



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: PCR 311

COURSE TITLE: PHILOSOPHIES AND GREAT PERSONALITIES OF PEACE

COURSE GUIDE

PCR 311: PHILOSOPHIES AND GREAT PERSONALITIES OF PEACE

Course Developer/Writer: Dr. Salawu M. L. A.

Course Editor: Dr. O. B. Olaoba
Peace and Conflict Studies Department
Institute of African Studies
University of Ibadan.

Course Co-ordinator: Durojaye Oyedolapo Babatunde
School of Art and Social Sciences
National Open University of Nigeria

NATIONAL OPEN UNIVERSITY OF NIGERIA

National Open University of Nigeria

Headquarters

14\16 Ahmadu Bello Way

Victoria Island

Lagos

Abuja Annex

245 Samuel Adesujo Ademulegun Street

Central Business District

Opposite Arewa suites

Abuja

E- mail: centralinfo@nou.edu.ng

URL: www.nou.edu.ng

National Open University of Nigeria

First Printed

ISBN:

All Rights Reserved

Printed by

For

National Open University of Nigeria 2009

CONTENTS	PAGES
Introduction	1
What you will learn in this course	1
Course aims	2
Course objectives	2
Working through this course	3
Course materials	3
Study units	4
Set textbooks	5
Assignment file	5
Course Overview	6
Assessment	7
Tutor-Marked assignments (TMAs)	7
Final Examination and grading	7
Course marking scheme	8
How to get the most from this course	8
Tutors and tutorials	9
Summary	10

Introduction

PCR 311: *Philosophies and Great Personalities of Peace*, introduces you to the concept of philosophy and the rise to prominence in Nigeria, Africa, and the global community at large, of those who emerged as Great Personalities of Peace. Their biographical data, philosophies, ideals of peace facilitation, enduring lessons and challenges which put them in the category of great personalities of peace were adequately covered. It is a 3-credit units' course and quite rich and simplified in content. At the end of the course, you are expected to have adequate grasp of the concept of philosophies, the evolution of great personalities of peace, analogy and diversity in African, Western and Eastern philosophies, principle of non-violence as a philosophy, and an in-depth diplomacy to achieve a win-win outcome.

In short, you will be equipped with the wherewithal to face those daunting scourges of the human race. This is necessary because in our everyday interactions, we are faced with various types of challenges. It is inevitable that we have to make choices among contending options. There is also the hard fact that the people we meet and interact with are also interested in the same issue(s) as we do. Then if conflict occurs and not well managed. It can become adversarial and protracted, contrary to the transformation envisaged. We have to realize that there is the need for the maintenance of law and order to have a peaceful society. When we have this as a cardinal aim, then we would have created an avenue for peaceful co-existence among ourselves and in our relationship with others. This will reflect in the way we listen to the voice of elders when we are involved in conflict, either directly or indirectly. It is also important to be mindful of the role(s) we play when we are involved in conflict intervention. This is important because the role(s) we play can go a long way in bringing about a peaceful resolution, as well as escalation of the issues, which may result to violence. We must also learn to leave the world a better place than we met it. Here lies the importance of this course, as it is expected to equip the student with the necessary tools to enable you apply the knowledge gained to the utmost benefit of the society.

There are compulsory prerequisites for this course. The course guide tells you briefly what the course is all about, what you are expected to know in each unit, what course materials you need to use and how you can work your way through these materials. It also emphasizes the necessity for you to complete the tutor-marked assignments embedded therein. There are also periodic tutorial classes that are linked to this course.

What you will learn in this course

It is important to note that the study of this course is based on well grounded case studies that are empirical and current. It consists of the body of

insights, observations, research findings and formal propositions produced by the modern social sciences, especially those that deal with the emergence of great personalities of peace and human frailties and how a recourse to philosophy restored sanity. It is ironical that most often, this body of knowledge is only useful to the academics working on it. Their time is spent working on it, refining the details and trying to spell out the implications for public policy. It could be admitted that many aspects of it remain controversial, but occasionally there are efforts made to use it as a remedial prescription for the world's evils. In this regard, we may note that the ideas of scholars can and sometimes do, have considerable effect in the world. This may not often be quickly discernible or in the direction intended. More so, it works where the leadership has a listening ear and where the academia is revered as the repository of knowledge.

Democratic governance consists of a set of procedures for dealing with human and resource management, especially when they are in an heterogeneous state such as Nigeria. The procedures are explicit and require a high level of expertise on the part of those who seek to apply them. There is always a reason to believe that they can succeed in their objective if they are sincere. The process may raise difficulties of various kinds. As Christopher Mitchell and Michael Banks have noted, "This has to be accepted when any new recommendations are put forward, especially when they confront the great unsolved problems of rebellion, terrorism, communal strife and warfare – in other words, the various forms taken by deep-rooted, protracted conflict".

Course Aims

This course aims to get you acquainted with the extant literature in the evolution of great personalities of peace, their roles, contributions, achievements and challenges. From the knowledge gained, the student is expected to apply them to the practical challenges of everyday living, at home, workplaces etc. This also confers another level of responsibility on you as a responsible member of the society to contribute positively in building it. It also includes cultivating friendly relationships in a harmonious environment in order to bring the principles of applying a global combination of philosophies into practice, wherever the need arises.

Course Objectives

The overall objectives and expectations of this course are many. In addition to this, each unit has its objectives which you will find at the

beginning. You are expected to read them before working through the unit. You may have to cross-check intermittently with the objectives to be able to determine the progress you are making at each point. You are advised to also look at each unit's objectives after completing that unit. By following the instructions above, you will be properly guided and this will assist you to get the utmost benefit from this course.

Stated below are the overall objectives of this course:

- Examine how Philosophies and Great Personalities of Peace as a field of study evolved;
- Explain different branches of philosophies and their significance to global peace;
- Define Philosophies and Great Personalities of Peace;
- Identify and understand African, Western, Eastern or Oriental Philosophies;
- Understand the biography, philosophy, ideals of peace facilitation, enduring lessons and challenges faced by the identified great personalities of peace and be able to apply the approaches to peace-building and peacemaking;
- State the methods of those identified great personalities of peace and their philosophies in making their state and the global community a worthy place to live in.
- Understand the technique of non-violent resistance, what it is and its role in creating a win-win situation;
- Identify the place of philosophies in leadership style of African, Western and Eastern countries;
- Identify the areas of strength and weakness in their application;
- Understand how democratic governance can be enhanced without adversarial tendencies;
- Study and identify the differences between the background of Nigerian, African, Western and Eastern models in invoking various approaches with a view to making the global community better;
- Knowing the significance of Philosophies in a life circle of either a nation or an individual and;
- To generally know how to make the world safer than how we met it, among others.

