EPISTEMIC APPRECIATION OF BELONGINGNESS AS A DEFINITIVE PRINCIPLE IN AFRICAN COMMUNALISM

Jude Ifeanyi Onebunne*

Abstract
The thematic theory of communalism is an ideal pertinent cultural value that has been practiced among Black Africans from the moment they are grouped into communities. African communalism showing the existential life of traditional African is founded on the assumption and belief that all human beings are members of one human family. African communalism in time-oriented since it transcends those that practice it and it is man-oriented based on its place in the culture of the people. With the method of critical evaluation and observation, this paper proves that without belongingness, other principles of African communalism are baseless and foundationless, hence, belongingness is definitive.
Keywords: Epistemic Appreciation, Belongingness, African Communalism

Introduction

This paper looks on Belongingness as a definitive principle in African communalism. The concept of belongingness evokes a kind of relationship that is seen in the nature of man as a political animal. Politics as we must understand has been the basis for the human existential inter-relationship and reaction within any society, especially in the African society. African communalism, therefore, is established on principles, of which belongingness is fundamental and definite. However, a look at the African political condition and climate shows a lot of raised dust, leaving one with a sense of disgust. The people have not known political peace neither have they experienced the desired social justice; nor seen the long awaited development and progress, as a result of African politics

In African politics, it has always been a festival of political quagmire, a celebration of economic trepidations and a dance of social *melange.* All these are our experiences in African politics. As it was opined by Osagie (2007):

> African polls will be characterized by the use of gadgets, broken bottle, guns and the likes. Look around you, what do you see? Blood, violence, Armageddon. And more threats of violence… we may be heading for festival of blood as the polls(political election) draw nearer (p. 48).

Through communalism, as "a theory of a just society in which the community is the foundation of political life", and its definitive principles especially, belongingness, Iroegbu (1996b) has tried to pave way for sustaining the life of people and solving the socio-political problems of the *crisis-torn* Africa. Communalism, here, seems to be "a theory of justice for the particular type of society", which should be concerned with what Iroegbu calls the *fundamental structure* of any society as, "the basic, social, political and economic institutions that control the assignments of the advantages and burdens of social interaction among the members of the community".

This work is apt in showing that *belongingness*, amidst other principles, is a definitive principle in African Communalism that guarantees justice in any political setting especially in Africa. Worthy of note is the fact that, African communalism has a background within the conflictual *pluralism and individualism* that run concurrently with it. Based on this apparent confusion then, and with regard to African socio-political cum economic situation, a project such as this, which will delve into African Communalism and its defining principle of belongingness, becomes absolutely expedient.

Understanding Belongingness

Belongingness is a fundamental quality in understanding being. No being can be understood in terms of its completeness but in its relation to other beings. Every being is defined by a relation to something or with an attribute of engaging in something. This fact of *'beingness',* which is a form of relation, is a form of belonging to, belonging with, and belonging in which in relation therefore, becomes a kind of state by which being realizes itself among others and others within it. This relation spells out a place where being realizes itself, a place of social reality, a kind of integrated universe, in Donne's word: "…a piece of the continent, a part of the main…" This relational form or way of belonging as an integral universe is not a differential one but a fundamental or ontological integration. And for this particular being in itself, it is through this fact of belongingness that it integrates itself in reality.

This is to say that being belongs and this belongingness is a fundamental condition for a thing to be considered a reality. To this end, being and belongingness are said to be ontological. Reality therefore, is better known and understood by the concept of belongingness. In other words, reality or being, in its total manifestation, is a process involving belongingness. Without belongingness, there would be no discussion on being. Whatever is part of reality is belonging to something. To understand being as belongingness, it must be understood in its relation to others. Belongingness however, overshadows these existential facts of operations. This notion of belongingness is clearly reflected in John Donne's (1996) poem:

> No man is an island, entire of itself, every man is a piece of the continent, a part of the main… any man's death diminishes me, because I am involved in mankind, and therefore, never send to know for whom the bell tolls, it tolls for thee.(p.92)

