

# AFRICAN COMMUNITARIANISM: A PANACEA TO SOCIO-POLITICAL PROBLEM IN AFRICA

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**AFRICAN COMMUNITARIANISM: A PANACEA TO SOCIO-POLITICAL  
PROBLEM IN AFRICA**

**BY**

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**BEING A LONG ESSAY SUBMITTED TO THE DEPARTMENT OF  
PHILOSOPHY, FACULTY OF ARTS, ADEKUNLE AJASIN UNIVERSITY  
AKUNGBA AKOKO, ONDO STATE.**

**IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD  
OF BACHELOR OF ARTS (B.A HONOURS) DEGREE IN PHILOSOPHY**

*MAY, 2014.*

## CERTIFICATION

This is to certify that this project work was carried out by **AWOLOPE TAIWO** under my supervision

.....  
**MR. S. LALEYE**

*Supervisor*

.....  
Date

.....  
**Prof.Segun Ogungbemi**

**H.O.D**

.....  
Date

## DEDICATION

This research is dedicated to God Almighty and to my parents Mr. Shola and Mrs. Funmilola Awolope. I love you so much.

## ACKNOWLEDGEMENT

Blessed be the name of the Lord, for he is worthy to be praised, adored, glorified, magnified and exalted, for the strength given to me to start and complete the project work. May His name be forever praised. My utmost gratitude and appreciation goes to all member of my immediate family beginning with my beloved and loving father and mother Mr. and Mrs. Awolope. My love for you is unquantifiable. Thanks for playing the real role of parenthood. Your incessant encouragement in kind, cash, moral and otherwise will remain indelible in my memory lots of love from your loving son. I pray for the long life and prosperity, that you may enjoy the fruits of your labour and to other members of the family: Kehinde, Mayowa, Ibukun Awolope, I thank you all.

My heartfelt appreciation also goes to my indefatigable Supervisor. Mr. Laleye, S.A for his immeasurable contributions to the success of this research work. The role he played as a Supervisor and as a father cannot be overemphasized. I also want to thank the entire department of philosophy in AAUA; starting from: H.O.D: Prof segun ogungbemi; Dr. B M Akinnawonu; DR Itarin S.L.D; Hon O.F.O Bolarinwa; Mr Segun Taiwo; Mr Layiwola Oladipupo; Mr Abiodun Jinadu; Dr C.P. Olatunji, and Mrs Olotu, For their academic impartation in my life.

This piece will not be complete without conveying the depth of my appreciation to my amiable, ravishing school fathers and mothers, Ibare Wale, Anu, Titi and Tobi.

As man is a being-toward-death, I acknowledge the philosophical impact of Late Dr. Irene Adadevoh of blessed memory; you are truly a feminist philosopher that

upholds the dignity of human kindness. Aunty, your departure will be fresh in my memory.

I am grateful to my course mate that made my academic pursuit a splendid experience in the Department, Segun Olatunji, Umoru Zuratu, Sekoni, Kazeem, Funmi Sajowa, Biola, Abiola, Mr. Fola, Mr Charles and a host of others. I pray we live to meet in greater achievement in the future.

Finally, I am grateful to all my friends, Blessing Adejoke, Olajide Esther, I.B.K., Mr. Oliver, Dimeji, Tosin, Toyin, Gbenga, and a host of others. I appreciate your wonderful companionship, may God of all grace bless us.

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## INTRODUCTION

African communitarianism can be defined as a way of life for all African in their respective society, communalism is the bedrock of the wonderful relationship which exists in the traditional African society. it is the appreciation of communal life in patterning the behavior of member of the society .it simply deals with the individual in the society whereby the individual lives together as one members of the same family, it is based on the brotherhood of all in the community, it promote communal interaction, production and distribution of resource. There is no exclusive private ownership and use of property, although individual may own property, they are readily made available for others use. All individual achievement are seen as an achievement of the community. The individual works for the common well-being of the community and draws from the resources of the community according to his or her own needs. These simply shows that the resources of the land are owned and controlled by all members of the community, These would foster a close-relationship between individual and it will help in building a strong ties among Ethnic groups in the same community. These act is further seen in the words of iroegbu, when he assert that "Communalism as the way of life of man is being sense to be a political animal by nature and so from communities which progressively are; the family, town and the countries"<sup>1</sup>

African are confronted with ny-raids of challenges such as leaderships, poverty and diseases, political instability, conflict, to mention a few, Effort are made constantly to addressed these problem, since post colonial period to contemporary period. These effort are largely based upon westerns ideas such as the introduction of democracy, humanitarian support from western countries etc.

