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Making a Case for Nigeria's Unity via an African Indigenous Knowledge System

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Abstract. Nigeria is a country endowed with vast natural and human resources but these have yet to transmit meaningfully in the lives of the average Nigerian. Ethnic chauvinism and bigotry, resource-curse, and the worst of all, dearth in commanding leadership have all contributed to the near-poverty status quo that the country is journeying toward. Various efforts, mostly non-African have been put forward to establish grounds or templates for development to be realised. Liberalism, fiscal federalism, regionalism are some of these but the politics of suspicions has made these impossible to be achieved. On this note, this study has decided to explore an indigenous approach that can be applied in the educational sector for full effect without incurring the wrath of politics of suspicion. Through the method of philosophic analysis, this research foregrounds that the philosophy of Harambeeism has the capacity to inform a positive leaning for national unity in Nigeria. This research argues that Harambeeism can serve as a development ground for pedagogy as well as for improved and holistic knowledge that takes cognizance of what is truly African. The submission is that Harambeeism is a philosophy of life which when holistically embraced, projects the ground-changing culture for the reformation of minds and societal re-engineering in achieving integral and sustainable development, especially in Nigeria and African societies at large.

Keywords: Education, Harambeeism, National Unity, Development, African Societies,

1. Introduction

The primary concern of this inquiry is not only to re-emphasize the reality of underdevelopment and lack of national unity in Nigeria, through Harambee, but also to provide a feasible panacea to the down surge of national unity and development in Nigeria. This study attempts to show that African indigenous knowledge is powerful to aid national unity and development in not only in Nigeria but in Africa and other places too. When this philosophy is applied to Nigeria's pedagogy practice from tender age, it becomes easier to attain the quest for social cohesion, unity and political stability which seems to continually elude Nigeria. So, in the first section, this research opens with a brief overview of the present situation of Nigeria's political space. This section will also consider the various ways these challenges have been perceived and efforts hitherto used to address them. In the second section, attention shifts to the underlying core of the philosophy of Harambee. The justification for the use of this theoretical framework will also be explored. In the third section, the relevance and application of this philosophy to the Nigerian society will be considered, before concluding this discussion in the last part.

1.1 21st Nigeria and the Consequences of the Politics of Suspicion

Let us begin with some factual statements that are characteristic of an unjust and unstable society, one that cannot birth national development. In Nigeria, the creeks in the Niger-Delta region and the north-eastern city of Maiduguri lie beyond the direct and continuous

control of the federal, state, and local governments due to the activities of dominant insurgent groups. These areas are controlled by a range of insurgent groups, such as Boko Haram and Ansaru in the North-East and, in the Niger Delta, the Movement for the Emancipation of the Niger Delta (MEND), the Niger Delta Vigilante Force (NDVF), and the Niger Delta Peoples Volunteer Force (NDPVF) (Oyekan & Ofuasua, 2015, pp.24-25). These are instance of perceived injustice which speaks to severe poverty, unemployment, and elite corruption causes aggression within the affected masses (Ibid, p.25). If these factors are in place, then national development and a peaceful status quo are beyond negotiation. The aim of this research then is to tackle these problems especially as it pertains to the Nigerian state, using the philosophy of Harambee as a paradigm.

Unless, this is critically assessed, it is doubtful if any meaningful development may be attained by the state. Emphasis on the economic dimension to statecraft may be very important, as Marxists such as Walter Rodney (1972) have strongly argued. It is however important to notice that when there is lack of political will, girded by justice, tangible results may be difficult to attain. For Nigeria development, under this arrangement will be almost difficult to be actualized.

When we talk of development, there is the tendency of jumping at growth of some sort. This often leads to confusing growth with development whereby every act of growth is erroneously considered to be an act of development. But can we actually maintain that to grow is to develop? If we cannot equate growth with development, how then do these two concepts possibly relate and or differ? This forms the main basis of our consideration of development in this section. What then is development?

