
**THE CONSEQUENCES OF INDIVIDUALISM IN
COMMUNALISM: AN INSIGHT INTO THE RADICALISM
AND MODERATISM OF IGBO SOCIALIZATION**

Anayochukwu Kingsley Ugwu

Department of Philosophy, University of Nigeria, Nsukka

anayochukwuujp@gmail.com or

anayochukwu.kingsley.pg82208@unn.edu.ng

ORCID iD: <https://orcid.org/0000-0003-0465-5277> (Lead Author)

Leo Chigozie Ozoemena

Department of Philosophy, University of Sussex, UK,

leezoena@yahoo.com

and

Hilary Chimezie Ngwoke,

Department of Philosophy, University of Nigeria, Nsukka

hillmaris02@gmail.com

ORCID iD: <https://orcid.org/0000-0003-1540-2064>

Abstract

This paper sets out to interrogate direct opposite lifestyles of individualism and communalism; and equally reconciles them by proposing a brand of communalistic consciousness that would integrate the tenets of both styles of socialization into an Igbo socialization culture. The problem it shall address is the oddness and disadvantages experienced by individualistic members of a community with communalistic conscious members. Against this

backdrop, the paper would now propose a communalistic socialization culture that would be conscious of the values of the Igbo communalistic traditional life and the trending individualistic culture that characterizes the modern Igbo life so as to ensure an enduring peaceful coexistence of the Igbo people. The necessity of this proposal follows the baffling that today, the Igbo community that has always been identified communalistic has become so individualized and led by negative cultures of individualism thereby undermining the values of communalism, humanism and encouraging inhumanity. In doing this, the paper shall adopt the conceptual and contextual analysis approach.

Introduction

This paper is, at the final analysis, a dialogue that borders on bipolar or dialectical discussion on the radicalism and the moderatism of the Igbo socialization. While the radicalist position stands as the thesis which designates the pristine Igbo life, the moderatist position stands as the antithetical which designates the modern Igbo life. This view implicates an inference to the concepts of 'community' and 'society'. While the radical position is identified by the concept of 'community' characterized by high less consciousness of communal foolishness and ownership; the moderatist position is identified by the concept of 'society' characterized by very high consciousness of individualism, individualized-ownership and a life of solipsism. Consequently, in the 'community socialization setting', the Igbo really becomes a thinking/feeling being, but in the 'society socialization setting', the Igbo becomes a thinking being discarding the feeling complementarity. Deductible from this is that the moderatist position has become a corrupt substantial living style that

has come to identify the Igbo community today where living pattern has become ontologically segmented instead of holistic.

Thus, the question is: How does the Igbo get to this high astonishing level of individualized consciousness? How influential has westernization been on the Igbo communalistic value and other cultures? Addressing these issue-based questions, the paper proposes a brand of communalistic consciousness, a synthesis where the principles of both the thesis and antithesis are integrated and be guided by the 'community-welfarism/good'.

This paper is divided into subsections to include the abstract, introduction, a differentiating discussion between the Igbo in the pristine era and the modern era, the consequences of the modern era characteristics on the Igbo psyche, and then conclusion.

The Pristine Igbo Socialization

In this paper, the term 'Igbo' also stands in extension for 'Africa' because of the socio-ontological, cultural, religious similarities across the African continent. This being said, the paper will strongly maintain that the concepts of 'community' and 'society' are essential in defining not just the personality, identifying attitude of the Igbo leading to the discourse on 'communalism' and 'communitarianism', but also the eras and their characteristics that define the Igbo existence. Having said this, it is the position of this paper that the pristine Igbo life is best described as a 'community life'; by this, the

real meaning of community and what it takes to live a community life describe the pristine Igbo life. This is against what is obtainable in the modern Igbo life which is best described as a 'society life'; by this, the real meaning of society and what it takes to live a society life describe the modern Igbo life. Thus, it becomes imperative to dialogue with the concepts of 'community' and 'society'.