This unfortunately has not be over-all successful in ensuring peace and political stability. The polar is, why is it that problem confronting African seem to defy solutions? Are there ways to addressing these problem which will consequently ensure the peace of polity?

The thesis of these work is that, A recourse to African Traditional values, though, not hook, line, and center will provide a panacea for most of the social-political problems confronting African. It is against the background that these work argues for the re-enactment of African traditional values as obtained in African communitarianism, some scholars have argued that African past is inglorious and consequently not attractive in contemporary world. These argument has its merit largely to an extent. These thesis does not allocate for the cultural values where Africans exchange their kith and kins for mirror or gun or where fellow human were used or exchange as articles rather as an end. These study argues for the traditional values where African see others as brothers and sisters where African are always read to render one assistance or the other to fellow Africans. These spirit of benevolence and beneficent that characterized African communitarians will facilitates peaceful co-existence within and without African.

The methodology used in these work is that of analysis, The work will critically analyzed the concept of African communitarianism and other related concept such as socialism.

The scope of these work centers on Africa, it deals with African ways of life and their communal living.

The relevance of this work is to addressed problem confronting the social political status of Africans so as to turn around the economy for the benefit of all.

These research work consist of these introductory part and three other chapter. Chapter one centers on the meaning of African communitarianism while chapter two centers on African society, the quest for social polity and in chapter three applies communitarianism to tackle the problem affecting social and political status of African

The conclusion of these work is to see ensure that the African communitarianism can perform a better jobs in solving the social-political problem of African.

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## CHAPTER ONE

### COMMUNITARIANISM IN AFRICA

Firstly, it is important and germane to understand the meaning of communitarianism however. It is pertinent to note that communitarianism' is synonymous to communalism, i.e. another name for communitarianism is communalism. Communalism or communitarianism is an original characteristic of traditional Africa. Communalism is the bedrock of the wonderful relationship which exists in the traditional African society. It is the appreciation of communal life in patterning the behavior of members of the society.

According to Ike Odimegwu: Communalism is a way of life which is community oriented. The family bond expand into extended family system and extends into the communal life. "I exist because you are" communalism is not identical with collectivism. It is a unique phenomenon that binds the community in a brotherhood of well-being<sup>1</sup>. Iroegbu also view communalism in his own way, he assert.

Communalism as a matter of the distribution of the goods and burden of life so that everybody could have a fair share.<sup>2</sup>

Communitarianism has some advantage that help shape the life of human firstly, communitarianism promote social justice through reciprocity, protection and responsibility, secondly, communitarianism look to the experience of community for moral guidance and promise. It support social justice as an important way to build

community, not out of compassion or benevolence some other advantages of communitarianism are stated below, they include; communitarian ethos is about meeting our obligation as responsible parent, children, citizens, officials and economic actors. These obligation are eased by love and supported by love, but they arise and persist even where love is absent or hard to sustain.

It also stress inclusion as an element in seeking social justice, it seek to provide full employments for both working age and jobless underclass, it promote domestic disarmament as most democracies have. It is also pertinent to note that communitarianism protect the rights of the individual best and lastly. It strive for equality of opportunity, some of the advantage of communitarianism also has striking similarities with the socialism, where the mean of production are owned and operated by the state. The government play an active role<sup>3</sup>. Socialism promote economic stability, it promote absence of monopoly. In the society, basic needs of the people are met, these basic needs include water supply, education, health social security etc.<sup>4</sup>

Communitarianism is rooted in philosophy, it is a philosophy that emphasizes the connection between the individual and the community, while the community may be a family unit, it is usually understood in the wider sense of interaction between a community of people in a geographical location or who have a shared history or interest. Communitarian philosophy is derived from the assumption that individuality is a product of community relationship rather than only individual traits<sup>5</sup>. Communitarianism in philosophy is the concept of positive rights, which are rights of

guarantees to certain things. These may include state subsidized education, state subsidized housing, a safe and clean environment, universal healthcare and even a right to a job with a concomitant obligation of the government or individual to provide one<sup>6</sup>.