It is instructive to commence with the conviction that development is a many sided process. Generally, development is the progressive unfolding of the inner potentialities of a given reality. It is to de-envelop, that is, to bring out to light: existential, functional end epistemic, what was enveloped, folded or hidden. As it applies to a people, development is the integration of the various givens: natural, physical, acquired and human, of a people towards the full working out, permanently and cumulatively, of their being as persons, of their community, and of their real productivity (Iroegbu, 1994, p.81).

Development is "both a physical reality and a state of mind in which society has secured the means for obtaining a better life" (Iroegbu, 2005, p.290). Consequently, development can be defined as a process of unfolding, evolving, or maturing that entails a movement from a lesser stage to a greater one. Therefore, to develop is, in some cases to increase in dimension, to mature, and in some others, to come out full and perhaps complete (Unegbe, 2002, p.101). Implicit in development is the Aristotelian principle of Potency and Act, whereby what develops moves from a state of actualization, which manifests or unfolds what hitherto unmanifested in its former state of actuality. In other words, what develops moves from present stage to actuality to a new stage of actuality in progression. In development, therefore, there is what it develops into, and every object of development realizes its potentiality as it develops (Ibid).

To be deduced from this logic of development is the fact that African States; Nigeria in particular prominently features on the list of undeveloped countries. As is the case with many a country of the two-third world, her indices of economic poverty are many and well-documented. The collapse and or absence of infrastructure, the astronomically rising number of talented and intelligent but unemployed citizens, ignorance and disease in a land inhabited by citizens of unactualized potentials, to mention but these, would make Nigeria eminently qualified to be in the league of undeveloped countries (Akinwale, 2015, p.39).

The gravity of poverty in our world makes it tempting for rich and poor nations, and for many an expert on the economy to assume, often without sufficient scrutiny of the assumption, that the economy holds the key to authentic development, and maximization of material

prosperity is the alpha and omega of human fulfillment. Development so conceived is the availability of more money, abundance and consumption of more and more goods, invention of machines and tools of increasing sophistication and efficiency, infrastructure of breath-taking beauty, etc. Since the notion of development tends to influence, if not determine, philosophy of education, education is itself reduced to science and technology, the acquisition of techniques of invention of gadgets, and the skillful plotting of strategies for making profit. But economic growth is only one aspect of human existence, one set of operations among others sets of operations to be deployed for the attainment of the best way to live. Our personal and collective fulfillment would be jeopardized if and when development is conceptually and practically reduced to economic growth (Ibid, pp.39-40). With these articulations in place, it is therefore pertinent to query the place of national development.

The concept of national development is another way to address nation building. It has been variously viewed in dimension. In other words, there is no one-sentence definition of national development. According to Joseph Omeregbe (1990, p.194), national development is the ability to defined the frontiers of a nation, it connotes high percentage of mass literacy, a buoyant economy, and in short, being in possession of all kind of material goods, which are calculated, to make man's life happy and also guarantee national security. Through this process the society ensures growth in wealth acquisition and mental enrichment and the betterment of the quality of life and living conditions of all the people. This explains why Udoidem (1992, p.124) defines national development as a gradual process of unfolding for the better or growth of nation; a type of growth that affect the nation as a whole or a development process that is patriotic and nationalistic. This implies that national development in patriotism and nationalism is the desire to contribute meaningfully to the progress of the nation, as well as the adequate vision and willingness or readiness to work for the progress of the nation.

The term national development can be used in its broadest sense in reference to spiritual and material growth or maturation of the totality of the nation which includes the individuals, that is, men and woman that make up the nation, in their various of life, and in the environment- physical and psychological- in which they live. It means the harnessing, tapping or exploiting, or the realization of the potentials of the national resources- human as well as material and environmental resources. National development implies progress or advancement of a nation in positive terms, in Nigerian parlance, it means to move the nation, the country or the state forward. National development projects, therefore, have to be, as matter of natural necessity, forward looking. National development in concrete terms means a lot of things in various respects of human life. It means better awareness and better appreciation of the essence of life and its conditions (Unegbe, 2002, p.102).

