Research article

ARE AFRICANS TRULY COMMUNALISTIC, SOCIALISTIC AND HOSPITABLE BY NATURE?

Ejiogu E. Amaku

(Imo State University, Owerri: eteamaku@gmail.com).

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Abstract

This paper strongly examines the dogmatic claim that Africans are by nature socialistic exhibiting the virtue of brotherhood among themselves and sharing things equally in common. Considering the spate of inter-tribal hatred and hostilities in the continent, it is not out of place to conclude, here, that the above claim cannot be sustained. However, it is the position of this paper that the idea of African communalism is genuinely pertinent for the future survival of the black race in the world. The black race, particularly in Africa, is rapidly becoming an endangered species internally and externally. Therefore, Africans must unite to protect themselves from gradual extinction by clamping down on tribal hatred and by promoting authentic pan-African humanism.

Key expressions: Socialism, inter-tribal wars, African future survival, pan-African Unity, pan-African humanism.

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(1). Introduction

It has become a social, political and philosophical *credo* that "Africans are by nature communalistic, or socialistic and hospitable". It is commonplace in the African academic journals and literatures to read romantic postulations about "African communalism", or "African socialism", or "African hospitality". The intention is primarily to demonstrate how brotherly Africans are to themselves and secondarily, to demarcate the acclaimed African "communitarian-world-view" from the presumed European individualistic style of life. This paper intends to demonstrate that Africans are not "communalistic" or "socialistic" or as "hospitable" as has been presumed and propagated by African academics as a distinguishing mark from other peoples. The intended critic

of the over-dogmatized African communitarian pattern of life is to awaken Africans' self-consciousness regarding ethnic discriminations and non-confraternal tribal intolerance inbuilt at the core of the continent. The claim to African naturalistic communalism is the result of a myopic-cognition of the pedigree of ethnic racism and hatred in the continent. The ever intra-African anthropological crisis strongly makes the idea of African communalism a-contextual fantasy. The faster we abandon dogmatic romanticism and tackle Africa's ethnic racist spirit, the better for the continent.

As a philosophical paper, this essay methodologically adopts a critically demonstrative approach in the exposition of the various contexts that flaw the acclaimed African socialistic spirit. Although strongly critical of the exaggerated eulogies about African familyhood spirit, this paper does not rule out the urgency of an authentic neo-pan-African socialism. From the expository critic of the current African anthropological predicament, this paper would suggest "authentic pan-African humanism" as one of the templates towards the realization of the African socialistic continent of our dream. For the realization of the purpose of this paper, hard-copy philosophical journals, online philosophical journals, books bordering on the anthropological, socio-cum-political life of Africans have been made use of.

We appreciate those who have earlier written either on African socialism or African communalism or African hospitality. Although we differ much from their dogmatic eulogistic perspectives; without them, however, I would not have written this essay. I recognize the online internet journal article of T. O'Connor on "African Socialism and its Varieties". This article highlights the various socialistic theories of K. Nkrumah, Leopold Senghor, Mobutu Sese Seko, K. Kaunda and Julius Nyerere. It did not really boarder to ask the question: whether Africans were truly socialistic by nature? Julius Mutugi Gathogo looked at African hospitality from purely religious point of view. In his article on "African Hospitality: Is it compatible with the Ideal of Christ's Hospitality?" he tried to show how internal and external forces corrupted the original African hospitality life style. He did not put a critical reflection on the authenticity of African socialistic propaganda. Baruch Hirson in his article on "communalism and Socialism in Africa: the Misdirection of C.L.R. James", compares K. Nkrumah's socialism with that of Marx and Engels. He did not care to square the authenticity of African socialism with incessant tribal wars in Africa. D. A. Masolo's "Sociability, in African Thought-Bibliography", tries to see the difference sociability makes in African culture, but did not go further to consider the anthropological depth of sociability in the continent. Heinz Kimmerie's "Ubuntu and Communalism in African Philosophy and Art" took the concept of African communalism for granted shying away from its unrealistic presumptions. All these articles did not bend back to question the veracity and authenticity of the African socialistic and communalistic dogma. This paper tries to expose the loopholes of the African communalism *credo* with the fundamental intention of establishing it on a firmer pan-African ground.