With all these definition, I shall defined what African Communitarianism is, it is important to note that African Communitarianism can also be equated with African Communalism. According to Ike Odimegwu, Egbeke Aja defined Africa communalism, he quoted that;

African communalism as the existential life of the traditional African which is founded on the belief that all human being are members of one family of human kind. It presupposes that while the family is the unit of an African community, everyone in that community is his brother's and sister's keepers.<sup>7</sup>

Ike Odimegwu also sees African communalism as the mode of life of the traditional Africans characterized by humane living, we mean a way of life; emphatically central upon human interest and values. It manifest a mode of living evidently, characterized by empathy, consideration for others and deep compassion for human life. Above all, it stresses oneness and unity of purpose.<sup>8</sup>

They way of life among African is simply religious in native, where as every ones is his own brothers or sisters keeper.

Iroegbu assert that communalism is of various principle, they are belongingness, Equal substantive liberty, integrity, respect and solidarity, communalism as a way of

life sustains and influences life, there is fairness in the system of distribution of amenities.<sup>9</sup> African countries that practiced communalism include mali, congo, Nigeria, south-African and the likes, however African philosopher like placid tempels, John S. Mbiti, Leopold Senghor, Kwame Nkrumah, Julius Nyerere, Egbeke Aja also gave their own contribution on African communitariansim<sup>10</sup>

Placide tempels argued that there are laws governing the laws of vital causality such that these law affect every member of the community. The type of relationship that exists in the human community has direct link with this conception of reality which has help guide the life of the individual and the community bringing a closer relationship among them.<sup>11</sup> J.S. Mbiti, popularize the beliefs of Africans which he expressed as "I am because we are and since we are therefore I am"

These concepts was derived from the Cartesian expression of personal identity is based on social interaction.<sup>12</sup> The life of the individual, his well-being, his lot in life, is not seperable from the community in which he lives, i.e. to say that the individual is an important member of the community, it is the individual that forms the community not the community that forms the individual. Leopold Senghor adopted the ideas of Tempels, he argued that African has a natural feeling of oneness with the object of knowledge. It is this natural feelings of oneness that brought about close companionship among the individuals, African reason is by embrace, however. According to Ike Odimegwu, Senghor argued that from God through man down to the grain of sand, man is seen to play the role as a person, who is at the centre of the universe<sup>13</sup>

Nkrumah sees communalism as the ancestor of modern socialism, he posit that;

The spirit of communalism is worthy of emulation and it is a spirit that is crystallized in its humanism and its reconciliation of individual advancement with group welfare.<sup>14</sup>

Another African philosopher, Julius Nyerere in his essay "ujamaa, the basis of African socialism argued that the African society was socialist because it is based on the principle of family hood which seem to be synonymous with communalism. Nyerere see socialism as an attitude of the mind marked by people, caring for the welfare of one another, but even with the attitude of caring, everybody was a worker.<sup>7</sup> The community is able to achieve a sense of security for its members as well as universal hospitality on which all the members could depend<sup>15</sup>. The most important part of the economic life of the community is the distribution of wealth, Egbeke Aja, an African scholar gave his own position, he argued that;

African which is founded on the belief that all human beings are members of one family of human kind. It is the traditional communalism of the existential life of the traditional concern for persons and their well-being. It presupposes that while the family is the unit of an African community, everyone in that community is his brother's or sister's keeper.<sup>16</sup>

These position rendered by Egbeke preaches equality. The Igbo understanding of communalism seems to be the bedrock of the wonderful relationship which exist in the traditional African society. According to Ike Odimegwu, Nze argued that;



Communalism as a democratic system is fraternal in the sense that members are linked through blood, and is sustained by the traditional religious practices, essentially and primarily done for the community and not strictly for the individual.<sup>17</sup>

How is such plausible, the fundamental question raised against such definition rendered by Nze is that, if such practices is done for the community and not the individual, then what forms the community? Is it not the individual?

