸

Arising from the above, development does not mean “catching up” with the technological advances of the West. They (the West) call themselves developed nations as a result of their technological advancement, such as roads, better communication systems, greater industries, hospitals, schools, etc. This is good. But what purpose does it serve? Does it make the human person happier, live longer, or improve his or her dignity? According to Ruch and Anyanwu, we do not need motor cars and televisions and civil service and democracy, universities, and motorways to enhance the dignity of human life. They, however, maintain that they are good means but never ends in themselves.⁹

Development is not meant to devalue the human person for the benefit of property. But this is exactly what the West has done and is still doing by inventing the neutron bomb that is capable of killing humankind but sparing their weapons. Thus, their development is devoid of the transcendent dimension of mankind. Any development that lacks this aspect of human nature cannot be said to be genuine.

Sustainable Development

Sustainable development is the development that meets the needs of the present generation without compromising the ability of future generations to meet their needs with regard to unfolding future demands. It stems from the idea of sustainability. Sustainability is the idea that human societies must live and meet their needs without compromising the ability of future generations to meet their needs¹⁰. It is a way of organizing society so that it can exist in the long term, taking into account both the imperatives present and those of the future, such as the preservation of the environment and natural resources or social and economic equity.

Sustainable Development Goals (SDGs)

Today, the World leaders talk of sustainable developmental goals *via* the mouthpiece of the United Nations. The SDGs serve as an action plan and blueprint that will guide all member nations in working towards a better and more sustainable future for all. They address the global challenges we face, including poverty, inequality, climate change, environmental degradation, peace, and justice. The UN Sustainable Development Goals of 2015 are a collection of 17 interlinked global goals designed to be a blueprint to achieve a better and more sustainable future for all¹¹ by the year 2030. The 17 SDGs were adopted by all United Nations member states in the 2015 General Assembly, with 169 targets to be reached or achieved by 2030. The goals and targets are universal, meaning they apply to all countries around the world, not just poor countries. Here are the 17 sustainable development goals to transform our world:

1. No poverty; 2. Zero Hunger; 3. Good Health and well-being; 4. Quality Education;



5. Gender equality; 6. Clean Water and Sanitation; 7. Affordable and clean energy;
8. Decent Work and Economic Growth; 9. Industry, Innovation and Infrastructure;
10. Reduced Inequality; 11. Sustainable city and communities; 12. Responsible consumption and production; 13. Climate action; 14. Life below water; 15. Life on land;
16. Peace and justice, strong institutions; 17. Partnership to achieve the goal¹²

When looked into critically, one cannot help but equate the SDGs to the concept of the common good, which has been and still remains the goal of genuine democracy. Democracy as Government of the people, by the people, and for the people¹³ (the Lincolnian definition) is seen as one of the best strategies of the Social contract to guarantee the good life for all citizens of the polity. Equality, Justice, Infrastructural Development, Economic stability, Power, and security are essential dividends of democracy that are closely tied to the demands of sustainability as proposed by the United Nations.

Leadership: Leadership is an act of leading a group of people or an organization. It's the ability of an individual, group, or organization to lead, influence, or guide other individuals, teams, or organizations¹⁴.

A democratic leader is someone who asks for input and considers feedback from their team before making a decision¹⁵. Democratic or participatory leadership is about letting multiple people participate in the decision-making process. This type can be seen in business, school, and in government¹⁶. It is shared leadership. Democracy is first and foremost aimed at good governance, *albeit* through inclusivity by popular participation. Modern democracy is representative, and is an acceptable fact by any rational human being in our populated and pluralistic world. However, democratic governments assume different forms based on a nation's political culture. Most countries like the United States, Nigeria, etc, distinguish between the Executive and legislative arms of government. And both the president and legislators are elected by the populace. Whereas in typical constitutional monarchies like the United Kingdom and Norway, only the legislators are elected, and it is from their ranks that a cabinet and a prime minister are chosen.

Democracy as a system of government has institutions that promise to guarantee the people's self-rule and attainment of the common good. So, democracy is a form of government that best protects human rights because it is the only one based on recognition of the intrinsic worth and quality of human beings. It recognizes the masses, for it is the masses that elect their representatives. Democracy is characterized by: Rule by the majority. The rights of all citizens are equal. There is a right to dissent and disobedience. And it provides a norm for political participation. Similar to these characteristics are the basis for democracy, which includes: Good government policies that must reflect what people want. Quality information on the government and debates will also be available. It's the government of the majority. The Constitution is seen as the basic rule book or supreme rule of the law. Citizens are of equal rights.

