

POLITICAL IDEOLOGY AND NATIONAL ECONOMY IN HUMANITIES FOR SUSTAINABLE NATIONAL DEVELOPMENT

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Abstract

This paper rests on sustainable national development which craves the improvement of the living standards of the citizenry through proper engagement of the principle of good governance and resource utility as key to the socio-economic growth and development that will in-turn addresses the well-being of the society. It is therefore, the quest to determine how good governance and resource utility perspective is appropriate to efficiently and effectively mobilize the political economy and, to transform them to national wealth by leaders of these nations to achieve the desirable socio-economic growth and development hence, national development. This paper therefore discusses some of the important features of democratic rule expected to be instituted in these nations in conformity with international best practices. It explains the political ideation and national economy as the production (economic) relations between people, the relationship of various social classes to political power and the interplay of politics and economy in the determination of power relations within the comity of nations. The paper therefore recommends that, the national question which also inhibits the attainment of sustainable national developmental status in the country should be deterred by human capital development.

Introduction

Political ideology and national economy are the domain of good governance and resource utility fundamentally addresses, the structural appropriateness of the organization of the nation state in a manner that promotes the most efficient and effective utilization of available resources. This is employed to engender national socio-economic growth and development of the country, and invariably; lead to improved living standards of the citizenry. It recognizes however the fact that each nation is endowed or blessed with natural resources, human and material which must be mobilized by political leaders to achieve sectorial growth and national development to substantially improve the well-being of the citizenry (Okeke, 2017). But, central to all of this, is the ability of each leader to meticulously or appropriately deploy the totality of socioeconomic and political forces for the efficient and effective resources utility.

It is also noted that, the measured ability of each leader to efficiently and effectively utilize available resources is proportionately equal to the level of development that could be impacted in the country in the short term. The aggregate achievements of political leaders in a country over time will be equal to the level of achieved sustainable national development within a given time frame in the long run. Political leaders in less developing countries, especially African nations have been identified as having less capacity to efficiently deploy internal socio-economic and political institutional structures to engender growth and development. This estimation is probably the consideration as to why the African Union (AU) institutes the

concept of African peer review mechanism (APRM) to assist in the strengthening of institutions of African Nations toward the attainment of meaningful and sustainable national development.

Sustainable national development can only be brought about in Nigeria by the various Nigerian peoples believing in One Nigeria. Akwara, Udaw & Onimawo (2013) contend that, it is only when the various groups and peoples in the country are involved in the formulation of governmental policies and their implementation; get a fair share of the nation's resources; and are not considered as peoples whose values, opinions and feelings do not matter in the country that they can cultivate the necessary sense of belonging and identify with their fellow citizens and the governments at all levels; and work in unity toward the building of a united and strong nation-state in which all will be proud to belong. This scenario suggests the resolution of the political ideology and national economy in humanities. And it is a necessary condition for sustainable national development in the country. A major indication of negative national development in Nigeria is in the increasing level of insecurity (of lives and property) of the citizens (Idike, 2014). It is also intertwined with citizenship issues. Thus, a Nigerian may be considered a non-indigene on Nigerian soil and when inter-tribal conflicts and other insurrections take place the non-indigene is always targeted.

According to Eniola et al. (2012) in Igbokwu and Orhero (2014), one of the undoing's of Nigeria, Africa's most populous nation, is the stifling problem of "indigeneity. Indigeneity and problems of citizenship in Nigeria make a person born and bred in Lagos, Ibadan, Kano, or any other part of the country not a true member of his society, contrary to what is obtained in other developed countries. This is because an Igbo man cannot contest and win governorship election in Katsina state and a Hausa man with Nigerian citizenship status, cannot contest election in Lagos and win, even though he was born and bred there and has contributed to its development. An Itsekiri man living in Oyo state for over 25 years making necessary contributions to the development of the state, is not regarded as an indigene of the state, irrespective of the number of years he has spent in Oyo state, he and all members of his family are still regarded as settlers and non-indigenes, hence, they cannot have access to or benefit from what is purely reserved for the indigenes, even if such indigenes have not been in Oyo State for over 30 years (Eniola et al, 2012 in Igbokwu and Orhero, 2014).