Thus, every nation is deemed to be either, developing, stagnating, de-developing or under-developing, but never completely and exhaustively developed or underdeveloped. In other words, national development remains relative term, for a nation is said to be developed or developing relative to its earlier state and status, as well as in relation to other nations. In the final analysis, every act of development is relative to certain background from which development is assessed (Ibid). It is at this juncture that the urgency to assess the development quandary from an Afro-indigenous perspective and this is the core of the next section.

2. The Philosophy of Harambee: A Philosophical Exposition

The word 'Harambee' is a Swahili word meaning, 'pulling together'. It is a spirit of collegiality (Simiyu, 2016). Harambeeism was a philosophy adopted by Jomo Kenyatta, born in 1890 and as the first president of the Republic of Kenya. Harambee is a philosophy/ideology that pervades the reflections of Jomo Kenyatta, also it is his initiative. It aimed at pulling the nation together after independence as a concept of

building a new nation. The system encouraged communities to work together to raise funds for all sorts of local projects, pledging that the government would provide their start-up costs. Harambee therefore, is a philosophy that calls upon Kenyans to work together as a team in building their nation. Harambee is the official motto of Kenya that appears on its coat of arms (History Notes on National Philosophies in Kenya).

Accordingly, Noreh (1988, p.1) states that one of the most important movements that has involved the participation of all Kenyans is 'Harambee.' The reasons for the choice of this philosophy by Jomo Kenyatta could be summed up in two.

First, as the time Jomo Kenyatta assumed office at the president, the national demands were more than the available resources, thus very few individuals could win white collar job, own property and even access education. He invented Harambeeism to pull economic resources together with a capitalistic view to put forward Kenya on economic growth map (Mburu, 2003, pp.16-18). Second, Kenyatta's experience in England as a student, valued manual labour and since colonialists used to force people to do it he opted to change the mentality. Labour or work is a voluntary thing and it is for the good of the nation. (Simiyu, Ibid).

Some scholars have argued that Harambee is a philosophy, but an ideology, some have argued the reverse and while others have hold that it both an ideological and philosophical. The aim of this section is make a clarification of the two concepts: ideology and philosophy.

The concept of Ideology has a long history and many people often confuse it with philosophy or even political science. In this section the onus is to briefly clarify the meaning of each of them for a proper understanding on the topic before us. According to Iroegbu and Izibili (2004, p.156), a philosopher may not necessarily be an ideologist, but an ideologist may have a philosophy behind the ideology he or she is proposing for change in the society. Such proposed change is often followed by a call for action, with little or no full consideration of the consequences. Ideology is emotion laden while philosophy properly speaking is a contemplated reflection on reality, both as whole and in its various aspects, seeking deeper meaning and relevance for life both at the individual and at the communal levels.

As a derivative, Ideology is from the term idea. It has to do with notion, concept or ideas we have, or make about issues that we consider important for us. Such ideas about how things should be, would be ones that motivate, inspire or justify our engagements in life e.g. in politics, religion or socio-scientific life. In this sense, ideas rule the world.

Etymologically, ideology comes from two root terms: ideo, concept, form or idea, and logos, meaning knowledge, word or information. Ideology is therefore the study or science of ideas or concepts that rule or influence our lives. It has to do with the construction, development and deployment of ideas. Ideas are however ideas of something; imagined or real: Ideas mean the ideas of something imagined or real. Ideology can therefore be mental, if it resides in the human mind pushing it. It can also be existential if it is brought to action in real life. In concrete then one would say that ideology is what makes individuals and groups what they are.

People express their lives in the ideas that dominate them. That is to say, people live their ideas. And it is their ideas that make them what they are. We can call this the dialectics of Life and Ideology. They are closely related. This is the sense of the truism that if you want to change a person, change his or her ideas. People follow and live out their ideas. Nobody does something of which he or she has no idea at all. Ideas determine action. Ideology can also mean the study of the nature and origin of ideas. That is why we have various ideological schools in politics and philosophy.

Ideology is worked out system for action in society. It is as indicated above, a body of doctrine. It is an ideal in peoples' mind and thought in view of reform or change. In the

expression of the Marxist, Althuser, ideology is the imaginary relationship of individuals to their real conditions of existence. In a monograph treating this theme, Moses Oke (2001, p.30), defines ideology as a complex system of ideas for instituting or justifying a given set of political interests and goals. Ideology has to do with some class or group interest.