African communalism is based on man, the man in these state is a communal being that has a foot in these physical world and also the spiritual world<sup>18</sup>

The law of non-contradiction state that one cannot be here or there, it either you are here or there. The interaction of force in the Igbo conception has an intimate kind of ontological relationship. According to Ike Odimegwu, temple holds that "the world of forces is held like a spider's web of which no single thread can be caused to vibrate without shaking the whole net-work."<sup>19</sup> Death is constructed to be a terrible happening but death is viewed differently by the Africans. According to Wilson Muoha Maina, magesa State that there are five phrase of ethical concern that promote moral living in the community, these five phrase are;

- a. Religion
- b. Mystery of life and death
- c. Domestic and social virtues
- d. Sex and sexuality

e. Forms of self-identity<sup>19</sup>

Members of an African community include the living and the living dead, the ancestors from this conception of life in community, Bujo writes that;

Not only does what happens to the living concern them but our attitudes and acts can strengthen or diminish the life of the dead<sup>20</sup>

Onyewuenyi stated that "when a man dies, his biological or physical life as well as his spiritual and mental life cease but the force in him which provide him with consciousness remain"<sup>21</sup>

These is problematic, because when a man die, the whole of him cease to exist, so if the consciousness remain in him after death, such a consciousness, is it a physical one or a spiritual one?

### **Individual in African Communalism**

Individuality is the principle of distinction and identity in existence realities, it is the uniqueness of the proper existence of the subsistent existent man as a subsisting entity is an individual, but he is an individual whose uniqueness and identity are to be exercised within the community<sup>22</sup>, since it is impossible for a community to exist without individual, it is also impossible for a community to exist without the individual, according to the Odimegwu, Maritain observes that;

Individuality is opposed to the state of universality, which things have in the mind. It designates that concrete state of

unity and in division, required by existence, in virtue of which every actuality or possibly existing nature can posit itself in existence as distinct from other being.<sup>23</sup>

The individual composed of matter and these matter differs from one another. According to Ike Odimegwu, Bogliolo observes that "it is matter alone, which makes possible a multiplicity of identical forms that are individually different in the manner that Peter is not Paul, even if they are twins<sup>24</sup>. It therefore hold that two individual of the same essence cannot have the same thinking or character.

The communalism in African thought-pattern is tied to the idea of the community, the community is constituted of a group of people who together experience reciprocity of awareness. Dickson hold that communalism is a characteristic features that defines "Africanness" the personal life is the communal life and the communal life is the personal life.

African is confronted with ny-raid of challenges such as leadership, poverty, disease, political instability, conflict, to mention these few, Effort are constantly made to addresses these problem, since post colonial period to contemporary period. These effort are largely based upon western ideas such as the introduction of democracy, humanitarian support from western countries etc.

This unfortunately has not be over-all successfully in ensuring peace and political stability. The polar is why is it that the problem confronting Africa seem to

defy solution? Are there ways to addressing these problem which will consequently ensure the peace of polity?

In applying the themes of communalism in solving the social political problem affecting African societies, some of these problems are corruption, leadership problems, globalization, poverty and food insecurities. The nyraids of problem like corruption was addressed by Lawal, he stated that;

Corruption exist throughout the world, in developed and countries alike, in recent years there have been significant increase in the attention paid to corruption in parts of (1) series of high level corruption case in industrial countries and (2) due to an increasing awareness of the costs of corruption throughout the world and (3) due to the political and economic changes which many countries are undergoing corruption in Africa is a development issues African countries cannot bear the cost of corruption which impedes development and minimizes the ability of government to reduce poverty efficiently addressing corruption in African countries has become a developed impearable.<sup>24</sup>

Khan (1996) defined corruption in his own way, he defined it as an act which deviated from the formal rules of conduct governing the actions of someone in a position of public authority because of private-regarding-motives such as wealth, power.

In Nigeria, several cases of corruption has been known in terms of public officer holder accumulating a huge amount of money into their own private accounts, such acts is an egoistic acts and such public officer holder use these medium to boost their status in the society, commanding respect from all side because of the political power he now acquire.