Indeed, political ideology and national economy in humanities can only be considered adequately addressed when the interrelated citizenship issue has also ceased to be. State of origin and place of birth will cease to be yardsticks for obtaining access to national opportunities by Nigerian citizens. The latent energies of the citizens will become released, productivity will become nationally enhanced, and today's citizens would become prosperous and in their state of prosperities invest in the well-being of the future generation, as the resultant scenario translates to sustainable national development.

Furthermore, the increasing level of insecurity of lives and property in the country is amply evidenced by the Boko Haram terrorism in the Northern part of the country. While the activities of the terrorist group remain interpretable as insurgency, it is also a manifestation of another dimension to the national question in Nigeria. Insecurity in any form is an opposing thesis to development. Igbokwu and Orhero (2014) thus, argue that, Nigeria's developmental problem

is tied to the avalanche of security challenges bedeviling the country in recent time. Hence, as the security challenges are addressed, sustainable national development would begin to manifest.

Economic Diversification and Democratization

Every country in the world is endowed with human and material resources that successive governments always strive to utilize to enhance economic growth and development. In developed nations, a great deal of economic diversification has been achieved due to availability of huge capital and the needed technology which propels these nations to galvanize, employ and develop all the sectors of the economy. In fact, these countries have attained high level private participation in the development processes, giving way to production of quality finished goods and services for huge export earnings and making use of the economic gains of one or some sectors to develop other sectors of the economy. The greatest asset of the above is the development of human capital whose skills and knowledge are readily available to drive the wheel of industrial growth and economic development (National Open University of Nigeria, 2010). Conversely, there is a sharp contrast in the third world countries that tend to concentrate in the development of one sector of the economy. They have not been able to galvanize and employ available resources for remarkable improvement in the living standards of the citizenry.

For instance, in Ivory Coast, it is the production of cocoa, in Rwanda, DRC, Sierra Leone, and Liberia, it has been diamond mining sector while in Nigeria the concentration is on oil and gas. As a result, many of the nations in this category, especially African nations depend largely on the export of agricultural produce in the form of raw materials which attract very low price and values in the global market. Truly, there is majorly lack of investment capital and appropriate technology to calibrate in the development of other sectors of the economy couples with the inability to fully development the human capital to acquire appropriate skills and knowledge for the application of technological expertise to galvanize economic development (Khor, 2005:14). Besides, many of their citizens with skills are grossly under remunerate and therefore immigrate to foreign country for better greener pastures and improve in their living standards. Above all, privatization or commercialization pace is very slow for the private sector participation and collaboration in the development process and so many prospective investors, especially foreign direct investment (FDI) were been discouraged by most governments insensitivity to provide enabling environment under which commerce could strive.

However, Okeke (2017) on why Africa is not developing states that the answer to the question is in double fold. First that, slow rate of development has to do with African internal structures, where the state itself is likely to act as an impediment to development than as agency of economic and social transformation. This may be due to the fact, rather than creating congenial environment for the public interest, the state and resources under its control are for the rulers and their cronies. Second that, slow rate of development is a function of western development imperialistic strategies whose objective is to further integrate Africa's ruling elite into the international networks of wealthy privilege class, rather than to promote development and democracy at large. All these and more have been undermining the African continent. On the whole, third world countries must boost their economies to attract inflow of foreign capital

investment through robust collaboration between local and foreign entrepreneurs that could transfer the appropriate technology to assist in the diversification of the various national economies. To stimulate these economies requires stable governance and enactment of favourable investment policies sure accelerate private participation in the development of infrastructures and catapult them into an enviable height and this will invariably assist in the technological development and breakthrough.

Political Ideology and National Economy

The term political ideology and national economy is a combination of two terms ‘ political ideology’s and Inational economy’s. According to Frieden, Lake and Broz (2017:1), “ the national economy can be defined as the system of producing, distributing, and using wealth; politics is the struggle between actors with divergent interests to make collective decisions, whether inside or outside of formal governments. Political ideology and national economy have a variety of meanings. For some, it refers primarily to the study of the political basis of economic actions-the ways that government policies affect market operations. For others, the principal preoccupation is the economic basis of political action-the ways that economic forces mould government policies (Frieden, et al, 2017:1).