Being's identity, therefore is in belongingness. Belongingness identifies being as such. Being's nature is in belonging. Its role is in belonging. Its mode and operations are in belonging. Belongingness, as such, is the ontological value of being. By belongingness being, is related to other beings by relationship of what it is or does. In understanding being as belongingness on the onto-relational level, there should be, as Iroegbu (1995) opines solidarity of belongingness in being and solidarity of being in

belongingness, in the manner in which we exist and relate in the reality of being and belongingness:

> Belongingness holds that our existence as human beings, as well as our integral participation in the society in which we find ourselves, are to be defined by our being given the sense and substance of belongingness. (p.374)

Being as belongingness is necessitated while comprehending being as expressing itself thereby, rolling into belongingness in its general and fundamental character and attribute. Often, the question is, can being be without belongingness? Echoing Jean-Paul Sartre, there is no being which is not the being of a certain mode of belonging, a certain mode of existence.

Ingredients of Belongingness

An ingredient is a substance that forms part of a mixture. It means an essential part, a component, a constituent or an element**.** Every concept has things that helps to build it or that made up its whole.

Knowledge

Knowledge is very important in life. The Bible even says that God's own people perish because they lack knowledge (Hosea 4:4). Knowledge is a product of man's quest to get into the other or something. Belongingness, the issue at hand, does require knowledge even if it seems not to. It is not a matter of regarding or intending to do that. In order to really belong, you must know the other, his needs, and be disposed and determined to respond to these. You need to know the limitations and powers of who and what you are belonging to. In belongingness, I know the other directly; the union I experience with that other goes with my awareness of its separateness and individuality. It is uncommon for us not to realize that knowing is involved in belongingness due to our habits which most often restrict knowledge to the intellect and arbitrarily, to what can be verbalized. But the truth is that not only words are or could be communicated, and once we think so, we restrict equally the meaning of communication, and that is dangerous; for experience remains a valid kind of knowledge and experience is acquired in relation with other people.

Hope

Hope has enshrined in itself the principles of projection and expectation, tied in an embrace towards a progressive move in man's bid to actualize himself. Man, no doubt, is hopeful, for he is perpetually hoping in expectancy and, at times, in suspense. No man can mature and/or really co-exist with the other without being an apostle of hope. Hope is the thread of life and could be seen as the elixir of life. In belongingness, there is every inclination for the other to grow and this specific expectation is stringed unto caring. What does hope mean in the context of belongingness? It does suggest hoping for growth, and the hoping of growth, as we hope, our belongingness equally hopes; and continues to stretch. Hope does suggest

an expression of the plenitude of the present, by the participation of the elements of the nature. By belonging one is stirred and spurred by the possibilities to be realized. Belongingness is not only associative, it is also multidimensional and once the light of belongingness is not shining, there would not be growth, and that being will, no doubt, start to decline. Belongingness though rooted in the past and present is equally rooted in the future as it enlarges the importance of the present, but does not subordinate the present and cannot turn it into a mere means. Life is replete with hope and in it there is an inter-twine of love and faith. We hope for the actualization of a purpose, in anticipation of a promise.

In belongingness the expectations of the past, present and future are tied; that of the present is not postponed by thought of a more realistic future, every moment does count and every moment is clothed in hope. It is by hoping that the present is made alive and the individual who lives therein is seen as being alive too; so it is an expression of life replete with possibilities which are realized as energies rallied together and translated into proper use to generate power. If your hope is stolen, how will you belong? Hope gives you a positive outlook on life and makes life liveable.