Working through this Course

To complete this course, you are required to read the study units, read recommended books and read other materials provided by the National Open

University of Nigeria (NOUN). Most of the units contain self-assessment exercises, and at same points in the course, you are required to submit assignments for assessment purposes. At the end of this course, is a final examination. Stated below are the components of the course and what you are expected to do.

Course Materials

Course Guide

Study Unit

Textbooks and other Reference Sources

Assignment File

Presentation

In addition, you must obtain the text materials, which are provided by the NOUN. You may also want to purchase the other materials from the bookshops. Please, contact your tutor if you have problems in obtaining the text materials.

Study Units

There are 25 Units in this course:

MODULE 1: CONCEPT OF PHILOSOPHY AND GREAT PERSONALITIES OF PEACE

- Unit 1: Understanding Philosophy and Great Personalities of Peace
- Unit 2: Philosophies on Conflict Resolution
- Unit 3: Effect of Religion on Philosophies and Great Personalities of Peace
- Unit 4: Philosophical diplomacy by a minority group to the dominance of the majority group
- Unit 5: Aspects of International law relating to the invocation of Philosophies and Great Personalities of Peace

MODULE 2: PHILOSOPHIES: AFRICAN, WESTERN AND EASTERN CONCEPTS

- Unit 1: Nature of African Philosophy
- Unit 2: Nature of Western Philosophy
- Unit 3: Nature of Eastern Philosophy
- Unit 4: Confucius and the impact of the Philosophy of Confucianism
- Unit 5: Philosophy of Non-Violent Resistance

- (i) Martin Luther King Jr.
- (ii) Pandit Nehru of India

MODULE 3: GREAT PERSONALITIES OF PEACE IN NIGERIA

- Unit 1: Biographical sketch of DR. Nnamdi Azikiwe, Chief Obafemi Awolow, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo.
- Unit 2: Political philosophy of DR. Nnamdi Azikiwe, Chief Obafemi Awolow, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo.
- Unit 3: Ideals of peace of facilitation by DR. Nnamdi Azikiwe, Chief Obafemi Awolow, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo.
- Unit 4: Enduring lessons from DR. Nnamdi Azikiwe, Chief Obafemi Awolow, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo.
- Unit 5: Challenges face by DR. Nnamdi Azikiwe, Chief Obafemi Awolow, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo.

Module 4: GREAT PERSONALITIES OF PEACE IN AFRICA

- Unit 1: Biographical sketch of Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia
- Unit 2: Political philosophy of Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia
- Unit 3: Ideals of peace facilitation by Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia
- Unit 4: Enduring lessons from Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia
- Unit 5: Challenges faced by Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia

MODULE 5: GREAT PERSONALITIES OF PEACE IN THE WORLD

- Unit 1: Biographical sketch of John Fitzgerald Kennedy and Golda Meir of Israel
- Unit 2: Political philosophy of John Fitzgerald Kennedy and Golda Meir of Israel
- Unit 3: Ideals of peace facilitation by John Fitzgerald Kennedy and Golda Meir of Israel
- Unit 4: Enduring lessons from John Fitzgerald Kennedy and Golda Meir of Israel
- Unit 5: Challenges faced by John Fitzgerald Kennedy and Golda Meir of Israel

Set Textbooks

Fadahunsi A. & Olusegun Oladipo, O. (2004). *Philosophy and the African prospect*, Ibadan, Hope Publications.

Joseph O. (1991) *A simplified History of Western, Philosophy Lagos*, Joja Educational Research and Published. Vol. 1.

- (1998). *Epistemology*, Lagos, Joja Educational Research and Publishers
- (2001) *Philosophy of Mind*, Lagos, Joja Educational Research and Publisher.
- (2002). *The Power of Logic by C. Stepien Layhi*, Lagos, Joja Educational Research and Publishers.
- (2004). *Comparative Philosophy East and West. A comparative Analysis of Asian and Western Philosophies*, Lagos, Joja Educational and Publishers
- (2007). *Socio-political philosophy and International Relations*, Lagos Joja Educational Research and Publishers

Lock, Berkeley, Humen (1974). *The Empiricists*, Toronto.

Olaoba, O.B. (2002). *An Introduction to African Legal Culture*, Ibadan; Hope Publications.

Popenoe, (1977); *Sociology*; New York, Meredith Corporation.

Silvano B. (2007). *A History of Philosophy, Kenya*, Pauling Publication Africa.

Temisan Ebijuwa (2007). *Philosophy and Social Change*, Ibadan Hope Publications.

Assignment File

In your assignment file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain for these assignments will count towards the final mark you obtain for this course. Further information on assignments will be found in the Assignment File itself, and later in this Course Guide in the section on assessment.

There are many assignments for this course, with each unit having at least one assignment. These assignments are basically meant to assist you to understand the course.

Course Marking Scheme

Table 1: course marking Scheme

ASSESSMENT	MARKS
Assignment	Best three marks of the Assignments @ 10% each (on the average) = 30% of course marks
Final examination	70% of overall course marks
Total	100% of course marks

Course Overview

This table brings together the units, the number of weeks it should take you to complete them, and the assignments that follow them.