For the realization of the objective of this essay, we will undertake a definitional approach to the concepts of communalism, socialism and hospitability in order to apply them to the African context. We will, secondly, present the historical development of the concept of African communalism. Thirdly, we will show that the African communalistic dogma lacks authenticity from various perspectives. We will, fourthly, suggest ways in which the African socialistic dream can be legitimatized.

(2). Definitional Concepts: "Socialism", "Communalism", and "Hospitality"

Irrespective of its elementary conceptual springboards such as found in Plato's political theory, the communal life of the early Christian community, the French revolution engineered by the encyclopaedists who aimed at rationalizing society, down to Marx/Engel's utopian and scientific socialism, the concept of "socialism", academically, is traceable to George Bernard Shaw for whom socialism meant "absolute equality in money incomes"[1]. It is from the sense of equality and collective ownership of means of production and of distribution of goods, that "socialism" has been variously defined as "An economic and political system based on public or collective ownership of the means of production"[2]. Thus, central to the meaning of socialism is common ownership of production and equality. "Socialism" is also associated with "communalism", which signifies "Belief in or practice of communal ownership, as of goods and property"[3]. "Communalism" can further mean "Strong devotion to the interest of one's minority or ethnic group rather than those of society as a whole"[4].

"Communalism" can in addition mean "a theory or system of government in which each commune is virtually an independent state and the nation merely a federation"[5]. Thus, communalism can mean "the principle of living together and sharing possessions and responsibility"[6]. Differentiating "fraternalism" (family care), from communalism, J. C. Ekei explains that communalism enjoys the wider concept bordering on the "(…) welfare of man as a being with". Ekei perceives in communalism "a sense of communion, the openness of man to man". Communalism for Ekei involves "acceptance, care, and concern for man as a being that co-exists with others"[7]. The term "hospitality" is coming from the Latin verb *hospitare*, meaning "to receive as guest". Hospitality is thus, "the friendly and generous reception and entertainment of guests, visitors or strangers"[8]. *Online Macmillan Dictionary* defines hospitality as "friendly and generous behaviour towards visitors and guests, intending to make them feel welcome"[9]. We employ these definitional concepts to underscore the much celebrated idea that Africans are by nature socialistic or communalistic meaning that Africans habitually are prone to share economic productive resources in common and are very hospitable to one another. But is this pretension actually true? Irrespective of the modern elaborate technical meanings of socialism and communalism, I am using the two terms synonymously with respect to their common etymological significations as sharing economic production and world views in common.