Philosophy

Philosophers are not in agreement on the meaning of philosophy. Philosophy is a critical reflection on the realities in the universe; this includes the human person himself or herself. For C. B. Okolo, philosophy is a "critical enterprise, something dynamic, a quest, a search ..., a spirit of evaluative inquiry into all area of human experience, of the world in which we live, of man himself and his place in the universe."¹⁷ He further contends that philosophy must give a "coherent and systematic account of the multifaceted universe of being and knowledge of what is, and how man knows



it.”¹⁸ This implies that philosophy covers every aspect of human endeavors. In other words, it studies the whole of reality. Thus, it is most ambitious. In other words, a philosophical assessment is to apply the tools of critique and objective scrutiny in its assessment of its subject matter. The focus here is on the reason behind the state of underdevelopment in Africa, the endemic bad governance, and the continued hope to address the challenge by Africans, irrespective of the *status quo*.

SUSTAINABLE DEMOCRACY AND DEVELOPMENT IN AFRICA: A PHILOSOPHICAL ASSESSMENT

The development of a country is primarily the development of the human person. The human person needs to develop physically, materially, socially, spiritually, morally, technologically, etc. This, however, has been a perennial problem. Many scholars have proposed various models to be adopted in the development of Africa and Africa in general. But to what extent have these models brought development to the continent of Africa? What is the concern of African philosophy in African development? It is on this note that this paper takes a critical and systematic study, using the hermeneutic method.

Bad Leadership: The First Threat to Development (Nigerian Example)

Bad leadership has been the bane of African underdevelopment, and we portray Nigeria as an example. Nigeria is a product of a strange amalgamation of about 250 ethnic groups in 1914 by a representative of British imperial majesty, Sir Lord Lugard. Nigeria gained independence in 1960 and became a republic in 1963. So, the federal republic of Nigeria can be traced to British and Roman colonialism (Roman colonized British), and this link explains the modeling of Nigeria's constitution after the European concept of law and justice. Therefore, on paper, Nigerian constitutional law provides the principle that could sustain good governance and ensure a just and egalitarian society because it was an offshoot of English law. For instance, the popular law of the general will was the basis for the 1999 Nigerian constitution. a thorough look at the Nigerian constitution will show that all the major concepts of Rousseau's General Will are contained in the Nigerian constitution, of which, if applied and implemented, the problems and issues of bad leadership will be a thing of the past.

But, in a clearer elucidation of Nigerian democracy, one sees that the political class or the managers of democratic governance in Nigeria are ill-equipped or ill-disposed to render selfless services to the country. They subordinated the general will to an individual class will or sectional will. The executives are draconian, corrupt, and incompetent; this is evident in eight years of Buhari's regime (2015-2023). The legislatures are sycophants and ill-equipped to perform the function of checks and balances on the executive, while the judiciary is afraid to render justice. The situation is even worst in this Tinubu tenure as both the legislatures and judiciary have been bought over by the executive and all continuing to chant always “on your mandate we shall stand” and Tinubu has no agenda nowadays except to win his 2nd term 2027 election and he is seriously working on it by indirectly forming one party system politics by chasing and threatening his fellow corrupt politicians in power through his corrupt house dog federal agency: economic and financial crimes commission (EFCC). to enter his All Progressiv Congress (APC) party that specialized in propaganda and lying. The successive government and even this de facto government dethroned general will and substituted it for individual will while piloting the affairs of the country. Nigerian politicians are bereft of the idea of good governance. This stemmed from the age-old practice of godfatherism, which encourages the enthronement of stooges. This scenario enables people with less moral standards to bastardize and loot the treasury for their self-aggrandizement and personal



gain. Men of proven integrity, ability, zeal, and determination who can better the lot of the masses are discouraged from aspiring to lead by such vices as god-fatherism, rigging of elections, kidnapping, elimination of dissenting voices, and opposition. The Nigerian 2023 Presidential election is a best-fit example. The aforementioned ills have inflicted Nigerians with apathy and a lackadaisical attitude towards the political institution and consequently eroded their confidence in this institution of governance. The reality nowadays is that docility, apathy, and inaction by the Nigerians is certainly creating an enabling environment or terrain for more bad leaders in the Nigerian political arena, which now is a major avenue for them to get rich instantly.

Corruption is antithetical to Development; corruption is the major factor militating against African development. Thus, Ehusani writes that:

Nigeria has been stripped naked by corrupt, greedy, and callous elites. They have been humiliated, pauperized, and reduced to a state of destitution by the combined forces of military dictatorship, political subterfuge, economic profligacy, and moral degeneracy.¹⁹

The Nigerian state is corrupt and has been managed and even presently being managed by corrupt leaders who have made the state an instrument of capital accumulation rather than using it for the interest or for the development of the citizenry. Africans may have a good development plan, but as it's supervised by corrupt leaders, they can hardly do a thorough job, as corruption and development are antithetical.