The term **community** comes from the old French *comuneté*, (but currently *communauté*, which comes from the Latin *communitas* meaning 'community' or 'public spirit') derives from the Latin *communis* which means 'common'. Thus 'common' (commonness) is the essence of 'community'. Characteristically, the human 'community' “may have intent, belief, resources, preferences, needs, and risks in common, affecting the identity of the participants and their degree of cohesiveness.” Essentially, it portrays that sense of common ownership among the community-members. Community could exist based on 'location', 'identity', and even 'organization'; and these stand as pointers to the varieties of its inherent relations like the 'grounded', 'life-style' and even 'projected' community relations.

The term **society** derives from the 12th century French *société* meaning 'company'. Latin *societas*, deriving from the noun *socius* implying 'comrade, friend, ally', and its adjectival form, *socialis* are “used to describe a bond or interaction between parties that are friendly, or at least civil.” In other words, it means “a group of individuals involved in persistent social interaction, or at large social

group sharing the same spatial or social territory, typically subject to the same political authority and dominant cultural expectations.” It is “characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members.” This explains why society could be applied to certain discourses like 'gender', 'kinship', 'ethnicity', 'government and politics', 'trade and economics', and even 'conflict'. As a concept, it differentiates humanity based on levels of inventions in reference to the 'pre-industrial', 'hunting and gathering', 'pastoral', 'horticultural', 'agrarian', 'industrial', and even 'post-industrial'. Thus, 'society' could be referred to as “people living together in an ordered community, an organization formed for a particular purpose” or even “the aggregate of people living together in a more or less ordered community.” Many scholars have hitherto attempted differentiating between the two concepts in relation to human socialization.

However, juxtaposing the meanings and implications of the two concepts, it could be argued that 'community' and its inherent living-characteristics describe what it really means to live a communalistic life which describes the Igbo traditional life/socialization. The community-life is characterized by 'foolishness for true peace, true love, true humanism, true sacrifices for humanity' which underline the life of *enebe aghara* (overlook(critically emotional, or the combination of thinking-feeling) because of the involvement of

nwanne (relatedness of or with the 'other')). This lifestyle is what this paper means by the 'pristine Igbo life', and 'communalism' stands as the best term to describe the life in such era.

Significantly, a central feature of the Igbo pristine socialization is the core community-lifestyle underpinned in no or very insignificant struggle for the individual right and freedom for these are community-derivatives. The individual right and freedom are the communalistic properties of the Igbo, Igbo-African pristine era, and it is upon this feature that the socialization views/positions of some scholars are described as radicalist. The works of Achebe, Mbiti, Edeh, Nwala, Okolo, Okere, Iroegbu, Asouzu, Agulanna, Gbadegesin, Nze, Menkiti and Gyekye from their normativist perspective, etc. at some point and from a certain perspective, make them to be described as exponents of radicalist or extremist Igbo communalism.

The Modern Igbo Socialization

The Igbo life in the modern setting is best designated by a life of and in the 'society', not 'community'. From the definitive analysis made above, it is clear that the Igbo modern life/socialization is no more in its core community principle guidance. Selfishness, comfortably living a life of personal ownership, high consciousness of 'my-ness' instead of 'our-ness', high critical-thinking-attitude and very little or even no feeling-attitude, claim to wisdom, westernization with its inherent divisive civilization principles, and finally uncontrollable

struggle for individualistic rights and freedom, characterize life in the society as seen in the African modern setting. The 'We' as in the Mbitian Dictum no longer speaks in the perspective Nkrumah speaks when he says: "Ghana's independence is meaningless unless it is linked up with the total liberation of Africa." Thus, just as the modern era is an emerged product after the corruption of the traditional/pristine era, so has the trend informed the emergence of peculiar terms to designate the identifying socialization attitude in the eras. Thus, 'communitarianism' of the modern society lifestyle is therefore an emerged term/designation after the corruption of the 'communalism' of the Igbo traditional/pristine community lifestyle. Scholars whose perspective of writing has designated exponents of the Igbo communitarian socialization include Famakinwa, Matolino, Majeed, among others. The issue of the right and freedom of the individual in the community and how socially commanding the community should be on the individual take a central place of pride in their writing regarding the Igbo socialization discourse.

