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THE AFRICANNESS OF AUGUSTINE’S RELIGIO-HUMANISTIC THOUGHTS ON EDUCATION

Ikechukwu Anthony KANU
Department of Philosophy and Religious Studies
Tansian University, Umunya
Anambra State
ikee_maio@yahoo.com

Abstract
In this piece focused on the contribution that Augustine’s African background, that is, his Afro-cosmo-vision of reality, made to the development of his philosophy of education. This piece is very important, first, because we have found ourselves at a time when some scholars, against evident historical evidence, argue that Saint Augustine is not an African. Second, we have also found ourselves at a time when many scholars believe that nothing good can come from Africa. This piece would, therefore, serve as a pointer to the Africanity of Augustine and the Africanness of his philosophy and theology. The hermeneutic method of inquiry would be employed.

Keywords: Africanity, Augustine, Philosophy, Education.

Introduction
In 2016, I published a paper titled “The Concept of ‘Family’ as the Contribution of Africa to the Consecrated Life”. The reason was to point out the contribution that Augustine’s African background made to the evolution of the Consecrated Life. In the 4th century, when Constantine legalized Christianity in the Empire of Rome, Christianity became the popular religion in Rome, it gradually lost the self-sacrificing spirit which it possessed during the era of Roman persecution. In reaction, many holy men and women went into the desert, propagating a new kind of martyrdom for the kingdom of God. Those who lived this kind of life were referred to as hermits (200AD-350AD). Because of the role which the desert played as the locus for the expression of this kind of life, this period is also referred to as the age of the desert. The pioneer of this kind of life who symbolized this new ideal in a way no one else had done was Saint Anthony of the Desert. In the desert they prayed and fasted, doing battle with the devil in the wilderness as Christ had done long ago. However, they did all these as individual hermits (Kanu 2016).

With the passage of time, the eremitic life gave birth to the cenobitic style of life (350-1200), that is, a communal asceticism. St Pachomius was the father of the
cenobitic life. He adopted the idea of communal patterns and established a monastery where monks lived in common between 318 and 323. After Saint Basil visited the monks of Egypt, Palestine and Syria, he founded a monastic community in Asia Minor. In Palestine, Melania the Elder, a friend of Saint Jerome, promoted communal asceticism and founded a monasteries Jerusalem. Gradually, from the Eastern half of the Roman empire, Cada et al (1979) aver that this way of religious life spread to the Western half of the Roman empire, especially in Spain and Gaul. As these different persons moved beyond the shores of Africa, Egypt, they took with them the African value of community which was at the heart of monasteries of the time.

In Algeria, Africa, an African, Saint Augustine began a community of monks also referred to as Canon Regulars in 397. They lived according to the rule of Saint Augustine in monasteries, sharing their goods in common. Their main purpose of coming together, according to the Rule and Constitution of the Order of Saint Augustine (2010), is to live harmoniously in one house intent upon God and in oneness of heart and mind. Thus, in 529 Saint Benedict founded a monastic community in Monte Cassino in 529 along the same spirit of community living. Gradually, the importance of the presence of community spirit spread across Europe.

This Afric-cosmo-vision soon spread from Africa to other parts of the world. It shaped not just the future of the consecrated life, but also the philosophies and theologies of these great men of African descent and in fact that of the world civilization. In this piece, I would focus on the contribution that Augustine’s African background, that is, his Afro-cosmo-vision of reality, made to the development of his philosophy of education. This piece is very important, first, because we have found ourselves at a time when some scholars, against evident historical evidence, argue that Saint Augustine is not an African. Second, we have also found ourselves at a time when many scholars believe that nothing good can come from Africa (Hegel 1956, Kanu 2015a, Kanu 2015b). This piece would, therefore, serve as a pointer to the Africanity of Augustine and the Africanness of his philosophy and theology.

The Nature of African Traditional Education

African traditional education generally means the type of education that was obtainable in Africa before the advent of the West as colonial masters and missionaries. Boateng (1983) avers that it prepared them for their responsibilities as adults in their communities. It was a method of education that was based on
the African cultural heritage, and the family is the first school of every child and
the mother the first teacher of the child, gradually into the hands of the uncles,
father and community at large. Just as we have Greek education, Western
education etc., Africans also had a method of education defined by the African
worldview. It was a native, locally developed lifelong process of learning, with
well defined goals, structures, content and methods, through which cultural
values, skills, norms and heritage were transmitted by the older and more
experienced members of society from one generation to another to help
individuals be integrated into the society. At the end of such an education, it is
true that graduants never wrote final year exams or were not awarded
certificates; however, they graduated ceremoniously and were considered
graduates by the society, not because they had papers to show, but because they
are able to do what they have graduated in.

African traditional education is heavily anthropocentric. That is, the human
person is at the centre of existence. Mbiti (1969), therefore, asserts that “Man is
at the very centre of existence and African people see everything else in its
relation to this central position of man… it is as if God exists for the sake of man”
(p. 92). Corroborating with Mbiti, Metuh (1985), avers that “Everything else in
African worldview seems to get its bearing and significance from the position,
meaning and end of man” (p. 109). The idea of God, divinities, ancestors, rituals,
sacrifices etc., are only useful to the extent that they serve the needs of the human
person. It is in this regard that Udechukwu (2012) avers that man, in African
cosmology, has been given a high and prestigious position.

The Objectives of African Traditional Education

The aim of education in traditional African society is multilateral. These aims
could be articulated as follows:

1. To prepare the young for life. Education in Africa is always for a particular
   purpose. There is nothing like a purposeless education.
2. To help people to realize themselves. Self-realization is at the heart of
   African indigenous education. The first thing a child is taught is who he or
   she is, where he or she has come from, the heroes that have come from his
   clan, etc. self-realization helps him or her to know how to comport the self.
3. To help people to relate with others in an atmosphere of mutual
   understanding. Life in African traditional society is relationship. To be is to
   relate, to cease to relate is to move towards annihilation. It is in this regard
   that individuals are taught to relate with one another.
4. To inculcate the spirit of self-reliance, industry, versatility and self-disciplined. In African traditional society, people are trained to be self-reliant. They do not wait for the government to give them employment. They rather work hard to contribute to the general society.

5. To make the educated aware of his or her responsibilities and privileges. These responsibilities and privileges go with status. There is no status in traditional African societies without responsibilities and privileges. Thus, before a person attains that status- married, etc, the person in question is taught the responsibilities and privileges that go with them.

6. To develop a person’s latent physical skills.

7. To develop the character of a person.

8. To help a person to understand, appreciate and promote the cultural heritage of the community or society.

The Afro-Cosmo-Vision of Education in Augustine

A cursory glance at Saint Augustine’s philosophy reveals a thought system that, in all its multiplicity and varied projections, responds globally to an overall vision, which can be referred to as a cosmo-vision of reality. It is a vision that is all-embracing and confers connectiveness and consistency to the most variant manifestations of reality. His philosophy of education is not in variant with this overall vision. Augustine developed a philosophy of education in which the role of the teacher is to open the learner to question, arouse curiosity and create a moment for learning that is characterized by dialogue between the teacher and student (Morahan 2006). This philosophy of education is based on Augustine’s concept of the human person, first, as a being that is essentially integrated in the cosmos and the human community. Thus, a person cannot save himself by himself or live in solitude to himself. If a person wishes to reach plentitude, then, he must be in communion with others. Second, he understands the human person as a being that is radically contingent and changeable. That is, a being that is in the act of being. It is this natural disposition of the human person that opens the door for learning and thus, growth and development.

<table>
<thead>
<tr>
<th>No.</th>
<th>African Traditional Philosophy of Education</th>
<th>Augustine’s Philosophy of Education</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>The concept of education in Africa is heavily anthropocentric. This is</td>
<td>Augustine’s philosophy of education is based on his concept of the human</td>
<td>Anthropocentric</td>
</tr>
<tr>
<td></td>
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<td>---</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Based on the African cosmology that is anthropocentric.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Person, first, as a being that is essentially integrated in the cosmos and the human community (Bienzobas 2006)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>To develop a person’s talents and physical skills.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>To achieve a certain balance among these three things: talent, education and experience (De Civitate Dei, 11. 25)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>To help people to relate with others in an atmosphere of mutual understanding. Life in African traditional society is relationship. To be is to relate, to cease to relate is to move towards annihilation. It is in this regard that individuals are taught to relate with one another.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Make use of knowledge like scaffolding that is used to help build the building of love; that building will last forever, even when knowledge has been dismantled (Letter 55, 21, 39). Augustine sees love as the key of true humanity. “Love and do what you will” (Letter VII. 8).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>The Family is the first school and the parents the first teachers</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Augustine emphasized the importance of the education received from his home, with his mother as his first teacher.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>To make the educated aware of his or her responsibilities and privileges.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>It is not so much to introduce contents to the human soul, but to dynamize and help what is latent in the pupil to emerge.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Table 1: showing the relationship between African traditional education and Augustine’s philosophy of education

<table>
<thead>
<tr>
<th></th>
<th>African Traditional education is multilateral. It is religious, political, social, economic, etc.</th>
<th>Education for Augustine is also multilateral. It involves not just the acquisition of knowledge, but improving our relationship with God.</th>
<th>Multilateral</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>Education in Africa takes into consideration the needs of the students. They are taught skills necessary for their survival and which reflects their environment.</td>
<td>They must always start from the perceived needs of the students. This is to avoid a situation where the teacher operates from an ivory tower, far away from the students who are supposed to be his pupils.</td>
<td>Contextual</td>
</tr>
<tr>
<td>7.</td>
<td>To develop the character of a person.</td>
<td>Education serves for the nourishment of the soul, that the human person might be more human (Disc. Chr. XI. 12).</td>
<td>Character Development</td>
</tr>
<tr>
<td>8.</td>
<td>To help a person to understand, appreciate and promote the cultural heritage of the community or society.</td>
<td>Education in Augustine is community oriented. It understands education as a community of inquiry.</td>
<td>Community oriented</td>
</tr>
<tr>
<td>9.</td>
<td>Education in Africa is dialogical, participatory and which promotes the humanness of the student.</td>
<td>Education for Augustine is also dialogical and participatory.</td>
<td>Dialogical and participatory</td>
</tr>
</tbody>
</table>

**Conclusion**

There are basically five canons or foundations of African traditional philosophy of education. They include: preparationism, functionalism, communalism, perennialism and holisticism. A cursory glance at Augustine’s philosophy of
education reveals all these principles of African traditional philosophy of education have evident reflections in the philosophy of education of Augustine. Preparationism is a principle that asserts that people were trained for the purpose of equipping them with a particular skill for the fulfilment of their particular roles in the family or society. Knowledge conferred was always for a particular purpose—skill for an awaited responsibility. Functionalism sees education as practical and participatory in nature (Kanu 2018). Thus, the pupil learns through working with or observing the master. Communalism emphasizes that the responsibility of teaching was not solely the responsibility of the parents of the child. This is based on the fact that the child is not individually owned. There is an Igbo adage that says: “Nwa bu nwa oha” (A child is for everyone). The parents, family, the community and society are all involved in the training of a child. Perennialism Generally, perennialism as a principle believes that in our world of upheavals, and uncertainty, it is beneficial to stick to certain absolute principles (Kanu 2017). It, therefore, sees education as a way of preparing the child to become acquainted with the finest achievements of his cultural heritage, to become aware of the values of his heritage. Holisticism implies that, although people were trained to specialize in a thing, they also got other trainings alongside—people were productive in all areas. It was a multiple kind of education. A comparative study of Augustine’s philosophy of education reveals his strong African background. It does not only provide a footing for the argument of his African origin but stands for the fact that his thoughts were well incensed by his African identity.

References


Augustine, St. Epistulæ are translated by W. Parsons in the Fathers of the Church series: Letters, 55, 21, 39.
Augustine, St. Epistulœ are translated by W. Parsons in the Fathers of the Church series: Letters VII. 8.


Abstract

The dignity of the human person and the common good are the two cornerstones of social life. These are not possible without advancement in the construction of peace, justice and brotherhood. Pope Francis in Evangelii Gaudium proposed four principles necessary for the achievement of human dignity and common good. This paper has discussed aspects that seem very important to these principles in relation to Igwebuike philosophy. This philosophy is based on the Igbo-African worldview of complementarity, that is, the manner of being in African ontology. It is a worldview in which individuating differences must work towards a corporate existence where the ‘I’ does not stand as the ‘I’ but as a ‘We’, where life and living makes meaning. In a scenario of this kind, difference does not divide neither does it constitute a threat, but rather unites and gives hope that future existence would have meaning. In a cosmogony of this kind, while the ontology of the person is founded on the particularity of the individual, implying that it is the metaphysics of the particular that founds identity, it is the community that gives meaning to such an existence and grounds such an identity. This is a culture of encounter; it is a call to dialogue between all peoples.

Keywords: Igwebuike, Philosophy, Culture, Pope Francis, Evangelii Gaudium

Introduction

In his apostolic exhortation Evangelii Gaudium of November 24, 2013, in Chapter 4, titled, the social dimension of evangelisation, Pope Francis speaks of many themes:

1 Cf. http://igwebuikepedia.info/Intricate.asp. Accessed 10/03/2019. Igwebuike is based on the nature of the African cosmology. Cosmology, etymologically, is from two Greek words: cosmos and logos, meaning ‘universe’ and ‘science’ respectively. Put together, it is the ‘science of the universe’. Scholars like Wambutda (1986), Ejizu (1986), Achebe (1986), Onuoha (1987), Metuh (1987), Quarcoopome (1987), Arinze (1970), Madu (2004) and Kanu (2012). The African cosmology is essentially the underlying thought link that holds together the African value system, philosophy of life, social conduct, morality, folklores, myths, rites, rituals, norms, rules, ideas, cognitive mappings and theologies. The African cosmology is simply the way Africans perceive, conceive and contemplate their universe; the lens through which they see reality, which affects their value systems and attitudinal orientations. It is the African’s search for the meaning of life, and an unconscious but natural tendency to arrive at a unifying base that constitutes a frame of meaning often viewed as terminus a quo (origin) and terminus ad quem (end) of reality. African cosmology is essentially the underlying thought link that holds together the African value system, philosophy of life, social conduct, morality, folklores, myths, rites, rituals, norms, rules, ideas, cognitive mappings and theologies.

the care of the weaker people; the common good; dialogue between faith and reason; ecumenical dialogue and interreligious dialogue. The third part of this chapter titled, The common good and peace in society, n° 217-237, specifically highlights the issue of common good because, the dignity of the human person and the common good are the two cornerstones of social life, the Pope stops by to propose four principles needed to advance in the construction of peace, justice and brotherhood. These four principles are: Time is greater than the space, it emphasizes the importance of process to build a community, knowing that this allows us to work in long term without obsession over immediate results; Unity prevails over conflict, for the Pope, in the society conflict cannot be ignored or concealed, but that has to be assumed, without stopping in the conflictive situation but perceiving the sense of unity, a profound reality; Realities are more important than ideas, for Francisco, there is a bipolar tension between the idea and reality and points out that it is dangerous to live in the realm of the word, the image of sophism and therefore concludes that the reality is superior to the idea; The whole is greater than the part, picking up the tension between globalization and localization, the Pope speaks of working in the small, in the near, but with a broader perspective, following the model of the polyhedron which reflects the confluence of all the installments that preserved its originality.

This paper will point out aspects that seems very important to these principles in relation to the Igwebuike philosophy. This philosophy is based on the Igbo-African worldview of complementarity, that is, the manner of being in African ontology. It is a worldview in which individuating differences must work towards a corporate existence where the ‘I’ does not stand as the ‘I’ but as a ‘We’, where life and living makes meaning. In a scenario of this kind, difference does not divide neither does it constitute a threat, but rather unites and gives hope that future existence would have meaning. In a cosmogony of this kind, while the ontology of the person is founded on the particularity of the individual, implying that it is the metaphysics of the particular that founds identity, it is the community that gives meaning to such an existence and grounds such an identity. The culture of the encounter is a call to a dialogue between all people.

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3 Other citations of the documents with the initials EG and the number.
4 Cf. EG 222-225.
5 Cf. EG 226-230.
6 Cf. EG 231-233.
7 Cf. EG 231.
8 Cf. EG 234-237.
Pope Francis call all to a dialogue and solidarity as human persons, to work for the common good of all\(^\text{10}\).

