

Original Article

Autonomy, Agency and Empowerment in Sustainable Community Development: The Imperative of Critical Philosophical Thinking (CPT)

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Abstract: Nigeria seeks a safe and sustainable community development which has given rise to workshops locally. Globally, there are constant talks on the need for cohesion, inclusiveness and community-driven development, acquisition of which lies in equity and inclusion of everyone and the realization that even the little child has something to offer. However, the Nigerian community (from the family to the political structure) suffers from non-inclusion and inequity. For example, parents try to get the life they did not live through and in their children causing such children not to be original, authentic, to have their own voice, to exercise agency and autonomy. In the community, few are empowered while the rest are left to eat from the crumbs that fall off the table. So, how aware are individuals of their amazingly unique qualities? How many individuals have discovered themselves? Does self-discovery come before acquisition of knowledge? This paper aims to show that sustainable community development rest on certain qualities such as autonomy, empowerment and agency. Through the method of critical philosophical thinking (CPT) this paper argues that agency, autonomy and empowerment are the pathways to sustainable community development. The paper concludes that CPT is required in order to establish the qualities of autonomy, empowerment and agency as they all share a nexus.

Keywords: CPT, Community, Sustainable Development, Empowerment, Agency, Autonomy.

I. INTRODUCTION

When philosophically Socrates raised up the issue of self-examination, assessment, self-knowledge, discovery and agential responsibilities by refusing the status of “the wisest man” given to him by the Oracle at Delphi (Emeka & Chukwudi 2018, 3) perhaps he was pointing forward to the need for the uniqueness in every human being to be tapped into and realized, for us to acknowledge that no one human being has it all and that everyone has something to offer. How well this realization hits human beings, the pinnacle of God’s creation, is debatable. And this is because it is very common to hear an individual asking another individual: who are you? Are you a person? Aside questioning the humanity of a person by the asking of such questions, we call into dispute their autonomy, agency, voice and based on the answer to such questions, we empower them to be and actualize themselves or deny them such power.

In the recent times, citizens of Nigeria have been flooding the streets in protest for what they call ‘bad leadership’ and ‘lack of empowerment’. The results of the recent Nigeria’s Presidential Election 2023, which according to most public outcry and international observation was fraught with non-transparency and rigging by the Electoral body, Independent National Electoral Commission (INEC) exemplifies this scenario (Nwonwu, Mwai & Igonikon 2023). The citizens argue that their voices have been stifled by the powerful few elites and that they have been denied the right to elect a leader of their choice despite being empowered by the constitution to do so. Members of various communities are also at unit levels making such arguments. The result is kidnapping, arm robbery, banditry, increase in stealing, and many other vices rampant in the Nigerian society that is one of the most undeveloped communities in the globe and is even the world capital of poverty (Lo 2018). This comes even with all its stupefied natural and human resources. These leads us to ask the following questions: What are the hindrances to



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sustainable community development? Does the denial of voice, autonomy, lack of empowerment and agency have anything to do with sustainable community development?

II. CONCEPTUALIZING SUSTAINABLE COMMUNITY DEVELOPMENT

Development is realistically seen as a multi-dimensional process involving the totality of man in his political, economic, psychological and social realities among others. It is a holistic phenomenon, not a concept to be abridged in application or compartmentalized and approached as a uni-dimensional process. Development, more importantly must not be conceived in the context of a particular social system. In other words, it is wrong and indeed injurious to conceive of development in terms of system or system suited for a different cultural milieu. Essentially, it should be man-oriented and not institutional-oriented. If we focus our attention on the individual citizens we can then think of what they need at a particular time and how he can combat a number of hindrances which have held him down. Hence in this paper development is a process that creates individual and community growth, progress, positive change or the addition of physical, economic, environmental, social and demographic components.

Regarding 'sustainable development' Dale and Sparkes (2011) explained that sustainable development involves the process of reconciliation of three imperatives which are at its core. They mention what these imperatives are to include the ecological requirement to live within the carrying capacity of the planet; the social need to have governance structures that enable people to voice and enact their values, and the economic responsibility to ensure that the basic needs of all people and life are met at a global level. This community may be defined by a geographical place but is not restricted to place. A community adjust its social structures and economic activities in order to adapt to the natural resources upon which they depend. The systems are diverse, flexible and resilient. This fact picks defence from the arguments surrounding theories on traditional African societies before the advent of the Whiteman and colonialism or encounter with Europe. Taking Nigeria as an example one finds a big adjustment at the wake of encounter with Europe in terms of movement from agricultural and hunting dependency to oil and professional white-collar jobs given the oil boom in the 1950s upward. Change is also witnessed in its social structures from a village segmented life to republican representative government (Ukwuoma 2023, Ukwuoma, Ugwu & Hilary 2022). In this paper, community is conceived as a collection of people of amazingly unique entities (Obiageli 2023).