But remarkably, it is essential to note that many of these scholars referred to here, among many others, are sometimes unstable in maintaining their positions from beginning till the end when followed from a high logical analysis and conclusion. For instance, scholars like Mbiti, Okolo, Gyekye, Nze, among others are inconsistent in this regard when critically followed.

Characteristically, comparing the two Igbo life socializations, the

thesis of *Ọha nwe onye* (the community owns the individual) and *otu Onye anaghi esiri Ọha* (one person does not go against the community) are the life-guiding-principles in the Igbo pristine communalistic-community-life. But in the Igbo modern communitarian-society-life, due to the knowledge about 'right' and 'freedom' as ideologies which have now inculcated in Igbo a certain level of acclaimed wisdom/consciousness and acquisition of western civil principles, the thesis is no more obtainable, but an antithetical position of *Onye nwezi Onye* (the individual owns him/herself) and *otu Onye na-esiziri Ọha* (the individual now go against the community) have today become the life-guiding-principles. The latter antithesis has today refuted the reality and existential practicability/livability of the former thesis following westernization especially through the instrumentality of religious disorientations. The synthetic position would therefore aggregate the values in the thesis and antithesis to propose a brand of communalism that is conscious of individualism but subject to the principle of 'community-welfarism/good'. This implies that any individualistic tendency that would deter the livelihood of the whole community referring to going against the principles of good/welfare of the people must never be allowed even though it is found under the jurisdiction of 'your' right and freedom-exercise. In other words, just like the Rousseauic aphorism that man is free but in chain everywhere, in our individualism and individual right and freedom, the welfare of the 'other' with whom you live in the community to enjoy these unalienable existential ingredients, must be considered.

In 'your' freedom and right lie also the freedom and right of the other to live in progressive peace and harmony with 'you' for the good/welfare of the community. Generally, it could be concluded that while 'community-lifestyle' is metonymic to the 'pre-colonial Igbo era', the 'society-lifestyle' is metonymic to the 'post-colonial Igbo era'; and this has a lot of social behavioural and psychological consequences. This position could be likened to the Rousseauic and Ki-Zerboic position that what is called 'Western civilization' has dealt very negatively to the African cultural values and moral consciousness and conscience.

Consequences of Individualistic Lifestyle in a Communalistic Environment

There are a number of consequences following the new consciousness of individualism with which the Igbo lives today in an environment that has hitherto built a communalistic social values and principles. These consequences are not only displayed attitudinally, but they also surface in the infrastructural development and ideal engagements of the people.

One, these people living this individualistic lifestyle in such communalistic environment live awkward social lifestyle: a life that seems strange or in discord with the principles of communalistic social values. They take an alien position in an indigenous setting. They are not cultured and are not acquainted with their culture and among their fellow culture-men. They can be discussed to be sold out

among their tribesmen even in their very presence, yet they would not know. They are visitors to, not owners of their own culture. They could also be jeered with the trending slangs among their people for they do neither speak nor understand their language. They are like the confined goats that are not acquainted with the alleyways to escape some danger at the major pathways.

Two, psychologically, they are affected to live in phobia of and with others. They fear the others, they become jittery at the sight of the others, and cannot behold the presence of the others, and to send them to the crowd is just to cause to them high blood pressure which could lead to their death. The way wild animals see and run farther from humans is the way they run farther from people. By this, they gradually and behaviourally develop hatred to the others.