Unit	Title of Work	Weekly Activity	Assessment (end of unit)
1	Understanding Philosophy and Great Personalities of Peace	1	Assignment 1
2	Philosophies on Conflict Resolution	1	2
3	Effect of Religion on Philosophies and Great Personalities of Peace	1	3
4	Philosophical diplomacy by a minority group to the dominance of the majority group	1	4
5	Aspects of International law relating to the invocation of Philosophies and Great Personalities of Peace	1	5
6	African Philosophy	1	6
7	Expectations and Challenges	1	7
8	Western Philosophy	1	8
9	Expectations and Challenges	1	9
10	Eastern Philosophy, Expectations and Challenges	1	10
11	Biographical sketch, of Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, and Margaret Ekpo.	1	11

12	Political philosophy of Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, and Margaret Ekpo.	1	12
13	Ideal of peace facilitation by Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, and Margaret Ekpo.	1	13
14	Enduring lessons from Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, and Margaret Ekpo.	1	14
15	Challenges faced by Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, and Margaret Ekpo.	1	15
16	Biographical sketch, of Dr. Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf respectively.	1	16
17	Political philosophy of Dr. Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf respectively.	1	17
18	Ideals of peace facilitation by Dr. Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf respectively.	1	18
19	Enduring lessons from Dr. Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf respectively.	1	19
20	Challenges faced by Dr. Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf respectively.	1	20
21	Biographical sketch of John F. Kennedy and Mrs. Golda Meir	1	21
22	Political philosophy of John F. Kennedy and Mrs. Golda Meir	1	22
23	Ideals of peace facilitation by John F. Kennedy and Mrs. Golda Meir	1	23
24	Enduring lessons from John F. Kennedy and Mrs. Golda Meir	1	24
25	Challenges faced by John F. Kennedy and Mrs. Golda Meir	1	25
	Total	25	

Assessment

There are two aspects to the assessment of this course. First, are the tutor-marked assignments; second, is a written examination.

In tackling these assignments, you are expected to apply the information, knowledge and experience acquired during the course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. The work you submit to your tutor for assessment will account for 30% of your total course mark.

At the end of the course, you will need to sit for a final examination of three hours duration. This examination will account for the other 70% of your total course mark.

Tutor-Marked Assignment (TMAs)

There are over 21 tutor-marked assignments in this course. The best four (that is, the highest four of the 20 marks) will be counted. Each assignment counts for 20 marks but on the average when the four assignments are put together, then each assignment will count 10% towards your total course mark. This implies that the total marks for the best three (3) assignments, will constitute 30% of your total course mark.

The Assignments for the units in this course are contained in the Assignment File. You will be able to complete your assignments from the information and materials contained in your set books, reading and study units. However, it is always desirable at this level of your education to research more widely, and demonstrate that you have a very broad and deep knowledge of the subject matter.

When each assignment is completed, send it together with a TMA (tutor-marked assignment) form to your tutor. Ensure that each assignment reaches your tutor on or before the deadline given in the Assignment File. If, for any reason you cannot complete your work on time, contact your tutor before the assignment is due to discuss the possibility of an extension. Extensions will not be granted after the due date unless there are exceptional circumstances warranting such.

Final Examination and Grading

The final examination for PCR 311, Philosophies and Great Personalities of Peace, will be of three hours duration and have a value of 70% practice

exercises and tutor-marked assignments you have previously encountered. All the areas of the course will be assessed.

Use the time between the completion of the last unit and sitting for the examination, to revise the entire course. You may find it useful to review your tutor-marked assignments and comment on them before the examination. The final examination covers information from all aspects of the course.

How to get the most from this course

- In distance learning, the study units replace the university lecture. This is one of the great advantages of distance learning, you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some readings to do, the study units tell you when to read, and which are your text materials or set books. You are provided exercises to do at appropriate points, just as a lecturer might give you an in-class exercise.
- Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit, and how a particular unit is integrated with the other units and the course as a whole. Next to this is a set of learning objectives. These objectives set out what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course.
- The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a reading section.
- If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.
- Read this Course Guide thoroughly as it is your first assignment.
- Organize a Study Schedule and design a 'Course Overview' to guide you through the course. Note the time you are expected to spend on each unit and how the assignments relate to the units. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write in your dates and schedule of work for each unit.
- Once you have created your own study schedule, do everything to remain faithful to it. The major reason why students fail is that they lag behind

their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late for help.

- Turn to Unit 1, and read the introduction and the objectives for the unit.
- Assemble the study materials. You will need your set books and the unit you are studying at any point in time.
- Work through the unit. As you work through the unit, you will know what sources to consult for further information.
- Keep in mind that you will learn a lot by attempting the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.
- Review the objectives for each study unit to confirm that you have achieved them. If you are in doubt of any of the objectives, review the study materials or consult your tutor. When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
- When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the Assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also the written comments on the ordinary assignments.
- After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the Course Guide).

Tutors and Tutorials

There are 15 hours of tutorial (fifteen session) provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor –marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board. The following might be the circumstances in which you will find help necessary. Contact your tutor if –

You do not understand any part of the study units or the assigned readings.
You have difficulties within the exercises.

You have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials as this is the only chance to have a face-to-face contact with your tutor and ask questions which are answered instantly.

Summary

PCR 311 aims at equipping you with the skills required in understanding the concept of philosophies and Great Personalities of Peace. Upon completion of this course, you should be acquainted with the various concepts, and practices of Great Personalities of Peace.

We wish you success in the course.

PCR 311: PHILOSOPHIES AND GREAT PERSONALITIES OF PEACE

Course Developer/Writer: Dr. Salawu M. L. A.

Course Editor: Dr. O. B. Olaoba
Peace and Conflict Studies Department
Institute of African Studies
University of Ibadan.

Course Co-ordinator: Durojaye Oyedolapo Babatunde
School of Art and Social Sciences
National Open University of Nigeria

NATIONAL OPEN UNIVERSITY OF NIGERIA

National Open University of Nigeria

Headquarters

14\16 Ahmadu Bello Way

Victoria Island

Lagos

Abuja Annex

245 Samuel Adesujo Ademulegun Street

Central Business District

Opposite Arewa suites

Abuja

E- mail: centralinfo@nou.edu.ng

URL: www.nou.edu.ng

National Open University of Nigeria

First Printed

ISBN:

All Rights Reserved

Printed by

For

National Open University of Nigeria 2009

TABLE OF CONTENTS**MODULE 1: CONCEPT OF PHILOSOPHY AND GREAT PERSONALITIES OF PEACE**

- Unit 1: Understanding Philosophy and Great Personalities of Peace.
- Unit 2: Philosophies on Conflict Resolution.
- Unit 3: Effect of Religion on Philosophies and Great Personalities of Peace.
- Unit 4: Philosophical Diplomacy by a Minority Group to the Dominance of the Majority Group.
- Unit 5: Aspects of International Law Relating to the Invocation of Philosophies and Great Personalities of Peace.