III. AUTONOMY

One can argue that opportunities abound and that such opportunities are free for everyone to lay hold on. But, besides giving opportunities, many other factors may foster or hinder the development of autonomy, among others the institutional context and its constraints (Tatzl, 2013). For this reason, Tassinari (2017), wrote that the first step towards implementing autonomy is to encourage individuals through building a community of practice (a community of people who share a common interest or passion, even if they may care little about each other outside this area). In other words, autonomy demands a community (a learning community, a community of practice) in order to be exercised by individuals in a given context. This community can render support to individuals and give momentum to their actions, thereby allowing them to join forces, if necessary, to face issues or overcome possible institutional constraints (especially if these hinder autonomy), and in order to make more provision for autonomy. In order to foster autonomy, a notable effort should be put into negotiating a common understanding of it with community members and oneself. Thus the first steps towards autonomy require that individuals feel the courage to change, to develop themselves towards different ways of learning and/or teaching, and feel free to do so. We are all aware that the institutional environment at the university (Nigeria, as case study) strongly focuses on rules and requirements (such as the curriculum, study regulations, course attendance, and the form of the examinations). Therefore fostering autonomy, in the sense of requiring the students to be autonomous, may result in a paradox such as 'be spontaneous' (Watzlawick, Beavin Bavelas, & Jackson, 2011). In this case, a student would be allowed to start from the earliest years to do what he or she is best good at and should have the freedom to take another part at any stage of their life if they find the need to do so. What this points to is that an atmosphere of freedom, of responsibility, and of support, is one of the determining factors to stimulate learners' and teachers' motivation to engage in this challenging process.

Within the framework of a social theory of learning (Wenger, 1998, 5), a community of practice is constituted by a group of actors belonging to the same organization which work and support each other within a given framework. Essential to a community of practice is the development of individual and social learning, by sharing meaningful knowledge, experiences, resources and perspectives. Unlike other work groups, communities of practice are generally self-organized. In this sense

becomes possible a community autonomy defined as the ability of a community to take independent organized initiative on its social, cultural, economic, educational, and political affairs. Independent initiative includes making crucial long and short-term decisions on these matters based on an independent perspective and analysis. Unfortunately, in the case of Nigerian society, there is no such freedom to be initiatively independent. Everything is treated as governmental that has an interest (exploitative interest that creates inequality, non-inclusiveness and inequity) different from that of the community. To this end, there is never a proactivity which is the extent to which any particular action or plan of action allows an individual or group to take independent initiative (Flores 1999). It is this difference in interest that creates the need for proactivity to be independent; to have a broad and inclusive approach, a dignified humane goal and independent organizations. In bringing it to bare on community development, proactivity takes the form of autonomy which involves a collective process of reflection, consultations, participatory democracy; the practice of self-reliance and the concept of building a sustainable community. By so doing its constructive potential comes to the limelight. This will also provide a framework to see the community as resourceful, unique and equal individuals and who are the answers to sustainable community development and not the government or civil society.

A look into the Nigerian society displays a media, government bureaucracy, and many service agencies that non-stop present an image of a dependent community at the mercy of the government and few elites. A community that cannot do anything for itself and that is helpless and incapable of solving its own problems. This absurd falsehood has been internalized by a significant majority of members of community. This is manifest in communal bad roads, lack of electricity, health centers, schools and perpetual vacating of rural dwellers from their homelands to the perceivable government-urban areas for greener pastures. To show their frustration owing to abandonment by government children and youths take to gang warfarism, stealing, arm robbery, hooliganism, pipe oil vandalization, kidnapping, and drug use/abuse, etc. It is on this basis that the traditional community development model based on Needs Assessment Model is grounded. And it is from this understanding that we can grasp *the wrong definition of community as people with needs that someone from the outside can service*, which has left damaged communities' togetherness, collective sense and capacity to direct their own destiny. They are not expected nor encouraged to make inputs concerning the lack of dignified jobs, inferior education received, toxic waste or the utilization of land. These communities are tactically overlooked and consequently suffering from lack of adequate education, information and misinformation. A look into their houses can drive one to tears as the houses are not better than houses of the Stone Age. Yet, these communities that are at the receiving end of government's abandonment are almost never encouraged to help plan affordable housing. How can they be involved when government often excludes them from decisions concerning drug infestation, increase of crime, police brutality or on the erecting of ever more prison and rehabilitations centres instead of schools and good health care centres.

