

**REVIEW OF KANU'S "IGWEBUIKE PHILOSOPHY AND THE ISSUE OF
NATIONAL DEVELOPMENT"**

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The present work published in 2017 with the title *Igwebuike philosophy and the Issues of Nigeria Development* is an expansive work of great value on Philosophical foundations for National development. Development has become a literary cum existential catchword that is often misconceived of its proper meaning and effect. *Envelopment* meaning to put in an envelope, to cover, fold or veil in gives us an idea with regard to the French word *developper* (de- meaning un- and *velopper* as wrap) that literary means to unwrap. Thus, development means unwrapping, un-folding, un-veloping, un-veiling, a kind of becoming or out-growth of what was enveloped, hidden or latent. The concept of development without a deep sustained appreciable reflection is often reduced to mere ideological manipulation of geopolitical gymnastics. Worst of all, the contemporary society has succeeded in making development a symbol of neo-colonialist domination of the so called developed nations against the not-yet developed ones. It is the manipulative and degrading idea of a third world.

The term development as against underdevelopment (and developing) has become odious of a sort with regard to the paradigm shift in the politics of the Global South against the Global North. Development has become politically repulsive with sustained categorization of *Developed*, *Developing* (*Less Developed*) and *Underdeveloped*. Kanu's particular reference with regard to this paper under consideration is on National Development. Philosophy as a human enterprise is needed for such progressive development.

The author at the beginning of this work made a quick analysis of the historical development of African philosophy that will help to shape our national development. It was a very necessary academic exercise to relate these socio-

metaphysical principles that will be the bedrock of Kanu's proper models of development: as *Science and Technology Model*, *Economic Model*, *Secularist and Historical Model* and *Igwebuike Model*. With regard to facets of national development, Igwebuike model of development is very impressive as it advocates a positive change in human wellbeing.

African continent as part of this much taunted Global South is full of paradoxes. The *Partitioning of Africa* and *How Europe Underdeveloped Africa* are literary works that continue to bemoan the lot of Africa even now. It was a story of Slave trade, colonization amidst neo-colonization unto Debt-Palaver. Buttressing this fact, Benezet Bujo in his *Magnus Opus, Foundations of African Ethic: Beyond the Universal Claims of Western Morality* writes: "Colonialism has simply divided Africa in many countries and languages reflecting the dominant colonial powers". These are parts of different forms of international conspiracy that kept Africa off the global socio-economic cum political freedom and progress. At worst, Africa is becoming a problem to herself. And Bob Marley has begged otherwise in one of his hit tracks: Africa Unite!

Kanu was apt in enumerating most of the key African factors that helped in keeping us down and undeveloped like *Poor Leadership and Political Institutions*, *Poor Management of Time in Africa*, *Religious Fanaticism and Fundamentalism*, *Corruption: The African Factor*, *Tribalism and Unity of Autonomies*, *Distribution of Political Power and National Development*, and *Poor Education*. These factors pose great challenges to National development. The author nevertheless has proposed a good articulation of Igwebuike Philosophy through effective harnessing of human and natural resources for holistic development, human or national. Igwebuike on other hand expresses the heart of African thought, logic and the modality of being.

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