Political Hegemony: a threat to good leadership

By hegemony, we mean leadership or dominance, dominion, supremacy, ascendancy, predominance, primacy, authority, mastery, control, power, sway, rule, or sovereignty, especially by one state or social group over others. It is a geopolitical and cultural predominance of one part of the country over others. A social or cultural predominance by one group within a society or milieu, a group or regime that exerts undue influence within a society.²⁰

At this point, therefore the objectives of this paper is to establish the grounds that hegemony stands as a threat to African/Nigerian development. As we still illustrate a little with Nigerian political realism, one sees that Nigerian political leadership is dominated by both political and geo-political and ethnic hegemony, and this makes it always impossible to select or vote for the right political candidate for good governance or leadership that will assure enormous development that will move the Nigeria forward.

The political and cultural hegemony that has come to assume structural status in Nigeria's socio-political climate has been the bane of attaining good governance in Nigeria down the years. The "assumption" that power and the position of presidency remain the exclusive preserve of a few has seriously but negatively affected any reasonable and constitutional efforts to enshrine good governance in Nigeria. Beginning from the political upheavals that enabled the commencement of the Nigerian-Biafran war, the military chiefs, mostly from the northern part of the country, is a story too obvious to refute. The power politics has continued to rear its head in other discomfiting dimensions even after the ushering in of the Obasanjo-led fourth Republic to the present dispensation. Erunke argues that,

To carry through a successful project of demonstration and sustainable democratic transition in the interest of good governance ... we need to go beyond the prevalent



myths about immediate and remote causes of poor governance to projected solutions to arrest prospective socio-economic and political decays in Nigeria...²¹

Hegemony in its various dimensions has been posing a serious threat to enshrining good governance in the country, but is currently creating unrest and distrust among citizens and fear of the continued existence of the Nigerian state. Hegemony, whether political or cultural, has affected Nigeria in various ways that have made the situation look alarming. Strategically, poverty and hunger have been enhanced by the politicians' greed and have made the needy and poor forget their rights. Votes are bought by paltry sums and by parcels of food items. Political apathy is now the trend. The masses believe that their most sincere desires are to attain their basic needs and not to bother themselves with political games. The media has been used to brainwash the masses and make them see the politicians as gods. The power contention among the major political parties has assumed a hegemonic dimension. The leading Party in the country (the APC) believes it owns the process in INEC, legislative activities, and the fate of the country in elections nowadays.

THE UNDYING HOPE TO ATTAIN DEVELOPMENT AND GOOD GOVERNANCE IN AFRICA: "A DREAM THAT SHOULD COME TRUE".

Describing the real *sitz im leben* (situation or settings of life) of African people and which we know too well, has not yet changed at the moment, the African Synod of 1994 holds that Africa is well known for its poverty. Thus, they write:

All over towns and villages are faces of malnourished people, squalid living conditions, disease with scant medical facilities, roadside beggars, street children, etc. One common situation without any doubt is that Africa is full of problems. In all the nations, there is abject, tragic mismanagement of available scarce resources, political instability, and social disorientation. The result stares us in the face: misery, wars, despair. In the world controlled by rich and powerful nations, Africa has practically become an irrelevant appendix, often forgotten and neglected ²²

Notwithstanding the above fact, looking at the indices of development as stated by the United Nations, one sees that Africans can meet the sustainable goals if they resolutely pursue it. It's really an undying hope as African nations are really blessed with human and natural, and mineral resources. Under mineral resources, it holds 30% of the world's mineral reserves, 40% of gold, and the largest reserves of diamonds in the world are in Africa. Africa holds up to 90% of the world's chromium and platinum, and it's the home to the largest reserves of cobalt and uranium in the world. It's very rich in other minerals like oil, natural gas, copper, iron ore, and various precious and non-precious metals. South Africa is the major mineral producer with significant reserves of gold, coal, diamonds, iron ore, chromium, manganese, and platinum group of metals. While the Democratic Republic of Congo and Rwanda are the world's largest producers of tantalum. Nigeria is the largest oil producer in Africa and the 16th largest in the world, and holds the largest gas reserve in Africa. Other African countries are also largely blessed with mineral resources. In natural resources, Africa is blessed with arable land, water resources, wildlife, forests and woodlands.²³ Africa with this low (but enough) concentration of wealth, recent economic expansion, and the large and young population make Africa an important economic market in the broader global context.