MODULE 2: PHILOSOPHIES: AFRICAN, WESTERN AND EASTERN CONCEPTS

- Unit 1: What African Philosophy Represents
- Unit 2: What Western Philosophy Represents
- Unit 3: What Eastern Philosophy Represents
- Unit 4: (i) Confucious and the Impact of the Philosophy of Confucianism
- Unit 5: Philosophy of Non-Violent Resistance
 - (i) Martin Luther King Jr
 - (ii) Pandit Nehru of India

MODULE 3: GREAT PERSONALITIES OF PEACE IN NIGERIA

- Unit 1: Biographical sketch of DR. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo
- Unit 2: Political philosophy of DR. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo
- Unit 3: Ideals of peace of facilitation by DR. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo
- Unit 4: Enduring lessons from DR. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo
- Unit 5: Challenges faced by DR. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs Funmilayo Ransome Kutti and Margaret Ekpo.

MODULE 4: GREAT PERSONALITIES OF PEACE IN AFRICA

- Unit 1: Biographical sketch of Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia
- Unit 2: Political philosophy of Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia

- Unit 3: Ideals of peace facilitation by Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia
- Unit 4: Enduring lessons from Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia
- Unit 5: Challenges faced by Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf of Liberia

MODULE 5: GREAT PERSONALITIES OF PEACE IN THE WORLD

- Unit 1: Biographical sketch of John Fitzgerald Kennedy and Golda Meir of Israel
- Unit 2: Political philosophy of John Fitzgerald Kennedy and Golda Meir of Israel
- Unit 3: Ideals of peace facilitation by John Fitzgerald Kennedy and Golda Meir of Israel
- Unit 4: Enduring lessons from John Fitzgerald Kennedy and Golda Meir of Israel
- Unit 5: Challenges faced by John Fitzgerald Kennedy and Golda Meir of Israel

**MODULE 1:
CONCEPT OF PHILOSOPHY AND GREAT PERSONALITIES OF PEACE**

- Unit 1: Understanding Philosophy and Great Personality of Peace.
 Unit 2: Philosophies on Conflict Resolution.
 Unit 3: Effect of Religion on Philosophies and Great Personalities of Peace.
 Unit 4: Philosophical diplomacy by a minority group to the dominance of the majority group.
 Unit 5: Aspects of International laws of war, relating to the invocation of philosophies and Great Personalities of Peace.

**UNIT 1:
DEFINING PHILOSOPHY AND GREAT PERSONALITY OF PEACE**

Contents

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Definition of terms
 - 3.1.1 Philosophy
 - 3.1.2 Great Personality of Peace
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Readings

1.0 INTRODUCTION

This unit will introduce you into the conceptual clarifications of both philosophies and Great Personalities of peace. Besides, it will explain those pertinent issues that aid the promotion of peace through the above concepts. The objectives below will specify what you are expected to learn after going through the unit.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- present a scholarly insight into the concept of philosophy and Great Personalities of Peace;
- explain the branches of philosophy; and
- analyse when philosophical invocation could aid the activity of Great Personality of peace.

3.0 MAIN CONTENT

3.1 Definition of Terms

There is no agreed definition or exact meaning of the word ‘philosophy’ among philosophers. *Chambers Universal Learners’ Dictionary* defines

philosophy as the search for knowledge and truth, especially about the nature of man and his behaviour and beliefs.

This is born out of the various interpretations which the usage of the term 'philosophy' has been subjected to by philosophers as well as its day-to-day usage generally.

Plato described the philosopher as a man whose passion is to seek the truth, a man whose heart is fixed for reality. According to Aristotle, 'Philosophy is rightly called the knowledge of the truth, while Epicurus described philosophy as an utility which secures the happy life by means of discussion, and argument. To William James, Philosophy, in the full sense, is only referring to man, thinking about generalities, rather than particularities. Martin Heidegger conceived philosophy as corresponding to the being of Being. Jacques Martin sees philosophy as the science which, by the nature of light of reason, studies the first causes or highest principles of all things.

Philosophy is thus a discipline, the nature and scope of which has constituted a problem to itself, for it is a critical discipline which does not exempt itself from its own criticism but applies its critical tool itself. Nevertheless, philosophy can be and has been described in various ways as hereunder highlighted.

- Philosophy is a rational search for answers to the questions that arise in the mind when we reflect on human experience.
- Philosophy is a rational search for answers to the basic questions about the ultimate meaning of reality as a whole and of human life in particular.

Scope of Philosophy

From an empirical perspective, philosophy does not have a single 'face'. It is multi-faceted. By this, we mean that all intellectual disciplines emanated from philosophy. Early philosophers were interested in the nature and workings of the cosmos, a search for knowledge about the origin of the world and the truth that underlines all human experiences.

Modern Philosophers, however, branched into History, Philosophy, Theology, Psychology, sociology, physiology, Anatomy and Sciences. Philosophy is derived from two Greek words, *Philo* and *Sophia* which translate to "Love for Wisdom." Philosophy is the systematic and logical arrangement of thoughts and ideas. In philosophy, one has to learn to be critical.

Branches of Philosophy

These could be summed up thus:

Epistemology, Apriori knowledge, Aposteriori knowledge, psychology, formal logic, metaphysics, ethics, Normative science, Ethnic and Morality, Synthetic Apriori knowledge, Political philosophy, and Logic.

Epistemology

This is the study and the theory of knowledge, centred on the objective and scientific knowledge. The term ‘Epistemology’ is derived from two Greek words. *Episteme* & *Logos* meaning “*Knowledge and Theory*” respectively. The usual questions in Epistemology are – How valid and reliable is human knowledge? What do we know of, and what are the limits of human knowledge? Is knowledge entirely relative to be objective? We have two types of knowledge:

- Apriori knowledge
- Aposteriori knowledge

Apriori Knowledge

This is the knowledge acquired independently of experience (innate ideas) e.g. breast feeding baby. The rationalist deny all knowledge which is derived from sense experience and maintains that reason alone can attain knowledge without reference to experience.

Aposteriori Knowledge

This is the knowledge that is derived from experience. The empiricists are those that claim that all human knowledge is derived from experience and that there can be no knowledge which is not derived from sense experience. We derive knowledge through our five senses, which are

- Sense of sight
- Sense of taste
- Sense of smell
- Sense of hearing
- Sense of feeling

Psychology

The formal object of psychology is the description of the phenomenon of language, either written, spoken or gestural.