In reality, politics and markets are in a constant state of mutual interaction. Political economy also centers on the production of material wealth and the mode of production, that is, it studies production and the basis of society from the economic relations between people in the production process. It is the study of production and trade and their relations with law, custom and government; and with the distribution of national income and wealth. It also refers to the branch of social science that studies the relationships between individuals and society and between markets and the state, using a diverse set of tools and methods drawn largely from economics, political science, and sociology. In the views of Lenin, political economy deals not just with production, but the social relations of men in production and the social system of production. The subject-matter of political economy is, therefore, the production (economic) relations between people, the relationship of various social classes to political power and the interplay of politics and economy in the determination of power relations within the comity of nations. These include:

- i. The forms of ownership of the means of production;
- ii. The position of the various classes and social groups in the production and their interrelations;
- iii. The forms and socio-political implications of the distribution of material wealth; and
- iv. The interplay of politics and economy in the international division of labour and exchange.

From this, it is obvious that political economy is the science of the development of social production, that is, economic relations between people. It clarifies the laws governing production, distribution, exchange, and consumption of the material wealth in human society

at various stages of its development. The political economy therefore takes into account the relationship between the productive forces and relations of production.

Similarly, political economy is a class, partisan science dealing with aspects of the economic interrelations between individuals, social classes or nations with specific focus on the vital aspects of production, distribution, and consumption of wealth. It is a historical science, which shows how society develops from lower to higher stages and how the entire course of historical development prepares the objective necessity of the triumph of the communist mode of production (Oatley, 2019). Over the years, intellectual curiosity has emerged on issues like the inevitability or otherwise of class struggles. Similarly, competing explanations have emerged on the causes of third world dependency as well as the actual role of Multinational Corporations or International Financial Institutions in the functioning of the global and national economies. These and more are some of the issues that bother the political economist. It is interesting to note that answers to these questions have over the centuries, provoked intellectual confrontations between scholars of various ideological leanings. For instance, political economists of the Marxian tradition, argue that bourgeois economists were able to analyze reality more or less objectively while the bourgeoisie was still a rising class, and the development of capitalism was in the interest of social development. However, with the emergence of the working-class consciousness as a counter orientation to continued exploitation of labour, bourgeois orientations and domination have steadily been called to question. The apparent clash of ideologies has led to the evolution of a truly scientific. These scholars applied the method of dialectical and historical materialism which presupposes: -

- Investigation of relations associated with material production and the process of their emergence and development across epochs, that is, historical;
- Consideration of this process as an objective reality, that is, materialistic;
- Revelation of the internal contradictions of development inherent in social production, that is, dialectical (Oatley, 2019).

Having established the meaning of political economy, it is now imperative to outline the significance of the course. In line with this, radical scholars maintain that the course provides the working class and all working people with knowledge of the laws governing the economic development of society and allows them to fulfill successfully the task facing them. It also shows the working people of all nations the reasons for their enslavement, poverty, and deprivations. Specifically, it shows that the oppression and impoverishment of the working class and all the working people depend on the arbitrary will of individual capitalist. Political economy therefore seeks to explain the dynamics of the state's market nexus causes of the asymmetrical relations between developed and developing nations in the international division of labour and exchange. It locates the root causes of third world underdevelopment on issues of imperialism, colonialism, and neocolonialism on the one hand and also draws from the internal contradictions peculiar to the third world countries as fundamental causes of their underdevelopment. Interestingly, both bourgeois and Marxian political economy proffer separate approaches to emancipation and development. Finally, knowledge of political economy helps the oppressed and exploited to understand their reality and ways out of their contradictions.