Poverty is one vital result of corruption, Lawal concluded that deliberate corruption can be describe as the conscious attempt or deliberate diversion of resources from the satisfaction of the general interest. The disdain for corruption is clearly felt mainly on the ground of morality.<sup>25</sup>

The problem of food insecurity affects the social political status of the Africans. It is important for one to understand what all people, at most times have physical and economic access to insufficient, harmful and un-nutritious food that does not meet their need for an active healthy life. Angela Mwaniki quoted that;

Unstable social and political environment that preclude sustainable economic growth, war and civil strife, macro-economic imbalance in trade, natural resources constraints, poor human resource base, gender inequality, inadequate education, poor health, natural disasters such as floods and locus infestation and the absence of good governance. All these factors contribute to either insufficient access to food by household and individual<sup>25</sup>.

When the economy of a country is gradually regressing, it affects the people, insufficient food could lead to death and these would lead to one attacking the other, these act could lead to Thomas Hobbes State of nature, thus Mwaniki argued that;

The root cause of food insecurity in developing countries is the inability of people to gain access to food<sup>26</sup>

The problem of globalization also posed a greater threat to social political status of Africa, Mwaniki defined globalization in his own word, he see globalization as a concepts that allows countries to benefit from capital flows, technology transfer, cheaper imports and larger exports ,market in the long term<sup>27</sup>

Globalization also brought disease and infection, disease such as malaria and Hiv/Aids not only reduce the man-hours available to agriculture and household food acquisition but also increase the burden of household in acquiring food<sup>28</sup>

Political instability contribute adversely to the social political problem in Africa, these problem is firmly associated with the problem of leadership. The resources of the African is so much that our leader use these resources to take good care of themselves and their loved-ones, some mismanaged these resources, these led Otieno to assert that;

Resources in Africa if well managed are capable of providing for its entire population, hence the potential for a more stable environment, however, it is well documented that stolen wealth from African often end up in bank abroad, be it money by political elites (the case of Mobutu of Zaire, Abacha of Nigeria, and Moi of Kenya, just to mention a few or the recent Kibaki regime Anglo-leasing scandal in Kenya) they still end up in bank in the western capital<sup>29</sup>.

Communalism can only be used to tackle the problem confronting African societies. It will be analysed in the next chapter.

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## CHAPTER TWO

### AFRICAN SOCIETY AND THE QUEST FOR STABLE POLITY

The value of a decent society are in many ways the values of the family units which is why helping to re-established good family and community life should be a central objectives of government policy. A society is a place where people live, they comprises of different race and tribe, for African they lived a life of communal living the individual living in the community has their freewill and the role of the community is to guide these freedom for individuals to provide them with the necessary securities as well as to maintain order<sup>1</sup>.

The society is mainly consisting of individual and has the responsibility of providing welfare for its people since the community itself is like a society. The individual must know the reason of being in a society African is a society of itself, a society that is inhabited by black people according to Ike Odimegwu, Blyden argued that;

African is the home of all black people and the habitation of this home is an essential part of being African<sup>2</sup>.

Jomo Kenyatta on his contribution of who an African person is from his own nature, argued that the land is the soul of the people which is based on the harmony and stability of the African's mode of life i.e. it is the land that serves as a means of survival



in terms of planting and harvesting of crops for the purpose of making profit. To understand the society, there is need for the individual to understand him/herself. In search of person hood in African setting, Fundamental question are being raised such as (a) could there be an African person? (b) is there an African person? (c) what/who is the Africa person? (d) what are the defining element characteristic or attributes of the African personality<sup>3</sup>?

An African community is made up to individual human being who communicate with each other. These communication is present in all areas of daily living<sup>4</sup>.

For black African, it is not the Cartesian "cogito ergo sum" (I think, therefore I am) this can clarify in the common African maxim "I am, because we are and since we are, therefore I am"<sup>5</sup>

Human beings are social being born into families, groups, tribes, clans, towns, cities or countries. In an African context, there is no individuality without the society. Bujo argued that "African way of acting and thinking has a similar solidarity with his or her tribal community which brings about personal freedom to the individual itself"<sup>6</sup>

The quest for stable polity is vital for all African societies it is pertinent to understand what polity means. According to Encyclopedia, it defined polity as the form of government of a social organization; a politically organized unit; shrewd or crafts management of public affair, it can also mean a state or other organized community or body.