Formal Logic

The formal object in logic is the truth of proposition of statements but the term ‘truth’ in the case of logic is purely formal. Logician asks only for what the truth of one proposition implies, with regards to another proposition, independent of whether the truth of the formal is objective or merely formal.

Metaphysics

This is the theory of the Universe, derived from Greek expression: “*Metaphysica*” meaning thinking beyond the physical realm. Metaphysics has its main aim in the construction of an all embracing global scheme. Metaphysics is the discipline which studies a being precisely in its aspect as being. It is the study of the ontology status of phenomena; the study of constitutive element of the universe, the science that studies what is or what constitutes reality.

Ethics

Ethics, like philosophy, has no universal definition. It could be;

- a branch of philosophy which deals with morality of human conducts
- a branch of philosophy which studies the norms of human behaviour.
- the systematic study of fundamental principles of the moral law.
- the normative science of human conducts. Ethics is a science in the wider sense and not in the narrow sense.

Normative Science

Empirical sciences are descriptive; they describe the way things are and the way things behave. While ethics tell us the ways things ought to be, normative science deals with norms or standards of human behaviour.

Ethics & Morality

The relationship is similar to that of logic and thinking or religion and morality. The latter is the basic form of the former ethic which pre-supposes that we already have a sense of morality.

Synthetic Apriori Knowledge

The postulation of synthetic apriori knowledge is an attempt by some, notably, Kant, to reconcile the old quarrel between the rationalist and the empiricist – “all knowledge begins from experience but not all knowledge arises out of experience”. Some truths are related to experience but they are not derived from experience, hence, cannot be contradicted by experience. Such truths are found in laws of physics, mathematics, and in ethical principles. These truths are not derived from experience but from apriori concept of human understanding, imposed on experience, making the object of experience appear to man the way they do and to conform to the structure of human mind.

The purpose of Ethics

The study of ethics is for the purpose of ensuring that human behaviour conforms to norms and standards of the society.

Political Philosophy

Unlike political science, it is a systematic study of the society with a view to making the society, not only just, but egalitarian.

Logic

This deals with the fundamental laws of thinking and reasoning. It is the ability to think logically, consistently, systematically, and coherently, though, not necessarily correctly in real life.

Great Personality of Peace Introduction

In the words of Gerth and Mills, (1953:193)“when everyone is equal, there is no politics, For politics involves subordinates and superiors”.

Dapo Thomas, (2001:7), explaining the implication of power and power relations, in relation to peace, opined that “in the process of doing any appraisal of power as both the theoretical and practical concept determining the strength, influence, importance and relations of estates in the international system, we are confronted with the reality of the asymmetrical nature of all states in system”.

The above reminds us of the prevalence of in-built banes to peace and the necessity for men and women of honour, those who will not lie, to stand up and face the demagogues of our time without winking. Albert I.O. (2001:130) reminded us elaborately of the desirability for a peaceful co-existence without which life will have no meaning.

This altruism is based on the issue that no structure could be erected on a vacuum. He, therefore, restated the concept of both pre-and post conflict peace-building as espoused by Boutros. Boutros-Ghali (1992:11) as well as the postulations of the International Alert (1995: 59) and buttressed by Schmid (2000:59). While Boutros Boutros Ghali, in his widely cited publication, “An Agenda for Peace” defines post-conflict peace-building as “action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict, international alert is of the view that peace-building must contain the employment of measures to stabilize relationship which compliments good neighbourliness. It must also be such action that would deter the resurgence or escalation of tension. Boutros Boutros-Ghali, in 1995 was again convinced that post-conflict peace-building, could be averted or reduced to the barest minimum if pre-conflict attempt at building peace were more intensified. He, therefore, shifted ground in 1995 and laid emphasis on pre-conflict peace-building which he said should include de-militarisation, the control of small arms, institutional reform, improved police and the judicial systems. Others include the monitoring of human rights, electoral reform and social and economic development. These were the views of Boutros Boutros Ghali as cited in Bertrand, (1997:324).

These views as well as many scholarly views on issues of peace are indicative of the need for those termed great personalities of peace to intervene where there is tension. In the words of the Holy Bible, Blessed are the peace makers for theirs is the kingdom of heaven...(Mathew 5 vs 9).

Concept of Great Personalities of Peace

Every Nation-state has an array of great personalities but each one's services to mankind defer. Naturally, everyone would wish to be regarded as being great, as the deepest principle in human nature is the craving to be appreciated. For example, George Washington wished to be called "His Mightiness," "The President of the United States while Christopher Columbus pleaded for the title "Admiral of the ocean and Viceroy of India". Similarly, Catherine the great refused to open letters that were not addressed to "Her Imperial Majesty".

The above very few examples were in consonance with some humorous utterances of a Nigerian federal minister in the 1st Republic, Chief T.O.S. Benson who-used to say, thus: "if you wish to be great, you must be prepared to finance greatness" – and to him, hard work, humility, sincerity of purpose, exemplary leadership qualities, are some of the demands of a great leader. (Oral Interview with Pa Ayo Biney No 40, Folarin Street, Mushin. June 18 1968).

Since the intention of the course is focused on world peace, due to the globalization of world's political, economic, social, cultural and other spheres of life, a great personality of peace, is, in the opinion of both international and municipal laws, an international personality. International personality also denotes the status of an entity with rights and duties under international law. Such an entity, in the opinion of John Ademola Yakubu is per force a subject of international law. International personality could be individuals who have attained such status as to fall into the criteria of those that could be focused in identifying social problems. For example, when the President of a State speaks, irrespective of whether one agrees with him or not, one listens. When the Pope is speaking, the whole world will tend to hear him before forming opinion. When a Nobel Laureate speaks, or the Sultan speaks, people will be eager to hear what they wish to say before forming opinion. There are others within this bracket. When the secretary General of the U.N. speaks on any global matter, the global community listens.

For a rather long time, it was assumed that only states alone are the exclusive subject of international law and that states, in that circumstance, could be international personalities that could exercise rights under international law. However, exceptional instances of individuals or non-state entities have emerged. Similarly, there are international institutions that are accorded the status of international personality such as the United Nations, International Labour Organisation, N.A.T.O. World Bank E.E.C., A.U, ECOWAS and so on. These organizations perform various duties of building peace and they also form the structure upon which individual great Personalities of peace rely on to nurture any peace-initiative.