Ideology has its roots from the lived experience of an individual or a people. It captures the peoples' desires and tries to conceptualise it, and in the process idealizes it. It is in this process the fruit of Idealism. How does the idea of Ideology come about? One would answer that it is an entire material system of life that gives rise to idea. Individuals live an ideology, have ideologies and such ideologies are part of their social experiences as subjects. They have ideological data, i.e. conceptual, imaginary and social relations. They dream for another world, a better situation, change, something else and something different. Ideology is a dream to be realised, a project to be executed and a wish to be fulfilled.

Harambee therefore, is both a philosophy and an ideology, because it involves both thinking and action. Jomo Kenyatta, though in Europe seeks to revive the African glorious past as the surest path to combat the evils of capitalism and the intimidating Western presence. Thus, When Jomo Kenyatta took over as the first President of the Republic of Kenya in…, he decided to implement this noble theory into practice by himself. The theory yielded the needed result, not without challenges.

Therefore, Harambee is an African Ideological cum Philosophical School is movements or schools of thought which try to provide the needed concept for the reform of the Kenya (African) situation. Kenya was by then and now in bad condition due to exploitation and imperialism by foreign colonial conquering masters. Kenya therefore needed liberation from these foreign lords and exploiters. This triggered Jomo Kenyatta who tried to tackle those problems via the articulation of philosophical or ideological theory (Harambee), in view of addressing pressing social problems, as the colonial masters were still ruling, exploiting and dominating the African continent. Needless to say, Harambee is philosophy turned ideological. One important thing stands outs in Jomo Kenyatta; Harambee is an attempts and that is the desire and passion for change of the colonial status quo. The desired change was to be from the slavery of colonialism to the freedom of independence, from domination to autonomy. At this juncture, it is worthy of note that the philosophy of 'Harambee' has Three of values: First: complacence is unethical; second: save today for tomorrow; and finally, extravagance is unethical. The relevance of the spirit of Harambeeism makes for collective responsibility in national building helped Kenyans in each province to initiate construction of different areas of development. It gives room to nationhood and spirit of working; no individual could be excluded in nation building individuals embraced Kenya as a mother of all.

According to Abraham Waithima (2012), Harambee is a self-help initiative in Kenya that is used to bring people together to contribute towards the provision of communal goods (Ngau, 1987, pp.523-538). So important has been the initiative that over the period 1980-1984, 12% of all national capital formation was through Harambee. while by the end of 1980s, about 50% of all secondary schools were built through the initiative (Transparency International on Harambee, 2003).

The original spirit of Harambee was that individuals would voluntarily contribute their resources in form of cash, although labour and other materials were also welcome towards the provision of a communal good (Ngau, 1987, pp.523-538). Harambee was popularised in Kenya immediately after independence by her first president, Jomo Kenyatta (1963) when he made the remarks:

But you must know that Kenyatta alone cannot give you everything. All things we must do together to develop our country, to get education for our children, to have doctors, to build roads, to improve or provide all day-to-day essentials. I give you the call: Harambee!

Several factors have been cited as contributing factors to the success of Harambee which include the local nature of the goods financed through Harambee where each donor sees their direct benefit from the good (Wilson, 1992, pp.1-19). Secondly, the projects funded through Harambee are mainly in the rural areas which are characterized by a stable population who are closely-knit together (Barkan & Holmquist, 1986). In a stable population, those who contribute towards a project can see their long-term benefits from the project.

With time, Harambee became a way of life in Kenya (1979) and a traditional custom of Kenyans. (Government of Kenya). The gains made in Kenya through Harambee cannot be overstated. Through the Harambee initiatives, dispensaries, churches and especially schools have been built (Chieni, 1998). The philosophy of Harambeeism had several slogans: work ethics, uhuru na kazi, meaning independence and work; individual freedom will only come when we work for a common stable nation. Work was economic in nature; therefore this led to national growth too.