Three, they do not know because they do not go to anywhere in their environment. They keep asking about event centres, churches, schools and some places in their own environment. Because of this, they are exploited by 'lucky' people whom they could manage to trust to be sending on errands or for enquiries. When they take the social status of *AjebQ*, the errand people take the status of *Ajekpako* who would be feeding on them. But they sometimes gain it when they meet 'unwise *Ajekpako*' whom they would intimidate and exploit humanly thereby subjecting them to hard experiences and the person would have no means of consultation for freedom from the 'bondage'. Generally, in terms of certain information/knowledge,

they are deformed.

Four, they live socially odd that they value objects (human-object-relationship) more than human beings (human-human-relationship). Because human-socialization is almost an impossibility, and they fear it as a negativity, they live in more comfort with their technological gadgets than fellow human beings. Because these gadgets are their major sources of the happenings in their own environment, they place more value on these technologies than on fellow human beings. They see these gadgets at second level of value after they themselves and their fellow human beings at third level of value.

Five, they live in waste and existentially unnoticed as they make no or very little impacts in their own lives and those of the others. This enticed object-relationship-consciousness keeps them far away from the consciousness about fellow human beings. In this stream of consciousness, many of them are found at 40, 50 to 60 still unmarried and achieving nothing or very little. But one good thing about them is that because they have conditioned themselves to live in such existential privatization, they can live comfortable with the little they have achieved and become stoic/resistant to begging or appealing for emotions/pity from the others.

Six, they live inhuman lifestyle. They are not always humane in their approach because the human-feeling-characteristic of human

socialization is far from their consciousness. And when they are, maybe because of their academic or religious status, appointed to manage a social affair, complains about their inhumanity would be very high.

Seven, some of them live very funny lifestyle that they do not know their uncles and relatives. Seeing any of them visiting, they may end up asking him or her if s/he is the refuse carrier who has come to take away their refuse, or a taxi driver met online and scheduled to render service to them. They cannot lead well to their village/community, or the house of an uncle living in the nearby street. Some of them cannot appropriately describe themselves, what you hear from them is 'my mother says I am an Ibo (not even Igbo)'.

Eight, they always finally lose and bear the consequences. After running away from their culture and consciously deciding to ignore it, they will finally come back to it either alive or dead and then, the fellow culture-men would subject them to the penalties. They either bury their dead or by force embrace the communality of their kinsmen. Going otherwise to this, they bear the ontological influences. A fellow sick community-man was beaten mercilessly by his dead-parents whom he insisted when still healthy never to accord their customary final respect (funeral rites). It was a cause from high religious Western disorientation against his own cultural values and ancestral reverence and relevance. This happened at the verge of his death on a sick bed. Realizing the ontological basis of this set of last

experience from the realm of earthly living, he admonished that the parental respect (funeral rites) he denied his own parents must be carried out before his own. This is an extra burden left behind for his growing-children and relatives and even costlier. Some children grow up in ignorance of this and face the effects; and this brings about the yoke and curse and burden levelled on the Igbo-African ancestral reverence which must be broken. This attitude, even though is discussed here on a micro (Igbo) level, is equally practised on a macro level (African) which may have informed Vladimir Putin's saga of describing Africa as a 'grave yard' to where Africans return only in death.

Nine, in such living style, opportunities are missed due to poor socialization. It is only when you come out and socialize and be-with the others that you will be truly informed and you enjoy the reality of humanity and the rudiments that follow, like being informed of opportunities and the best way to get them. Thus, lack of socialization implies lack of information and this is the situation of these people with individualistic lifestyle in a communalistic environment.

Ten, this lifestyle is miserable and suicidal. The characteristic aloneness of such lifestyle easily intrigues the suicidal impetus, and it becomes easy as there is no one to douse the tension and to disorient the person from such an intention. Such lifestyle kills quickly among a people with communalistic consciousness for it

may not be easily detected because such is not common among the people.