In attaining an organized form of government, individual must come together to form these kind of government. In a communal setting where people of the same kinds of tribes lives and associate together, there is need for law that will guide the action of all these people. The concepts of justice need to be applied, the law of justice required to ensure everyone in the society is treated equally and fair<sup>8</sup>, but is it possible for everyone in a certain society to be treated equally and fair?

The concept of justice can be used to form a stable polity that will ensure a good government that will be put in place to guide the individual as well as the societies. Locke conception of the state is the best kind of government the idea where man must live together according to reason and without a common superior on earth with authority to judge between them.

Rousseau's have a different view about these, he believed the society that change the man, he stated that;

The idea of that natural man is that man is good by nature, if he is wicked, it is because bad upbringing and environment have corrupted him.

Man according to Rousseau, has no blame as a result of his action, it is pertinent to note that man has an egoistic character in him, man always strike to attain power over his fellow man. It is when government is formed, that man make law to ensure that he is protecting his people and the government is in charge of a stable polity.

If the man has no law over him, he could be detrimental, thus with the introduction of government law, the actions of man can be trained and controlled. The practice of socialism is eminent among African countries, it embrace both the governments and the people. The government is rightly known to be in charge in the mean of production and distribution of goods and service.

The ultimate objective of all societies are remarkably similar and have a universal character suggesting that present conflict need not be enduring. These objective typically includes:

- i. Political equality
- ii. Social justice
- iii. Human dignity including freedom of conscience
- iv. Freedom from wants, disease and exploitation
- v. Equal opportunities and
- vi. High and growing per capital incomes equitably distributed

Different societies attach different weights and priorities to these objective, but it is largely in the political and economic means adopted for achieving these ends that societies in ensuring a stable polity, the principal conditions the system must satisfy are

- i. It must drawn on the bet of Africa traditions
- ii. It must be adaptable to new and rapidly changing circumstances and

- iii. It must not rest for its success on a satellites relationship with any other country or group of countries<sup>10</sup>

Two African tradition that form an essential basis for African socialism-political democracy implies that each members of society is equal in his political right and no individual or groups will be permitted to exert undue influence on the policies of the state. The state therefore can never become the tools of special interest, creating desire of a minority at the expense of the needs of the majority.

Mutual social responsibilities is an extension of the African family spirit to the nation as a whole with the hope that ultimately the same spirit can be extended to ever larger area. It implies a mutual responsibilities by societies and its members to do with the very best for each other with the full knowledge and understanding that if society prosper its members will share in that prosperity and that societies cannot stay firm without the support of others members.

The state has an obligation to ensure equal opportunities to all its citizen, eliminate exploitation and discrimination and provide needed social service such as education, medical care and social security. Unity is a strong links in establishing a stable polity which other countries can emulate.

In conclusion, a society must be in charge of a government i.e the people in the society must follow the rules and regulation so as to live peace

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- <sup>7</sup>Odimegwu, I 54.
- <sup>8</sup>Odimegwu, I 54.
- <sup>9</sup>Trust, K Report Essay *African Socialism And Its Application To Planning In Kenya*, <http://www.Kani.org/editorial/report.essay/40...> accessed May 16, 2014
- <sup>10</sup>Trust, K Report Essay *African socialism And Its Application To Planning In Kenya*.
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## CHAPTER THREE

### COMMUNITARIANISM: A PANACEA TO SOCIO-POLITICAL PROBLEMS IN AFRICA

#### INTRODUCTION

It is pertinent to note the meaning of communitarianism, so as to be able to apply such theory at solving the socio-political problems, communitarianism is similar to communism, however, various scholars has defined communitarianism in various ways, communism as defined by Iroegbu, is known to be as a "matter of the distribution of the goods and burden of life so that everybody could have a fair share". Egebeke Aja defined African communitarianism as the existential life of the traditional African which is founded on the belief that all human being are members of one family in human kind. It simply means that individual living in the communal setting share the life of the community itself, their culture and tradition help them to preserve the unity that exist among them.