Harambee na kazi: pulling together and work; the common objective of Harambee was pulling together at work or manual labour to sustain the economy together.

Hakuna cha bure; There was a mentality that after independence, the incoming regime of black self-rule will give things for free i.e. lands, education etc, the Late Jomo insisted that there was nothing for free and everything was to be worked for.

2.1 Principles of Harambee Spirit

The principles of Harambee spirit could be summed in the following points:

(i) Harambee is a development strategy used for mobilization of the people locally to participate in social and economic development of their locale. In this first principle we see the resemblance of philosophy self-reliance. Shortly after Tanzania's independence, under the leadership of President Julius Nyerere, the concept of self-reliance took a form of socialist outlook with the concept known as "Ujamaa" for African Socialism which finds itself not only in African values, but education for self-reliance. Nyerere (1968, p.33) opines: "The people have to be taught the meaning of self-reliance and its practice. They must become self-sufficient in food, serviceable clothes and good housing. Only if each individual is self-reliant will each small village be self-reliant; only then will each district and each region be self-reliant, and finally the whole nation be self-reliant" (Nyerere, 1978, p.23). Past experience with foreign assistance plus the ever present reality of poverty has convinced Nyerere of the necessity of a development program based on self-reliance. "There is no choice….The only people we can rely upon are ourselves" (1968, p.161). Even if Tanzania could receive ample foreign aid, the foreign domination accompanying the aid would more than offset the economic advantages" (Ibid, p.25). "Political independence is meaningless if a nation does not control the means by which the citizens can earn their living" (Nyerere, "Speech to the Maryknoll Congress in New York", 1970).

In his first inaugural address as president, Nyerere (1966, p.178) expressed the purpose of nation-building:

To build a nation is not just a matter of producing tarmac roads, multi-storied buildings, luxury hotels, and so on…To build a nation in the true sense…is to build the character of its people of ourselves; to build an attitude of mind which will enable us to live together…. It is the

dignity and well-being of all our people which is the beginning and the end of all our effort….We [are] determined to build a country in which all her citizens are equal; where there is no division into rulers and ruled, rich and poor, educated and illiterate, those in distress and those in idle comfort. We determined that in this country all would be equal in dignity; all would have an equal right to respect, to the opportunity of acquiring a good education and the necessities of life; and all her citizens should have an equal opportunity of serving their country to the limit of their ability.

(ii) Collective good, rather than personal gain, pushes the participation of people in Harambee. One main cause of the disunity in Nigeria is the philosophies of solipsism and narcissistic. This spirit of Harambee could be explained with three African words of the:

First: **Ubuntu:** The term Ubuntu is generally invoked to capture a constellation of traditional African value claims with a purportedly deep oral tradition, though theoretical discussion of the term has been uneven (Jason van Niekerk, 2017). It speaks to the very essence of being human. When we want to give high praise to someone we say. 'Yu, u nobuntu'; 'Hey, he or she has ubuntu.' This means they are generous, hospitable, friendly, caring, and compassionate. They share what they have. It also means my humanity is caught up, is inextricably bound up, in theirs. We belong in a bundle of life. We say, 'a person is a person through other people' ("umuntu ngumuntu ngabantu") similar to John Mbiti's slogan, "I am because we are." It is not 'I think therefore I am'. It says rather: 'I am human because I belong.' I participate, I share. A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good; for he or she has the proper self-assurance that comes from knowing that he or she belongs in a greater whole, and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are (Tutu, 1999, pp.31-32).

Second: **Ubuntu**: The term Ubuntu is generally invoked to capture a constellation of traditional African value claims with a purportedly deep oral tradition, though theoretical discussion of the term has been uneven (Jason van Niekerk, Ibid). It speaks to the very essence of being human. When we want to give high praise to someone we say. 'Yu, u nobuntu'; 'Hey, he or she has ubuntu.' This means they are generous, hospitable, friendly, caring, and compassionate. They share what they have. It also means my humanity is caught up, is inextricably bound up, in theirs. We belong in a bundle of life. We say, 'a person is a person through other people' ("umuntu ngumuntu ngabantu") similar to John Mbiti's slogan, "I am because we are." It is not 'I think therefore I am'. It says rather: 'I am human because I belong.' I participate, I share. A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good; for he or she has the proper self-assurance that comes from knowing that he or she belongs in a greater whole, and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are (Tutu, Ibid).