(3). African Socialistic, Communalistic, and Hospitality Thesis

That Africans are socialistic, communalistic, hospitable and confraternal by nature are ideas originally attributed to Julius Nyerere, Leopold Sedar Senghor and Kwame Nkrumah[10]. According to Heinz Kimmerle, "The concept of communalism is explained in the context of the political philosophy of Leopold Senghor and other political leaders of African countries in the struggle for independence"[11]. The communalistic image of the old traditional African societies was heightened, mainly, to distinguish African traditional communities from the supposed European capitalistic world. Since after these great African thinkers, later African philosophers have freely dogmatized on the African communalistic spirit as a distinguishing mark of the African context from the European worldview. Julius Nyerere, once the president of Tanzania, tried to develop an African Philosophy strictly based on an African sense of familyhood—*Ujamaa*. The *Ujamaa* philosophy owes its proposal from Nyerere's conviction that the traditional African community had fundamental features of humanism and communalism primarily, because of Africa's sense of familyhood—*Ujamaa*[12]. The African family was projected as the model for African socialism—sharing and distribution of goods among all[13]. Distinguishing the African collectivistic context from the capitalistic European world, Leopold Senghor "maintains that the Negro-African society is collectivistic or more exactly communal, because it is formed from a communion of minds rather than from an aggregation of individuals"[14]. Godfrey I. Olikenyi agrees with E. E. Uzukwu that "Hospitality is a vital aspect of existence in Africa in general. It is one of the few facets of ancient African culture that is still intact and strongly practised today by most Africans in spite of all the forces of recent external influences or even internal pressures"[15]. Julius M. Gathogo states that "African hospitality can be defined as that extension of generosity, given freely without strings attached"[16]. J. M. Gathogo quotes one Oduyoye who has asserted that African hospitality is "inherent in being African (…)"[17]. For Sylvanus I. Nnoruka, solidarity in its various shapes and forms is what defines the Igbo/African socio-political context[18]. The innate socialistic structure of African lifestyle is repeatedly expressed in the African "we-social ideology": John Mbiti summarized African communalism by his idea of "we-association" that plays forcefully against western individualism: "I am, because we are; and since we are, therefore I am"[19]. Tschiamelenge Ntumba corroborates with Mbiti by saying that "African philosophy is a philosophy of 'We' and Western philosophy is a philosophy of 'I'"[20]. The concept of *ubuntu* has been unapologetically employed in South Africa to express the profundity of African innate community spirit. According to Heinz Kimmerle, "The community spirit in African theory and practice is philosophically concentrated in the notion such as *ubuntu* and communalism"[21]. Basing on the book of Mogobe B. Ramose, Heinz Kimmerle states the meaning of *ubuntu* thus: "to be human is to affirm one's humanity by recognizing the humanity of others and, on this basis, establish respectful human relations with them"[22].

It can be underlined, consequently, that the emphasis on African socialism, communalism, hospitality and solidarity was hatched mainly, to distinguish the African worldview from the Western life-world. It appeared

best to assume what was judged characteristic and fundamental to the traditional African communities to distinguish Africans from westerners. But the question was not critically raised whether Africans were truly communalistic, socialistic and confraternal as pre-supposed. From Senghors negritude thesis and Nyerere's *Ujamaa*, African theologians and philosophers have taken it for granted that the spirit of "familyhood" and brotherliness define the African context. This paper contends that such attributes are exaggerated virtues judged to be African. Africans are not by nature communalistic and socialistic as has been claimed and over-flogged by most African scholars as this essay stands to demonstrate. But communalism or socialism is a dream that can still be Africanized if Africa can substitute tribal hatred with enlightened self-consciousness.

(4). That Africans are Communalistic by Nature: A Philosophical Critique

Is communalism—sharing life and property in common, the innate badge of African social anthropology? Is the spirit of brotherhood and hospitality so extended to all corners of the African world? Are friendship and solidarity the ontological contours demarcating Africa from the rest of the world? Answers to these all important questions would demand paying attention to both the particular and the universal.

With respect to the particularity, experience shows that African consanguine families exhibit communalistic spirit among themselves. As members of a large family or village descending from a common ancestral lineage or extended family, they share life and property in common. Decisions touching the laws to be obeyed, the place of women in the family, the education of children, religion; the relation of the larger family or village with other villages, marriage customs, modes and patterns of conduct are defined democratically. Each individual finds himself or herself fully integrated into the consanguine family. Detachment or separation from the consanguine family incurs problems of integration and survival for the individual. Indeed, without full integration within the consanguine family, one is almost non-existent and has no right to properties belonging to the larger brotherhood. This is where Mbiti's "we-philosophy" finds its deserved relevance: "I am, because we are". One cannot steal, kill, rape or exercise promiscuous acts within the consanguine group, for these are regarded, altogether, as ungodly crimes against confraternity. But crimes committed outside the consanguine family did not really matter much. It is from the life-pattern of particular African consanguine communities that some African scholars have couched their arguments in defence and propagation of African communalism.