**Time is greater than space**

The first principle says that *time is greater than the space*\(^\text{11}\), that is, if we have to do something, the important thing is to work so well because practically and objectively, the results of things done very well are the most important and durable than those made in a hurry. Obviously, it is necessary and convenient and it is very logical and fair to always do things very well based on the common good. It is obvious that in life, experience is always the best teacher of all. It is therefore advisable to learn from experience because having experienced things personally, one easily learns of the past and this makes us do better than what was done previously.

In the same line to this, is the need to always make reference to the history of what happened in the past for better results in the present. The Pope calls attention to the importance of this memory against the current trend of obtaining quick immediate results that can produce an easy, quick and fleeting revenue, but do not build human fullness, he stress the need to make memory, taking a little bit time to listen to the voice of our ancestors in other not to make the same mistakes of the past. And he adds that without this memory, there is no hope and the soul is lost and diluted, making us unable to undertake projects that involves costs and sacrifices\(^\text{12}\). An example is the current situation of Nigeria in relation to our politics, the current situation of lack of agreement for selfish political interest, must be overcomed if we take time to watch the action of the ancestors in the same situation who, for the common good, had to make a good decision.

Another aspect is related to communication. Technology has today led to heavy lost in physical contact between person. Despite the importance of social networks in aspects of increased communication and connection, at the same time it has so many negative aspects. Today, it is not enough to be connected: it is necessary that the connection is accompanied by a true encounter, and this is almost impossible without time, silence and ability to listen. To be be interconnected by these medios technologicals like the internet does not resolve the challenge of communication which continues to be an issue so important in

\(^{10}\text{Cf. EG 217-237.}\)

\(^{11}\text{Cf. EG 222-225.}\)

\(^{12}\text{Cf. EG 224.}\)
relation to the cultivation of the human relationships. This phenomenon not only caused a breach, but has also caused unemployment because everything is now done by machine and the people are left with nothing to do, no work\textsuperscript{13}.

Against all these, it is necessary to ask about the sense and the purpose of human existence. Everyone is called to do something for the common good of all, having a common sense. We should participate all in improving the culture of encounter. And it requires the participation of all. To participate is to take responsibility and this takes time. This principle of the superiority of the time over space invites to the great question of participation as one of the keys to give consistency and viability to the culture of encounter and dialogue, this culture will be possible if all participate in its development and construction. The current situation does not allow mere observers of unrelated fights. Political participation requests attitudes and civic habits of provision to meet, share, and contribute in a multitude of opportunities afforded by social life and this requires time.

For this reason, the Pope insists on the need for education for all especially children and young people and to awareness, raising and mobilization of the citizenry. On the other hand is the need for transparency in Government at all levels, performance of all in accounts assessment, listening to the diversity of opinions, responding to questions, public advertisement of the deliberations and constant communication, training, and the implementation of methods of mass participation, are requirements which increasingly ensure good governance because ultimately the political community is to serve the civil society, from which it derives its power and authority\textsuperscript{14}.

Unity prevails over conflict

The second principle states: \textit{Unity prevails over conflict}\textsuperscript{15}. Logically, conflict is not good and should always be avoided. However, obviously, conflict happens always. But even if conflict is to be assumed, because it is part of life and human

\footnotesize{
\textsuperscript{13} The Pope also speak about this in his encyclical letter \textit{Laudato si’}. There is a growing awareness that scientific and technological progress cannot be equated with the progress of humanity and history, a growing sense that the way to a better future lies elsewhere. This is not to reject the possibilities which technology continues to offer us. But humanity has changed profoundly, and the accumulation of constant novelties exalts a superficiality which pulls us in one direction. It becomes difficult to pause and recover depth in life. Cf. \url{http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html}, accessed 10/06/2019.


\textsuperscript{15} Cf. EG 226-230.}
relationships, we can not afford to get caught in it. It is necessary to transform it into mutual understanding, looking for what unites us in diversity, harmonizing differences, without falling into breakdown and lack of communication or syncretism\(^{16}\).

This idea of harmony goes in line with the idea of pluralism treated well in the Second Vatican Council in the document Gaudium et spes\(^{17}\). In modern day democracy, is very important the issue of diversity and management of pluralism. Pluralism which is a condition of possibility of democracy, cannot be any type of pluralism, it can not be an agnostic pluralism. It cannot be a pluralism that has more to do with the confusion and the vacuum with the richness of diversity. Or a pluralism of opposing and incompatible views which is a sign of the disintegration of the lack of consciousness and the inability of synthesis. Pluralism should be a pluralism that encourages a culture capable of generating unity in the midst of the diversity of opinions\(^{18}\).

Because diversity is expression of the richness and fullness, which is so large that it cannot be gathered under a single concept or verbalize in single sentence. Pope Francis advocates a healthy pluralism, one which genuinely respects differences and values them as such, and this does not entails privatizing religions in an attempt to reduce them to the quiet obscurity of the individual’s conscience or to relegate them to the enclosed precincts of churches, synagogues or mosques. This would represent, in effect, a new form of discrimination and authoritarianism. The respect due to the agnostic or non-believing minority should not be arbitrarily imposed in a way that silences the convictions of the believing majority or ignores the wealth of religious traditions. In the long run, this would feed resentment rather than tolerance and peace. That eventually would foster more resentment than tolerance and peace. It is impossible -in his opinion- to imagine a future for society without a vigorous contribution of moral energy in a democracy that avoids the risk of being closed on the pure logic of the representation of interests constituted\(^{19}\).

Therefore, this principle of unity over conflictt calls for reconciliation, in the middle of a broken world. Reconcile not just with God, but with others and to keep building relationships. Where there is conflict or divisions, reunion and


\(^{17}\) Cf. GS, 73-75.


\(^{19}\) Cf. EG, 255.
reconciliation processes are needed and hopefully the Church has a role to play in facilitating this reconciliation\textsuperscript{20}. The question here is whether Christians can play a role in this reconciliation, that is as reconcilers of the wounds of society and conflicts of public life. It is it suppose to be the main task of the Christian following Christ. God was in Christ reconciling himself to the world and entrusted to us the word of reconciliation\textsuperscript{21}. Reconciliation is, therefore, a mission which the Lord entrusted to all.

To present and future serious disagreements that occurs we need to carve a public culture to treat them properly. It is important to deepen the experience of disagreement without any break of communion and legitimate disagreements while continuing to search together for the common good.

We have that experience in Christian communities where we celebrate together the same faith, being of different ideologies and political opinions. It is key that in spite of the arguments and differences it is not broken the bridges of encounter and dialogue but that coexistence is protected as the most valuable asset, above any idea or belief. For this purpose we must make a special effort to understand the motives, intentions and experiences of the other and try to make the best possible interpretation, what separates us will not impede that we grow. We must treat each other with the same passion and compassion with which we want to be treated\textsuperscript{22}. Look for others the same opportunities that we want for ourselves. Accompany the growth of others as we want to be accompanied without denying the complexity, this sense of integration is in line and will be of great help in keeping with the culture of encounter.

\textbf{Realities are more important than ideas}

The third principle states that \textit{reality is more important than the idea}\textsuperscript{23} (and calls to not sit in the angelic purism or intellectualism that separates us from reality). Two tasks come from this principle and intimately connected with the culture of encuentro: dialogue and discernment. And together with them several others related: interdisciplinarity and the indispensable role of the truth in politics\textsuperscript{24}.

\textsuperscript{21} Cf. 2Cor 5,19-21.
\textsuperscript{22} Cf. Mat 7,21.
\textsuperscript{23} Cf. EG 231-232.
The task of dialogue means being convinced that the other has something good to say, welcome other points of view, their proposals. Dialogue does not mean giving ideas and traditions that claim to be absolute and unique. In dialogue, it is always possible to approach the truth, which is God's gift, and enrich each other, without falling, obviously in relativism. And for dialogue it is necessary to lower the defenses and open the doors. 

As for the task of discerning, this requires knowledge of the matter involved, collecting good data, weighing reasons and looking for the truth and humbly, the good result; all to arrive at a good decision. Is not all about giving a blank cheque to relativism or self-will. For believers, it means to go beyond the surface of things and appearances to lovingly attend to what God expects of one in their circumstances. As a result, it requires a spirit of openness to the complexity and ambiguity of all reality. It does not requests for a simple distinction between pure and impure, good and bad, nor in rigidities, narcissistic indulgence or catastrophic convictions, that end up being a doctrine without life. This is not discernment. The discernment that is needed here does not call for any separation from the requirements of truth and love. Therefore with humble and open intelligence, we are expected to search and find God in all things, in all fields of knowledge, of art, of science, politics, social and economic aspects. is needed study, avoiding self-reference spiritual disease. 

As regards the theme of freedom and truth in politics. Genuine democracy is not only the result of a formal respect for rules, but is the result of the acceptance, convinced of the values that inspire democratic procedures: the dignity of every human person, respect for the human rights and the assumption of the common good as purpose and regulatory criteria of political life. A democracy without values is converted with ease in a visible or concealed totalitarianism, as evidenced by the history. The bases of these values cannot be provisional or changing perceptions of the majority, but a search of Dialogue of the respectful truth with the pluralism and differences. Obviously, this issue of dialogue today seem to bother much in the political struggle or in the elaboration of laws.

In this aspect of politics we can make reference to the issue of leadership within the context of Igwebuike philosophy which is understood as an inclusive enterprise. The leader does not see himself as a separate entity from the people, but as leading from among the people; while the individual is a potent and

25 Cf. ibid.
26 Ibid., 184-185.
27 Ibid.
viable being, as such a force, it is potent and viable in a limited way; however, when there is a conglomeration of forces, the human potency can be extraordinary. Leadership is not about power but about service. The leader sees himself as part of a group and not as a person different from the group or better than the people he is serving. He or she understands that there are no leaders without followers, and leadership always involves interpersonal influence or persuasion. In the absence of followership, interpersonal influence and persuasion, the person is only taking a walk and not leading.  

**The whole is greater than the part**

The last and the fourth principle says *that the whole is greater than the part*, that is, that without vision and commitment to the whole community or group one cannot really be free or happy, one needs to pay attention to the whole group. Here lies the reason for the policy that responds to the imperative need to live together to build together the possible common good, a community that resigned interests to share, with justice and peace, their property, their interests, their social lives. This is precisely the idea of the Igwebiuke philosophy. It is a worldview in which individuating differences must work towards a corporate existence where ‘I’ does not stand as the ‘I’ but as a ‘We’, where life and living makes meaning. In a scenario of this kind, difference does not divide; neither does it constitute a threat, but rather unites and gives hope that future existence would have meaning. In a cosmogony of this kind, while the ontology of the person is founded on the particularity of the individual, implying that it is the metaphysics of the particular that founds identity, it is the community that gives meaning to such an existence and grounds such an identity.  

What is here, is mainly the issue of the common good, the set of conditions for a coexistence of all freedom is what constitutes the common good, that is responsibility of all, but in a more direct way of those who legitimately exercised political power. They are not to succumb to the temptation of appropriating money or goods that are meant for all, but in the search for relationships, alliances and collaborations that most benefit the community and also to  

\[ 28 \text{Cf. Igwebiuke as an igbo-african philosophy of inclusive leadership,} \]
\[ \text{https://www.academia.edu/34910742/IGWEBUIKE_AS_AN_IGBO-AFRICAN_PHILOSOPHY_OF_INCLUSIVE_LEADERSHIP, accessed 25/06/2019.} \]
\[ 29 \text{Cf. EG 234-237.} \]
\[ 30 \text{Cf. Sources of igwebiuke philosophy: towards a socio-cultural foundation,} \]
\[ \text{https://www.academia.edu/34910747/SOURCES_OF_IGWEBUIKE_PHILOSOPHY_TOWARDS_A_SOCIO-CULTURAL_FOUNDATION, accessed 25/06/2019.} \]
citizenship care resources, facilities or means which relates to all man and all men. The conditions for a dignified life through the guarantee of freedoms and rights, the promotion of the fundamental relations with God, with oneself, with others and the satisfaction of the basic needs of health, energy, water, food, space urban or natural, education, culture and information.

This takes the set of institutions that structure the legal, civil, political and cultural and social life. The interest for the common good does not mean a utilitarian principle of the greatest good for the greatest number, but it goes beyond that: it implies the need to remember and have in mind everybody (the centrality and worth of each person), recognize and care for minorities and the assets of the community, as a valuable part of the diversity of the society. And especially in our present world where there are so many inequities with many people deprived of basic human rights. As a result, striving for the common good means solidarity.

To worry about the common good and work for it is to the Social doctrine of the Church demands of Justice and charity. We love our neighbor more effectively, the more we work for a common good that respond also to their real needs. Every Christian is called to this charity, according to their vocation and their possibilities within the society. Pope Francis spares no praise to the exercise of politics: politics is a high calling, is one of the most precious act of charity, because it seeks the common good. We have to be convinced that charity is not only the beginning of the micro-relaciones, like in friends, family, small group, but also of the macro-relaciones, such as social, economic and political relationships.

We must clarify that in line with this, Vatican II council in the Declaration Dignitatis humanae speaks on religious freedom and the common good within a plot that is for the State to care for and protect; that part of the common good is called public order. If responsibility for the common good of the entire society with the richness and diversity of communities and institutions, is for the whole society, then the responsibility for public order mainly corresponds to the State. Within this essential distinction, the appreciation by the public does not mean that everything is publicly owned or that the conditions of the common good shall be cared for and favored only by public administrations. It is at the same time the responsibility of the whole society.

Then, speaking of the whole and the part, one of the major concerns of the Pope is the disease of self-referentiality, and prevailing individualism which is a
companion to the growing culture of materialism and consumption considered by Francis as the greatest evils of the contemporary world. Superficial and egocentric perceptions of reality make it almost impossible to feel compassion for the suffering of others, and prevent people to connect with reality, in a process of dehumanization that can be gradual and silent but is very real. We need exercises that make us experience our qualities but also our limits, our strengths to overcome the selfish spirit, but also our shortcomings. We need a personal experience that we relocate continuously. It is experience and its something we all need, because we are not Islands, but parts of the whole\textsuperscript{31}.

**Conclusion**

Against the problems of lack of confidence today, Francis gives us a guide to advance and a halt to give the opportunity to feel that it is possible to live in harmony, as human beings in peace. The Pope calls us to promote a culture of encounter. This culture is necessary for mankind because according to the Pope: is time to stop all hatreds, and renounce revenges, and be open to coexistence based on justice, truth and the creation of a true culture of the fraternal encounter. That we can live in harmony and fraternity.

For the Holy Father, this culture of encounter does not signify to think, live, or react all in the same way, the culture of the encounter is to know that, beyond our differences, we are all part of something big that unites us and transcends us, we are part of God's creation. Creating this culture is the responsibility of all, because it is constructed in each encounter everyday in our home, our work, in our city, if we begin to apply what has been learned will be achieve great progress.

In relation to the Igwebiukwe philosophy, its obvious that the idea of unity is important and prime to the life of the human being. Man by nature is a social being and it entails that he must necessarily live in the society with others. This philosophy that emphasises the need for unity in his society is rightly in line with the Christian theology especially in the present day world that seems to be so individualists. We live together yet we can notice, and its obvious, that inspite of the growth in technology that makes the world more a global village, it has at the same time many negative effects. Its important to have this in mind and work more rather to connect with each other. That is why Pope Francis calls attention to this culture of encounter between persons.

\textsuperscript{31} Cf. EG 2 y 63.
Bibliography


POLITICAL MARGINALIZATION AND ISSUES AROUND THE INCLUSION OF THE OTHER: AFRICA’S ALBATROSS

Charles C. Nweke PhD
Department of Philosophy, Nnamdi Azikiwe University, Awka, Nigeria, nkesun2002@yahoo.com +2348063398522
&
Chukwugozie Donatus Nwoye PhD
Department of Philosophy, Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus, Anambra State, Nigeria, cd.nwoye@coou.edu.ng, +2347034542127
&
Philip Emenike Ayika PhD
Spiritan International School of Theology, Attakwu, Enugu State Nigeria. Email: ayikas@yahoo.com, +2348033250829
DOI: 10.13140/RG.2.2.16636.28806

Abstract
Since the exit of the physical presence of the colonial masters on African soil some decades back, it has become an obvious fact that Africans have found it increasingly difficult to live harmoniously among themselves in a particular country or locale. This is encapsulated in what we termed, primarily, political marginalization. That is, the controversies and struggles that are involved in accepting or rejecting an African on an African soil by fellow Africans irrespective of the African’s place of origin. Instances to buttress this fact include the agitations for self-determination, secession by Africans in many African countries in addition to the recent xenophobic attacks in South Africa. It is therefore an examined position of this paper that disunity among Africans caused by political marginalization and other attendant issues are the major albatross to Africa’s quest for greatness. In line with this position, this paper essays to offer mere narration of the cause(s) of conflicts by the parties involved in dispute and the employment of violence if need be, as complements to Habermas’ discourse ethics which is overly dependent on rationality (better argument as the best means of conflict resolution) as enduring solutions to the aforementioned challenge of political marginalization.