Here seen is how the government of Nigeria at all levels (federal, state, local government, councillorship, and ward) has ingrained exclusion and inequity, which they have also made tactical efforts at justifying. Government officials and agencies have justified exclusion of community members from major decision by pointing to the role of technocrats, experts, stakeholders, 'assumable' elected representatives and have contrasted their credentials and experiences with those of ordinary community members. And they go further than this to conjure 'community consent' by presenting the opinions of the 'so-called' technocrats, experts and authorities as objective and community-based. One of the ways 'community consent' is achieved is through hiring of touts and thugs to rig election in the favour of one political individual and party; usage of persons who control a faction or wield great influence who convinces the people of government's goodwill thereby reducing the impact of antagonism towards government. These people also remind community members that it was them who elected their government officials and so should give them liberty to do the job for which they have been elected to carry out. In the long run, what we have is generations of exclusion and inequity creating community with a high poverty level and community members as victims who have given up on their capacities and dreams and who have little or no belief in themselves to change their situation. They have therefore learnt to wait and depend on the crumbs that fall from the table of government officials, agencies, international bodies, technocrats, and experts and their community representatives. They also depend on these sets of people and bodies to define and meet their needs. In this sense, the community have been completely thrown off like a garbage, its brain completely wiped off and considered a *tabula rasa* that needs to be filled. So the community is now seen as ignorant and viewed as consisting of people in need of government help as they are helpless on their own. This is no doubt a scenario of a capitalist system always asking people to submit as they depend solely upon the welfare of the state, few elites, magnanimity of politicians and their empowerment schemes.

In the family the parents portray this attitude in feeling that their children cannot do anything on their own, that their lives have to be planned for them. So as soon as a child is born the parents plan for them what they are to become, what activities they should engage in and what institutions they must attend. All these are done without recourse to the needs and desires of the individual child. The parents see the child as asset to be used to achieve all that they could never achieve in life and so they end up seeing their unlived lives in that of the child. Some other parents assume they know perfectly well what their child likes or desires through glimpses of what they see the child do and (or) talk about, the capacities they display and what they appear to do best or better. In doing these autonomy is taking away from these children and in the same manner their authenticity and agency. Given all what has been noted autonomy here means to have a mind of one's own originality, to have principles and be independent minded.

IV. AGENCY

Agency can be defined as action or intervention producing a particular effect. However, it can be used to connote more than one idea. To begin with, the word 'agency' often conjures images of organizations and bureaucracies, places of control and power (Dale & Sparkes 2011). In this context we can speak of the federal, state, international and private agencies across the globe. Agencies in Nigeria include Bureau of Public Enterprises, Central Bank of Nigeria, Department of Petroleum Resources, Kaduna State Community and Social Development Agency, Nigerian Army, etc. In this instance, agency refers to a team or structure consisting of individuals who perform certain given roles for a particular objective. However, beyond this, agency could also be used to mean intentional actions as well as the processes which give birth to a new condition or state of affairs that may not have actually sprung up had the former not been performed. In this context, agency becomes activities of individuals and groups that drive effective leadership and change in communities.

In this work 'agency' refers to the capacity of individuals to act independently and to make their own free choices, based on their will; to know and be oneself, to be self-aware of what I am and what I can be. This conception of agency understands that human individuals exist in a constrained world but are nevertheless free within those constraints. Let me explain. It is true, for example, that the child is born by the parent and is under their care until a certain age or even for most of their lifetime as seen in Nigeria, particularly, where parents want to decide who the child should marry or not be married to; the institution to attend; the courses to study and profession. It is also true that there are societal norms setting standards and limitations. Nonetheless, even in the midst of all these one is not left without agency (freewill and choices to make). The focus is therefore on qualities of human individuals and groups of people that give them the capacity to be agents of change for sustainable development in their communities. In this regard, Barraket (2005, 77) explains that sustainable community development "emphasizes an integrated response to economic, social and environmental imperatives within a given locale, and an emphasis on intergenerational equity with regard to resource use". How this equity can be achieved is one of the thrust of this paper which argues that every community member should be engaged and involved and that the traditional idea of a helpless and ignorant community and its members should be discarded. Thus the birth of a sustainable community development demands agency at various unit levels. This section shall therefore focus on the characteristics of human agency and the question of relationship between human individual agency and sustainable community development as well as the contribution of individual agency to sustainable community development.