The analogy between great personalities of peace and international personalities of peace is that while great personalities of peace are physically identified human beings in various calling, international personalities of peace are either individuals, state or non-state actors as well as international

institutions that are accorded the status of international personality. As a student, what should interest you is that both great personalities of peace and international personalities of peace are so designated because of their activities towards the maintenance and enhancement of world peace and order. They serve the purpose of pre-conflict, as well as post conflict peace-building processes.

SELF ASSESSMENT EXERCISE I

Come to think of it - What qualities do you anticipate from any person you would accept as a great personality of peace?

4.0 CONCLUSION

The first unit of this module has tried to conceptualise the term-philosophy as well as great personality of peace. The various examples given will further assist you in the subsequent units.

5.0 SUMMARY

In this unit, we have been able to look at the desirability of when philosophies are expedient as well as the analogy between great personalities of peace as well as international personalities of peace.

6.0 TUTOR MARKED ASSIGNMENT

1. Define philosophy and analyse its fundamental functions.
2. Who is a great personality of peace?

7.0 REFERENCES/FURTHER READINGS

- Joseph O. (1991) – *A simplified History of Western*, Lagos, Joja Educational Research and Published. Vol. 1.
- (1998). *Epistemology*
- (2001) *Philosophy of Mind*, Lagos, Joja Educational Research and Publisher. Vol.
- (2002). *The Power of Logic* by C. Stepien Layhi
- (2004) *Comparative Philosophy East and West*, A Comparative Analysis of Asian and Western Philosophies, Lagos.
- (2007). *Social-politics philosophy and International Relations*
- Temisan Ebijuwa (2007). *Philosophy and Social Change* Hope Publications
- Fadahunsi A & Olusegun, O. (2004). *Philosophy and the African Prospect*, Ibadan, Hope Publisher
- Silvano B. (2007), *A History of Philosophy; Kenya*, Pauling Publication.
- Lock, Berkeley, Humen (1974). *The Empricists*, Toronto, Anchor Books.

UNIT 2 PHILOSOPHIES IN CONFLICT RESOLUTION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Concept of philosophies in conflict resolution
 - 3.2 Conciliatory approach; political approach,
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References/further readings

1.0 INTRODUCTION

In African setting particularly, the homogeneity of family issues are regarded as non-negotiable. Quite regularly, we often hear philosophical sayings like.

It is God's wish; no leaf will drop from a tree without God's knowledge; and many similar things, just to ensure a win – win situation.

You are expected to be familiar with these philosophical approaches in conflict resolution. By extension, you will have a good grasp of their possibilities when weighed against their strengths and weaknesses.

2.0 OBJECTIVES

After reading this unit, you should be able to:

- explain the rationale behind involving philosophies in resolving conflict and
- point out some vital conflicts that have been resolved through philosophies.

3.0 MAIN CONTENT

3.1 Concept of Philosophies in Conflict Resolution

This has to do with intractable conflict, either at National or International levels, which conventional method of conflict resolution have left in limbo but which invocation of philosophies, such as putting the issue before the Supreme Being; only Him knows why; He knows best; let's leave everything to God, and so forth, have assisted in either dousing by building peace within the combatants or have led to win-win situation.

3.2 Conciliatory Approach of Philosophies in Conflict Resolution

This is a situation in which a third party initiates processes that could culminate in bringing the parties in conflict together through various peace-building methods. The third party examines what is on ground, improves methods of communication and ensures through appropriate philosophies, that

sentiment and emotions are not allowed to submerge community solidarity. The conflict parties are helped to realize that their best interest lies in being each other's keeper. When this philosophy percolates, then, a solid platform for conflict resolution and management must have been laid.

3.3 Political Approach

While the conciliatory approach relies on the principle of controlled emotional involvement and non-judgemental attitude in pursuance of a win-win situation, the political approach exhibits traits of an empire with vested interest. That personality with vested interest, otherwise known as the third party goes about resolving the conflict based on his ulterior motive to maximise the fruits of the negotiation. It is that third party, who, at one time or the other, created what brought the conflict about, and later master minded the resolution processes. The protracted conflict amongst many others, came into this focus. Some of the methods that the third party invokes include, but not limited to, sympathizing with both sides, empathizing with a particular side, leading to threats and eventual capitulation.

Although, these aforementioned approaches tend to work in an atmosphere of threat to global peace, the recipients used to rely on philosophical disputation in accepting the end result. The peacemaker will fly the kite of having the sympathy of the warring factions and entreaties will be given both sides to secure peace. If that did not work, the power broker will empathise with a party to the conflict. This is usually with a view to making such fraternised party accept the comradeship of the power broker while the power broker creates the spirit of intimidation on the other party. That threat compels the weak or other party in the conflict to succumb to alluding their fate to philosophy of life. This again reminds us that philosophy is a rational search for answers to the questions that arise in the mind when we reflect on human experience.

Another method of political approach, in the face of philosophical conflict resolution is a situation whereby a supposedly weaker party in conflict is being cajoled by the power-broker to give peace a chance. Although their demand was in order, but if they agree to a mutual resolve to avert violence, in the spirit of life expediency, they will laugh last. This is a system laden with intimidation which the weaker party dare not ignore. They will see it as part of philosophy of life, because those who fight and run away live to fight again. However, such invocation of political approach, through biased invocation of philosophy are always counter-productive.

Judicial Approach

By its nature, this is a conflict resolution method that results in a zero-sum or win-lose situation. A maxim says that we do not become friends after you have forced me to face prosecution before a law court.

As adversarial as court processes could be, there have been instances where philosophies have had upper hand in burying the hatchet.

Family setting Approach

The homogeneity of family setting is always seen as the basis upon which community harmony hinged on in African tradition. It is usually an accepted norm that conflicts must ensue and one of the parties must be the aggressor. The method of approaching settlement must not aggravate an already tensed situation but to intervene in such a manner as to ensure that the mutuality pre-existing is not only continuing but must continue with vigour and style. Olaoba, O.B. (2002: 54), commenting on extra-judicial methods in African society had this to say. The judicial procedures upon which justice is administered are crucial to the African legal heritage. In African societies, restoration of peace and reconciliation form the basic tenets of law.