Keywords: Politics, Marginalization, Inclusion, Identity, Albatross.

Introductory Remarks
There are many disturbing issues bedeviling African continent today. But we make bold to argue that beneath these issues is political marginalization prefiguring prominently. This problem cuts across almost every African country the only seeming exceptions being the uncolonized Ethiopia and the newly created countries in the name of Eritrea and Southern Sudan. This political
marginalization is not unconnected with the incursion of the colonial masters in African continent. It is imperative to state at the outset that Africa understood in the context of this discourse are African countries who have in one way or the other come under the influence of colonial administration. And under this categorization, it is hard to discover an African country not within the compass of this discourse, either directly or indirectly. This is because, as the study will reveal, the seminal legacy of colonial incursion of divide-and-rule method -the common brush that seems to have tarred all African country- has snowballed into a big problem we have in Africa today in the manner of political marginalization and other attendant challenges emanating there from. To show that political marginalization is a common problem to almost all African countries, one country at least is investigated from the different sub-regions that Africa is divided into, that is, Northern Africa, West Africa, East Africa, Southern Africa and Central Africa.

Having said this, this discourse is outlined as follows: part one explains the key concepts engaged in the study; part two instantiates the experience of political marginalization with the countries selected as case studies; part three explores the idea of Discourse Ethics of Habermas as a veritable solution to the problem under view with the mind of supplementing it with other views for an endurable solution to this daunting challenge facing Africa; part four brings the discussion to an end with summary and conclusion.

1. Conceptualizing The Kernel Concepts In Employ Here

Politics, this is seen as “the art and science of the government of a state; public affairs or public life as they relate to this; the opinions, principles or policies by which a person orders his participation in such affairs; scheming and maneuvering within a group.”32 For Sinclair, politics, is “1, the art and science of directing and administering states and other political units; government. 2, the complex or aggregate of relationships of people in society, especially those relationships involving authority or power.”33 According to Harold D. Lasswell, politics is simply defined as “who gets what, when and how.”34 Lasswell’s definition is quite insightful and appears to have captured the heart of what we

intend to unravel. This is because Africans are always in the struggle over the control of one resource or the other: oil in Nigeria, Gold in the Democratic Republic of Congo, fertile lands in Kenya and Rwanda, etc. In each instance, some people through manipulations lay undue claim to one thing or the other and it automatically land the nations involved in one conflict or the other. And so it is the issue of how a Hausa/Fulani man in the northern part of Nigeria, for example, will muster the effrontery to say that the oil deposit in the South-South, South-Eastern parts of Nigeria is his without due consultation, compensation for damages done in the course of exploitation of the resource. The question becomes when (the circumstance, time) and how (in what manner) has a particular resource (what) become another person’s own. This is the hub of political marginalization in Africa and that is why the researchers here maintain that the definition of Lasswell is quite ad rem for this discourse.

What marginalization is not: “Marginalization is not simply one thing, not just one status. While an absence of economic resources may, to be sure, characterize a marginalized group, lack of knowledge, political rights and capacity, recognition and power are also factors of marginalization.”

For Iris Marion Young, marginalization is maybe the most perilous form of injustice. An entire group of people is deprived of useful participation in social life and accordingly possibly condemned to severe material deprivation. She presents the list, broadly, as including the youth, people not employed for a long time, single mothers, people living with disabilities, indigenous people, the elderly.

In addition to the following elucidations, Jenson maintains that “Marginalization is a phenomenon of material resources, but it also includes, for both the EFA Forum and for Iris Marion Young, lack of capacity to participate politically and culturally, in markets and in other institutions. Lines of Social difference and discrimination often overlay, indeed sometimes promote, patterns of marginalization.”

A school of thought says: “Marginals are people the system of labor cannot or will not use.”

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low income. It encompasses the inability to participate or earn full respect in society. To instantiate this, the community of people with disabilities dread isolation, marginalization and devaluation in a milieu in which their physical difference – not danger of poverty alone-- is a barrier to complete inclusion into society.\footnote{39} For Jenson as well, marginalization emerges as a result of being unemployed (absence of jobs), being poor (absence of material resources) and being isolated (absence of social ties).\footnote{40} To marginalize means, “to push something or someone to the edges of anything (especially of society or one’s consciousness), in order to reduce its or their effect, relevance, significance, etc.”\footnote{41} But for International Consultative Forum on Education for All (EFA Forum), UNESCO Status and Trends, 2000 “Marginalization occurs when people are systematically excluded from meaningful participation in economic, social, political, cultural and other forms of human activity in their communities and thus are denied the opportunity to fulfill themselves as human beings.”\footnote{42} This is insightful. By political marginalization we therefore mean, the systematic and often clandestine maneuvering of political powers such that a group of people who often time has a natural claim to a particular resource is schemed out of it and placed under second-class citizen status and made to have the impression that they do not have equal claim, right to such resource with others who happen to be wielding political powers. It the use of the advantage of political power to deprive other people what they should ordinarily have, covertly or overtly. This is the mother of all problems in African continent today. African challenges may come in different guises but a painstaking analysis will ultimately reveal it to be of political marginalization.

…Africa is a vast and varied continent made up of countries with specific histories and geographical conditions as well as uneven levels of economic development. The causes of conflicts in Africa reflect the continent’s diversity and complexity. While some causes are purely internal and portray specific sub-regional dynamics, others have a significant international dimension. Notwithstanding these

\footnote{40}{Jen Jenson Op.Cit., p.4.}
\footnote{42}{Quoted in Jen Jenson, Op.Cit., p.1.}
differences, African conflicts show a number of cross-cutting themes and experiences.\textsuperscript{43}

It is the examined position of this research work that the cross-cutting and common experienced problem of Africa is political marginalization and issues around the inclusion of the other fundamented in the lumping together of seemingly incompatible people in Africa. This position finds eloquent testimony in UN Secretary-General’s Report on Africa, (UN 1999,3-5) Secretary-General’s views on the causes of conflicts; among them are:

(a) Historical legacies: (i) the colonial boundaries forced on the newly independent states a simultaneous task of state-building and nation-building. State-building led to heavy centralization of political and economic power and the suppression of pluralism. But the challenge of forging a genuine national identity from among disparate and often competing communities has remained; (ii) the character of the commercial relations instituted by colonialism, also created long-term distortion in the political economy of Africa. The consequences of this position of production and exchange spilled over into the post-independent state. As political competition was rooted in viable national economic systems, in many instances the prevailing structure of incentives favoured capturing the institutional remnants of the colonial economy for factional advantage;...\textsuperscript{44}

Political marginalization thus far explained originated from the colonial masters system of administration. With their singular aim of economic interest they pitted Africans against themselves that up till date Africans are still battling with the same problem that appears to be something else. A look into some African countries selected as samples will buttress the point being underscored here.


2. Instantiating the Phenomenon Of Political Marginalization In Africa

An eloquent testament to the fact of political marginalization in Africa is given by Abdalla Bujra below. Rebellions, by groups not within the military outfit of a country and which angle for a change of a government, are the widely known types of political conflict in almost all African countries. These rebellions are commonly conceived by urban elites who are unhappy with the manner the government had handled them and their region or ethnic group. They gather a section of their regional or ethnic loyalists, secure arms secretly and usually aided by a neighbouring country and occasionally a nonAfrican power as well. Starting grudges of the leadership of such a rebel group would differ from being obstructed from getting political power, under representation of their region/ethnic group in the government and administration, their region intentionally disallowed access to development funds, to ban of their ethnic groups from the private sector, and given out of their land to other ethnic groups (of the ruling ethnic groups), etc. Continuing Bujra says, these unsettling instances may be felt by other ethnic groups, in which instance the rebel group forges coalitions with others and the rebellion gets more widespread. The survival of such rebel movements is only feasible if it is supported and aided by a close by country from where it can have launch pads and arms supplies.45

a. Political Marginalization: The Nigerian Situation

William O. Idowu is of the view that the incessant conflicts in Nigeria are political in essence and they are occasioned by: (i) lack of democracy; (ii) the particular organization of the Nigerian Federal system has abetted local and ethnic solidarities, and as such, failed to evolve a national consciousness/unity or citizenship; (iii) the domination and sole handling of the Federal Government by the northern Hausa/Fulani and the resultant marginalization of the other regions and ethnic groups in Nigeria. “In the present-day, the ‘Northern elites’ refusal to share power is the single most important reason why tribes have been resurgent and ethno national consciousness has come to override overall Nigerian Nationalism.”46

Owing to the absence of genuine citizenship, Nigeria has witnessed a series of baffling contradictions: a state of political conflict and instability, and irreconcilable struggle for power, reflected in antagonism and warfare, the politics of alienation, exclusion, and domination, accompanied by an incredible variety of micro-nationalism and pseudo-nationalism; and regrettably a forlorn search for the existence, establishment and sustenance of a well-rounded, vibrant system of democratic governance.\textsuperscript{47}

Since the inception of Nigeria as a state, political marginalization has been its quotidian experience. The northern Hausa/Fulanis falsely assume the rulership of Nigeria as their birthright. A seeming respite only came during the 1999 democratic rule of Olusegun Obasanjo. During this period, the president fairly incorporated other ethnic groups in his governance especially the South eastern part of the country and the country experienced relative peace, progress and development to the extent of cancellation of Nigeria’s foreign debts among other remarkable achievements. In the background of all this, the Hausa/Fulani disgruntled by the development staged many destabilizing programmes against the government, prominent among which is the introduction of Sharia laws as part of state laws in some northern parts of the country (Zamfara state especially) which is against the constitution of Federal Republic of Nigeria. The Hausa/Fulani destabilizing antics came to a head during the administration of Goodluck Ebele Jonathan. Simply because he is from the ethnic group other than the north, the Hausa/Fulani north vowed to make his government ungovernable and the emergence of the deadly terrorist group known as Boko Haram is not unconnected with this.\textsuperscript{48} With the turn of events, 2015 general elections saw the emergence of a Hausa/Fulani north, Muhammadu Buhari, as the president. Today in Nigeria, the situation is best described as an uneasy calm. This is

\textsuperscript{48} Edwin K. Clark, “An open letter to the Speaker of the Federal House of Representatives Rt. Honourable Aminu Waziri Tambuwal and all Honourable members of the House of Representatives on the motion directing the Inspector General of Police, IGP, to arrest/investigate Honourable Kingsley Kuku an Alhaji Mujahid Asari-Dokubo for their alleged statements and a demand that the investigation should also include all others who have made similar inflammatory, seditious and more provocative statements on the issue including Mallam Adamu Ciroma, Gen. Muhammadu Buhari (Rtd), Shehu Sani, Lawal Kaita, the National president of the Arewa Youth Forum, Mallam Gambo Ibrahim Gujungu, Farouk Aliyu, amongst others. Date: 9\textsuperscript{th} May, 2013,” Vanguard Friday 10\textsuperscript{th} May, 2013,p. 53.
because there are so many frayed nerves in the country. The south-eastern part is back with their agitation for the sovereign state of Biafra under the platform of Indigenous People of Biafra (IPOB), the south-south militancy is in full swing now with bombing and destruction of oil installations in the country which has seen the country producing and exporting oil, the mainstay of the nation’s economy, to almost less than half of its normal production and exportation capacities.

These displays of grievances are as a result of the exclusive and lopsided appointments by the Hausa/Fulani led administration under Muhammadu Buhari. Political marginalization! Today in Nigeria, the security of the country is manned by more than eighty per cent of the Hausa/Fulani north, also the Director generals of most Agencies and Parastatals are headed by the Hausa/Fulanis of the northern extract whether they are duly qualified or not; among other acts of political marginalization. Recently, the legislative arm of government in Nigeria had to reject the list of ambassadorial nominees because it did not respect the federal character formula in giving such appointments. States like Ebonyi, Bayelsa and Plateau, not from the Hausa/Fulani north were excluded, hence, the rejection of the list. There are so many instances to portray political marginalization which has become Africa’s albatross not found only in Nigeria but almost in all African countries.

b. The Kenyan experience

As earlier stated that the seminal cause of the problem is colonial machination, Kenya’s experience is another good example. The Luo and Kikuyu ethnic groups in Kenya were the most penetrated by capital during the colonial era, and as such, were the most influenced by the colonial economy and culture. They formed an alliance in the dominant nationalist party, KANU, which later came to be the ruling party. The instance of political marginalization in this country played itself out thus:

However, very soon after independence the dominance of governments and political arena by the Kikuyu-Luo alliance became clear and overwhelming. Immediately after seizing state power, Kenyatta started implementing his agenda of looking after the needs of his basic community the Agikuyu. By 1978, he had secured for them the state government, a vast homeland in the Rift Valley and along the Kenya Coast, put commerce in their hands, in appropriate alliance with
Asian and European bourgeoisies, and underwritten their security by manning the Police, the military, intelligence and the brutalizing apparatuses such as the general service unit.\textsuperscript{49}

At the demise of Jomo Kenyatta and the then vice president Daniel Arap Moi succeeded him as the president in 1978, he discovered that (i) the government and the military, police and intelligence, (ii) almost all the perceived fertile land, and (iii) the private sector open to Africans, that is, all these strategic locations were occupied and managed by the Kikuyu. Moi as the then vice president saw how the state was deployed as a tool to produce the Kikuyu domination that stared him in the face. To correct the imbalance, “President Moi therefore set out to address this situation confronting him and to address the inequalities suffered by his ethnic group and his allies – the small tribes who had lost out during this period (i.e., the followers of KADU who had merged with KANU in 1964).”\textsuperscript{50} It is the situations like the foregoing that have dominated Africa’s polity, and as such, bedeviled African greatness. It is in the bid to counter balance politically perceived anomalies that many conflicts erupted on African continent thereby obstructing the necessary peace needed for peaceful coexistence and progress. “It can be safely argued that by 1990, two decades of policies to advance ethnic and individual economic interest, had created a volatile ethnic situation in Kenya. At this point a number of significant forces were beginning to affect the political arena and the economy of Kenya.”\textsuperscript{51} This is a common trajectory among African governments till date.

c. From the perspective of Rwanda

The Rwandan civil unrest can be sourced to the Belgian colonial rule of 1916-1962 which was marked by poor or dissimilar divisions between the two principal ethnicities by the colonial government. Tutsis were systematically advantaged when it comes to education and employment over the Hutus who were neglected. Equally, the Belgian administration brought in the idea of identity cards to identify one’s ethnic origin. These acts expectedly led to tensions

\textsuperscript{50} Abdalla Bujra, Op.Cit., p. 23.
\textsuperscript{51} Ibid., p.24.
between the Hutus and Tutsis. These highlight the seminal cause of the problem under discourse, that is, the colonial masters’ element in the making of Africa’s albatross. “The effects of colonial rule were felt during the next few decades that followed the Independence. Hutu leaders were determined to retain power rather than repairing the psychological damage done by the colonizers.”

Batware says, specifically, in ‘Le Rwanda’ Emergence d’un État, L’Harmattan, Paris 1993, p.103, that F. Nahismana pointed out factors that brought the division of Rwanda between a pastoral or Umukonenke zone and an agricultural or Ubukonde zone averring categorically that the division is political. This political marginalization is seen in circumstances such as this: “In July 1994, an army of Tutsi rebels of the Rwandese Patriotic Front set up a new ethnic hegemony based on a search of firm Tutsi supremacy in the military administration and the economy.” This marginalization is a phenomenon that has appeared to be permanent in African existence. This is well illustrated by Shreya Samant, when he enthused as follows:

The Rwanda genocide of 1994 is a mark of shame in the human history. It was a ghastly time where two ethnic races of Rwanda were at loggerheads and this conflict resulted in the outright and blatant slaughtering of over 800,000 people in Rwanda. The two tribes, Tutsi and Hutu were the ones involved where the Tutsi tribe was the victims and the Hutu tribe was the perpetrators. Tensions exist between the two even today and even a small spark can ignite the fire of blood and hate in the country.

d. Sudan’s example

In line with the thesis of this research work, Aleksi Ylönen maintains that it has been shown how politicians in Africa took to exploit specific factor of individual identities to delineate constituencies and optimally make gains. This was the situation among the elites already during colonialism, but immediately after independence the spreading of the identity of the ruling elite to replace the

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52 Billy Batware, “Rwandan Ethnic Conflicts: A Historical Look at Root Causes” European Peace University, Austria 15/1/2012, pp.1-17.
53 Ibid., p.2.
54 Ibid., p.4.
55 Ibid., p.13.
Persisting colonial political boundaries became part and parcel of nation building in a number of states, and in most situations reducing political plurality by the dint of establishment of authoritarian regimes and one-party political systems became the order of the day. As a corollary, repression and co-optation stayed as chief instruments of governance targeted to exploit political and economic inequalities and disequilibria that had occurred during the colonial era or external administration before that. This has projected political decision-making towards making sure of the continuity of elite monopoly of power. In sum, he says: “It is argued here that generally the main motivations that drive regionalist or secessionist movements to take up arms against a government are a combination of political and economic factors, including grievances, greed, and others, all linked to structural conditions, and generated or exacerbated by exclusive and marginalizing state policies.”