Care

It is one's ability to create and maintain relationships that facilitate the growth of the other and stands in a position to say something positive towards the growth of yourself and the other. The meaning which a being has to fulfil is something beyond himself, it is never just himself." Once one remains in his own cocoon, he is selfish, he can expand or enlarge himself, for he does not really live as a gregarious animal. Man is a social animal; that means he is made to live in society; he who is unable to do so is either a beast or a god. It then suggests that one needs to be his brother's keeper, must care for the other in order to really hold that he belongs to the community, which cannot be sustained without the oil of care. It is by caring for another that you aid him to grow, and by so doing it enters the process of self-development and actualization. Whether one is belonging to a group, community, etc. a particular trend is seen and a pattern is established. It is care that helps an individual to record, and indeed, orders one's principles and values properly together with activities around this great project of belongingness; which could be stretched to lead to the source of life – God. It is via care that we can get at belongingness and arrive at the meaning of our lives. Man is at home with himself, not by dominating or even appreciating nature, but by caring and being cared for. It is the project of belongingness, strictly speaking, that can ameliorate the human condition or situation.

In the real process of belongingness love, faith and hope are visible, so there is no element of domination and manipulation. When you care for the other you do not force yourself or your views on the other and you do not throw your weight on the other. You do not impose your direction onto the other, but you allow the direction of the other to guide you. In belongingness, one does not need to lose touch with either himself or the other. Man grows only when he is honest with his life, himself and the other, and more aware of his environment, relating properly with life, with a minimum level of illusion so as not to be blind to reality. With care, belongingness

becomes more meaningful as it unifies all the activities of relatedness among beings that always belong.

Patience

In a world dominated by turmoil, scandals and ethical breaches, where people and institutions lack integrity and moral fortitude, discouragement is bound to prevail. Where negativism and social dilemmas take stronghold of people's minds, probabilities are that more people will become more impatient, hence, the need for patience in order to maintain equilibrium in society. It is in the bid to really participate in the project of belongingness that the nudge one requires to forge ahead and explode positively is built and maintained, so as to really become the changed person belongingness makes of one, for it is not static. By belonging, you mature, and maturity at different levels, entails transcending your own needs and wading through life, forging ahead to tap into the deepest resources of our humanity. Doing so suggests the reality and necessity of patience.

Patience entails waiting. As you exercise patience you grow and mature in wisdom and knowledge, and eventually gather experience, you assist the other to grow according to his own pattern, and realize himself in his own time. Patience entails tolerance, and as such, encourages human relationship for it is indeed a mark of respect for the other. You require patience to really belong to any group or community as there are various behaviours and character. To belong, you must give oneself a chance to learn, see explore and use time meaningfully so as to really influence human relations and blend with others who are positive-minded as belongingness is positive and tied to excellence.

Belongingness as a definitive principle of communalism is the arrangement of the fundamental structures of any society such that it incarnates and manifest the commonness of origin of history and of general destiny of all the members of the community. Belongingness is, therefore, "Umunna concretized". Belongingness pursues in a large sense the social justice of the people. According to Iroegbu (1996), "*it (belongingness) makes sure that all belong and that none is marginalized: both contributively and distributively."* Belongingness here will be understood as a defining principle in the theory of African Communalism. The fundamental structures of communal existence are definitively pillared on belongingness.

Communalism

The term communalism as a theory originates from the latin origins as *communion-onis (f) communis –is-e; communitas –alis (I).* It is derived from the adjective communal, which originates from the French *commune* and is translated community. Communalism properly and generally expresses an intense community spirit and communal interrelationship that exist among groups of people or an entire people. Communalism embodies ties of close relationship and interactions through common origin, language, culture, customs, religion and socio-economic life. In a large sense, it is an expression throughnationality, that is, people from the same root. Hence,

peoples commune easily, freely and more intensely with their members in contrast to social give and take, and this makes their community the central focus of their lives.