Besides tribunals, King's courts and religious cults, there are other extra-judicial processes upon which law and order thrive in African societies. These extra-judicial processes are such methods which are socially accepted and endorsed by members of the society. They are beyond the institutionalised legal processes.

Olaoba is alluding to the invocation of philosophies in African setting which emphasises keeping alive and stronger family ties and down play negative methods that could detract family togetherness. The solidarity of the family is never toyed with. Each African society has its culture, tradition and norms. Africans tend to believe highly in the Supreme Being and ancestors. This belief goes along with philosophies often attached to situations by Africans which have doused tension in very difficult times.

Olaoba, (2002:55) had this to say: in the belief of African people the Supreme Being is upheld as a perfect judge. For instance, among the Yoruba, He is given the attribute:

“Adake dajo (A silent judge). Similarly, there is the saying Amokun jale, bi oba aiye ko ri o, oba oke nwo o”

(he that steals in concealment, if the earthly king does not see you, the heavenly king is watching you from above). These are very strong invocations of philosophies distinctly embedded in African culture and geared towards being each other's keeper. They pacify aggrieved nerves to take things easy instead of taking legal processes or other adversarial steps.

Scholars and philosophers as well as people of letters have alluded to African and European traditions as containing philosophical inputs which ensure the happy reunion of conflict-torn communities. For example, Shakespears drama, the novels of Charles Dickens, the essays of Voltaire, contain brilliant insights into social systems and relationships. In African setting, when explaining a relationship, it is so common to have statements like: “My mother who is your mother; “our father, who is your father”, my mother's son, your son”; just to assume that we are all homogenous. In short,

while offences are punished in accordance with societal norms, philosophies are employed to nip the nagging conflict in the bud.

SELF ASSESSMENT EXERCISE II

Can you recollect a situation where you invoked or someone else invoked philosophy to resolve any conflict?

Share it with us.

4.0 CONCLUSION

Philosophies of various branches have been elicited by great personalities of peace in promoting global peace. You are also enjoined to always seek for a situation which douses tension, and see the other party in conflict as being of the same blood with you. Above all, as opined by Olaoba (2004:54) keep alive, and in stronger perspective family ties, and down play negative methods that could detract family togetherness.

5.0 SUMMARY

This unit has discussed some vital methods where philosophies have been invoked in settling conflicts in African tradition and have been largely successful. We have itemized various approaches including conciliatory, political, judicial and family settling approaches.

6.0 TUTOR MARKED ASSIGNMENT

1. “The family system is the most effective as it gives room for philosophies to be invoked”. Discuss.
2. “The Judicial, and the political approaches to conflict management are adversarial”. Do you agree?

7.0 REFERENCES/FURTHER READINGS

- Joseph O. (1991) – *A simplified History of Western, Lagos*, Joja Educational Research and Published. Vol. 1.
- (1998). *Epistemology*
- (2001) *Philosophy of Mind*, Lagos, Joja Educational Research and Publisher. Vol.
- (2002). *The Power of Logic* by C. Stepien Layhi
- (2004) *Comparative Philosophy East and West*, A Comparative Analysis of Asian and Western Philosophies, Lagos.
- (2007). *Social-politics philosophy and International Relations*
- Temisan Ebijuwa (2007). *Philosophy and Social Change Hope Publications*
- Fadahunsi A & Olusegun, O. (2004). *Philosophy and the African Prospect*, Ibadan, Hope Publisher
- Silvano B. (2007), *A History of Philosophy Kenya*; Pauling Publication.
- Lock, Berkeley, Humen (1974). *The Empiricists*, Toronto, Anchor book

UNIT 3
THE EFFECT OF RELIGION ON PHILOSOPHIES AND GREAT
PERSONALITIES OF PEACE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Definition of Term – Religion
 - 3.2 Religion and Human Needs
 - 3.3 Constraints
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References/Further readings

1.0 INTRODUCTION

“The implication of religion in the invocation of philosophies by great personalities of peace in solving conflicts cannot be over-emphasised. Religion is generally believed to be an institution that connotes formal and stabilized way of pursuing a socially important activity found in every human society. By this simple definition, it is considered very pertinent in assisting in meeting many human needs. Even though, other disciplines such as sociology, psychology, physiology and many others have differing uses of religion in the sphere of their various interests, religion is commonly thought of as a field of study for the theologian and more importantly by the philosopher because both the Holy Books of Islam and Christianity as well as oral and written literature books on traditional African Religion, emphasise the importance of philosophy in resolving conflicts. This unit is, therefore, an attempt to discuss the effectiveness of application of religion in solving conflicts.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define the term “Religion”
- explain its effectiveness in conflict resolution

3.0 MAIN CONTENT**3.1 Definition of Religion**

If it is agreed that religion could be used to refer to multivariuous behaviours, then it could not be all that easy to define it. According to Webster’s dictionary, “religion is the service and advocation of God or a god as expressed in forms of worship, in obedience to divine commands... and in the pursuit of a way of life regarded as incumbent on true believers”. The above definition appears parochial in the light of many known forms of religious

behaviours and experiences. Emile Durkheim, a sociologist, in his book *Elementary forms of the Religious life*, (1947: 47) opined that

Religion is a unified system of beliefs and practices relative to sacred things, uniting into a single moral community all those who adhere to those beliefs and practices. In another length, a nearly universal definition is of the view that religion is a socially recognized way of entering into a relationship with the aspects of reality that are non-rational or non-empirical.

These tallied with the views of Thomas F. O’Dea in his book, *“The sociology of Religion*, who wants us to realize that philosophies are interwoven with religious rites and interpretations.

3.2 Philosophies Intertwined with Religion and Human Needs

Religion has become an enduring institution that has been meeting some basic psychological needs of its adherents when laced with philosophies in various spheres. It is religion that creates a sense of consolation, and by extension, the wherewithal that douse the adherent’s thought of the unknown about the present and the future. It is quite natural to feel at a loss about what the future holds in stock but through philosophies, permutations like – God is able; Only Him decides man’s fate, etc, the emotional support to face the future with courage and hope emerges.

Religion creates a conducive atmosphere that soothens nerves when any tragic incident occurs. It gives the individual or group of individuals respite on why they have to experience such mental strain. Within seeking for what supernatural power means, by way of alluding to philosophies, religion could then be seen as providing answers to the reasons why man is on this divide and his expectations already ordained by God.