Ubuntu, a Zulu word, is a term meaning 'humanity' which is often

> translated as 'I am because we are' or humanity towards Others. In its philosophical sense, it projects the belief in a universal bond of sharing that connects humanity; it is an African humanism relating to how persons are connected (Gade, 2102, p.488).
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> The word Ubuntu is derived from a Nguni (isiZulu) aphorism: 'Umuntu Ngumuntu Ngabantu', which can be translated as 'a person is a person because of or through others'. Ubuntu can be described as the capacity to express compassion, reciprocity, dignity, humanity and mutuality in the interests of building and maintaining communities with justice and mutual caring. Thus, the traditional understanding that one is truly human only as a member of a community is expressed in terms of Ubuntu. For Mogobe Ramose (1999, p.49), 'Ubuntu is simultaneously the foundation and the edifice of African philosophy.' On a similar note, Jabulani Sithole (2017) writes: 'Ubuntu functions as a unifying factor, bringing people together regardless of their background or access to wealth'. It in this same vein that Wendy Luhabe (2002, p.103) stressed that:
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> Our own African culture taught us concepts such as respect, trust, compassion and, above all, that we are a collective with the success of one person depending very much on the success of all. This is a concept widely referred to as "Ubuntu" or "umntu ngumntu ngabanye" (what makes us human is our recognition of the humanity in others)

From the foregoing exploration, we can possibly infer that Ubuntu is characterized by communal bonding as being more fundamental than objective individuality. Positive and mutually beneficial behaviour is of essence to the Ubuntu philosophy. Ubuntu communitarism cultivates a team spirit towards a greater good. Ubuntu philosophy involves recognising an individual's socio-cultural values within an existential context. Respect is shown to one's elders under the Ubuntu philosophy. Respect for the community and corporate social responsibility are part of the Ubuntu philosophy. It is, therefore, possible to deduce the cultural, religious, political, axiological and philosophical impressions of Ubuntu.

We find that discussion of Ubuntu finds a parallel in discussions of the Yoruba concepts of Eniyan and Omoluwabi, the Igbo concept of Umunna, the Akan Onipa, the kiSwahili words Ujamaa ("familyhood") and Harambee ("pulling together"). For each of these terms, the similarity includes an appeal to a similar body of proverbs, and their picking out some conception of human beings as interdependent, humanist, and entailing value claims from this interdependence.

Second: **Ujamaa**: Ujamaa is the socio-political theory or ideology formulated by first president of Tanzanian, Julius K. Nyerere. The full expression of the concept is Uhuru n' Ujamaa. It basically means familyhood. It is therefore a political theory constructed on the model of a family as its foundation. It is a theory based on the African sense of family as centre of love, affection and care for one another. Ujamma is to inspire people to love and care for one another not to be brutes to one another. It is a political theory or ideology meant to be a model for African development (Iroegbu & Izibili, 2004, p.176).

Ujamaa was to help restore the cooperative spirit that the African people had before the colonizers introduced the idea of individualism (Mulenga, 2001, p.17). He further reveals: "Nyerere's aim was to transform the colonial value system which had alienated Africans from their past into one group of attitudes based on past African values and attitudes of self-esteem, cooperation, and family" (Ibid, p.448). The idea of unity and cooperation in African tradition is further supported by Achebe in his Things Fall Apart. Achebe (1959, p.173) described how Okonkwo pleaded for communal unity involving feasts in which he said:

A man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their own homes. When we gather together in the moonlight village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for the kinsmen to do so… I fear for you young people because you do not understand how strong the bond of kinsmen is.

Thus, unity was one of the principles that Nyerere advocated among Africans. He believed that when the society is united, they can help one another. Nyerere believes that people of Tanzania had to live as a family (Major & Mulvihill, 2009, pp.15-22). By tradition, Africans are people who work together for the benefit of all members of the society. Many Africans hold the value of sharing and assisting one another, which in Botswana is called letsema.