Communalism is opposed to individualism where people think and act on the basis of the wishes of the individuals as opposed to community good and values (it is as well opposed to pluralism where there are dualistic tendencies of opposing forces to every issues). Fundamentally, communalism undergirds the social aspect of human nature. It is so pronounced in African societies that it is regarded as an African way of life at least in pristine and still in many modern African societies and groups. Communalism remains an African political theory especially of well-ordered society. The various understanding of *communion-onis(f) and communion –is-e (adj)* underline the key characteristic of a human community, namely mutual participation, social relationship, fellowship and equal sharing of certain fundamental rights, values, origin(root), goods or orientation in the community, which are often expressed in a nation as people from the same root (natus). The full understanding of communalism is expressed in the meaning of community. According to Ekennia (1998), communalism expressed in a community, "*refers to social relationship, fellowship, socialites, organized society. It invokes obligingness*". In our popular parlance and understanding, it invokes belongingness. The community is understood as a nexus of interrelational relationship for human actions and interaction. And communalism is practical in this community since it is basis for a communal life that demands a just ordered and well organized society. According to Senghor in (1961), "*we see this that the Negro-African society is a collective society, more precisely communal*…" The term communalism, associated with African society and life, has a political origin. It became famous in the western colonizers and for the decolonization of African continent. To some it is a political weapon for the independence and a development weapon for Africans. And Ekennia (1998) summed it up thus:

> If communalism was regarded as one of the guesses made on the African social system by westerners in the eye of Mbonu Ojike, it turned out to be the foundation of African theories of political and economic liberations, in the work of authors like Kwame Nkurumah, Leopard Sedar Senghor, Julius, Nyerere and many other politicians of Africa.

Nyerere (1976), however, defines African communalism as African brotherhood. His, is an *Ujamaa* project in a practical concretization of a task of a command breakthrough for Africa. These African thinkers and writers who reiterate the original existence of the communal way of life among African people believe in the sense of the communion of soul, one mind, one spirit, as opposed to aggregation of individual in a society among Africans. In Iroegbu's (2001),"thus the life of sharing, communal togetherness distinguishes African societies from the western ones where there is pronounced individualism" (p.41). With regard to the status of communalism, Iroegbu believes that, communalism is not an abstract theory like the Hegalian Utopian ideal world. It is rather a realizable model designed for a particular society, an African one. Communalism, therefore, addresses the foundational and distributive structures of any

society that is the institution of any society, which are so justly arranged for the good of all members, communalism remains a theory of justice for a well-ordered society for an ordered society where everyone belongs for the wellbeing of all. In such communal belonging, there is a kind of shared personality or *sharing with other self.*

African Communalism

Ekennia (1998) once asserts that ‘*’modern African suffers from a fundamental crisis of rationality’’* This crisis of identify is of course a crisis of ideology. Hence with African’s many years of colonization and in dependence, she still

’Struggles without much success in her search for ideology and criteria for political justification. The tragedy of our crisis is that our traditional values seem to have lost their relevance to the modern African but the foreign ideas, which we embrace, do not replace the vacuum created by these values’ African communalism becomes, therefore, a way of articulating and providing a solid foundation for a just well-ordered African society and political ideologies suitable for African. Hence some African political leaders and thinkers have tried to identify with African and her political ideology summed up in African communalism in the words of Ekennia (1998) where he stated:

> Ever since the early colonial era, some learned African political leaders have tried to identify with African certain cultures traits, which promotes community consciousness as against western individualism. Appealing to the authority of African cultural heritage, these thinkers proposed ideas like negritude communalism, socialism, African socialism, consciousness…of all the attempted solutions to this problem. Communalism has remained the dominant option. (p.348).