Eleven, such lifestyle encourages criminality, assists criminals and obstructs security functionality. Many criminal minded individuals who embark on such lifestyle can easily perpetuate crimes and still find it very easily to escape as such residence is always lonely and feet of outsiders are almost not seen there from year to year. The aloneness of the isolated resident could easily make him to always think of how to perpetuate crimes and how easy it could be to escape, and from this thought, s/he could easily swim into such activity. Such isolated residence can easily be a hideout for criminals and obstruct easy security to trace criminals.

Twelve, from the infrastructural perspective, the people are too individualistic that development and socio-economic advancement is individualized. Most of the community developments attracted by some community-members who can, are diverted to either their own self gain or region. Whatever damage this consciousness may cause to the side of the community is not a factor of concern to them. Instead of developmental uniformity in the rate of the community-development, what is experienced is diversionary or regional focused-development. The thinking of many Igbo today has become so sectional and self-centred that it should worry any community-member who is still communal-conscious.

Ideally, the people no longer think in and from their cultural consciousness, religious ideologies and beliefs and in accordance with their traditional value system into which they are born, nurtured and grown. They have been disoriented towards the values of communalism which is why individualism has not only prevailed but also sustained. For instance, ontological-based-ideologies like the ancestral reverence, recognition of the purity and ontological efficacy of *Àlà*?the Earth goddess, ontological necessity of befitting burial, some festive ceremonies which all, in the traditional Igbo setting, enhanced the spirit of communalism, filial love and fear for committing evil worst of it is seeing the blood of a fellow neighbour, have today been turned to negative conceptions, meanings and implications and worst, ontologically irrelevant. In the spirit/consciousness of the modern era, the above listed principles and values, cultural events and traditional rituals and observances and practices which have firmly instilled in the people communal values and consciousness, have been turned down and ideologically blended diabolic and evil that must be eradicated. Today, instead of saving a drowning-kinsperson, they video and post his/her death on the social media; instead of being a humble and respectful woman under the dignity of the man's husbandship, she fights and insults the man following the feminist movement orientation; instead of exposing evil doers and rejecting participating in the proceeds, we participate, harbour and encourage them and safe and share with them, the proceeds; instead of the saying and its reality that the community owns the child, the reality today is that the man or the

woman owns the child; instead of the community to train a child, s/he is trained by his/her parents alone and by this, values are rather individual-based/conceived instead of communal-based/conceived; instead of the reality of the saying that the upright shall triumph, the evil triumphs, and upon this, instead of disposing the corpse in the 'evil forest' or 'wilderness' so as to be consumed by the vulture, the corpse is given a worldwide burial in the community; instead of the respect to an elder, an elder is expected to rather respect and greet the children; instead of the saying that attitude is beauty, money and wealth which the people will never even question its source, has become the beauty; instead of keeping the laws of the land, the land found by the departed-living who also founded the law, we live in contravene to them and still disregard the ancestral dignity and reverence thereby attracting negative ontological influences on ourselves; instead of recognition of the women worth in the community, they are treated with indignity and inhumanity; instead of the community becoming the school of the children where they are disciplined, it is today where they are rather destroyed, etc. Thus, in the Igbo pristine era, Igbo found favour with reality: the spirits, trees, etc., as a reward to their moral life following the ethics of their cultures which instil in them the fear of being punished by realities if they go in contrary to the principles of reality with which they unavoidably exist.

Evaluation

Today, it is obvious that the centre of true communalism can no

longer hold among Igbo. The reason is not farfetched: western influences through the workings of re-orientation mission, ideologies, religions, etc. In the modern Igbo trending orientation of individualized lifestyle, these have in a variety of ways, influenced the people and implanted in them; for instance, a sort of negative conceptualization of the human person that tends to undermine humanity/humanness as the substance underlining beings designated as 'human'. They have re-oriented the people into the belief that their 'biological relatives' are inferior to their 'religious relatives'. Thus, having a foreign oriented *OmOnna/OmOnne* whom they attribute the biblical 'brethren' to mean, needless culturally following, to the core, the biological *OmOnna/OmOnne*. The people have highly been divided among different beliefs, disoriented and against those indigenous socio-cultural, religious values that have held the people as one and which have facilitated very amazingly the spirit of communalism, the 'foolishness' through which humanity has been preserved, true peace and that consciousness for human sacrifices for a better co-existence among a people.