The Concept of Political Culture

An appropriate conceptualization of political culture must take the route of a fundamental understanding of the meaning of culture, an appreciation of its basic connotations. Culture has therefore been described as an omnibus terminology which can mean a variety of things, depending on the context in which it is used (National Open University of Nigeria (2010). But we can also see culture as a process, a space, as well as an institutionalized instrument of defining oneself in relation to others and the world in general (Okeke, 2017). What then is political culture, an apparently simple terminology? It has indeed been argued, that despite its surface simplicity, political culture has presented surprisingly complex conceptual problems. Therefore, according to Weil (1994) cited in Frieden, Lake & Broz (2017), political culture is one of the renegade concepts of contemporary social science. Theorists, argues Weils, have not provided a persuasive picture of its causal role and analysts have not been able to do without it in explaining empirical outcomes. But Weils (1994) sees political culture as that part of culture relevant to politics. It thus includes political symbols, values, beliefs, attitudes, opinions, expectations, goals, and so on. The critical questions here however, as implied in Weils (1994) are: does political culture play a major role in determining political structures and regime outcomes or does it simply derive from the structures and institutions of given regimes? Ikaonaworio, (2020) also saw the political culture of a nation as a particular distribution toward political objects among members of the nation. Subsequently, Colson (2013) interpreted it (political culture) as a subjective mass phenomenon that consists of orientations toward key objects of the political system and toward the individual's role in it. It is consequently the subjective realm which underlies and gives meaning to political actions (Iovan, 2015, 29). But political culture is also understood to be, in general terms, the values, standards and attitudes of citizens in the process of constructing the democracy of a country (Ikaonaworio, 2020). Political culture in our estimation therefore refers to the means and methodologies of politics that are associated with a given people, their common attitudes to partisan politics and political institutions.

Concept of Sustainable Development

The concept of sustainable development emerged as a response to a growing concern about human society's impact on the natural environment. The concept of sustainable development was defined in 1987 by the Brundtland commission (formally the world commission on environment and development) as development that meets the need of the present without comprising the ability of future generations to meet their own needs. Development may be necessary to meet human needs and improve the quality of life; it must happen without depleting the capacity of the natural environment to meet present and future needs. The sustainable development movement has grown and campaigned on the basis that sustainable protects both interests of future generations and the earth's capacity to regenerate. At first, it emphasized the environment in development policies but, since 2002, has evolved to encompass social justice and the fight against poverty as key principles of sustainable development (Akwara, Udaw & Onimawo, 2013).

There are two various aspects of sustainable national development indices: that is, economy, society and environment. It can be seen that, the economy is embedded in society, which in

turn is embedded in the environment. The later focuses on the central role that the environment plays in human society and in turn in the economy. Sustainable development is a development that manages all assets, natural resources and human resources as well as financial and physical assets for increasing long term wealth and well-being. As a goal, sustainable development rejects policies and practices that support current standards by depleting the productive base, including natural resources and that which leaves future generations with proper prospects and greater risks than our own. Idike (2014) submitted that applying the principles of sustainability can save individuals, corporations and government money while benefitting the environment. Bankole (2002) cited in Nwakaire and Ore (2013) affirms that, it is of critical importance that the governments of nations take serious steps towards developing action plans and measurable targets in the five critical issues the world summit on sustainable development (WSSD) in 2002 addressed. They are, water and sanitation, energy, agricultural productivity, biodiversity and ecosystem management and health.

Akwara, Udaw & Onimawo (2013) acknowledges that sustainable development is a trans-boundary and multidimensional endeavour inter-linking virtually all sectors of the national economy and he however, observed that the greatest challenge to Nigerian' s sustainable development effort is energy development efficiency and consumption. Sustainable development has been variously conceived in terms of vision expression, value change, social reorganization or transformational process towards a desired future or better world. The core idea was defined most influentially by the World Commission on Environment and Development (i.e. The Brundtland Commission) as development which meets the needs of the present without compromising the ability of future generations to meet their own needs” . In its broadcast sense, this normative abstraction has been widely accepted and endorsed by thousands of governmental, corporate, and other organizations worldwide (Ikaonaworio, 2020). The basic principles underlying sustainable development can be separated into a social, economic, and ecological dimensions. The economic growth is seen as a requirement for development. No country can achieve a sustainable economic growth if the environment is not conducive and encouraging, if the prosperity is not fairly distributed and if growth of the human resources has not taken place.