And in the words of Iroegbu (1996b):

> Communalism designates the political theory of a just or well-ordered African society…Communalism is also free from being mere utopia. It is a realizable project. To substantiate this, we proposed concrete institutional measures. These include the institutional framework that is to carry through the implementation of the tripartite principles…we nevertheless think it appropriate to make a concrete call to all African to act out communalism (p.42)

Elements in the Theory and Principles of African Communism

African communalism is not an abstract theory but it is on the communal life inherent in the structure of African socio-cultural cum economic and religious life. It is founded on the nature of the African people with regard to their relationship. Moreover, there are elements of this theory of African communalism according to

Iroegbu (2001) on which he based his three principles of African communalism. *Community*, *Liberty* and *Integral development*

Community

It is expressed in closeness and is the reality of close relatedness, sociability and interdependence and inter-subjectivity that exist among African peoples. The individual in a community functions only in relatedness to community. According to Iroegbu, "the pristine community in the village kindred is called *Umunna (Igbo), Dangi(Hausa) and Idile(Yoruba)."* The word community, however, has differential meaning depending on the usage. Hence community is a structure of an organized intercultural relationship where all actions are integrated into the way of the people, however in their order of cultural universe. In the words of Ekennia (1998):

> A community implies a group of people who share certain values or goods, visible or invisible, whether they are found in the same geographical location or not. Some of the values maybe consciously agreed (ethical norm); whereas others maybe constitutive of the community (race, culture, language etc.). The idea of community includes mutually recognized rights and obligatory duties of the member.

Community has characteristics of communicating. It entails a form of sharing reality with one another on the human social level. There are possibilities in the community. As a conceptual model, community is the origin of the life of each of its members. All are products of the community. This is both at the micro-level of the parents who give birth to each and at the macro-level where the community is the cradle that welcomes and creates the existential space for the new born to be, grow and flourish. At this point we must say that a person is community structured, that is, a person realizes his being in a community. A person therefore becomes the foundation of the human actions.

Liberty (Autonomy)

This is the liberty and responsibility that is reserved and meant for each member of the community. According to Iroegbu (1996b):

> By autonomy, we understand the value of self-determination, which individuals in the community must possess. Self-determination means the capacity to set one's private final ends (goal) and the ability to realize these as much as possible aided by the communal arrangements of the foundational structure.

The individual's liberty is not absolute as long as the individual is viewed as being in the community, interacting and relating. Liberty does not make the individuals solely destined nor determined in the community. For Iroegbu (1996b), The autonomous individual though in community and thus sharing certain of its values, is not a slave of tradition and a helpless victim of communal values is of a critical nature.(p.48). Therefore, autonomy is thus a form of critical freedom possessed by the members of the community, which makes for the particularity and distinctiveness of the individual without turning them into atoms (p.51).

The autonomy is a positive creative critical freedom to be used in developing a community than destroying a community.

Integral Development

This takes cognizance of all the aspects of the human person in a community. In such a community, the human person must attain fulfilment. An integral development spells out a form of authentic formation and adaptation.

African communalism as a theory is geared towards an organized African society with regard to maintaining a social justice. The necessity of a community is implied as long as belongingness, autonomy and integrity of individual person are involved in this.

According to Iroegbu (1996b):

> Communalism will be primarily, but not exclusively, concerned with what we shall call the Fundamental Structure (FS) of society. The fundamental structure is the basic social, political and economic instructions that control the assignment of the advantages and burdens of social interaction among the members of the community, (p.43).

More so, these structures that are fundamental are the basis for the defining principles of African communalism. Such defining principles are like norms and are inseparable for a good understanding of communalism. African communalism is possible within a community of existence, community of living and interaction, which is a community where one simply belongs. Therefore, no individual is without a community. There is always one from of relationship of the others, linking people with the other. It is most often based on communal relationship, linking people with the other. It is most often based on communal relationships. Iwe (1987) describes such concrete community, especially an African Igbo community as:

> Self-World and it demands an undivided union with others. Existence apart from the community or the universes of life-force is unthinkable…community creates man and African concept of man is inadequate without the idea of shared existence.

African people remain people with experiences and problems based on the political structure and realities. They cannot but face realities as African people. For African communalism to achieve and maintain this just society, it must be pursed in principles as belongingness, autonomy and integrity.