The challenge facing Africa is to ensure sustainable and equitable benefits for all. Quality education and building a better informal sector of business economy in Africa will be a better option to African poverty, thus providing a veritable terrain for sustainable development in African continent, to improve the wellbeing of its population and this calls for careful exploitation and management of the resources and accountability should always be demanded from African leaders. And here comes the problem of governance and power, and resource control, as the Western and French colonialists still control these African natural and mineral resources, use them to develop their countries, and leave African citizens to wallow in abject poverty.

However, the African hope for sustainable development is still undying as the recent Burkina Faso president, **Captain Ibrahim Traore**, has manifested and has given and he is still giving other African leaders a good example to follow.

Over the years, we've studied the history of Africa on how Europeans invaded Africa through colonialism. Colonialism has been a subject of debate as one of the reasons Africa remained underdeveloped. As good as this may sound, the issue with Africa's underdevelopment is not entirely resting on colonialism rather on corruption and bad leadership, using Nigeria as a yardstick to other African nations. Today, Africans are no longer on the heels of their colonial masters, but are still very much battling with bad leadership and corruption as the root cause of underdevelopment. The political will to drive good governance has been a big problem for Africa. On December 30, 2022, Captain Ibrahim took over power in Burkina Faso through a coup d'état from his predecessor, Paul Henri Sandaogo Damiba. The issue of coup d'état has been on the rise in recent years in many African countries due to corruption and bad leadership. Since Captain Traore took over power, he has ushered in a profound transformation across Burkina Faso's political, social, and economic development, among others, and one can peruse through his 25 massive projects transforming Burkina Faso.²⁴ His decisive break away from the grip of former colonial masters, France marked a pivotal assertion of national sovereignty and self-determination. Traore emerges as a visionary leader whose resolute stance ignites a new sense of hope not only in Burkina Faso but across Africa, rekindling aspirations for liberation from the enduring shackles of neo-colonial influence, inept governance, systematic corruption, and exploitative economic dependencies that have long stifled Africa's progress. Captain Traore has stepped up the benchmark for good governance in Africa and has drawn global attention and high praise across Africa. A new Africa is possible with Traore's kind of leaders emerging in other countries of Africa, and this really is an example of Africans' undying hope for good leadership.

Evaluation and Conclusion

We have dwelt at length on the path of Africa towards a virile, sustainable development, and one sees that African nations have all it takes to develop the African continent, ranging from human, natural, and mineral resources and among other resources. And this development is an undying hope for every African generation, and the hope is still sustainable today. We also noted bad leadership and corruption as setbacks to African development, and we noted seriously that corruption is antithetical to development. Africans surely need good leaders before development can set in, and this calls for the reformation of electoral processes to ensure that good leaders emerge. An example is the Nigerian 2023 election, where it's clear that Mr. Peter Obi of the Labour Party won the election, but the corrupt INEC chairman, Mahmood Yakubu, maneuvered the BEVAS machines and hid what should be left open for the citizens



to see. And even the judiciary could not do the needful, as they have been bought over, as they are not independent either. The general will or mandate of the people was turned into particular will by the corrupt INEC chairman, and the Tinubu he puts in power is a big disaster for Nigerians, as Tinubu is antithetical to development.

On the other hand, there is the influence of the colonialists on the African nations. Neither the Western nor the French colonialists are good news to the African nations, as they have underdeveloped Africans and are still underdeveloping them till today by still controlling them politically and especially economically by taking everything that can make Africans develop, and still consider Africans inferior, and this is too bad. They continued indirectly to support bad leaders to emerge in African nations who will continue to be loyal to their indirect ruling, and they will still be controlling their mineral and natural resources, leaving African citizens to wallow in abject poverty. Perchance, a good leader emerges, they will use a system of corruption and with corrupt and patriotic citizens to fight him and remove the person in power, and there can't be development in a nation without peace. They even go to the extent of sponsoring terrorists to attack the good government (Nigerian President Goodluck's tenure is a good example). Western help and loans through the World Bank, the IMF, and the like are Greek gifts as they usually give conditions and which may include depreciation of the nation's currency among others. Captain Ibrahim Taore of Burkina Faso deserves a greater praise for breaking away from such eternal bondage with the other few African countries in Sahel region of Africa (Niger and Mali) and other presidents from ECOWAS region are encouraged to do the same. African nations should break away from the bondage and indirect rule of the Western world and China and develop themselves as they have all it takes to do so, and it's only when this is done they could start talking of celebrating annual independence, as African nations are really not yet free. Finally, African sustainable development is a *sine qua non* (necessary), and the hope is still great and undying, and the project is already in progress as Africans struggle and shun corruption and also shun the emergence of bad leaders and bad leadership as well.

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