Therefore, the economic dimension means that economic growth shall carry on with: first, respect for the environment, Second, growth of the people's health and education and third, a fair distribution of prosperity. The social dimension points out the importance resources power and influence to be fairly distributed and that people can feel secured and can participate. The social dimension is therefore a requirement for economic growth. The environmental dimension means that considerations are taken for the social and economic development. These three dimensions are integrated with each other as they are interdependent and mutually reinforcing. The implication of this is that sustainable development to a large extent is about politics (Anderson, 2014).

Humanity

Essentially, human capital development translates at the national level to the emergence of new nationals. In the Nigerian case, human capital development should lead to the emergence of

new Nigerians. It is not evidenced by certification of products of educational institutions. The most critical qualities to be possessed by these new citizens will be qualitative, functional education and demonstrable competence. Such education and competencies produce the multiplier of further creativities, further opportunities and immense national abundance. Under such a setting, divisive, ethnic and racist tendencies take secondary positions. It is always easy to appeal to the ethnic sense of many Nigerians because of the persistent poverty that alienates people from the state. It is this economic situation that sometimes pushes people to seek solace in primary group identity. In fact, the lack of socio-economic security makes many people vulnerable to self-seeking elites that present ethnic nationalism as a panacea for their predicament (Ake, 1999, Kaur, 2007 & Jinadu, 2004 in Attah, 2013).

According to Attah (2013), a nation is not to be defined by affinities of language or a common historical origin, though these things often help to produce a nation's what constitutes a nation are sentiments and instincts of belonging to the same group or herd. The Boko Haram insurgency in the Northern part of Nigeria is an instance of disbelief in belonging to the same group in Nigeria. In addition to whatever other categorizations that Boko Haram may be given, it is a separatist group. Separatism is undoubtedly a result of dissatisfaction by a people with their lot in a subsisting national arrangement. This dissatisfaction may not be fully unconnected with large measures of deprivation. It may not also be unconnected with lack of national focus on human capital development. Thus, immense national abundance, arising from human capital development can engender the sentiments and instincts of similarities and belongingness among Nigerians. It was under similar settings that Barak Obama emerged against all racist odds, the President of the United States of America.

Indeed, at the point of Obama's emergence as president, human capital development was no longer a national issue in the American system. There was in relative (comparative) terms, a situation of national abundance in the American economy. The starting point is human capital development and consequently, citizens with requisite skills and capacities would become catalysts of national growth and abundance.

Furthermore, in an environment of immense national abundance, tribal and sectional sentiments are very likely to wane and cease to exist. The basic wants of human beings are few and if they are satisfied, they become insulations from subversion (Anderson, 2014). History he adds has shown that the main cause why some societies became turbulent and unstable is because those who governed failed to discover this secret yearning of humanity. Azikiwe identifies these basic wants as: plentiful avenues for obtaining a balanced diet and wholesome food, comfortable and inexpensive shelter, a reasonable and frugal wardrobe and easy access to the necessities and amenities of contemporary life, above the minimum subsistence level. The point then is that, Nigerians that are availed these basic necessities of life are likely to become less attracted by ethnic chauvinism. Desperate politicians who enlist their services and support during such ethnic battles only succeed because the citizens lack these necessities. The most effective method of availing these necessities to the people is through human capital development.

Political Ideology, National Economy and Sustainable National Development

Sustainable national development is a key concept that requires clarification for ease of understanding of its usage. This is so because development as a concept defies universal definition. The conceptualization of development was greatly problematized by the ideological contradiction between the Socialist East and the Capitalized West. It is because ideological orientation seems to becloud scholars to really dissect and critically appraise the constituents of development, as to what it entails. However, growth theorists argued that development is the end product of economic growth while others submits that economic development and growth flourish from structural change, savings and investment in an economy (Akwara, Udaw & Onimawo, 2013).