African communalism is therefore known to be the mode of life of the traditional African characterized by humane living. It means a way of life, emphatically central upon human interests and value. it manifest a mode of living evidently, characterized by empathy, consideration for others and deep compassion for human living. Above all, it stresses oneness and unity of propose. Communitarianism is a original characteristics of traditional African, According to Odimegwu, Gyekye see communalism as:

A doctrine about social relations as well as moral attitude, about what sorts of relationships should hold between individuals in a society and about the need to take into account the interest of the wider society not in designing socio-political institutions and in evolving behavior pattern for individuals in their response to the needs and welfare of other members of the society<sup>1</sup>

In buttressing more on communitarianism as related to Africa way of life Egbeke Aja, defined African communalism as the existential life of traditional Africa which is founded on the family of human kind<sup>2</sup>. There is a sense of belongingness among the individual living in a society, laws and regulation are put in place to ensure orderliness among the people, since it is well-know that Africa communalism centers on man and man himself is part of the society<sup>3</sup>. It therefore hold that the problem facing the socio-political system of Africa is as a results of human's hand work

In an attempt to solve these problem, I intend to analyze them and strike them out thoroughly, it must be noted that communitarianism is not the best solution at solving or eliminating totally the problem but it is a classical step at putting things in order.

Firstly, the problem of corruption has been perennial among Africa countries, corruption has eaten deep in the hearts of our leader and even its people. corruption cannot be totally eliminated but can only be reduced because it is parts of man's nature to act that way, it should be noted that several situation could be responsible for such

... individual that embarked on embezzling government fund always have a motive, it can benefit the society. Khan in his own understanding defined corruption as:

An act which deviates from the formal rule conduct governing the actions of someone in a position of public authority because of private motive such as wealth, power or status<sup>4</sup>.

Motives that drives human needs must be checked mated because such motives could be detrimental to the society. It is only the minority that control about 95% resources while the majority are left with 5%. Communalism preaches equality and since it is embedded in the constitution it is disappointing that such acts are not strictly followed socialism, if practiced properly could bring the government closer to the people.

Julius Nyerere sees socialism as an attitude of the mind marked by people who are caring for the welfare of one another<sup>5</sup>. To combat corruption, agency should be set up by government to arrests those that are found in the act and also a punishment of a maximum years of jail should be added to the punishment.

Another challenge facing the social-political status of Africa is food insecurity. The spirit of communalism is manifested in every aspect of African life<sup>6</sup>.

Food insecurity can only be solved only if there is a joined effort among the leader and its people, member must be bound together with a common goals at solving the problem of food crisis, according to Ike, Ottenberg argued that: Villager compete to build the first and best schools, village groups, to improve the market<sup>7</sup>. There should



always be standard security-check on every food sold at the market, consumers are unaware of the fact that some food sold at the market especially at a cheaper price are detrimental to their state of health, it is the responsibility of the government to set-up agency to check and ensure that foods must be adequately tested before transferring them to market for public-consumption.

Globalization also contribute to the problem at hand, however globalization is a concepts that allow countries to benefits from capital flows, technology transfer, cheaper imports and larger export market<sup>8</sup>, products made by foreign countries could also cause harm to the people, globalization brought about disease, such as HIV/AIDS, cancer which cannot be solved but only manage, The government should look into goods sent into the countries and cease those good that are detrimental for the public.

Finally, the problem of political instability is pattern toward leadership in the countries, political instabilities causes class-conflict distribution of resources among region crisis is also not left out as it is one of the focal factor that lead to political instabilities.

In solving these problem, there is need for oneness among the individuals in the society such that it will help guide against the crisis confronting Africa as a country, the absence of togetherness can also lead to conflict, however according to Ike Odimegwu, Leopold Senghor argued that;

African has a natural feeling of oneness with the object of knowledge, this natural companionship among individual<sup>9</sup>.  
Close companionship among political elites will

reduces political instabilities, also if there is agreement between the government and the people such that law are put in place to ensure peace and stability, political instability can be reduced to its minimal rate.

In conclusion, communism cannot totally eliminate the problem or challenges facing African political and social status, however it has set a foundation of reducing these problem, and the solution to these problem created another new challenges.