In Sudan, peripheral armed conflicts should be viewed as political challenges to the monopolized rule of the state’s Arab-Muslim elite that inherited exclusive political power from the British. However, the armed opposition also defies the Arab-Muslim elite’s political project of assimilation of the periphery to build a culturally homogenized Arabized and Islamized polity through extension of their self-proclaimed Arab cultural identity, deeming non-Arabs and non-Muslims as second-class citizens. The implementation of this program was initiated shortly before independence by the northern Sudanese nationalists who have instrumentalized it and drawn support and influences from Arab states, merging it as part of a repressive system deliberately creating inequality, exclusion, and uneven development, against which marginalized communities of the periphery have mobilized politically and militarily.

Furthermore, the carrying out of the governing elite’s political objective had buoyed pre-existing political and economic division between the center and the periphery both regionally and ethnic or cultural identity wise. In these conditions, economic progress of the central riverine Sudan, the habitat of the Arab-Muslim patricians, has betrayed the lopsided systematic economic and


58 Ibid.
political marginalization of those peripheral missions. Sequel to this, the imbalanced development designs emanating from colonialism have been purposefully maintained, making use of repressive control and policies to enable poverty and dependency, to sustain relative difference in prosperity between the ruling patricians and its constituency in the center and the marginalized periphery, eliciting political and economic unhappiness among the regional aristocrats and their followers.\(^{59}\) It is a quotidian fact that in Sudan numerous groups and regions have been marginalized or isolated outrightly from political and economic endeavours, like political participation and economic development. This marginalization and isolation has been intentionally executed, standardized and institutionalized in the ruling systems, governance, and strategies of Sudan’s ‘marginalizing state’, which has guaranteed its minority central riverine Arab-Muslim ruling patricians’ sole control of political power.

Tracing the sources of conflicts in Sudan, Aleksi further argues that calculated violence against the state in Southern Sudan first emerged in the era of de-colonization in the mid-1950s. That its structural causes are cardinally connected to the policies of the colonial ‘marginalizing state’ advantaging Arab-Muslim groups economically and politically, while Southern Sudan excluded from the northern parts from the 1920s to the 1940s, was excised from both political participation and economic development. That misgivings, lack of trust towards northerners linked with the bequeath of violence of the 19th century slave raiding, the sole control of the state machinery by the Arab-Muslim aristocrats, and the loss of hope for economic progress and job opportunity in the efforts of de-colonization turned out to be crucial inspiring factors for the advancing southern political patricians to demand for guarantees or federal arrangement for the southern region to avoid the dreaded domination by the more educated, and economically and politically better placed northern Arab-Muslims.\(^{60}\)

As the instances broached in this paper reveal, the causes of conflicts in Sudan have been principally political and related to governance of the ‘marginalizing state’. The lack of just redistribution of economic resources nationally is an important element producing grievances which are principally political ones because the distribution of material wealth is dictated by political power and political decisions. Even the more clandestine organized violent rebel leaders, is

\(^{59}\)Ibid.  
\(^{60}\)Ibid.
conditioned to the political situation. Thus, economic agendas and motivation related to the conflicts in Sudan, and in a number of other African countries, are inherent to their political context.  

**e. The case of Angola**

Talking about the historical and root causes of Angola’s inequality at independence, Kamia opines that, first, it is occasioned by the racial bequeath of colonialism and the sub-human politics of assimilation. That in the course of Portuguese governance in Angola, few black Angolans were positioned in strategic posts within the government. The greater number of doctors, teachers, lawyers, municipal administrators, and industrial workers were non blacks. Contrary to this, the local Angolans, known as _indígena_, were envisioned to fish, plow, and to be blacksmiths and cattle herders. The setting up of a two-tier system of citizens’ rights which permitted for the _indígena_ population to attain a new status and climb up the social ladder, premised on their acknowledgement of European values and customs was part of the Portuguese colonizers’ vision for establishing a ‘modern’ colony in Angola. Superficially, the _Assimilado_ strategy appears less aggressive if one juxtaposes it with the Apartheid experienced in South Africa. “However, it alienates, disintegrates, separates, and marginalizes. In short, it creates inequality. The only difference is that Apartheid was practised in the open and _Assimilado_ had been done clandestinely. Both policies dehumanized the native Africans and fundamentally changed their traditional economic activities.”

Quoting Cornelio Caley, Kamia says:

> The main conclusions of his preliminary analysis on the issue point to the continuing practice of assimilation and discrimination as designed by the colonial powers. This is still being applied with naming and distinguishing between the variations of colour or mixed races (branco puro, cabrito, mestiço, mestiço escuro e claro, cafuso, negro escuro e claro) still playing a role in the access to education, jobs and

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61 Ibid.

resources. The main problem is that the issue is often ignored and simply presented as an issue of education.63

f. Central African Republic experience

For Louisa Lombard, at the end of 19th century, Central Africa was being integrated into trans-Sahara (Muslim) network via the creation of raiding-and-trading outposts. The advent of the French initially gave a spike in the slave-raiding. The French deemed the raiding Sultans useful as go-betweens, hence, arming and equipping them. But at the turn of events the French murdered the most powerful raiding sultan when they felt he would run to a new place where he would be more difficult to be controlled. Trans-Saharan network remained crucial, continues Lombard, but that after the first ten years of the 20th century, the vibrant trade and warfare were supplanted by stagnation, and French administrative efforts remained centralized in the capital. They temporarily gave out almost all the colony to concessionary firms. The abode of most Muslims, the Northeast, was pronounced an ‘autonomous district’ for it was too secluded and depopulated to keep up with the circulars given out in the capital.

Due to the fact that the territory is inhabited almost solely by ‘foreigners’, says Lombard, the central government performs little or no function there. Individuals in Northeastern CAR feel abandoned. People with Islamic-sounding names are forced to pay more at the roadblocks that is a common place experience especially in the Southern and Western areas of the country than individuals with Christian names, and it is knottier for people from the Northeast to acquire national identity documents. Many Muslims, such as former president Michel Djotodia, adopt a Christian name in order to reduce the discrimination they meet on daily basis.

The consequence of this political mishandling is what Lombard summed thus:

Members of the rebel groups that emerged in northeastern CAR between 2006 and 2009 and eventually became part of Seleka took up arms not so much to replace the government as to force it to distribute more largess to them. Among their grievances: the largest town in northeastern-most Vakaga prefecture, Sikkikede, had not seen a government official in nearly a decade. People in the Northeast are in a bind: not

63 Ibid., p.82.
Central African enough for the CAR, but not foreign enough to count as citizens of other countries, either.\textsuperscript{64}

The foregoing amply shows the malaise of political marginalization as the albatross of African greatness. It shows as well how it is an inherited problem from the colonial masters.

Apart from the foregoing instances of political marginalization in Africa as a continent, related to it is the fact that Africans seem to have a serious dislike for their fellow Africans, what we termed in this paper as the issues around the inclusion of the other. That is to say, challenges emanating due to fellow Africans who found themselves living in a particular African society. This phenomenon is both hinter-Africa and intra-Africa. The former is illustrated by Jonny Steinberg below. He says, between 1984 and the end of hostilities in Mozambique, an estimated 50,000 to 350,000 Mozambican fled to South Africa. While never granted refugee status they were technically permitted to stay in the Bantustans or black homelands established by the apartheid regime. The situation was more uniformd, with the homeland of Lebowa not allowing Mozambican settlers; the Gazankulu welcomed the refugees with open hands and supported them in the manner of land and equipment. “Those in Gazankulu, however, found themselves confined to the homeland and liable for deportation should they enter South Africa proper, and evidence exists that their hosts denied them access to economic resources.”\textsuperscript{65} Similarly, he points out further, “Unrest and civil war likewise saw large numbers of Congolese immigrate to South Africa, many illegally, in 1993 and 1997. Subsequent studies found indications of xenophobic attitudes towards these refugees, typified by their being denied access to the primary healthcare to which they were technically entitled.”\textsuperscript{66} Echoing the same phenomenon, Justin Nwankwo and Obinna Ofozoba stated as follow: “.... However, seven years after, in 2015, xenophobic attacks have again resonated and meted out on Zambians, Zimbabweans, Botswana’s, Congolese, Nigerians and indeed a whole lot of foreigners who were legally living and working in the


\textsuperscript{66} Ibid.
It is not only in South Africa, similar experiences exist in other African countries but South Africa appears to be the worst.

From intra-Africa perspective, it is a known fact that in some African countries, Albinos and hunchbacks are still kidnapped and used for ritual issues by their own brethren. In Nigeria, the intra-Africa relationship is quite worrisome. Today we experience a scenario where people will carry their cows recklessly into other people’s farmlands for grazing; as such destroying the farmers’ efforts and, when the farmers protest they are either maimed or killed outrightly and the government of the day keeps mute because the cattle rearers are of the same ethnic extract with them. In the same country, the constitution speaks of a secular state, but in a broad day light, members of the Muslim communities have unprovocatively killed Christians even to the extent of invading a church on a Friday disrupting their worship and damaging their property in the claim that Christians have only on Sundays to gather for worship. And the government of the day abets such crimes with its calculated silence. All these negative elements have: kept Africans in their own countries, homes as slaves, second-class citizens, consequently unhappy with the vexing question as to whether they are fully included in their supposed countries, homes and, in the overall, have inhibited Africa’s quest for greatness.

The situation as seen above calls for a genuine dialogue among Africans both at the intra-African and inter-African relationships. Of all the models of dialogue, Habermas’ discourse ethics holds the most promising platform and that is why this paper recourses to it.

3. Discourse Ethics Of Habermas As A Way Forward

To understand Habermas’ Discourse Ethics, one has to know his idea of communicative rationality that propelled his theory of Communicative Action which in turn informed his idea of Discourse Ethics. These steps to be taken are occasioned by the fact that it is rationality that forms the leit motiv of his philosophical endeavours. For Habermas,

This concept of Communicative rationality carries with it connotations based ultimately on the central experience of

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the unconstrained, unifying, consensus-bringing force of argumentative speech, in which different participants overcome their merely subjective views, and owing to the mutuality of rationally motivated conviction, assure themselves of both the unity of the objective world and the intersubjectivity of their lifeworld.\textsuperscript{68}

With the above foundation laid, Habermas postulates communicative action in the following terms.

In communicative action participants are not primarily oriented to their own individual successes; they pursue their individual goals under the condition that they can harmonize their plans of action on the basis of common situation definition. In this respect the negotiation of definitions of the situation is an essential element of the interpretive accomplishments required for communicative action.\textsuperscript{69}

“The concept of communicative action presupposes language as the medium for a kind of reaching understanding, in the course of which participants, through relating to a world, reciprocally raise validity claims that can be accepted or contested.”\textsuperscript{70}

The foregoing articulations gave rise to Habermas’ idea of Discourse Ethics which he named a programme of philosophical justification. This justification carries with it the barrage of two most important steps: (a) a principle of universalization that serves as a rule of argumentation in practical discourse and (b) the rule of argumentation is grounded in terms of the substance of the pragmatic presuppositions of argumentation as such in relation to an explication of the meaning of normative claims to validity.\textsuperscript{71}

Discourse Ethics, therefore, is informed by two principles, namely: principle of universalization (U) and the principle of discourse ethics (D). The principle of universalization (U) stipulates that: “For a norm to be valid, the consequences and side effects that its general observance can be expected to have for the satisfaction of the particular interest


\textsuperscript{69}Ibid., p.286.

\textsuperscript{70}Ibid., p.99.

of each person affected must be such that all affected can accept them freely.”72 While the principle of discourse ethics (D) states that: “Every valid norm would meet with the approval of all concerned if they could take part in a practical discourse.”73 Habermas explains practical discourse as “A procedure for testing the validity of hypothetical norm, not for producing justified norms. It is this proceduralism that sets discourse ethics apart from other cognitivist, universalist and formalist ethical theories, and thus from Rawls’ theory of justice as well.”74 These principles mainly unite peoples’ minds, course of actions through common understanding in the background of rational argumentation. Explaining the four cardinal traits of argumentation, that is, rules of the principle of Discourse ethics (D), Habermas opines:

that nobody who could make a relevant contribution may be excluded ;(ii) that all participants are granted an equal opportunity to make contributions,(iii) that the participants must mean what they say; and(iv) that communication must be freed from external and internal coercion so that the “yes” or “no” stance that participants adopt on criticizable validity claims are motivated solely by the rational force of the better reasons.75

Furthermore, Habermas states that:

If everyone who engages in argumentation must make at least these pragmatic presuppositions, then in virtue of (i) the public character of practical discourses and the inclusion of all concerned and (ii) the equal weight to the interests and evaluative orientations of everybody can influence the outcome of practical discourses; and because of the absence of (iii) deception and (iv) coercion, nothing but reasons can tip the balance in favor of the acceptance of a controversial norm. Finally, on the assumption that participants reciprocally impute an orientation to communicative agreement to one another, this ‘uncoerced’ acceptance can only occur ‘jointly’ or ‘collectively’.76

72 Ibid.,p.120.
73 Ibid.,p.121.
74 Ibid.,p.122.
76 Ibid.
The hallmark of Habermas’ discourse ethics above is that in practical discourse, that is, open discussion in the background of equality of all, freedom of all, sincerity of all, without any form of coercion apart from the rational force of better reasons of argument; that people can harmoniously live together without much tension occasioned by pent-up unresolved differences having talked out their grievances and being listened to as well. Indeed Africans in different African countries need this form of genuine dialogue in order to live peacefully among themselves. It is the absence of this kind of quality dialogue that has kept the continent where it is till date.

Indeed, there is no gainsaying the salutary effects of this dialogical method if employed in tackling the problem of political marginalization in Africa. It will help to resolve our problems amicably having carried everybody along after thorough discussions that must have allowed all to voice their grievances. These positive effects of Habermas’ discourse ethics notwithstanding, one will not hesitate to point out that its major flaw lies in the fact that it is overtly relied on reasoning alone as a means of conflict resolution. And this rationality dependent of discourse ethics is far from being objective and universal as Habermas would make one believe. His discourse ethics is purely western oriented and exclusive of other means of conflict resolution that can be found in other worldviews outside of the west. In the view of Mechthild Nagel, there is a ring of unobjectivity in Habermas’s discourse ethics. For him, discourse ethics is alien to African way of discussion in terms of settling disputes or conflict resolution but only oriented to the western style of democracy. “..., discourse ethic insists on the primacy of democratic institutions and values and therefore, it is only applicable in communities and states where ‘pure’ western style of democracy is enforced.”

In the same vein, quoting Ali Mazrui as claiming that the complex histories of African nation-state are beholden to a “triple heritage,” Nagel argues that “..., a far more complex social ordering occurs in the post-colonial world than in the global North”, and that “Habermas’s discourse model could be considered monological in so far as the intersubjective equality demand concerns only a community of scholars who share a precise hermeneutic and cultural background.” Against Habermas’s sole dependence on rational arguments or

better reasons winning in discourse, Nagel poses the question “..., what of the claim that ‘non-rational’ arguments might win out in subaltern discourses?”

Using the account of adjudication in Navajo (Diné) Peacemaking Circles given by a criminologist Hal Pepinsky, that is, mere narration by each party to a case’s point of view, Nagel maintains that these peacemaking circles are equally termed healing circles for they resolve conflict and not administer punishment or establish a win-lose judgement. In essence, what appears as non-rational to a western observer is ingrained in a cultural-spiritual world-view. That is to say; the reality of this non-rational approach counters and vitiates Habermas’s sole reliance on rational basis. Coming to this angle of incompleteness (that is, exclusion of non-rational approach) of Habermas’s theory, Nagel opines thus:

Discourse theory presumes the cultural, homogeneous background of social contract theory, the Enlightenment and Western democratic ideals, which in fact are not universalizable. It is unfortunate that Habermas seems to forego the opportunity to shed light with the tools of Critical Theory onto subaltern histories of struggle at the same time that he ordains discourse theory to have universalization import.