Following the economic growth contradiction in most developing economies in the global scene, in the late 1970s, to solve the teething problems of poverty, hunger, unemployment, illiteracy and ever-increasing crimes and wars, called for a paradigm shift, and redefinition of development from economic growth centered to human centered paradigm. It therefore recognizes development as a many-sided process geared towards the well-being of the citizenry. Corroboratively Michael Todaro conceptualizes development as a multi-dimensional process involving the organization and restructure of the whole gamut of economic and social system, radical changes in institutional structures, improved income and output, customs, and so forth (Idike, 2013).

Therefore, development is described as involving steady adoption by modern society that is not necessarily western values but absorption of culture. Frieden, Lake & Broz (2017) say that, development is the promotion of political and economic advancement to facilitate comprehensive building of nations. Stated differently, it entails economic growth, social contentment and improved well-being of individuals. While Anderson (2014) contends that economic and material growth should not be seen as sufficient manifestations of development. To him, something that constitute basis for development must not be taken for development itself. According to him, development transcends growth and embraces quality of life such as social justice, equality of all citizens, equitable distribution of income and democratization of development process. Development is fundamentally referred as humans and social advancement in all endeavours. The convergence of these scholarly submissions is that, development entails both the physical (societal) and a state of mind (psychological), and it is a transformation of the entire society at large. The term national development like development is very comprehensive. It includes all aspects of the life of an individual and the nation. It is holistic in approach. It is a process of reconstruction and development in various dimensions of a nation and development of individuals. It entails full-growth and expansion of our industries, agriculture, and education, social, religious and cultural institutions. Moreover, national development implies development of a nation as a whole. It can be best defined as the all-round and balanced development of different aspects and facets of the nation viz. political, economic, social, cultural, scientific and material.

In view of the above, national development is the total effect of all citizen forces and addition to the stock of physical, human resources, knowledge and skill. Also, that national development is growth plus change. Change in turn is social and cultural as well as economic and qualitative

as well as quantitative. Broadly, development of the nation encapsulates such parameters as (Anderson, 2014):

- vi. Development through a planned national economy;
- vii. Increase in agricultural production through application of modern technical know-how;
- viii. Harnessing industrial production;
- ix. Development of human resources;
- x. Application of science and technology in production sector;
- xi. Provision of mass education; and
- xii. Provision of various facilities to meet the needs and aspirations of disadvantaged, deprived and poorest of the poor segments of population.

As aforementioned, to a nation, development is referred to as national development, and thus, is a broad range encompassing socio-economic and political advancement of a country. National development can be achieved through a whole lot of deliberate planning by nations. What then is national development? Precisely, it is a country's compendium of strategies outlined by the government (Frieden, Lake & Broz, 2017). While National Development Plans (NDPs) are major statements that outlined development strategies, policies, programmes and projects that are to be implemented over a medium term (six years). National development plans thus guide the broad development of the country, based on estimated revenues expected over the planned period versus the expenditure and manpower projects; which embraces all sectors of the economy.

Conclusion

The crucial factor which may most consummately deter the phenomenon of ephemeral development is the human capital element. Human capital development has been treated from a holistic-functional perspective. However, human capital development has not truly been embedded in the current attempts at answering the national question in Nigeria. The national question in the country is usually seen from only the political perspectives and the proffered solutions have remained political solutions proposed by partisan politicians and other stakeholders with partisan and sectional interests. Human capital development which would countervail the national question must be popular in content. Thus, when the national question in Nigeria is being profoundly addressed, sustainable national development will invariably begin to appear realizable.

Recommendations

- i. There should be massive establishment of E-centers of learning by government, at different strategic locations in (different parts of) the country.
- ii. The national question which also inhibits the attainment of sustainable national developmental status in the country should be deterred by human capital development.
- iii. There is a pressing need to place less emphasis on certificates in the acquisition of knowledge for sustainable national development in the country.
- iv. Education should be used to develop the human resources necessary for economic and social transformation. The focus on education as a capital good relates to the concept of

human capital, which emphasizes that the development of skills is an important factor in production activities.

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