Expressions of Belongingness in some African Philosophical Concepts

Onebunne (2012) shows that there is a growing reflection on and expansion of literature on Africa philosophy, African concepts and African realities. In African philosophical traditions, there are some concepts that contrast or even explain Western philosophical traditions and concepts. One of such concepts is belongingness. However, there are many expressions of belongingness either in a

strict sense or in a large sense, by implication or otherwise by many African thinkers of repute. Some of these African philosophers, in trying to posit their philosophies ended up directly or indirectly buttressing the fact of belongingness as a fundamental fact of being as well as a definitive principle of African Communalism. It is in this sense that belongingness is the propulsion of being towards self-realization. This is why belongingness remains a process towards, a way of becoming, and as well, an activity of being within a community of beings.

Many African philosophers and authors indirectly dealt with the prospects and principle of belongingness in their pursuit for an African identity, the socio-economic and political well-being of Africans. The philosophical engagements of some of these philosophers are on different levels expressing communalism in concrete deep terms especially in the ideological - political or philosophical thoughts like *African brotherhood* or *Ujamaa* (Nyerere), *Negritude* (Senghor), *Consciencism* (Nkrumah) and other authors. What of the philosophical writings of Placide Tempels' *Bantu Philosophy* and John Mbiti's *African Religions* and *Philosophy*. Others are the theories of African personality to recover and build on the identity of the African (Edward Wilmot Blyden), *Pan-Africanism* for the entire African in or out, the *African humanism* that preaches that traditional Africans were humane and communal, with a spirit of "*Ubuntu*" – humanness.

The Definitive Principle of Belongingness

Iroegbu, was the scholar who proposed three defining principles of African communalism as Belongingness, Equal Substantive Liberty and Integrity, of which Belongingness is definitive. One must belong in other to enjoy the community existence. This is why belongingness is the African metaphysics of to be. Belongingness, as the basic unity is to be expressed in the foundational structure of productive and distributive goods such that all members receive the existential means showing that they belong to a community: fully and personally. This means that the community must be shown to be our community fully and personally. This is *Umunna* concretized; therefore, it becomes a springboard for other principles in African communalism

In belongingness, Ogugua's principles of harmony, relationship participation and solidarity fit in as elements of belongingness. We must acknowledge as such that, communalism is a theory of justice for particular type of society.

Community we must assert, is *ad rem* in establishing the principle of African communalism and belongingness in a definitive principle that is a principal defining principle. In African communalism, therefore, communalism looks at the existing communities. Each community, therefore, necessitates and thrives as the strata of communalism which is the inspirational foundation of the political life of the individuals that constitute it. Equally this community as we understand communalism is *an operational one* as well as fundamental issue. However, we should define and synthesize this community aspect of the theory as the principle of Belongingness which reads: the arrangement of the fundamental structure of society is to incarnate

and manifest the common of origin of history and of general destiny of all the members of the community. In the words of Iroegbu (1995), what we call the principle of Belongingness is,The ultimate goal of arrangement in view of the communal goal to achieve the reality of full participation, membership, contribution and distribution by all members. Iroegbu refers to the first principle of African communalism, as the principle of *Umunna.*

Autonomy

This is synonymous with individuality. It is the second principle of African Communalism. It is possible because of belongingness. According to Iroegbu "by autonomy, we understand the value of self-determination which individuals in the community must possess. Self-determination means the capacity to set one's private final ends (goals) and the ability to realize these as much as possible aided by the communal arrangement of the foundational structure. The principle of autonomy makes us to view the individual as an individual who shares with others the basic value that the community offers; whoever belongs must by this principle be an *autonomous* individual. It spells freedom of Equal Substantive Liberty. For Iroegbu, autonomy is thus a form of creative critical freedom possessed by the members of the community which makes for the particularity and distinctiveness of the individual without turning them into atoms. The principle of autonomy is often referred to as "principle of Egbe Bere Ugo Bere (EBUB). Here Egbe (kite) and Ugo (Eagle) constitute different individual group inhabiting a community. Therein this interaction lies distinctive of individual questions. In this community, the principle of autonomy in African communalism is understood as such. Hence, each individual is to perch along with other individuals. Here the exigencies of liberty and equality of the members of the society are summarized.