The point raised by Nagel above simply buttresses our view that Habermas thought his discourse ethics to be objective and universal which it is not. Furthermore, Habermas has no room for violence in his discourse ethics. We are of the view that violence is another means of conflict resolution for those who can only be drawn to the table of negotiation through that means alone. The phenomenon of Niger Delta Avengers’ use of violence in the form of destruction of oil installations—the mainstay of Nigeria’s economy—and the Federal Government of Nigeria’s new position in terms of calling for dialogue with the Avengers, is a good testament to the efficacy of violence as another veritable means of conflict resolution. But that should be used when the need for it arises.

With Habermas’ rationality approach, non-rational approach as well coupled with violence as a method of conflict resolution, the researchers here firmly

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80 Ibid.
81 Ibid., pp.8-9.
82 Ibid., p.9.
believe that the issue of political marginalization and issues around the inclusion of the other in Africa will be seriously addressed.

4. Concluding Remarks

In this piece, we made the case that the primary challenge to Africa’s quest for greatness is the issue of political marginalization which breeds other forms of problems with it. It was abundantly made clear that this albatross to Africa’s greatness is rooted in the colonial masters’ use of divide-and-rule policy in Africa then. This fact as a common problem to almost all African countries was buttressed with instances from African countries that represent the sub-divisions of African continent. With that done the paper proceeded to buy into the logic of Habermas’ discourse ethics as a good tool to resolving the problem under study. However, the researchers pointed out the over emphasis on rationality to the neglect of other means of conflict resolution as a major flaw in Habermas’ efforts. In conclusion, categorically, we are of the view that with the combination of Habermas’ signature of forceless force of better argument being allowed to prevail through genuine dialogue as he outlined, with the non-rational approach cum application of violence when the need arises; the issue of political marginalization as Africa’s albatross will meaningfully be addressed thereby paving way for the much sought out greatness.
IGWEBUIKE IMPLICATIONS FOR THE PHILOSOPHICAL POLEMICS AND INITIATIVES FOR AFRICAN DEVELOPMENT

Sharkdam Wapmuk, PhD
Senior Research Fellow and Head
Division of African Politics and Integration
Research and Studies Department
Nigerian Institute of International Affairs, Lagos, Nigeria
shaksnaw@yahoo.com

Abstract
This paper seeks to answer these questions: to what extent can African plan of economic development premised on a philosophical basis that is not African yield the desire economic development in Africa? What are the alternative philosophical approaches proposed by African thinkers for African Development? What lessons can we draw from Igwebuike as an African Philosophy? The paper is, therefore, divided into five sections. Following the introduction, section two examines the concepts of philosophy and development. While section three discusses western dominated philosophical approaches to African development, section four focuses on the alternative philosophical approaches to African development. Section five discusses the lessons from Igwebuike as an African philosophy and concludes.

Keywords: Igwebuike, Philosophy, Development, Knau Ikechukwu Anthony, African

Introduction
The issue of African development has always attracted the attention of philosophers, scholars and policymakers within and outside the continent. The contribution of philosophy to developmental issues is not new. Philosophers and scholars have argued that Africa and its societies are underdeveloped or developing. Many explanations have been given by African and non-African philosophers on what they consider to constitute the root-cause of Africa’s underdevelopment. Most studies are hardly complete without prescriptions of policies that should be implemented so that African societies can evolve from states of underdevelopment to states of development (Ntibagirirwa, 2010). There have been philosophical debates between Western and African perspectives on development. By the time African countries started gaining independence in the late 1950s and 1960s, the world had entered the Cold War era. The ideological contestation between the East and the West led to the gradual rise of capitalism and socialism. As a result, Africa’s independent countries took a neutral stance in
theory, but in practice, they took a different direction with an infusion of African philosophy. This was reconstructed in a form of African Socialism. Among the countries that took the socialist path were Tanzania and Ghana (Masolo, 1994).

Since all theories of development presuppose some philosophy, then we can argue that philosophy is at the basis of theories of national development. While several external theories informed and shaped the adoption of strategies for African development, such strategies were neither produce in Africa, nor their philosophical basis African rooted. Among the dominant economic theories that have informed the adoption of African development strategies were the modernisation, dependency and neoliberal perspectives. On the one hand, neoliberal perspectives superintended by the modernisation theory views Africa’s economic development as a modernisation process where focus is put on individualism, primacy of the market and the rising per capita income which is also considered as the central measure of growth. The modernization theory, influenced by the ideological contestation between the East and the West, sought to promote a European model of development based on aggressive industrialization. This no doubt permeated the thinking of post-independent African leaders. On the other hand, the dependency theory was perceived as a persuasive tool that could help Africans to launch a collective self-reliant and self-sustaining economic development. The ideological postulations from these theories informed the adoption of African development initiatives such as the Lagos Plan of action (LPA) and New Partnership for African Development (NEPAD) (Agupusi, 2016). At the time of introduction of each of these development initiatives, African leaders who had assumed the postures of ‘philosophical kings’ were convinced that they would get Africa out of the underdevelopment trap. However, this is far from being achieved. It is obvious that while the LPA adopted in 1980 has ceased to be the reference framework for Africa’s economic development, the NEPAD, since its adoption in 2001, leaves much to be desired in terms of development of the continent. One common feature of the two development plans is that they have used borrowed theories of economic development without sufficiently being sensitive to the African philosophical dimension. Thus, this paper seeks to answer these questions: to what extent can African plan of economic development premised on a philosophical basis that is not African yield the desire economic development in Africa? What are the alternative philosophical approaches proposed by African thinkers for African Development? What lessons can we draw from Igwebuike as an African Philosophy?
The paper is divided into five sections. Following the introduction, section two examines the concepts of philosophy and development. While section three discusses western dominated philosophical approaches to African development, section four focuses on the alternative philosophical approaches to African development. Section five discusses the lessons from Igwebuike as an African philosophy and concludes.

Conceptualizing Philosophy and Development
Philosophy

The word philosophy is as old as mankind. As a discipline of study, philosophy has gained wide popularity especially given its connection with disciplines such as history, political science, economics, sociology, anthropology, law, religion and the science. The term philosophy originates from two Greek words namely, philos and Sophia. Philos means love of, while Sophia means wisdom. From these two Greek words, we derive the etymological or literary meaning of philosophy as “Love of Wisdom”. Accordingly, the Philosopher is a “lover of wisdom.” But this definition is inadequate when seen against the background of what philosophers do today and philosophy has not kept up with modern developments. For instance Hawking (2010, p.5) claims that philosophy is dead. He enunciated a series of questions that philosophers have historically posed: ‘How can we understand the world in which we find ourselves? How does the universe behave? What is the nature of reality? Where did all this come from? Did the universe need a creator?’ He argued that physics can now answer cosmological questions about our origins and purpose. On his own part, Pinker (2013), posits that science rather than religion must answer ‘the most ambitious, the deepest questions about who we are, where we came from, and how we define the meaning and purpose of our lives’. Pinker also claims that ‘the belief systems of all the world’s traditional religions and cultures’ are ‘factually mistaken’. He argues further that that is to replace those belief systems is a ‘worldview given to us by science’.

Contrary to the views expressed by Hawking and Pinker, philosophy rather than science remains the instrument for the creation of new knowledge. This explains, to a large extent, why the highest degrees that universities award the world over is the doctorate of philosophy (PhD). In its original sense, philosophy means love of wisdom, both theoretical and practical. We may go further to posit that philosophy is the comprehensive vision that tries to fit all of our experience into a comprehensible whole. It is the process of answering all the important questions that we cannot begin to answer with any degree of final certainty: how
did we get here, where are we going, and how are we supposed to live (Verharen et al, 2014). Philosophy can be used in two senses: the narrow sense and the popular sense. In the narrow sense, it refers to a discipline which uses conceptual analysis to arrive at truths. According to Wiredu (1980) philosophy can be used in the "nationalistic" sense. In his view, the nationalistic sense of philosophy would be concerned with “...accumulated wisdom of what might be called the collective mind of our societies, handed down through traditions both verbal and behavioural, including aspects of art, ritual and ceremonial (Wiredu, 1980, p. 28)”. Drawing from this perspective, it is apparently in this sense that we will consider “African Socialism”, “Ubuntu” and “Igwebuikhe” and many others as philosophies in their own rights. Generally, philosophy can be used as the basis for understanding the fundamental questions of life, including developmental issues. It may also be used as an instrument for critically examining, evaluating and synthesising the conditions of human participation in history. Understood this way, it would be a contradiction for any authentic philosophy to be insensitive to criticism or progressive ideas at any given moment in history. Through many of its branches for instance, ethics, logic, aesthetics, axiology, epistemology, meta-ethics and mathematics, philosophy provides the basis for critically examining the basic foundations of man's social life by establishing a rational basis upon which rational development of man may be predicted.

**Development**

Development is a term that has greatly been confused with economic growth. The two terms are not identical. Growth may be necessary but not sufficient for development. Economic growth refers to increases in a country’s production or income per capita. Production is usually measured by gross national product (GNP) or gross national income (GNI), used interchangeably, an economy’s total output of goods and services. Economic development refers to economic growth accompanied by changes in output distribution and economic structure. The pendulum has swung between growth and development. A major shift came near the end of the UN’s first development decade (1960–70), which had stressed economic growth in poor countries. Because the benefits of growth did not often spread to the poorer half of the population, disillusionment with the decade’s progress was widespread, even though economic growth exceeded the UN target. In 1969, Dudley Seers signaled this shift by asking the following questions about a country’s development:

What has been happening to poverty? What has been happening to unemployment? What has been happening to inequality? If all three of these have become less severe, then beyond doubt this has been a period of
development for the country concerned. If one or two of these central problems have been growing worse, especially if all three have, it would be strange to call the result “development,” even if per capita income has soared. (Seers, 1969, p.3–4)

Our focus in this paper is the philosophical view of development. Development is essentially a conscious act of every man by which he naturally and historically projects himself toward the essential realisation of his potentialities within his concrete existential conditions of living in society. This concept of development is contingent upon man's ability to rationally control and harness nature for social utility. This struggle of man's becoming needs freedom and in the absence of freedom, it must be the very process of struggle to restore the lost freedom. In fact, by its very nature, essential development is very much tied to both human labour and human reason. It implies the qualitative changes that man must effect in order to improve his well-being which is the most important primary objective of rational development. Every development undertaking which does not subsume the notion of man as the primary objective of development tasks is both unrealistic and philosophical. All development policies, objectives and strategies meaningful only with reference to man; there should be nothing more dignified in the process of development than the well-being of man.

Philosophical Perspectives on Development Theories and Africa Development Initiatives

History has shown that all cultures have their conceptions and theories of development. While Africa is not lacking its own development thinking or initiatives, it would appear that these are dominantly shaped by external ideology, philosophy and theoretical perspectives. Since the 1950s, three Euro-American development ideologies, and their concomitant theories particularly, modernization, dependency and neo-liberalism have held sway over development thought and practice in Africa.

The modernization thinkers include, but are not limited to: W.W. Rostow, Emile Durkheim, Marquis de Condorcet, David Apter, Seymour Martin Lipset, David McClelland and Talcott Parsons. Rostow’s unilinear and universal stage theory divided the development process into five stages namely: the traditional society; the establishment of the preconditions for take-off; the take-off stage; the drive to maturity; and the era of high mass consumption. Rostow’s major argument was that all societies, sooner or later, will go through these five economic stages. The modernization theory of development is predicated on the idealization and the
idolization of the modern era in the history of Western Europe. The modernization theory of development advocates for the mechanization of the modes of production from the land based feudal mode to the capital and technology based industrial mode. While feudalism was a prominent mode of production in the West, the idea of feudalism was foreign to most African societies. Proponents of this theory of development believe that development would have taken place in other parts of the world if industrialization took place in the same sequence it took place in the West, that is, if the capitalist-scientific mode of production were adopted worldwide. Unfortunately, modernization paradigm has not been able to deliver the expected development to Africa. A major shortcoming of this theory is its failure to realize that the historical values of an external or foreign culture are often not so compatible with the receiving culture. Aspect of modernization open to criticism is its insistence on the need to eliminate traditional values on the road to development. More so, the historical realities in Africa, characterized by rape of slavery, colonialism, neo-colonialism and globalization makes it difficult for Africa to play the catch up as posited in the modernization paradigm.

The second dominant theory that shaped African development strategy in the post-independence era is the dependency theory. The dependency theory received great attention under Raúl Prebisch at the Economic Commission of Latin America in the 1950s. Scholars that further developed the dependency school were André Gunder Frank, F.H. Cardoso, Immanuel Wallerstein, Claude Ake and many others. The proponents of the dependency theory reacted against two major theories of economic development which prevailed in Latin America, namely the structuralism represented by Arthur Lewis and the linear process proposed by Walter W. Rostow. Andre Gunder Frank was interested in identifying the causes of underdevelopment under the structural framework of the Metropoles and Satellites. Frank argued that the crucial mechanism for extraction of the surplus was trade and other kinds of exchange of goods and services not only international trade, but also exchange internally in the peripheral societies. Cardoso rejected the notion that peripheral countries could be treated as one group of dependent economies, and that the world market and other external factors should be seen as more important than intra-societal conditions and forces. Cardoso regarded the national bourgeoisies of the dependent societies as potentially powerful and capable of shaping development. These classes could be so weak that they mostly functioned as an extended arm of imperialism. Wallerstein (2004) favoured economic theory of a world system in which the nations of the world are divided into core states and
peripheral states. The core states and the peripheral states sandwich the semi-
peripheral states who struggle between leaving the peripheral global economic
region and being absorbed into the league of core states. In this economic system
which incidentally is the prevalent model today, the core states specialize in the
manufacture of finished goods using advanced technology while the peripheral
states are made to produce raw materials for the industries in the core countries.
The peripheral states are usually encouraged to concentrate on the production of
a single commodity which is usually an agricultural produce or a mineral
resource. A major shortcoming of the dependency theory is that it commits the
fallacy of composition by equating delinking from capitalism with development.
This is partly because it deems import substitution industrialization as a key
pathway to development. The Eurocentrism of Dependency theory is easily
gathered from Marx’s description of the phases of social change. The most
advanced phases corresponded to European experiences, and Africa was outside
of the historical processes of change (Ntibagirirwa, 2010). There is no doubt that
the dependency theory greatly influenced on development practice of many
African countries. The doctrine of African Socialism and its attendant
development strategies can be strongly associated with the Dependency School.
Prominent among African leaders who advocated it are Leopold Senghor of
Senegal, Kwame Nkrumah of Ghana, Julius Nyerere of Tanzania, Sekou Toure of
Guinea, Ahmed Ben Bella of Algeria, Habib Bourguiba of Tunisia and Kenneth
Kaunda of Zambia.

The neo-classical theory goes back to Adam Smith’s philosophical reflection on
how the wealth of a nation could be created and increased. Smith argued that
human behaviour is guided by self-interest and that the freedom to pursue it
leads to collective interest (Smith, 1965, p.14). They dismissed the structuralists’
appeal to state intervention to deal with structural obstructions in the economic
development of less developed countries, and the dependency theory as
unrealistic. They went as far as claiming that the dependency theorists had little
knowledge of neoclassical economic theory, and argued that the economic
underdevelopment was rather a consequence of poor economic policies as well
as the excessive state intervention in the economy. Thus, the solution to
economic underdevelopment was thought to be an efficient market economy
achieved by eliminating market restrictions and by the limitation of state
intervention. This was concretised by the promotion of the free trade and the
elimination of state regulations which affect the market (Ntibagirirwa, 2010). The
export of primary goods continued under the economic policies of structuralism.
As such, the neo-classical theorists are later day disciples of the classical theory
of development. Essentially, they argued for free market, deregulation, privatization and non-interference of the government in the marketplace. For them, the ‘invisible hand’ of free market will eventually benefit all facets of the society. They are the main advocates for the so called Structural Adjustment Programme (SAP) in the Third World. The SAP policies were promoted as conditionalities by the Breton Wood Institutions: World Bank, IMF and World Trade Organization, when African countries sought loans and support for their economies in the 1980s-1990s.