This being the case, therefore the way forward is an ideological invention of a new brand of communalistic spirit that would harness the people into a consciousness without damages to the creeds they have been brainwashed into and which are today guiding their lives. This communalism recognizes your faith; it is conscious of the difference among a people following the creeds according to which they live their lives. The tolerant nature of this communalism allows

your free following of your creed and practising of your faith to the extent that it does not hurt the welfare of the community in terms of the community security, economy, etc. In other words, in this communalism, your freedom must be very conscious of the 'community-welfarism/good'. By this, the 'community-welfarism/good' becomes the only guiding principle of your freedom and right to follow any creed you wish to. It thus constitutes the apex of morality of the exercise/application of your freedom and right. This implies that any exercise of your freedom and right and to any level/extent that threaten the welfare of the community must not be allowed. If they can put the whole community into a security uncertainty, or bring about economic downfall, or lead the growing generation into more ignorance through driving their focus away from education, struggling for self-reliance, etc., such socialization should not be allowed for the principles therein is against that of the 'community-welfarism/good'.

In this realm of consciousness of a brand of communalism that its main thrust revolves around the concept of 'community-welfarism/good', the necessary task is therefore re-orientation programme. Individualistic lifestyle in a community that has ever been identified with the spirit of communal socialization is a social anomaly. While the brethrenship (*umunna/umunne*) of whatever religion the individual belongs to, should be maintained, this maintenance should not be to the detriment of his/her inter-relationship with his/her biological *umunna/umunne*. The

significant remark about the Igbo problem is always 'over-doing' things learnt or foisted on them through westernization. Jesus Christ in the Bible says that He has not come to destroy the Jewish custom, tradition and generally culture; rather to redress them where they are wrong. This is a biblical exegesis of inter-culturality. The simplicity in this Christ statement is what Igbo and Africans at large have either not understood or have understood but wilfully decided to deter their cultural and traditional values all in the name of dancing to the tune of the 'foreign' counterpart. Rather to redress Igbo culture where it lags behind, Igbo either destroys entirely or, if rationality prevails at all, water the essence and relevance of their values to a very insignificant existential level and then stand it too low for the foreign counterpart. Thus, the paper recommends a fair inter-cultural engagement between the Igbo, African culture and some aspects of western counterpart since the Igbo today lives in hybridism. The fact is that the reality of westernization is displayed in the everyday Igbo life, hence eclectically sieving out the good in these cultures that have befallen Igbo is the best way to maintain a commendable social outlook. However, care must be taken to ensure the retaining and restoration of the dignity, quiddity and indigenesness of the Igbo-African socio-cultural, religious and political values so as to live out the values and principles inherent in them. Inter-culturality that upholds the values from the foreign culture over and above and to the detriment and rendering irrelevant of the indigenous culture is highly questionable by the courtesy of cultural values and indigenous knowledge system. What a people have can serve them,

however, it serves them better when extra ideas are added to it, and it is not a must that these ideas should always come from 'without, outside', internal reconvention on the indigenous cultural matters can enhance innovations and reshuffle 'within, inside' the indigenous culture for a better existential state or look to embrace and tolerate other cultures. Thus to conclude this section, the paper recommends high upholding of cultural values (like ancestral reverence, respect/recognition of the ontological relevance of *Àlà*- Earth goddess, recognition of their religious beliefs and values, indigenous epistemic enterprise or knowledge system, indigenous political structure and engagement, etc., for all these enhance more stronger, the strength of communalism). It also recommends the acceptance of the reality of the Igbo-African hybridism as obtainable in the modern Igbo era, inter-cultural eclecticism via the engagement of the existing cultures, and a mindset of culture tolerance but with high consciousness to retain, sustain and restore the Igbo values and ontological relevance of the Igbo culture in the process of the inter-cultural revolutionary or engagement process or programme.