But such a claim seems to be too simplistic when considered generally as a pan-African reality. The philosophical headache of this paper is the regular tendency among some African thinkers to universalise or generalize from particularity—pretending that what takes place at particular instances defines and shapes the whole. Indeed, to generalize from particularities commits the fallacy of over-composition–attributing the qualities of a particular to a whole. That the members of a family or village associate amicably and peacefully among themselves, as it is experienced in all parts of Africa, does not necessarily imply that Africans, as a whole, exercise brotherly attitudes towards themselves. Experience has not really shown that Africans appreciate and love themselves as some African intellectuals pretend to demonstrate. For there to be authentic African communalism we must pan-Africanize the virtues of particular communalism. That consanguine sympathy must transcend its village confines spreading, authentically, to all parts of the continent. This is also the view of Matthew I. Nwoko, who reacting to African socialism thesis states:

> The African today is not locked up as a prisoner of the particularity of his culture or civilization. He is in communion with the universal Other wherever he may encounter it. Therefore, African socialism as the life of the African would not only declare his particularity but also his potentiality to transcend this particularity. The realization of his uniqueness in the universal society is in fact in the transcendence of his social particularity[23].

Justin N. Ekennia does not also share the view of basing modern African communalism on ancient African traditional familyhood. He writes:

> Granted, most traditional African cultures attached much importance to family ties; it is doubtful whether the appeal to familyhood and its attendant virtues went beyond the

community which saw herself as ontologically bound together by their beliefs and traditions[24].

Justin therefore instructs that "(…) communalism must leave its usual abode in domestic communities or 'micro social communities' and ascend to the level of greater communities or 'macro social communities'"[25].

In addition, regarding the emphasis on African traditional communalism, as a distinguishing mark between Africans and the western world, I have always wondered about which part of the globe in which people have not really lived and shared life together as a consanguine society. I have constantly asked myself what difference African consanguine socialistic life makes as to become an ontological point of reference between Africa and the rest of the world. What identity message, which is not existent in other parts of the world, do we really want to communicate by dogmatizing on African ancient socialism? Do the eulogies on African "socialism" really differentiate Africans from other races? Heinz Kimmerle has also rightly criticized the "We identity philosophy of Africa". According to Kimmerle, the "We philosophy" (...) cannot be regarded as a direct African counterpart of Descartes' dictum *Cogito ergo sum*. We have to take into account that the 'I', or person, is becoming increasingly important in African ontology, too. In the West a philosophy of 'We' is not impossible and has immerged as a strong philosophical stream called 'communitarianism', which stresses the meaning of community"[26].

Would a scholar vast in African studies really agree with the thesis that in African traditional communities, people were equal and shared things equally? Have we forgotten that some traditional African societies had slaves and outcasts who were regarded and treated as sub-human beings? Kwame Nkrumah denies the existence of any ancient African community that "(…) was a classless society imbued with the spirit of humanism and to express nostalgia for that spirit"[27]. For Nkrumah, "An idyllic African classless society (in which there were no rich no poor) enjoying a drugged serenity is certainly a facile simplification; there is no historical or even anthropological evidence for any such society"[28]. Defending his ground against a classless African traditional society, Nkrumah points out that feudalism, a deep and exploitative social stratification founded on the ownership of land, existed in some parts of Africa before colonisation. Nkrumah further noted that "slavery existed in Africa before European colonisation". Before colonisation Nkrumah instructs, "Africans were prepared to sell, often for no more than thirty pieces of silver, fellow tribesmen and even members of the same 'extended family' and clan"[29].

It is glaringly clear that African communities run an androgenic society in which women are under the total dictatorial control of men. How do we defend equality of people in traditional Africa face–to–face with innumerable beggars, homeless people, unattended sickly people that populated that epoch? Heinz Kimmerle recalls V. G. Simiyu's caution on exaggerations about African traditional socialism. Differing from what he regards as "democratic myth in African traditional societies", V. G. Simiyu draws attention to the fact that "hate and struggle were not unknown in these societies. Moreover, to presuppose one and the same structure everywhere proves to be a too simplistic way of speaking about traditional social life in Africa"[30].