The Lagos Plan of Action (LPA) together with the Final Act of Lagos (FAL) is still regarded as the Africa’s first homegrown development initiative and landmark expression of its desire to developed utilising the region's resources. Its goal was also to build a self-reliant and self-sustaining economy. The other parallel objective was the establishing of an African Economic Community (AEC) by the beginning of the 21st century (Economic Commission for Africa, 1991). Historically, LPA is a culmination of an effort of four years initiated by the Economic Commission of Africa (ECA) under the leadership of Adebayo Adedeji as Executive Secretary. Adedeji and his colleagues at the ECA reviewed the development paradigms that Africa followed since the period of independence in the 1960s and achievements of economic development by African countries. They concluded that economic performance in Africa was obviously in decline. By the late 1970s, Africa’s economic crisis was and in dire need of realistic strategies at both national and regional levels to cope with challenges of the
period such as global economic recessions, low prices of export commodities, growing national debts and increasing poverty on the continent. In response to these realities, the ECA researched and prepared several draft plans. In 1976, the ECA proposed a Revised Framework of Principles for the Implementation of the New International Order in Africa. The draft plans were duly considered and adopted at the 16th Ordinary session of the OAU Heads of State and Government in Monrovia, Liberia, in July, 1979. This meeting adopted the Monrovia Declaration of Commitment of the Heads of State and Government of the OAU on Guidelines and Measures for National and Collective Self Reliance in Economic and Social Development for the establishment of a New International Economic Order (Adedeji, 2002). At the Extra Ordinary Session of the OAU Heads of State and Government held in Lagos, Nigeria, the Monrovia guideline was renamed Lagos Plan of Action and the Final Act of Lagos. The LPA was expected to serve as Africa’s economic development plan between 1980 and 2000. The LPA emphasized collective self-reliance, self-sustaining development, and economic growth (OAU, 1980, p. 4).

Through the LPA, the ECA desired to Africans to move away from the external dependence (Adebayo, 1985, p. 13). However, LPA was based on adapted development theory, namely the dependency theory which has its philosophical and historical context in Marxism and the Latin American experience. Even though many African countries had embraced Marxism and its veneers such as socialism and dependency, African countries could not extricate themselves from the shackles of imperialism. The strategies designed by the ECA under the Lagos Plan fell short of expectations of donor partners in the developed countries and the Bretton Woods Institutions. Instead, the World Bank sponsored its own assessment team which came up with the Berg Report and recommended the Structural Adjustment Programmes (SAPs) of the 1980s. In the argument of the developed countries, Africa has remained poor and underdeveloped largely due to internal problems such as bad governance, corruption, mismanagement and deficient economic policies. On the contrary African leaders blamed external factors for its predicaments. SAP de-emphasized state-led development approach in favor of market-led strategy. The state led strategy had relied heavily on subsidized social welfare, industrialization through tariff-supported import substitution, deficit financing of public expenditure, etc. Whereas SAP favored rolling back the state from involvement in the economy by privatizing public interest and liberalization of the economy, this however, did not consider the side effects on social wellbeing of the African people.
The New Partnership for Africa’s Development (NEPAD) was adopted on 23 October, 2001, with the aim of eradicating poverty, promoting sustainable development on the continent, and to benefit from the opportunities of globalization in the 21st century (Akinrinade, 2003). Unlike the LPA, which was anchored on self-reliance and self-sufficiency, NEPAD was crafted in response to globalization and aligned with the Millennium Development Goals (MDGs), particularly the goal of reducing poverty. Accordingly, it sought to address two major issues relating to the economic development of African countries, namely: the effectiveness of development aid and the market economy as a solution to underdevelopment. With the World Bank jettisoning the LPA, African countries adopted SAP, which proved to be unattainable as a development strategy. By the late 1990s, standard of living fell lower than their positions in the 1980s. Africa became the poorest region in the world with not less than half of its total population living on less than US$1 per day; Africa also accounted for only 1 percent of the global domestic product (GDP), while the income distribution highly showed disparity against the poor in favor of the rich; 1 out of 5 Africans lived under armed conflict, creating doubt about the region’s future. African became the most indebted and most aid dependent region; Africa had the largest population infested with HIV/AIDS (NEPAD, 2002, p.54) Africa therefore entered the 21st century as the poorest, the most technologically backward, and the most debt distressed, and the most marginalized region of the world. The reality is that NEPAD deepened neo-liberal policies in Africa. SAP, which was rejected by Adedeji and his team, became entrenched under the neoliberal embrace of NEPAD.

Our examination of the LPA and NEPAD reveals that the conceptions of the nature and purposes of development as well as the theories and strategies for achieving them have remained a territory predominantly traversed by Euro-American theorist. Ebo (2018, p.211) has argued that African academicians tend to re-echo these development visions and philosophies in new forms and packages. It is also evident that these theories of economic development were not solely rooted in African realities. While the LPA was largely informed by the experiences of philosophy as well as theory of Marxism and dependency, it also builds on the experience of Latin America. NEPAD relies on the neo-classical economic theory (Agupusi, 2016). There is no doubt that Latin America shared with Africa certain historical features such as the colonial experience and certain economic features such as economic underdevelopment and asymmetric economic relationships with the developed countries. Nevertheless, Latin America and Africa differ in major respects: their respective philosophical and
cultural backgrounds. In the case of NEPAD, the neo-classical theory of economic development is a by-product of the philosophical and the cultural experience of the Western world (Agupusi, 2016). The question that remains unanswered is: to what extent can borrow philosophy and theories of economic development take root and help Africa to achieve the goal of development? Our examination of the Euro-American philosophies and development theories shows clearly that none of the constructs can be regarded as an ‘ideal theory’ most suited to the African peculiar existential situation. They are all more or less, cross cultural adaptations which are not ideally suited to African condition as argued by scholars such as Mazrui (1980). Even though the Euro-American philosophies and development theories may have been attractive to African leaders, economists and policy makers, they have not succeeded in promoting the goal of development of the continent. In fact, dissatisfaction with the external philosophies and development theories has led African philosophers to look inwards in search of alternative approaches to African development.

Alternative Philosophical Approaches to African Unity and Development

The alternative approaches to African development have been put forward by mostly post-independence African leaders that assume the posture of “philosophical kings” proffering solutions, at national, sub-regional and continental levels, to all African development problems. Among these were Nkrumah (1909-1972), Senghor (1906-2001) and Nyerere (1922-1999). That is not to say that only those in leadership positions provided philosophical alternatives to African development. In fact most debates about philosophy and African development emanated from African and non-African sources, particularly from the academia. For example, even though Tempels’ work, Bantu Philosophy (1947), contributed to denounce epistemological and cultural imperialism that earlier denied the existence of any particular philosophy beyond that inherited from the Greek genius. It also confirmed that African philosophy exists and has served as a search light for African people for a better life and existence. Other leading lights in philosophy and African development include Mbiti (1970), and Gyekye (1987), Adedeji (1980), amongst others. Some of the theories of development came about by way of pan-African movements, African identity, African unity, and developmental ideology. These ideas came to have a definite character and assumed a philosophic outlook and took different names such as; Pan Africanism, Consciencism, African socialism, African Humanism and Ubuntu (Kasanda, 2018).
Pan-Africanism is both an ideology and movement which according to Nkrumah sought the revival and development of the “African Personality,” temporarily submerged during the colonial period. Pan-Africanism finds expression in a re-awakening consciousness among Africans and peoples of African descent of the bonds which unite us - our historical past, our culture, our common experience, and our aspirations (Nkrumah, 1962). In essence, the Pan-Africanists argue that for Africa to development, its people will have to come to terms with their identity, culture, historical realities and forge a common aspiration. The leading lights of Pan-Africanism included African-Americans such as Marcus Garvey (1887-1940), W.B. Du Bois (1868-1963), G. Padmore (1903-1959), and M. Blaise Diagne, amongst others. Even though the vision of Pan-Africanism and Pan-African movement began outside the continent in the 1950s and 1960s, it later took roots in the continent and championed the struggle of Africans and peoples of African descent for emancipation and the restoration of their dignity, against slavery, colonialism and all forms of racism and racial exploitation, and to overcome developmental challenges. The proponents of the Pan-African movement believed that there cannot be any real development in a colonized environment. Hence, the first step in achieving real development must be putting in place an enabling environment in form of decolonization. Others like Nkrumah, Nasser, Modibo Keita, Sekou Touré believed in the creation of a wide state structure inform of a United States of Africa. This, in their view, would serve the purpose of protecting Africa’s hard earned independence from imperialism as well as forge better unity and socio-economic development (Oruka, 1990).

Kwame Nkrumah also articulated his vision for development in the theory of Consciencism as an alternative to Western development paradigm (Nkrumah, 1959). He argues that Africa can never develop unless she is first liberated from the clutches of colonialism (Nkrumah, 1966). According to Nkrumah, the African personality is defined by the cluster of humanist principles which underlie the traditional African society. Therefore his vision was to awaken the philosophical Conscience of every African person in or outside the African habitat; to bring as many African people as possible to the understanding that the philosophical consciencism which accepts matter as primary reality is the key to total African liberation, unity and development.

The idea of African humanism is not in harmony with Western perception of humanism. While the two approaches consider the human being as their starting point, they interpret the human being differently. While the Western perspective
puts emphasis on human being as an individual being; African conceptions of humanism insist on human being as a social being. For Senghor, who stressed on the idea of negritude (black identity or Africanness) as an ethno-philosophy, a human being remains also the measure of everything. He criticized the theory of Marxism which stresses “materialism and determinism, praxis and means, to the detriment of dialectics and ethics, to the detriment of man and his freedom” (Senghor, 1964). Senghor describes African humanism as follows: “Thus, though our humanism must have West African man as its major objective. It cannot, without peril, end with West Africa, not even with all of Africa. Kaunda’s conception of humanism has egalitarianism enshrined in it. The equality of man should be maintained in everything despite all accidental inequalities that abound here and there. For him, all people have a moral right to equal opportunities.

An example of the expression of African humanism is with respect to the concept and practice of Ubuntu. It is related to the saying ‘Umuntu ngumuntu ngabantu’ - a person is a person through other people. According to Mogobe Ramose (2002) ‘Ubuntu’ can be construed to mean that to be a human being is to affirm one’s humanity by recognising the humanity of others and, on that basis, establishing human relations with them. Drucilla Cornell avers that Ubuntu is ‘the African principle of transcendence through which an individual is pulled out of himself or herself back toward the ancestors and forward toward the community and toward the potential each one of us has’ (Cornell, 2009). Bishop Desmond Tutu who popularised the concept of Ubuntu within the framework of his responsibility as the head of Justice, Truth and Reconciliation Commission in South Africa, argues that it recognises that ‘My humanity is caught up, and is inextricably bound up in yours’ (Tutu, 2002). Ubuntu therefore emphasises the treatment of people humanely, on interconnectedness, and on belonging. Ubuntu can also be seen as an African approach which falls outside Western discourses on development because it emphasises not individuality but social nature of our existence.

Another major alternative philosophical approach to African development put forward by African philosophers was African Socialism. This theory builds on the premise that communitarism and economic solidarity constitute the essence of African traditional life (Nyerere, 1968). African socialism was viewed as an authentic means of achieving the economic, social and political development of the new African States. The common characteristic in the African version of socialism is the attempt to claim that modern socialist planning is no more than a
redefinition of the communalistic basis of traditional African social organization. African socialism is quite different from others, especially the traditional Marxism. African socialism is communal, not collective, is democratic not totalitarian; and is founded on the primacy of law and not on the dictatorship of class. African Socialism was taken up as a theory of development and leadership ideology by Mwalimu Julius Nyerere of Tanzania. In analyzing ‘Ujamma’ as the basis of African Socialism, Nyerere argued that socialism like democracy is an attitude of the mind, a disposition of considering wealth only in terms of its use for the service of other fellow men (Nyerere, 1968).

On the whole, Africa’s alternative philosophical approaches to development are not in agreement Western conception that the problem of development is not a purely economic one. African philosophers recognized the social nature of African societies. This partly explains the tendency for African leaders to propose alternative development frameworks that advocate socialism. A more concerted effort is offered by African philosophers who approach the issue from the analytical and holistic approach. It is in this regard that we examine lessons from Igwebuike as an African Philosophy.

Lessons from Igwebuike as an African Philosophy for Development
This section of the essay argues that Igwebuike as an African philosophy can provide us with viable lessons for African holistic development. Propounded by Professor Ikechukwu Anthony Kanu, the philosophy of Igwebuike has been employed as a philosophical lens for the interpretation of reality from an African perspective. Kanu argues that “Igwebuike, which comes from three words - Igwe bu ike - is an Igbo word which means ‘number is strength’ or ‘number is power’ (Kanu, 2017a, p.3; Kanu, 2017d). Kanu further avers that as an ideology, Igwebuike rests on the African principles of solidarity and complementarity (Kanu, 2017b, p.52). This philosophy of development shares some similarity with Ubuntu which roots one’s humanity by recognising the humanity of others (Kanu, 2017e). A major strength of Igwebuike model of development is the notion of ‘reality as holistic’. A major shortcoming of modernization theory, classical liberalism and neo-classical liberalism is the emphasis on individualism. However, African philosophical thinkers emphasise communalism, solidarity, complementarity, and the whole notion of ‘one for all and all for one’. Igwebuike can be likened to the philosophy of the broom. If a broom was only made up of one bristle or broomstick, it would be useless and can easily be broken, but because the bristles or broomsticks are joined together, the results are incredible. From a philosophical perspective, this can symbolize
the unity and strength of a people. Another analogy is that of leadership-followership. The strength of a leader lies in the followership. A leader is able to implement development policies more effectively with the support of his people. This is made difficult when people neither support the leader nor his policies.

Igwebuike is an underlying social philosophy of African culture that talks of the collective consciousness of people. Igwebuike directs our thoughts towards African people’s recognition of brotherhood, sharing and treating other people as not just human beings, but part of oneself. Igwebuike draws our attention to shared values and strength in numbers. In African and Nigerian (Igbo) tradition, the expression of compassion, reciprocity and humanity works in the interest of building and maintaining communal harmony and wellbeing (Kanu, 2017f). As a philosophy, Igwebuike is borne out of the fundamental belief that the power of number comes not just from the self, but community support. Beyond the conception of neo-liberalists emphasis on the notion of market and profit maximization, Igwebuike model of development is a holistic social process that includes: economics, social, political, cultural and moral dimensions of life as presentation graphically.

**Model of Holistic Development**

![Model of Holistic Development](image-url)

Kanu’s notion of complete development agrees with the argument put forward by Michael Todaro. According to Todaro (1977) development to be so regarded as development, it should not be purely an economic phenomenon but rather a multidimensional process involving reorganization and reorientation of entire economic and social system, and bring about qualitative change in the people. This is imperative because, the people and the quality of their lives should be at the centre of the conception of development.
Fundamental, the perspective of Igwebuike as an alternative philosophy of development recognizes the major challenges that undermine Africa’s progress and development which must be address if African is to occupy its rightful place in the comity of developed continents of the world (Kanu, 2017a). These include, but not limited to leadership and governance crisis, corruption and mismanagement of resources, religious fanaticism and fundamentalism, ethnicity, tribalism, unbalanced distribution of power, human rights violations, and environmental injustice, amongst others (Kanu, 2017a). Accordingly, Igwebuike provides a framework for addressing these factors that continue to undermine Africa’s quest for development in the 21st century. For instance, Igwebuike as an indigenous method of peace and conflict resolution makes a strong case for community-based approach which draws from the values of host communities, and founded on the custom and tradition of the African people (Kanu, 2007b). In contemporary times, several of African intra-state conflicts have emanated from religious and ethnic cleavages. As a proposition towards addressing religious fanaticism and fundamentalism, Igwebuike philosophy calls for comprehensive dialogue between the adherents of different religions from time to time (Kanu, 2017a). Such dialogue should be institutionalized and transcend times of violent conflict. Igwebuike, as an indigenous philosophy argues that the diverse religions in Africa should focus on their commonalities and elements that unite them.