Moreover, the liberty is expressed in three folds as *formal liberty*, *communal liberty* and *real liberty*. The people's autonomy or equal substantive liberty is in the community very much assumed. The goods of the community are here distributed justly. Ogugua's common good is located here as an expression of this principle. Autonomy demands an equal relationship and interaction expressed in its diction *Egbebere Ugo bere.* It is a form of live and let live (participate) kind of action.

Integrity

The principle of integrity as one of the principles of African communalism is the bases for the reconciliation of the principles of belongingness and autonomy. Integrity is equally called *Uwaoma*. Integrity spells out integral development. As Iroegbu (1995) stressed, integrity is the wholeness (Uwaoma). Hence:

> The principle of integrity (Uwaoma) demands that the arrangement of the fundamental structure shall not neglect nor diminish any of the essential constituent of the whole of total person nor the dynamism of his culture, (P.53)

Integrity is a principle of openness to other aspects of development: human or society. Integrity entails a wholistic development of human person in his or her environment. When one belongs and defines himself or herself through autonomy, the end result is seen in integrity, relationship or openness with the other world and people. Integrity, therefore, is of two aspects as: internal or external. As internal integrity has to do with the persons that contribute to the political community; External integrity links a political community to other political communities. This principle is geared towards the integral development of both human person in the community and culture and nature in which these persons live and interact. According to Iroegbu, integrity is a balancing principle between belongingness as community-founded and freedom of the person in the community. It balances the activities in a community and hence has been designated with Uwaoma principle.

Conclusion

The theory of African communalism has defining principles as autonomy, integrity and belongingness. And this belongingness is very definitive and of course crucial in determining other principles. Belongingness is a definitive principle since it is a principle of being which is communally expressed in Umunna, (family ties, kindred) seen in *Egbebere Ugo bere* (Autonomy) and lived out in *Uwaoma* (integrity). The syntheses in the concept of Belongingness have given to the relationship in the concept of belongingness different nuances of definitiveness and provide us to conclude one fact: the ultimate goal in the African communal existence and interaction is belongingness. In this community seen through African Communalism, we have a network of reciprocal human relationship, which provides a bonded and focused context for human action. A community has to do with a group of people bound together by certain ideals and principles. One of these principles is Belongingness and it is definitive. Belongingness is very foundational, fundamental and elementary in the understanding and realization of African communalism

***Jude Ifeanyi Onebunne, PhD**
Educational Foundations,School of Education,
Federal College of Education (Technical), Umunze, Anambra State
Email: juno_anyi@yahoo.com

References

Donne, J (1966). Devotions upon mergent occasions in Ralph L Woods (eds). The world treasury of religious quotations, New York; Garland Books.

Ekennia, J. (1998). African communalism and political rationality: A critique in Africa philosophy and public affairs. Enugu: Delta Publications.

Iroegbu, P. O. (1995). Metaphysics: The kpim of philosophy. Owerri International University press

Iroegbu, P. O. (1996b).Kpim of politics: Communalism. Owerri International University press.

Iroegbu, P. O. (2001). Revisiting the African philosophy of communalism. Enwisdomization Journal. Vol. 1, No. 3.

Nyerere, J. (1976). Freedom and Development. London: DUP.

Onebunne, J. (2012). Being as Belongingness: A Hermeneutic Investigation in African Metaphysics. Unpublished Doctoral Thesis in Nnamdi Azikiwe University, Awka.

Onebunne, J. (2007). Belongingness as a Definitive Principle in African Communalism: A Study in Iroegbu's African Communalism. Unpublished Master's Thesis in Nnamdi Azikiwe University, Awka.

Osagie, E. (2007). ''Festival of blood'' in daily sun Newspaper, Friday March 16, 2007.

Senghor, S. L. (1961). African socialism. Paris: Preghume.