Nyerere emphasized equality among the society. He believed that social justice could not be achieved if there was no human equality. People were not to be judged by skin colour, material wealth or intellectual ability, but "each individual should be assessed by her or his worth as a person" (Mulenga, 2001, p.15). Each individual person was to be respected and valued for who he or she was. This idea encouraged respect among members of the society.

Ujamaa is original, both by being an African word, and by the significant project it embodies. Nyerere in Ujamaa wanted the entire nation to live as a family, the way traditional African families did. African families lived in concord. There was mutuality, understanding and co-operation. The parents cared and all gave their best and received from family members the best the family could afford. And this made family feeling a good feeling. As family is the first agent of socialization for any human, Nyerere believes that within the confines of the principle of Ujamaa, the capacity to be corrective of moral or behavioural anomalies is catered for. In other words, Ujamaa can correct two critical ills of traditional family life in a contemporary age: (a) inferior role of women and consequent maltreatment; and (b) low level of existence accorded to women.

Third: **Igwebuike:** According Kanu (2017, pp.165-8), 'Igwebuike' is an Igbo word that is characterized by three simple words. On his terms, the three words involved: Igwe is a noun which means number or population, usually a huge number or population. Bu is a verb, which means is. Ike is another verb, which means strength or power. Thus, put together, it means 'number is strength' or 'number is power', that is, when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force. Furthermore, Kanu states that Igwebuike as an Igbo-African philosophy provides a socio-political platform for leadership of inclusivity as against nepotism. Thus, the kpim Igwebuike as an inclusive form of leadership as the political system in Africa; particularly in Nigeria will restore genuine Nigeria Socio-political life (Kanu, 2016).

Igwebuike therefore, is the basis of unity and solidarity. Thus, Kanu (2015, p.67) argues that as an ideology, Igwebuike 'to be' is to live in solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation. "To be" is to be with the other', in a community of beings. Igwebuike is likened to the concept of belongingness as used by Pantaleon Iroegbu (1995, p.374) that Belongingness is the synthesis of the reality and experience of belonging….Belongingness comes from the verb to belong, meaning to be part of member of, in the group of. He further states that Belongingness is Umunna concretized. It makes sure that all belong and that none is marginalized. Both contributively (duties and responsibilities), and distributively (sharing of communal cake) (Ibid, p.320).

(iii) It focuses on maximum utility of local resources like materials and labour. Nigeria is blessed with many natural resources. There is hardly any part of the country without one resource or the other. The natural resources have not brought the needed national unity that will aid development. Each ethnic group claims to have monopoly of the

resources and sometimes destroy them because of anger.

(iv) The felt needs of the majority in society guide the choice of the project. We are to look into the various needs of the people to push for development.

3. The Ideology of Harambee and the Quest for Unity in Nigeria

The aim of this work is to propose the philosophy of Harambeeism as an educational template for national unity and development in Nigeria. To propose the philosophy of Harambeeism to Nigeria for national unity and development, we need to know if Harambeeism has contributed to the development of Kenya. Through Harambeeism, the people of Kenya have been inculcated with the culture of hard work. Harambee as earlier mentioned means 'pulling together.' It is a spirit of collegiality. People cannot work together unless there is unity. It is the university that bring development. The funds realised through Harambee have been used for infrastructural development like roads and water provision. There is education growth through construction of schools and colleges, as well as paying school fees for children.

More so, agricultural development has also gained from Harambee through purchase of farming land and construction of cattle dips. It has helped promote national unity as people from different backgrounds come together to participate in Harambee. Funds have been raised through Harambee to help the less fortunate members of the society. Harambee projects have attracted international attention where donors, especially NGO's, come in to help in such projects.