It is the agency of individuals and the togetherness of the group that creates the long-lasting product required to motivate and bring together networks to act, and even when failure is recorded in the first hand, to continue to try and not give up. This raises our belief to succeed in seemingly pressing situations telling us that only we can liberate ourselves and not another. This is critical for organizing individuals towards more sustainable choices and lifestyles. When people are made to believe that they can perform well and change their own conditions without external help or government help then they would view difficult tasks such as promoting and advancing community sustainability, as something to be mastered instead of avoided. It should be said that individuals with high level of belief in themselves maintain stronger commitment to those goals they have set aside to achieve (van Wagner, 2007). In this case, it will increase their belief when faced with abandonment that they can help themselves with or without the government's help. They would, therefore, approach a threatening situation, such as erosion and social inequity, with a sense of assurance that they can influence positive solutions over these conditions.

V. EMPOWERMENT

A lot of people apply the term ‘empowerment’ but do not understand its actual meaning. In Nigeria this word comes handy when the government wants to give palliatives to the people, when an individual or body wants to give an individual or individuals certain items like tailoring machines, motorcycles, tricycles, grants or even set-up capitals, generator set, etc. But these do not really capture the term ‘empowerment’. This is because empowerment is a multi-dimensional social process that enables individuals to have control over their own lives. This very process encourages power in individuals for application in their own lives, their communities and in their society, and these they do by engaging in activities or matters they conceive as important. This process equally challenges our assumptions about the way things are and can be. It calls the status quo into question. Unfortunately, the scenarios painted above about how the term ‘empowerment’ is applied in Nigeria does not challenge our assumptions concerning the status quo. Rather, they seek to sustain it because these sorts of empowerment seek to make others do what we want regardless of their own interest and passion. So empowerment which this paper drives at is that which makes the people drivers of change in their respective communities and beyond; one that sees the community members as partners in resolving complex issues that confronts them and Nigeria at large. It is one that engages in collaborations of mutual respect and thus bring about collective change.

Empowerment is used here to apply to community individuals knowing their constitutional rights and being able to carry them out without hindrance. For instance, that they should be able to vote and be voted for and their votes should count; that they should not be lawlessly arrested and jailed without fair hearing in a reputable court of law (without external influence) and that they should be involved in decision making and activities that concern them. In this wise, inclusiveness and equity and the understanding that everyone is unique and has something to offer is assured. With regard to the family, children should be able to own their own lives and not become machines controlled by the whims and caprices of exerting parents. This can be achieved through provision of opportunities, resources and support that they need to become involved themselves. The online Cambridge Dictionary captures some aspects of empowerment noted above by defining ‘empowerment’ as the process of gaining freedom and power to do what you want or to control what happens to you; the process of giving a group of people more freedom or right. Ultimately, ‘empowerment’ goes beyond liberation, emancipation, participation, mobilization and independence.

Empowerment goes beyond liberation because it is about one being provided with the opportunities, support and resources to take control of their lives without waiting for the powers that be (government, etc) to map out the design to liberate them according as they see fitting following their own methods and agenda. It is also beyond emancipation since it is about an individual breaking free from the chains on his/her mind and the ideas one has internalized to self-actualization through provision of same opportunities, support and resources that allows individuals to exercise the power to change things that may well be beyond their perceivable scope. In this instance, individuals are seen above the material possessions they lack. What this mean is that empowerment brings to an end the possibility of the *have* defining the situation of the *have-not*, by deciding the *how* of their liberation, and until this sort of empowerment is done away with, no actual progress can be made in the area of community sustainable development. And this brings us to the alternative which is to begin to give ear to the voices of the *have-not* and see them as uniquely defined human individuals with much to offer in the accomplishment of sustainable community development. For clarity and to avoid misinterpretation, the sort of empowerment in focus here is not that on the girl-child empowerment (Donzel 2022). No, it is much more. And this is because when the empowerment in focus in this paper is achieved, the issue of the girl-child empowerment does not arise. But no matter how much of the girl-child act is achieved even women will still seek the sort of empowerment this paper drives at and that is one that allows every human individual, sex notwithstanding, to take charge of his or her life, to be involved in matters that concerns oneself and to affect decisions of one’s life and community through fair conditions that give individuals and community the chance to take their destinies into their own hands. This is because it is gravely difficult for communities to develop themselves in a world that will not allow them to do so but rather one that allows one to be more aware of oneself and to be at harmony with its world on the basis of shared responsibility. In the final analysis empowerment becomes the degree of autonomy and self-determination of peoples and communities. It is the ability to know what one can give and receive with others.