We cannot, while defending the so termed African's natural propensity to brotherhood, keep blind eyes over chronic tribal hatred that contoured African traditional communities and have continued to torment the African continent. We habitually associate racism with the westerners, but a deep insight into the lifestyle of traditional African communities would reveal that Africans are the most racist groups in the world. Tribalism is the chief operational factor in the African continent right from its history. Language and some particular forms of culture distinguish tribes in Africa. Each African tribe would preferably choose to live, interact and inter-marry within their respective territorial confines without interfering with others and each tribe would do whatever it entails to defend her geographical location and ontological tribal identity and purity against all other tribes. That is why some African scholars describe African continent as being composed of "republican communities" (autonomous communities). It is this strong sense of tribal descent, unity and the compelling instinct of defending tribal historical cultural identity that is at the root of tribal intolerance in Africa.

The drive for tribal purity—fear of contamination by other tribes renders inter-tribal integration almost impossible in traditional African communities. It is the cause of exclusivism, marginalization and the regard and treatment of the other as an enemy instead of a brother/sister. The problem of integration into a non-native tribe has two dimensions. Firstly, the host community would ever treat the outsider as a stranger in that land till ages run. Invariably, no degree of familiarity would make a stranger in another tribe, no matter the number of years that passed on, to think of undertaking political leadership in a non-native tribe. The stranger would hardly be granted such a privilege. The second dimension is on the part of the stranger. Tribal attachment is so strong that where one is compelled, due to work or employment, to live in another tribe, one would still nurse the hope of one day going back to one's native homeland. In other words, the stranger would hardly accept integration into a non-consanguine tribe. Africans tribally segregate among themselves. How, then, do we talk of African co-natural confraternity in a continent ruggedly defined by tribalism?

Furthermore, when we romanticize about Africa's idyllic past, let us not rapidly shelve-off the uncanny inter-tribal hostilities and wars that existed and still exist among various tribes in the continent. According to Abdalla Bujra, "The contemporary history of Africa clearly shows that conflicts of various types and scales existed in pre-colonial Africa (contrary to idealised folk history of a peaceful African past). These past conflicts were of many types—wars of conquests between powerful states/kingdoms, internal rebellion in such kingdoms, intervention of slave dealers, conflicts between ethnic groups over pasture, over cattle, over fertile land, and reciprocal killings over murdered kin"[31]. Such wars were caused by boundary disputes. They could also be attributed to a clan's anger over unfair beheading of her member/s by a neighbouring town owed to ritualism or the burial of kings or cultural festivals? That African tribes hate and resent themselves and are intolerant to longstanding confraternal inter-tribal associations has remained an undeniable fact.

Again, we romanticize over African homogenous hospitality, throwing overboard the problem of integration of a stranger in a non-native land, the maltreatment of strangers traversing an unfamiliar African territory. Who, regarding security of life and property, would not be tensely apprehensive crossing another part of Africa? Indeed, embarking on a journey beyond one's native territory places one under vulnerable situations. As a stranger in a place, one can be captured for ritual purpose, robbed of one's property, abused or raped in case of a woman, or maltreated anyhow without serious reasons. Do we not see how wicked masquerades are on our African roads, especially when they meet strangers? Are we oblivion of human sacrifices, kidnapping, human trafficking and other human abuses taking place both in the past and in the present in the continent? How are Africans hospitable by nature when the traditional past in various forms, trifled with human dignity and rights? Africans must be philosophically objective in order to heal the anthropological scandals of the past.