Concerning how this philosophy has been able to contribute to the lives of Kenyans. The people of Kenya have been inculcated with the culture of hard work. Harambee funds have been used for infrastructural development like roads and water provision. Educational growth through construction of schools and colleges, as well as paying school fees for children, was also noticed. Agricultural development has also gained from Harambee through purchase of farming land and construction of cattle dips. It has helped promote national unity as people from different backgrounds come together to participate in Harambee. Funds have been raised through Harambee to help the less fortunate members of the society. Harambee projects have attracted international attention where donors, especially NGO's, come in to help in such projects. Following these tangible stories, the present paper is convinced that the philosophy of Harambee can initiate something even more tangible in Nigeria.

Since, the philosophy of Harambee has helped Kenya in their education towards the attainment of national unity and sustainable development, it is possible to assist Nigeria to achieve the much sought unity that will mediate progress and development.

Unity, it needs to be said, does not mean a uniformity in which all the parts have the same structure, content, quality and appearance without exceptions. Thus the unity of a country does not imply that such a country has citizens of the same racial, ethnic, cultural, religious, social and economic characteristics (Dzurgba, 2009, p.39). This implies that even in diversity, there is can still be unity. This point is reiterated by Adetoro and Omiyefa (2013, pp. 480-490) when they aver that the concept of unity implies 'oneness' 'alike', 'trust', 'mutual understanding' while diversity means 'great variety'. Unity in diversity means being one or united inspite of the various differences in the social, political, economic, geographical, educational, religious and cultural spheres in a complex country united by a common colonial experience. Unity therefore, is the social value that embraces national consciousness and emphasizes tribal associations and despite our diversities champions unity. Unity takes all the tribes in a country as one people and one nation. In other words, unity implies harmony and agreement in objectives and feelings which is required in the diverse population in order to pursue nation-building. Harambeeism as a philosophy of social reformation of the minds and re-engineering of the human society poses that there is no possibility of meaningful and integral development at a local, national or global, where

peace, love and unity are elusive and invaluable. According to Paul VI in his 1970's Message for the World Day of Peace, his encouraging appeal for the realization of global harmony and justice in our conflicting world of perverse ideologies, states that: "peace is development, and development is peace." He owes that there can be no peace where there is no justice, and there can be no justice where there is no love, and love presupposes unity. The culture and sense of unity presupposes the otherness of living where every action of the individual or group of persons is geared towards the promotion and sustainability of common good and solidarity.

4. Evaluation cum Conclusion

From the discourse thus far, it is obvious that National unity is one of the major challenges that beset Nigeria. Over hundreds of years after amalgamation in 1914, various efforts have been made in unifying the various ethnic, political, religious and socioeconomic groupings in Nigeria. Since her independence in 1960, concomitant programmes, policies and mantra including institutionalization of the federal character principle, the National Youth Service Corps (NYSC), Unity School, National Symbols, National Orientation (NOA), and mantras such as "the unity of nation is not negotiable", "Unity and Faith, Peace and Progress"; the motto of Nigeria written at the bottom of the Coat of Arms and many others slogans have adopted to facilitate national unity in Nigeria. Unfortunately, the fractions between various groupings seem to be widening daily.

The consequences of lack of National unity in Nigeria are copious and evident; low development, political instability, religious and ethnic crisis, power sharing and violent agitation to mention a few. It is in line with these truths that this study has proposed the need to revisit the philosophy of Harambee as postulated by Jomo Kenyatta; the first president of Kenya in order to deduce some of its positive and useful aspects for utility for national unity. This research has argued that Harambeeism can serve as a development ground for pedagogy as well as for improved and holistic knowledge that takes cognizance of what is truly African.

In conclusion, Harambee is a philosophy of life which when holistically embraced, projects the ground-changing culture for the reformation of minds and societal re-engineering in achieving integral and sustainable development, especially in Nigeria and African societies at large.

In a country like Nigeria where there are people with different religions who must live together, and from different cultural backgrounds, the promotion of national unity is an important factor in the search for the realization of development. This again is an area where African philosophy of education will have to come in. This is because philosophy thinks in terms of the comprehensive and universal, and has the capacity to offer a grand vision where all points of view, anxieties and interests are put into consideration. In the absence of this quality of thinking, a multi-ethnic, multi-cultural and multi- religious society can hardly survive together (Kanu, 2015, p.349).

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