The fact that corruption hinders African development is a reality that many African leaders and peoples have had to come to terms with. Towards addressing this cankerworm, Igwebuike argues that the responsibility for fighting corruption does not lie only with the government, but also, individuals, private institutions, and religious institutions, and the civil society. In addition to strongly condemning the scourge of corruption, the stakeholders, particularly our religious institutions should reject donations of funds and financial gifts from questionable sources (Kanu, 2017a). In essences, there is need for solidarity in addressing the problem of corruption in African societies. Relating the principle of Igwebuike philosophy to the interpretation of the violation of human rights, Kanu (2007c) posited that the violation of human rights is the greatest disservice to humanity and yourself. He also avers that a person that keeps quiet at the violation of another’s human rights… is quiet at the violation of his own human rights. In essence, under the Igwebuike philosophy, the fight for the preservation of human rights in Africa is viewed as the responsibility for all Africans. Closely linked to human rights is the issue of freedom. For a
meaningful functioning of philosophy in the development process, there must be essential freedom. This should manifest itself as economic freedom, political freedom, social freedom, intellectual freedom, national freedom, and individual freedom (Sen, 1999).

Some criticisms and shortcomings of the Igwebuike philosophy are apt. This is imperative, if the philosophy is to be popularized as a philosophy beyond its origins to guide national, regional and continental development. First, it treats people as a homogenous group that are ready to sacrifice the individual good for the common good. African countries, including Nigeria, are diverse in nature. Diversity refers to the plurality of identity groups that inhabit countries. They include individuals, societies, communities and socio-economic and cultural groups. Within and between ethnic groups, even within one community and ethnic group such as the Igbo, people tend to set themselves apart from others (we and them) and to distinguish one another from others. Nigeria is a case in point with more than 250 ethnic groups and having diverse religions – Christians, Muslims, and traditional worshipers. Despite Nigeria’s popular aphorism of unity in diversity, its diversities are sometimes exploited by the ruling and political class resulting in ethno-religious and communal conflicts. The issues of race, ethnic and religious identities in Africa are not confined to the jurisdiction of a given state. For instance, the Fulani people are spread over some 19 countries, the Hausa people are found in five countries, the Luo live in Kenya, Uganda, Sudan, Ethiopia and Tanzania whereas the Somalis are fragmented into four of the Greater Horn countries (UNECA, 2011). In the case of the Fulani in Nigeria, the sporadic occurrence of farmer-herder conflicts reveals that the Fulani support and defend their kinsmen across national frontiers. Secondly, the Igwebuike philosophy is yet to be widely popularised and accepted beyond its roots of origin and few academicians that have engaged in the study of the philosophy. Like Ubuntu, the Igwebuike philosophy should be subjected to wider national, regional and even global discourse. In this regard, the major challenge to the popularization of the Igwebuike philosophy will continue to be factors such as the damage done by colonialism to African identity, cultural globalisation and the encroachment of modernity on traditional African culture.

That notwithstanding, the Igwebuike philosophy provides us with vital lessons in African development. It argues that development should be comprehensive, all-round, balanced and holistic in approach. Importantly, development should result in not only the expansion of our industries, agriculture, education, social, religious and cultural institutions, but also the quality of lives of individuals and
communities. African philosophical approaches such as Igwebuike can contribute to African development and African consciousness. However, the West has continued misunderstand Africa philosophies and to disregard African solutions to its developmental problems as was the case with the LPA. African pragmatic development strategies are jettisoned and Western philosophies are being foisted on African people with the belief that the Western development strategies constitute the best option for African development. Africa’s experiences with SAP attest to the fact that misreading of the African crisis results in deepening of its economic crisis. More so, Africans policy makers have dependent on western development models. According to Anyanwu most experts and professionals in Africa do not have self-confidence in their beliefs, ideas, and activities unless they are endorsed by the Western governments and institutions. Therefore, African experts and professionals have not been able to make any cultural impact on their societies to prove their relevance (Anyanwu, 1983, p.61). The significance of this point is that Africans need to have confidence in their own alternative approaches to development which should be informed by their conceptions of the African reality.

Concluding Remarks
We have examined in detail the philosophical polemics revolving around the trajectory of African development. Our analysis of Western dominated philosophical approaches to African development reveal that modernization, dependency and neo-liberalism are the three Euro-American development theories that influenced and shaped Africa’s approaches to development. Evidently, the two development plans, namely LPA and NEPAD that have been discussed were fuelled by two dominant theories of economic development – dependency and neoclassical theories. However, despite the arguments put forward by their initiators that they are “indigenous African development initiatives” they are largely adaptations and reconstructions of the American and Eurocentric paradigms discussed earlier. These ‘African’ frameworks were formulated without much input from African philosophers and African philosophical thinking. Hence, they were easily jettisoned by Africans that ought to own the continental development process. The major alternative philosophical approaches to African unity and development that are put forward by African philosophers and its philosophical kings place emphasis on the social basis of African societies, communality and solidarity as constituting the essence of African traditional life. These include: Pan Africanism, Consciencism, African socialism, African Humanism and Ubuntu, amongst others. A major point of departure from these perspectives is the philosophy of Igwebuike, which
emphasises strength of number and grounded in African principles of solidarity and complementarity. The study concludes by noting that the Igwebuikê philosophy presents a huge prospect as a viable framework for understanding African development holistically. Consequently, the Igwebuikê philosophy should be further researched, developed and popularized as one of the alternative comprehensive and holistic philosophical approaches of African development. This point is being made against the backdrop of the conviction that philosophy and philosophers should, as a matter of practice, be open to further development. Only in this way can genuine philosophers rise above the Marxian challenge that: The philosophers have only interpreted the world in various ways; the point, however, is to change it.

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Sources of Augustine’s Religio-Educational Insights

Ikechukwu Anthony KANU
Department of Philosophy and Religious Studies
Tansian University, Umunya
Anambra State
ikee_mario@yahoo.com

Abstract
Augustine wrote many articles and books, and from these works, insights could be gotten as it concerns education. However, there are three books that Augustine wrote on education. The works include: The Teacher (De Magistro), Christian Teaching (De Doctrina Christiana) and The Catechesis of Beginners (De Catechizandis Rudibus). These three major works of his on education would be the focus of this piece. This study reveals that Augustine had a profound influence on the subsequent development of Western thought and culture and, more than any other thinker, shaped the themes and defined the problems that have characterized Western traditions. The hermeneutic method of inquiry would be employed.

Keywords: Augustine, Educational, Insight, Sources, De Magistro, Doctrina Christiana, Catechizandis Rudibus

Introduction
The major sources of Augustine’s insight on education include: The Teacher (De Magistro), Christian Teaching (De Doctrina Christiana) and The Catechesis of Beginners (De Catechizandis Rudibus). These works were not written during the time of his career as a teacher. He wrote them after his baptism in 387 which marked the end of his teaching career. He returned to Africa to fulfill his dream of organizing a common philosophical life with his friends in his home town Thagaste. From Thagaste, providence brought him to Hippo where he was ordained a priest and later a bishop. It was during these periods that he wrote these works. Although Augustine had written so many works, and his educational ideas are scattered from his books to his letters, there were only three works that Augustine dedicated to discourses on education. These three major works of his on education would be the focus of this piece.

1. The Teacher (De Magistro)
This was one of the early works of Saint Augustine. He wrote it at the age of 35 after his conversion, one year after he returned to Thagaste with his son
The work is a dialogue between a father (Augustine) and his son (Adeodatus), a son who is talented, beloved, and around eighteen years old at the time and who died shortly before the work was completed. While other works better introduce Augustine’s theological thoughts or his public life as priest and bishop or his personal life, the *Teacher* reveals Augustine the philosopher. The major theme in the work is communication: between the student, the Interior Teacher and the External Teacher. In this piece, Augustine Christianizes Greek pedagogy, and employed the method of questions and answers which was used in schools at the time. In fact, this piece shows Augustine doing what Christian philosophers typically do. They attempt to integrate their Christian beliefs and philosophical reflections.

According to Augustine, the external teacher, i.e., the parent or the professional teacher, is not really a teacher at all but one who serves. This role of the external teacher is to facilitate the dialogue between the student and Truth. The true teacher is the Interior Teacher, the God who is within. Augustine writes that:

> We have Jesus our teacher inside each one of us. If you can’t understand what I am saying, listen to the Christ who is in your hearts. It is this Christ who gives me the words to say and it is this Christ who will reveal deep inside your own self the message he wants you to get through hearing my words.

The external teacher’s basic function is to facilitate and remove obstacles to the encounter between the student and Truth. This perspective is based on Augustine’s method which proceeds from the outside to the inside and from the inside upwards. For Augustine, education requires two dimensions to be realized:

a. to open up the Truth to the student - this demands competence and professionalism - and;

b. to open up the student to the Truth - this demands witness and the infectiousness of enthusiasm and love for the Truth on the part of the teacher.

This also implies:

a. that the teacher also encounters the Truth - this makes the teacher a fellow student with his or her student. He wrote: “My friends, all of us stand

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84 Augustine, St., *Commentary on the Gospel of John*, 20.3
before the same divine teacher as fellow pupils. The fact that we bishops speak to you from this high podium does not make us your teachers. The divine one who lives in each of us is the teacher for us all.\textsuperscript{85}

b. that the teacher needs to have a personal relationship with the student to whom he or she is committed to helping, rather than merely to instruct or train.

Therefore, the success of education is not to be measured by the degree to which students become a copier or recorder in attitude and beliefs of the external teacher. Augustine writes:

Teachers do not claim, do they, that their own thought are preserved and grasped by the pupils, but rather the branches of learning that they teach, they transmit by teaching? For who would be so absurdly curious as to send his child to school to learn what the teachers think? But when they have explained, by means of words, all those subjects, which they profess to teach and even the science of virtue and of wisdom, then those who are called pupils consider within themselves whether what has been said is truth.\textsuperscript{86}

The goal is clearly an unfinished project, since each one is on a journey of ongoing discovery and on a path to maturity which involves the uniqueness of each individual and their ongoing dialogue with the Interior Teacher.\textsuperscript{87} It is in this regard that we can say that education never finishes, thus making the world a great classroom.

2. The Catechesis of Beginners (\textit{De Catechizandis Rudibus})

Augustine’s second work on education emerged between 400 and 405, when Augustine was between 46 and 51. It was written as a result of a request from Deogracias, a deacon at Carthage who was asking for practical rules from Augustine on how to carry out his responsibility of Catechesis. Augustine, therefore, responded to him with this work which has become a unique model of educational pedagogy. It is made up of two parts. The first borders on how to deal with the various problems that a Catechist could encounter while teaching. It touches on the relationship between the teacher and the student which

\textsuperscript{85} Augustine, St., \textit{Sermon 134}, 1
\textsuperscript{86} Augustine, St., \textit{The Teacher 14}, 45
Augustine considers fundamental in the learning process. He outlined these points for Deogracias:

1. the importance and the limitations of language used by the teacher,
2. the long term preparation of the teacher, as well as the teacher’s immediate preparation for classes,
3. balance in the developing topics,
4. the pressing need to adapt one’s teaching to the individual realities of particular students,
5. the trilogy of hear-listen-understand as the backbone of learning,
6. the need for love in the encounter with students and their particular needs.

In relation to the need for love, Augustine writes:

And if we pass through streets that are most familiar to us with all the cheerfulness that springs from well doing, when we happen to be pointing out the way to one who had been in trouble through losing his way, with how much more alacrity and with how much greater joy, in the matter of salutary doctrine, ought we to go over those things which, as far as we are concerned, need not be repeated, when we are escorting through the paths of peace a soul to be pitied, and one wearied with the wanderings of this world, at the bidding of Him who has given that peace to us88.

He teaches further:

Again, if it be distasteful to us to be repeating over and over things that are familiar and suitable for little children, let us suit ourselves to them with a brother’s, a father’s, and a mother’s love, and when once we are linked to them thus in heart these things will seem new even to us. For so great is the power of sympathy, that when people are affected by us as we speak and we by them as they learn, we dwell each in the other and thus both they, as it were, speak in us what they hear, while we, after a fashion, learn in them what we teach. Is it not a common occurrence, that when we are showing to those who have never seen them before certain lovely expanses, whether of town or countryside, which we through often seeing already have been in the habit of passing by without any pleasure, our own delight is renewed by their delight at the novelty of the scene? And the more so, the closer the friendship between them and us; for in proportion as we dwell in them through the bond of love, so do things which

88Augustine, St., On Catechizing the Uninstructed, 12, 17
were old become new to us also\textsuperscript{89}.

The second concerns Christian doctrines for the specialized world of beginners. It, therefore, concerns both the teacher and the student. The context within which these techniques are dealt with is the sacred stories of Christianity and the history of salvation. However, its insight into the nature of teaching and learning and techniques transcend the subject matter and can be applied to other contexts, especially where beginners are involved.

3. Christian Teaching (\textit{De Doctrina Christiana})

This work was written by Augustine after 395, that is, after he was made a bishop. He was about 43 years old then, however, the work was not completed immediately; it was finished about thirty years later, around 440. As bishop, Augustine had a clerical community that he had formed, and this work was most probably meant for the formation of priests at Hippo. \textit{De Doctrina Christiana} makes an explanation of the Christian doctrine, using the Scripture as a basis. However, interesting is the method of communicating knowledge that he proposes. He posits that educators need to offer an academic curriculum that responds to our diverse needs as human beings. These needs are revealed in our underlying restlessness and range from knowledge about our external world to the more deeply spiritual and religious knowledge.

He reflected on the relationship between the student and Truth. This relationship has three foundations:

1. \textbf{faith} in the human thirst for knowledge as the starting point,
2. \textbf{hope} creating desire to achieve objectives - as motivation for effort, and
3. a passionate \textbf{love} of Truth - like the force of gravity that attracts and energizes.

True educators, be they class teachers or the father or mother of a family, should keep in the forefront of their minds the students’ internal dynamism and focus entirely upon it: stimulating the students in their capacity for wonder in front of mystery, promoting and encouraging their enthusiasm and accompanying them closely on the challenging path of discovering knowledge and wisdom while nurturing in this search a great love of Truth. According to Augustine, good

\textsuperscript{89} Augustine, St., \textit{On Catechizing the Uninstructed}, 12, 17
example rather than great speeches, authenticity of life rather than formal commands, are decisive in this context⁹⁰.

Conclusion

The foregoing has studied three works of Saint Augustine of Hippo, who remains one of the foremost philosophers and theologians of early Christianity. He had a profound influence on the subsequent development of Western thought and culture and, more than any other thinker, shaped the themes and defined the problems that have characterized Western traditions of Christian theology and philosophy⁹¹. Augustine received a classical education that both schooled him in Latin literature and enabled him to escape from his provincial upbringing, creating a confident background for the importance of his works on education. His contribution to western civilization is evident in his philosophy of education which holds that: The teacher should help the student experience God; The teacher should take into account the unique characteristics of each student and relate to the students as unique individuals; Christian education should include the study of Plato, for most Christian doctrines were contained in his writings; Teachers must recognize the image of God in persons as their rational nature, thus it is to be used as a tool to relate them to God; Teachers should distrust the senses as a means to knowledge and use reason instead; In the tension between faith and reason, faith must predominate. The sources of his educational insights have been the concern of this piece, and it has studied three major works of Augustine, not disregarding the possibility of obtaining educational ideas from other works of Saint Augustine.

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Kanu, Ikechukwu A. and Kolawole Chabi (2018) (Eds.). Augustine through the ages: Echoes of Faith and Reason- In celebration of the 80th Anniversary of the
The paper is a quest to establish African Individual autonomy, which according to the author the African is denied autonomy as a result of three factors: his relationships in the community, the African concept of destiny, and the interactive nature of the African universe. The author progressed by first establishing the true meaning of human autonomy. Thereafter, the three fronts of denial of autonomy were systematically x-rayed by the author from the works of many African Scholars.

Having examined the three arguments that have argued that the African has no autonomy, the author hermeneutically located the concept of African autonomy in the Igbo concept of Onwe – self. He opined that the original root of the word onwe can be traced back to nwe that means ‘to own’. Thus through this he established the self-identity behind Onwe in the Igbo Ontology. The author further asserts the universality of autonomy as beyond the frontiers of culture, time, race and colour.

Concluding the paper, the author employed phenomenological method to establish that Africans are real human beings that enjoy the natural human freedom, have will which give them the space to choose and be responsible for their actions. Hence the author collapsed the three arguments by establishing convincingly the autonomy of the individual person in African ontology.

Evaluation

The African Philosophy and indeed the African heritage is not a mere narrative by a disinterested observer, rather it is lived experience of the Africans and nobody can express it better than the Africans. It is time for the African scholars to rise and assert themselves in the global epistemic domain and tell their own story in their own way. Kanu, has in this paper taken the bold step of presenting to the world the true African concept of autonomy and the clear fact of the
universality of humanity. It is devoid of relativity; Africans are among humanity and should not be excluded *a priori*. In the words of Kanu:

> Human autonomy is an all-inclusive enterprise. It is not cultural or time bound. Autonomy points to the human person as a rational entity. As a universal experience, it is not limited to whites or blacks.