 Contemporary Africa has not furthered the widely quoted spirit of African innate brotherhood, either. The choruses on African solidarity, hospitable and socialistic spirit are due to deliberate carpeting of contemporary Africa's socio-politico-anthropological crisis. The spirit of ethnic purity and tribal identity still dominate and fuel Africa's socio-economic modernity crisis. The tragedies of inter-tribal wars, inherited from our ancestors, have continued to ravage the African continent. Nigeria, Sierra Leone, Ivory Coast, Mali, Burundi, Rwanda, Ethiopia/Eritrea, Somalia, Libya and Central African Republic, Sudan, Angola. Democratic Republique De Congo (DRC) instantiate some African countries that have suffered the horrors of internal inter-tribal hatred, since after the era of colonization. Concerning ethnic hostilities in Africa, Abdalla observed that "During the four decades between the 1960s and 1990s, there have been about 80 violent changes of government in the 48 sub-Saharan African countries. During the same period many of these countries also experienced different types of civil strife, conflicts, and wars"[32]. The wars are entrenched on the greed of one person or group to control the mineral resources that could be harnessed for the common good. Clement Mweyano Aapengnuo believes that "(…) ethnicity is not the driving force of African conflicts but a lever used by politicians to mobilize supporters in pursuit of power, wealth and resources"[33]. If there were a credibly continentally spread African family brotherhood, there would have been little or no difficulty in fairly sharing common goods. The ultimate yardstick in African socio-political interactions is that "the winner takes it all" and this is one of the primary causes of conflicts and wars in Africa. To romanticize on the African spirit of brotherhood at the utter forgetfulness of inter-ethnic hostilities in the continent is a failure to read the hand writing on the wall. Africans

are anti-communalistic by nature. Acknowledging this experiential fact, rather than covering it up with unrealistic confraternal eulogies, would help to reconstruct and recreate the African continent of our dream.

(5). Towards an Authentic Pan-African Communalism

African traditional socialism existed within the confines of territorial tribal descents. Limited by consanguine interests, it did not authentically spread in order to further the unity of the whole African races. Heinz Kimmerle made the same observation when he wrote that: "What remains true of the communalistic ideas is that among the members of the extended families and villages in traditional Africans societies mutual help was and is a widespread trait of social life"[34]. However, African traditional socialism can scientifically be engineered towards uniting the whole of the African frontiers. Africans are not by nature communalistic, but they can, through proper self-understanding and proper education, transcend the confines of territorial sentiments envisioning the authentic building of African brotherhood. I agree with Nkrumah when he said that "(…) the basic organisation of many African societies in different periods of history manifest a certain communalism and that the philosophy and humanist purposes behind that organisation are worthy of recapture"[35].   African socialism must transcend particularity embracing universality—pan-African Unity. African socialism must be truly African and, indeed, African. Joseph M. Wandera, writing on African hospitality has rightly observed that "(…) there is a dire need for more critical reflection on the concept of community for better co-existence between members of various communities in Africa"[36]. Richard H Bell has advised that "(…) the African concept of 'community' must be revalued in light of present realities".

African unity is contemporarily ultimate, especially as the African black race is facing imminent challenges of survival. The black race is gradually huddling towards extinction if Africans fail to read between the lines. The problem of Africans' future survival hangs on two major points. The first perspective is based on internal inter-tribal hostilities. If inter-ethnic conflicts were not seriously controlled, Africans would, through uncontrollable wars, wipe themselves out of the face of the earth. Secondly, Africans must be wary of external hatred upon which wars are incessantly fuelled in Africa. Some tinges of history must have shown even the ignorant how the black race is hated world-over. George E. Ekwuru bemoans the increasing hatred of black people world-over. He writes:

> In the modern Western world, with the advancing vitality of nationalist parties, neo-Nazism and the so called Arian religion, Africans are increasingly becoming the targets of sudden and unexpected attacks in many Western cities. (…) Indeed, in recent times, many white people seem to be developing a kind of phobia for black colour. Some people hate to see black persons demonstrating any sign of happiness or achievement[37].