VI. THE ROLE OF CRITICAL PHILOSOPHICAL THINKING IN ACHIEVING SUSTAINABLE COMMUNITY DEVELOPMENT

There can be no genuine sustainable community development without the core values of critical philosophical thinking (CPT), such as open-mindedness, fair-mindedness, intellectual empathy, intellectual humility, intellectual perseverance, and intellectual integrity, confidence in reason, intellectual autonomy and intellectual courage. This is because critical philosophical

thinking is a form of reasoning that is foundational in everything we do. Community development and its sustenance are beings in the mind which manifests through critical rational thinking and psychic dialectics. Thus, the creation, shaping and continuous existence of human feats depends largely on consistent philosophical reflection and application (Chinweuba 2019). No wonder Plato recorded that for a state to achieve sustainable development either philosophers become kings or kings must become philosophers. The trouble therefore with Nigeria and its quest for sustainable community development lies in the non-infuse of philosophical thoughts and principles of critical philosophical thinking. Understandable that many minds will question the concept of 'critical philosophical thinking' and might consider its appearance into this discourse as abstractive and not attainable simply because of the position philosophy has been given in the Nigerian society. But is the failure to give critical philosophical thinking its place that we are talking about the need for a sustained community development.

The most popular definition of philosophy is that of it as "love of wisdom". But it is in deep analysis of this definition that the essence of CPT becomes evident. First, wisdom, on the one hand, is a rational behaviour in all spheres of life. In fact, it is the capacity of determining what is good or bad and the ability to make good choices or wise decisions. On the other hand, love is an attitude of the mind towards what exists. In this sense, philosophy is therefore equivalent to being rational, and of all the attributes bestowed on humankind; none surpasses rationality (Asiegbu. 2011:105, emphasis mine). It is for this reason that CPT is preferred to critical thinking because philosophy only privileges reason as its only tool. It portrays man as having the capacity to think differently and also proactively. The addition of 'philosophical' is meant to reflect the idea that behind all human problems lie philosophical problems. In this case the questions of authenticity, agency, autonomy and empowerment. Unlike CPT, critical thinking is a way of thinking at a higher level (a second-order thinking (that needs to be cultivated if one is to make the right decisions), which is first-order thinking elevated to a level at which things are analysed, assessed, and reconstructed. It covers the wide range of cognitive skills and intellectual dispositions that needs identification to analyse, and subject to rational scrutiny beliefs, decisions and actions (Chimakonam & Oluwagbemi-Jacob 2022, 105-106).

CPT will broaden our mind to know diverse ways of conceiving reality. It guides us to forego our fears, ignorance, prejudices and misconceptions and in the same manner enlarges one's way of viewing self and others and to achieve the values needed to be oneself and be self-aware, to be independent and the process to take control of one's life. It spurs individuals to solve their own problems and to understand that the best life is one lived according to one's dictates and not as given by others. It leads to intellectual enrichment of human beings who are drivers of change and moves them away from inequity, interest-driven governance, religious animosity and ethnic divisions. Now, the CPT values needed to entrench a sustained community development include:

- a) **Open Mindedness:** the government and its agents must understand that everyone possess unique amazing qualities and as such everyone need to be heard because they have something meaningful to contribute. The opposing or alternative points of view of community members must be listened to open-mindedly. Their assumptions should be critically examined to sieve out their practical consequences and their implications assessed thoroughly. Where it conflicts with the government beliefs, agenda and interest, they should also be courageous enough to accept them. We should not insist on "things have always been done like this" stance. When all parties are considered and thoroughly scrutinised then solutions and decisions can be made. This way community development will be sustained because it gives everyone the sense of belonging and participation in the things that concern oneself and community. Such feels that his opinion is among many that decides his existence and that of his community. He is therefore spurred to take further control of his life knowing it is his or her choice and gains the knowledge that there are multiple possibilities. It also builds tolerance and accommodation.
- b) **Intellectual Courage:** Community members must be able to think independently and be able to without fear disagree with the collective opinion of community, technocrats, and experts and not to be moved by the 'crowd' or the rich.
- c) **Intellectual Perseverance:** Both individuals, community members and government must have the intellectual perseverance to reach the bottom of a problem despite the irrationality of some. They should not be dissuaded by details but go after truth through rational principles despite challenges on the way.
- d) **Intellectual Humility:** Everyone must learn to communicate effectively with others in order to get to the root of issues no matter how complex they appear to be. This is possible if one can understand his limits and is self-aware of his prejudices and biases as well as ignorance. Humility in this sense demands that parties in communication should not consider themselves as being the sole contributors and possessors of truth and determinants of standards. They should accept that someone aside them, even if with less education and expertise can offer meaningful contributions.

- e) **Intellectual Empathy:** Intellectual empathy is the ability to imagine what someone else is feeling or experiencing (Chimakonam & Oluwagbemi-Jacob 2022). It asks us to put ourselves in the place of others in order to genuinely understand them and to present their perspectives correctly. By so doing we reflect upon our actions and beliefs and how it affects others. Lack of this leads to downgrade of other people's opinion as meaningless and to see the community as people ignorant and without any thing to offer but only in need of government help.
- f) **Intellectual Integrity:** Government cannot enact one thing in the law and do contrary. They cannot accomplish contracts and projects by word of mouth and in papers without actual actions. Everyone should be true to one's thinking and hold one's self by the same standards one expects from others. If we say equity then we cannot partake in actions that show the attributes of equity.
- g) **Confidence in reason:** Confidence in reasoning is the habitual tendency to trust reflective thinking to solve problems and to make decisions and it applies to individuals and to groups. This means that we have to respect evidence and reasoning, and value them as tools for discovering the truth. Thus with proper encouragement and cultivation people can learn to think for themselves. We must learn how to make things work better by not ignoring reasons because we do not want to know. And as we trust ourselves to reason things out we should also understand that the next individual can also offer reasons.
- h) **Intellectual Autonomy:** Intellectual autonomy is a willingness and ability to think for oneself. We do not have to be too dependent on others (the crowd) when it comes to forming our beliefs. We should not be mere receptacle for information and ideas deposited by others and become primarily passive but instead face the life and come up with one own reasons for our actions in order to live an active life. We must have rational control of our beliefs. This is an epistemic virtue (Carter 2020).
- i) **Fair Mindedness:** This covers all the above thus stated. It means we should be just in all our dealings and our actions must be marked by impartiality and honesty because everyone is treated equally; free from discrimination, fair and reasonable and with the ability to listen to other people's opinion. It is the opposite of intellectual arrogance.

VII. CONCLUSION

This paper sets out to show the relationship between autonomy, agency and empowerment and the accompanying role of critical philosophical thinking in achieving sustainable community development. I have attempted to point out the lapses in the concepts of autonomy, agency and empowerment and provided alternative conceptions. Concerning agency it has been made bare that we need to define self-interest and choice, and to consider the self as not only able but entitled to make choice. The choice in the process of thinking outside the system and challenging the status quo; to have a voice of one own instead of being wowed by the public view. With respect to autonomy, it is shown that we should strive to gain independent ability to formulate major life choices instead of living one's life in the life of others; to control resources and decisions that affect important life outcomes. Concerning empowerment, it is also shown that while being independent we should exist as significant actors in the process of change. We should gain control of our own lives as well as families and communities and help each other become our God-given identities. We can only be said to have empowered an individual when we have made possible resources, supports and opportunities for his/her maximum potential to be developed and made concrete. Finally, what has been done is a call to build a community that values, is proactive and cares without inflicting fear but rather create an emotional security through acceptance of everyone and validation of self-worth. It is therefore recommended that critical philosophical thinking should be added to our educational curriculum as early as in the nursery schools and upward. Consequently, it voices a call for action, namely through the people, the practitioners and the academicians, involved in problem solving and decision-making for public affairs.

VIII. RELEVANT LITERATURE

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