I totally subscribe to the excellent mélange of hermeneutic and phenomenological methods in collapsing the arguments against the African autonomy of the person in this paper and the hermeneutical location of the African human autonomy in the concept of *Onwe* – Self in Igbo ontology. According to Kanu:

> The original root of the word *onwe* can be traced back to *nwe* that means ‘to own’. Thus, *onwe gi*, would mean he that owns himself, *onwe ya*, would mean he or she that owns himself or herself. The idea of ownership over the self introduces the idea of independence from the other and stamps the strong sense of autonomy.

Again the concept of Igwubuike is made manifest in the African community spelling out the individuality of the person, but Kanu argues that although the community defines the individual, this definition does not take away the individual freedom and autonomy of the person. Kanu, in this context established a balance (worthy of reckoning) between the community and the individual in African ontology.

However, Kanu establishes the co-existence of freedom and determinism working together to make the human person. Following the thought of Buber (1970), he asserts that the two are counterparts in the human person. To this end, I do not totally accept the middle course created here and the extent each one operates was not established.

Finally, the methodology, the style of writing, the lucidity of thought and the consistency of the logical presentation seen in this paper is quite commendable. Kanu has proved himself an iroko in African studies, thoughts, culture and Religion. The present paper has a lot to contribute in African studies and in the academic world.
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Kanayo Nwadialor, Ph.D
Department of Religion and Human Relations
Nnamdi Azikiwe University, Awka
Anambra State
kl.wadialor@unizik.edu.ng
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The title of this article naturally commands widespread interest from scholars in the area of comparative religion and missiology. This is particularly so especially in Africa where Christianity is still struggling to settle itself as the authentic religion of the people, just like it did in some parts of Europe and the Middle East.

Christianity’s encounter with the indigenous religion of the Africans has provoked divergent reactions and interpretations from scholars of various hues. According to Nwadialor (2018), “Ever since Christianity made its first attempt to be established in African soil, there have been varieties of indigenous response ranging from resistance at the early stages; acceptance through colonial imposition and social evangelism; through the breakaway movements in the 19th centuries coinciding with political and cultural nationalism; to the development in the late 19th century and early 20th century of prophetic movements; and the recent emergence of neo-Pentecostal Christianity” (p. 1). Missiologists have also echoed this trend in time perspective, Prof Kanu has added his voice to this range of analyses. His paper examined kola nut as an Igbo tradition ritual and compared it with the ritual of the Eucharist in Christian religion. The paper echoes Njiku (2005) argument that the dominant adoption of the oral techniques and forms of storage for the theology of the Traditional Religions was partly responsible for the reduced visibility of the theology of the Traditional Religions. The paper further argues that the white missionaries who pioneered missionary enterprise in Africa were overwhelmed by the prevailing superiority complex of Europeans of the time, which informed their inability to understudy the theology of African Traditional Religion with the view to finding its usefulness for a better understanding and acceptance of Christianity. This sentiment, the paper argues, manifested in the missionaries’ view of African people and their culture,
reducing everything to be the extension of satanic kingdom that needed a redemption that must come in form of imposition of Euro-Christian worldview.

Kanu gave a detailed analysis of kola nut and its pride of place in Igbo ritual of everyday life. For him, it is very important and central to the life and ceremonies of the Igbo. He highlighted the metaphysical significance of kola nut as a ritual that bonds the living and the living dead in African world. In a nut shell, he described kola nut in its Eucharistic significance that if well understudied and understood by the early missionaries, would have given Christianity an indigenous shape in Africa.

Agreeing that theology often develops when faith encounters philosophy, Kanu traces the development of Christian theology to series of philosophical encounters that challenged the intellect of the Christians of the early centuries into an enterprise that produced what today can be called Christian theology. He argues that the enterprise produced typologies of theology arising from different cultural encounters with the Christian faith. It, therefore, follows, Kanu argue, that this development could be endless as Christianity continues to encounter new cultures in its expansionist programme.

In a tabular form, Kanu made eloquent and convincing expositions of how the Christian Eucharist could be likened to Igbo ritual of kola nut celebration.

The paper concludes with a recommendation that further missiological efforts should attempt to forge a synthesis between Igbo ritual of kola nut celebration and the Christian Eucharistic ritual.

However, the paper described Igbo ritual of kola nut celebration as a photocopy of the Christian Eucharistic practice which was only undertaken unwittingly by the Africans as a preparation for the reception of the Christian Eucharist. This is clear in Kanu’s unwillingness to equate the Igbo ritual of kola nut celebration with the Christian Eucharistic ritual. This position seems to reduce Igbo ritual of kola nut celebration to an inferior position vis a vis the Christian Eucharist, leaving an impression that Christianity should have been welcomed by Africans as a movement that has come to put African Traditional religious practices in their proper perspective. This notion should be corrected because no religion should be seen as an inclusive enterprise that absorbs the other to make it better. Religious traditions encounter each other on equal basis and have an interaction that would forge a synthesis that will serve the adherents in their spiritual and
mundane goals and not a fruitless engagement of superiority contest. There is no reason, therefore, why the Igbo ritual of kola nut celebration should not be equated with the Christian Eucharistic ritual since they both serve as channel through which there is communion between the living and the dead in both worldviews.

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This paper argues that colonialism as a system of western rule over regions of the world in which it fanned its influence did more than control the resources of the societies that were subjected to it. It upended their social structures and educational systems. Under the assumption that colonized communities inhabited people who were illiterate or uneducated, colonialists positioned themselves as heralds of a value that was utterly lacking. The effect was the introduction and enforcing of an educational system that stripped the student of conscious rational thought, rather turning him/her into a depository of mechanized thought patterns. In place of authentic dialogue with the totality of the individual experiences and culture of the recipients, colonial educationists handed ossified learning techniques that ignored the dynamic nature of education. Kanu writes:

In Africa, following the colonial standard ... the teacher is understood as having the full responsibility for making decisions about what will be learned, how it will be learned, when it will be learned, and if the material has been learned. This is based on the assumption that learners need to know only what the teacher teaches them and that the teacher has nothing to learn from the student... The result, is a scenario that actively promotes dependency on the instructor: dependency of the colonized on the colonizer. The teacher-student relationship is one of ‘a narrating subject (the teacher) and patient, listening object (the student); the contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified’. The student is charged with the primary responsibility of memorizing mechanically the narrated content. (p. 93).

Writing Further, Kanu avers that:

Most times, the teacher expounds on a topic completely alien to the existential experience of the student. His task is to fill the student with the content of his narration-contents which are detached from the totality that
engender the student. Words are emptied of their concreteness and become a hollow, alienated and alienating verbosity. This process of receiving, filling, and storing the deposits limits the entire process of education. The student is turned into a robot or an automaton and denied his right to the ontological vocation of being human, since the automation of the human person is irreconcilable with the vocation to be fully human. The end result of this misguided system is a galaxy of impotent literate men and women filed away through lack of creativity and transformation. They cannot be said to be truly knowledgeable since true knowledge comes about through intervention and re-intervention. (p.94).

As a solution to the lopsided form of education brought by the colonialists, this paper presents a nurturing educational tool based on the Igbo-African philosophy of Igwebuike. Coined by Professor Kanu Ikechukwu Anthony from an Igbo expression that suggests the idea of solidarity or complementarity, Igwebuike is presented as a veritable educational model, which draws from African cosmology, philosophy, and religion. He writes that:

As a philosophy of education, Igwebuike stands for a dialogical pedagogy that gives proportionate places to the teacher and the student. It is incululturated to fit into the African category which is realistically oriented to qualitative humanism. It sees the teacher and the student as a community of inquiry; a community in the search for knowledge. Education and the educator are understood as mid-wife who is humane, self-effacing, caring, non-authoritative, collaborative and academically unassuming. It recognizes the rights of the human person in their proper perspective. (p. 95).

The paper further argues that the Igwebuike model possesses the potentiality to add value to African education, harnessing a retinue of African values, like hospitality, friendship, solidarity, complementarity, honesty, respect for life, and respect for elders. This, the paper argues, can galvanize both teacher and student for a dynamic education that is in line with African ontology and spur an educational system that is authentically human and African. He argues that:

Igwebuike provides the basic atmosphere for free high extension capacity thinking. The teacher is not placed at an intimidating ivory tower; he is part of this community of inquiry, and they work together for the overall good of the whole through a critical and creative thinking that eliminates biased, distorted, provocative and prejudiced reasoning. (p. 95).
Kanu did a great job of highlighting the inadequate form of education passed on by the colonial masters to the colonized Africans. While the colonial masters have a share in promoting dependency of the colonized to the colonizer, one wonders whether they are completely to be blamed? For example, Kanu writes, “there are graduates of computer science with strong theoretical foundation but without much practical import” (p. 96). This situation appears to be the case even today, long after the colonial masters left. This paper challenges Africans to “break away from the educational system instituted by the colonial masters and move on to a system that would advance […] a bigger, better, and richer future for Africa (p.95). In addition to proposing Igwebuike as the Igbo-African philosophy of education, Africans are called upon to be the narrator of their own story. As Chimamanda Adichie pointed out in her TedTalk, “The danger of a Single Story,” many Africans go through education reading books and pieces of literature that have nothing in common with their existential experience or environment. Unfortunately, globalization and technology seem to have continued where the colonial masters left off. Young Africans are bombarded with images, news, and lifestyles from the West presented as “the” way things should be, with anything different from the western ways as deficient.

Bibliography


A REVIEW OF PROF KANU’S “IGWEBUIKE PHILOSOPHY AND HUMAN RIGHTS VIOLATION IN AFRICA”

IRABOR, Benson Peter
(PhD student)
University of Lagos
Department of Philosophy
benet1@yahoo.com

One of the most intriguing aspects of Kanu’s essay is mainly its effort to interrogate the spate of human rights violation in Africa from the perspective of the Igbo-African indigenous knowledge systems. He does this through the ideologies and perspectives embedded in the concept of ‘Igwebuike.’ The present study intends to disinter the strengths and weaknesses of Kanu’s (2017a) proposal regarding how to not only consider but also safeguard and guarantee human rights in Africa. Before we explore the weight of his proposal, the task of each of the following paragraphs is to explain the meaning of Igwebuike as well as the spate of human rights violation in Africa. This is calculated to allow us to possess a good gaze of the perspective that Kanu’s analysis derive.

The spate of human rights violation in Africa has almost become an abnormal norm that has not been given the needed critical revision and improvement. This, to my mind, seems to be the primary contention of Kanu (2017a). Kanu (2017) bemoans the firm grip of the fundemantal human rights in several places in Africa where the lives of Africans have loss its intrinsic worth. Using Africa in general and Nigeria in particular as a point of cue, Kanu explores how human rights are violated from the dimensions of State, Religion and Biomedical research. Of these trio, I maintain that the biomedical perspective to the denigration of the lives of Africans is not to be treated as trivial. Perhaps this occurs according to Kanu (2017a: 12) as a result of “The challenges of underdevelopment, poverty, disease, inadequate health infrastructure etc.” Kanu seems certain these factors contribute to “have made Africa to become a vulnerable group for the conduct of biomedical research” (Chima 2008: 12). And the consequence is not far-fetched the contraction of deadly viruses that have led to the death of innocent Africans. This is clearly a contradiction of what the principles of fundamental human rights depict. As a result of the high and disturbing transgression of the fundamental human rights of Africans, Kanu
(2017a: 124) proposes his Igwebuike concept for succor. What exactly is Igwebuike?

For Kanu (2017b: 171) ‘Igwebuike’ is an Igbo word that is characterized by three simple words. On his terms, the three words involved: Igwe is a noun which means number or population, usually a huge number or population. Bu is a verb, which means is. Ike is another verb, which means strength or power. Thus, put together, it means ‘number is strength’ or ‘number is power’, that is, when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force (Kanu, 2017b: 171). From this etymological analysis it is clear that the concept extends to solidarity, collectivism, interdependence and mutual respect and understanding for one another. In the words of Kanu regarding how Igwebuike works to curtail the spate of violence and extremism that undermine human rights:

Igwebuike philosophy sees the other as a part of me, and together, in our peculiarities, we make up the whole. And if together we make up the whole, it then means that the other is a part of me and what affects the other affects me. To alienate the other is to alienate myself (Kanu, 2017a: 125).

As the foregoing illustrate, the essence of Igwebuike is to mediate mutual understanding and respect – the perception of the other as an extension and embodiment of one self (Kanu, 2017a: 126-7). In his words: “The other is understood, not in terms of the ‘I and the Not I’ but in terms of the ‘I and Thou’. The other is seen as a complement of the self, and to violate the human rights of the other who is a complement to you is to violate your own fundamental human rights” (Kanu, 2017a: 127).

In spite of the positive and social engineering essence of Kanu’s Igwebuike, one is still led to infer that his approach and application to the distinction between the one and the other is not nouveau. For instance, his use of the phrase ‘I and Thou’ is more synonymous with the existential ethic of Martin Buba. However, Kanu (2017a) uses the phrase here as though it sprung originally from his intellectual engagements. Similarly, assuming the traditional Igbos used this concept as a yardstick for social ordering one wonders why they still warred among themselves and in some cases against ethnic identities such as Igbo-Ibibio conflict and Akpa interventions (Isichei, 1983: 164).
In spite of the foregoing warrants, it is instructive to still maintain that Kanu’s spirited effort still deserves accolades especially his exploration of the biomedical dimension to the violation of fundamental human rights in Africa. For the reader of his essay, this is the place where the shocking truths concerning human rights violation is rendered more acute yet given minimal attention in the public sphere.

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This paper was published in 2017. It tends to place Igwebuike within the ambience of proper identity. To know is very natural and in congruence with the natural identity of man since man by nature desires to know. To know is congenital to man as homo cogitans. Hence, to the ancient Greek aphorism know thyself, Socrates, an Athenian moral philosopher was popular in his use of the Delphic maxim Man Know thyself. By implication, it seems very much true that man’s sojourn on earth is within the bounds of knowledge. This knowledge, which is either empirical or rational (ideological), and according to Francis Bacon is power has Universal application.

Man’s quest for knowledge has been as old as humanity. In the chequered history of man, there is this old desire to know and then become which go hand in hand. At the dawn of creation in this quest for the superior knowledge, the quest to know and become will continue placing humanity with Divinity and it has brought us to where we are now as mortal-finite beings. The episode at the building of the tower of Babel remains a pointer. Looking at the history of knowledge and powers of knowledge, Kanu discovers a kind of silent but healthy rivalry which is very necessary for scientific progress and functional scholarship. Each epoch of human development shows this manifestation of the universal application of knowledge over time. This, of course, can lead to or become an avenue for healthy competition.

Kanu tried looking at different fields of human inquiry which placed knowledge at par or even superior to every human endeavour. In a continuous attempt at discovering and conquering the world, man has used and applied knowledge as the greatest instrument at his disposal trying to know the basic constituent, which is the urstoff of things that exists. He, however, showed through all the epochs of philosophical traditions that there are fragments of knowledge,
presenting varying perspectives about reality, scattered across the history of philosophy.

Nevertheless, Kanu admits that Knowledge with its end product as truth is one. In the scientific community of knowing, each discipline seeks this truth, as knowledge, in their specialty through one discipline, department and faculty. As Kanu rightly puts it: in knowledge, there are diverse units that make up an entity within the frame work of the whole. However, going through different pedestals and highest form of general human understanding, knowledge (divided as arts or science) is categorized as such as Philosophy, Theology and Science over the centuries. Kanu in this paper shows different but distinguishing factors and popular nuances of meaning with regard to the place of Philosophy (as ancilla theologiae), Theology (as mater scientia) and Science (as empirically verifiable) within the community of knowledge.

In the face of all these, Igwebuike Philosophy as modality of being as well as communalistic philosophy of solidarity and complementarity within African Philosophy makes great contribution by providing ontological horizon that presents being as that which possesses a relational character of mutual relations. From this Igwebuike philosophical perspective, knowledge which we know has universal application is too broad to be captured by just a person’s theory, within an epoch or by mere schools of thought. However, that complementary aspect of knowledge that seeks wisdom and deals with every reality as expressed in Igwebuike philosophy as well as in African Philosophy is the same contextualized philosophy as part of the world philosophical heritage and thereof the consummate foundation for the superiority in the scientific community of Knowledge.

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