The black race has been an endangered species since her encounter with the external world. Efforts were made to declassify the black race scientifically from the human race. The failure of that effort did not stop colonization which furthered aggressive enslavement of the black race as subhuman beings. The termination of active colonization and slavery and the universal declaration of human rights have not truly emancipated the black race from the danger of extinction. The black race inhabits the naturally richest continent in the world at the envy of her external neighbours. Part of the intention of the colonizers was to wipe out the blacks in order to make Africa an agricultural land. That project has not been completely abandoned. Africans have to pay serious attention to diseases coming suddenly from the blues affecting only the African continent. There must be some critical insight into the very origin of such incurable diseases affecting only Africans. It must be made certain whether the suddenly emerging incurable diseases are verily traceable to African animals or whether they were humanly fabricated against the black race or whether the African continent is the testing ground of newly manufactured biological diseases. I feel that the future survival of the black race is hanging on a balance if Africans continue to wallow on superficiality and uncritical globalism.

The black race is becoming an endangered species in the world through incessant tribal conflicts and wars. An enlightened African socialism should educate and re-educate Africans on the ontological value of pan-African confraternity—the inescapable value of collective survival. African collective survival must transcend the

inhuman and non-progressive barriers of tribalism and intolerance without destroying particularity. African communalism should grow to project unity in tribal diversity. African hospitality and spirit of brotherhood should guarantee an African person the right to live and flourish in any country of Africa without fear of being hurt. African confraternity should extirpate all forms of tribal discrimination and hostilities. The spirit of true African socialism should promote tolerance and acceptance of the other without stereotypes of any kind. Inter-tribal associations should take place without cultural hindrances. Economic co-operation among African countries, demonstrating the spirit of true brotherhood should define African politics. The spirit of African communalism should empower African citizens to study in any part of Africa without discrimination: tribal, political or religious. African communalism should foster sympathy and aid to any African country challenged by any kind of epidemics. African socialism would entail synergizing African economic resources towards the development of every corner of Africa: human, political, technological, academic and spiritual.

Every decision, every project has its central effect on the human person. Eradicating inter-tribal hatred and conflicts entails that Neo-African socialism must endeavour to protect the individual human person at all instances. African communalism should assume as its primary duty the spreading of the gospel pan-African humanism, where each African is considered priceless, inviolable and irreplaceable in his/her ontological dignity[38]. In the view of Nkrumah, "(…) what socialist thought in Africa must recapture is not the structure of the 'traditional African society', but its spirit, for the spirit of communalism is crystallised in humanism and in its reconciliation of individual advancement with group welfare"[39]. Such an anthropological vision would empower African Union to do all she can to protect the African race from the danger of extinction. The protection of the life, dignity and rights of every African becomes the command and duty of the African Union and of the respective governments of each African country. The case of Africans being massacred by their fellow African brothers would be halted through pan-African humanistic peace initiatives.

Transcending particularity, opening our eyes to pan-African conviviality would demand education at all sectors of the African continent. It would require the efforts of African Union, all the African countries, and all the brands of the media to propagate the project of African conviviality through respect of the dignity and primacy of individuals.

(6). Conclusion

Some African philosophers and theologians have tried to differentiate the African worldview from the Western perspective by appealing to what they regard as African traditional socialism, communalism or hospitality. The scholars arrived at the idea of African innate brotherhood by referencing to various particular consanguine African communities, where each particular community lived and associated as people having common ancestral descent. This paper has taken the contrary position, judging from the African context, that Africans are not by nature generally friendly, hospitable and brotherly to themselves. Pan-African communalism is still the fiction of the mind. The fact that the members of a particular African community show sympathy to themselves as belonging to the same ancestral family or tribe does not prove that Africans as a whole exhibit the spirit of brotherhood among themselves. We are convinced that family friendship is quite different from pan-African unity and confraternity. Inter-tribal wars and often hostilities among some African countries paralyzes such claims. However, the pockets of socialistic life found in all African societies can become a platform for pan-African socialism. Indeed, pan-African socialism has become a necessity if Africans must survive in the future. Africans require collective efforts to fight against internal inter-tribal hostilities through which Africans are daily dying at the very machinations of their fellow Africans. Lastly, Africa's unity is non-negotiable in order for Africans to survive unwholesome external politics that is endangering the African black race. Though communalism is not a natural African general virtue, it can foster, when scientifically purified, the spirit of African resilient consciousness engineered towards the protection of the whole African black race.

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