Conclusion

In this paper, we have reiterated the facticity of dynamism in life which implicates the idea of 'pristine' and 'modern' eras as analyzed here. In their characteristic, what it means to live a 'community-life' identifies with the Igbo pristine era while that of 'society-life' is for the modern era. The core differentiating feature between the two eras is that in the former, consciousness is directed towards the

good/welfarism of the community-members, be it in terms of right and freedom questions, ownership question, developmental question among others, unlike what is obtainable in the latter era. By this, in the pristine era, what is practically obtainable is the living style towards 'community-welfarism/good' and not 'individual welfarism/good' as obtainable in the characteristic living style of the Igbo modern era. Judging from this, it could be posited that while 'radicalism (radical socialization)' attitude identifies the lifestyle of the Igbo pristine era, 'moderatism (moderate socialization)' attitude identifies the Igbo modern era. This attitudinal characteristic distinction between the Igbo pristine and modern eras goes without some critically and carefully fashioned terms which describe, picture them. Thus, suffice it to posit that while 'communalism' identifies the African pristine era, 'communitarianism' identifies the modern era.

Bibliography

- Achebe, Chinua, *Things Fall Apart*. London: Heinemann Educational Books (Nig) Ltd. 1985, rep
- Achebe, Chinua, *No Longer At Ease*. Greenwich Conn: Faw-cett, 1969
- Asouzu, I. Innocent, "“Ibuanyidanda” and the Philosophy of Essence," *Filosofia Theoretica: An African Journal of Invention and Ideas*, 1, no. 1. 2011. 79-118
- Agulanna, Christopher, "Community and Human Well-Being in an African Culture," *Trames* 14, no. 3, 2010. 282-298
- Collection of J. J. Rousseau's Essay ('Discourse on the Origin of Inequality among Men, and Social Contract') in one volume entitled "Du Contract Social", Published by Union General d' editions, Paris, 1963

Anayochukwu Kingsley Ugwu,

Leo Chigozie Ozoemena & Hilary Chimezie Ngwoke LAJOP Vol 4, No 1, December, 2022

- Edeh, M. P. Emmanuel, *Towards an Igbo Metaphysics*. Enugu: Our Saviour Press. 1999
- Famakinwa, J. O. "How Moderate is Kwame Gyekye's Moderate Communitarianism?," *Thought and Practice* 2, no. 2. 2010. 65-77
- Gbadegesin, Segun, "Toward a Theory of Destiny," *A Companion to African Philosophy*, edited by Wiredu, Kwasi. UK: Blackwell Publishing, 2004. 313-23
- Gyekye, Kwame, *Tradition and Modernity: Philosophical Reflections on the African Experience*. Oxford: Oxford University Press. 1997
- Iroegbu, Pantaleon, *Metaphysics: The Kpim of Philosophy*. Owerri: International Universities Press, 1995
- Ki-Zerbo, Joseph, *African Personality and the New African Society: Pan-Africanism Reconsidered*. Berkeley: University of California Press, 1962
- Majeed, M. Hasskei, "Moderate Communitarianism is Different: A Response to J. O. Famakinwa and B. Matolino," *Journal of Philosophy and Culture*, 6, no. 1. 2018. 3-15
- Matolino, Bernard, "Radicals Versus Moderates: A Critique of Gyekye's Moderate Communitarianism," *South African Journal of Philosophy* 28, no. 2. Oct. 2009. 160-70
- Mbiti, S. John, *African Religions and Philosophy*. London: Heinemann, 1969/70
- Melih, Bulu, *City Competitiveness and Improving Urban Subsystems: Technologies and Applications*. IGI Global: Technologies and Applications 2011.
- Menkiti, A. Ifeanyi, "Person and Community in African Traditional Thought," *African Philosophy: An Introduction, African Philosophy: An Introduction*, edited by Wright, A. Richard. New York: Paulist Press. 1984. 171-81
- Nwala, U. Timothy, *Igbo Philosophy*. New York: Triatlantic, Books Ltd. 2010
- Nze, B. Chukwuemeka, *Aspects of African Communalism*. Onitsha: Veritas Press & Publishing Co. Ltd., 1989
- Nze, B. Chukwuemeka, *Patriotism: A Cultural Emanation*. Onitsha:

- Veritas Press. 1994
- Okere, Theophilus, *Philosophy, Culture and Society in Africa*. Nsukka: Afro-Orbis, 2005
- Okolo, B. Chukwudum, "Problem of Self in African Philosophy," *International Philosophical Quarterly*, 32, no 4. December 1992. 477-485
- Okolo, B. Chukwudum, *What Is To Be African? Essay on African Identity*. Enugu: Cecta [Nig] Ltd., 1993
- Okolo, B. Chukwudum, *African Social & Political Philosophy: Selected Essays*. Nsukka: Fulladu Publishing Company 1993
- Scheler, M. *Formalism in Ethics and Non-Formal Ethics of Values: A New Attempt toward the Foundation of an Ethical Personalism*, translated by Frings, M. S. and Funk, R. L. .Evanston, IL: Northwestern University Press. 1973. 526-41
- Ugwu, K. Anayochukwu, "Politics of Religion and Tribalism and the Fate of the Nigerian Nation," *Academia Letters Journal*. Article 3538. 2021. 1-5. <https://doi.org/10.20935/AL3538>
- Ugwu, K. Anayochukwu, "An Igbo Understanding of the Human Being: A Philosophical Approach," *Conatus Journal of Philosophy*, 7, no. 1. June 2022. 135-81. DOI: <https://doi.org/10.12681/cjp.25223>
- Ugwu, K. Anayochukwu, "'We' best describes the African Person: A Discourse on the African Personality vis-à-vis the Radicalist and Moderatist views of Social Living," (forthcoming)
- Ugwu, K. Anayochukwu, et al, "A Critical Review of African Communitarianism," *Madonna University Thought and Action Journal of Philosophy*, 1, no. 1. Feb. 2022. 69-79
- Ugwu, K. Anayochukwu and Asuquo, Gabriel, "The Challenges of African Communitarianism in the 21st Century: An Igbo Perspective," *NASARA Journal of Philosophy*, 7, no. 1. June 2022. 76-102
- Ugwu, K. Anayochukwu and Ngwoke, C. Hilary, "Against the African Normativists," *Academia Letters Journal*. Article 4055. 2021. 1-8. <https://doi.org/10.20935/AL4055>
- Ugwu, K. Anayochukwu "Okolo on African Personality," *Caribbean Journal of Philosophy*, 14, no. 1. 2022. 123-55

Anayochukwu Kingsley Ugwu,

Leo Chigozie Ozoemena & Hilary Chimezie Ngwoke LAJOP Vol 4, No 1, December, 2022

Ukwuoma, I. Ikechukwu, et al., "A Critique of Okolo's Notion of African Communitarianism," *Madonna University Thought and Action Journal of Philosophy*, 1, no. 2. March 2022. 149-60

Walther, G., "Zur Ontologie der sozialen Gemeinschaften," *Jahrbuch für Philosophie und phänomenologische Forschung VI*, edited by Husserl, Edmund. Halle: Max Niemeyer, 1923. 19-67

Zahavi, Dan, "Intersubjectivity, Sociality, Community: The Contribution of the Early Phenomenologists," *The Oxford Handbook of the History of Phenomenology*, edited by Zahavi, Dan. July 2018. 734-52 .
D o i :
10.1093/oxfordhb/9780198755340.013.29.www.oxfordhandbooks.com