We also need to see religion, when carefully studied from the philosophical angle that it enables man to realize his short-comings and to seek link with the outer-realm. When religion emphasizes issues like-beyond here; other world etc, it is philosophical, asking the believer to look beyond the known world and experience transcendental emotional experience. In the interpretation of this philosophy, several rituals under religions garb are undertaken. Examples include fasting, frenzied dances, incantations and some others as if communicating with the external realm.

Further, religion, while laying emphasis on the powers of supernatural, and the self ordained innate characteristic of man to decide his fate, is echoing the tenets of philosophy, e.g. God has created you to be what you are; He knows when to come and when to depart, etc. It is quite common to equally find those with identical philosophical dispositions bonding themselves in the same religious groups.

As a further corollary to the above, life has so many stages and each stage has its psycho-social crisis. These stages include (1) infancy (2) toddlerhood (3) early school age (4) middle school age (5) early adolescence (6) late adolescence (7) early adulthood (8) Middle adulthood, and (9) Late Adulthood.

Each stage has its “dos” and “donts”. It is physiologically believed that each stage is philosophically endowed as there is a strong perception that it tends towards the philosophy of life. For example, irrespective of the contending schools of thought about the limitations of philosophy, the adherents’ conviction is that it is a great panacea to conflict resolution as well as a very cheap means of accepting one’s fate without an undue recourse to aggravating an already bad situation. Out of the nine stages mentioned in the developmental theory, a brief explanation about the last three is desirable. Early adulthood is regarded as being from age 21-30 years, middle adulthood from age 31-50 years while late adulthood is seen as from age 51 till when God comes.

Among the expectations at an early adulthood are getting set fully for the race of earthly survival; educational attainment, job opportunities and getting set for family life. At the middle adulthood stage, it is regarded as child bearing stage and consolidation of the gains of the early adulthood. The late adulthood is regarded not as child bearing stage, but as child rearing stage. It is a consolidation era of the efforts of infancy to the middle adulthood. You need to know the implication of the concept, driven home by philosophies as the economic, political and social shortcomings of the third world countries are predicated on not getting their priorities in order. Remember that life is race and it has its beginning and its end. What is important for you is to set your priorities right. Do not mismanage the stages when you can identify your anticipated goals in life so as to maximize the gains of philosophical invocation that as you lay your bed, so you lie on it. Most importantly, the stage when concept about the end must be staring one in the face is too crucial. These are concepts driven home by philosophies, especially in the third world countries due to the economic, political and social situation prevalent there.

In buttressing the role of religion in philosophies, religion also emphasizes many basic and important events of a lifetime and takes a hard look at how it could render assistance to any individual during the accompanying crises of certain inevitable transitional stages in life. Emphases are made of issues like birth, adolescence, marriage, death, disasters, (natural or artificial) etc. For example, at the demise of an individual, certain rituals, usually referred to as rites of passage are conducted. Religion sees such occasion as philosophically ordained because it confers certain strains and stresses not only on the closest person to the deceased, but also on those emotionally attached to the deceased, such as members of his family, and friends. Religion invokes philosophies when espousing consolation in the case of individuals dying or dead. Religion, through philosophical exhortations give guidance and directive to assist the individual adjust to his new role in order to understand how to cope with role conflict.

As earlier mentioned, other schools of thought also discussed how to meet human needs besides religion. Experience has shown that ethical systems, not specifically religious oriented could aid moral rejuvenation in life. Groups such as family, neighbourhood, organization, either non-governmental or governmental, or a state itself can create a conducive atmosphere to meeting

human needs. However, much as the existence of the aforementioned is quite advantageous, the role of religion in meeting human needs, in the area of conflict resolution through invocation of age old, and acceptable philosophical exhortations is universally acknowledged.

SELF ASSESSMENT EXERCISE III

What is your candid view on invoking religion to compliment philosophical resolution of conflicts?

4.0 CONCLUSION

In this unit, we have discussed how religion has emphasized the place of philosophies in solving conflict, dousing tension and restoring hope to the beliquered either resulting from the demise of a close relation, natural or supernatural disasters etc.

5.0 SUMMARY

The unit has attempted to define the term religion. It has also discussed its relevance in restoring hope to the hopeless through age old philosophies.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

1. Define Religion
2. What is the analogy between religion and philosophies?

7.0 REFERENCES/FURTHER READINGS

1. Poponoe, D., (1971) *Sociology*; New York, Meredith Corporation.
2. Otite, and Ogiewo (2006); *An Introduction to Social Studies*: London, Heinemann Publishers
3. Idowu, E.B. (1976); *African Traditional Religion: A definition* London SMC Press
4. Mbiti, J.S (1982) *African Religion and Philosophy*: London, Heinemann Publishers

UNIT 4

PHILOSOPHICAL DIPLOMACY BY A MINORITY GROUP TO THE DOMINANCE AND DISCRIMINATION OF THE MAJORITY GROUP

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Spirit of Equanimity
 - 3.2 Aggressive response
 - 3.3 Self-degradation
 - 3.4 Acculturation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

There are various methods of conflict management which are quite effective in either eliminating or transforming prevailing tense situation. In the words of Zartman (1989:8), conflict management refers to the elimination, neutralisation of conflict from erupting into crises or to cool a crisis in eruption. Similarly, Otite, O and Albert, I.O., (1999:11), drummed it further home that conflict management is rather more elaborate and wider in conception and application. Both definitions are in tandem with regular conflicts that arise between groups or communities, especially in developing economies of the third world countries. It is evident that the actions of the dominant society usually define the patterns of inter-group relations because such dominance gives them the power to dictate the pace of action for the minority group. Further, it is an established fact that human relationships are a two-way traffic, affirmed by Newton's third law of motion that for every action, there is an equal and opposite reaction. Consequently, the actions of the dominant group will likely be influenced by the nature of the response these actions elicit from the minority group. This unit will, therefore, look into the role of philosophical diplomacy exhibited by the minority group in the face of psychological reactions a minority group could develop which could lead to a win – win solution in any ensuing scenario.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Explain the importance of philosophical diplomacy when dealing with groups conflict.
- Understand various methods of minority response to majority dominance in order to achieve a win – win situation.

3.0 MAIN CONTENT

3.1 Minority Response to a Group Dominance

There are various ways open to the minority group when responding to the aggression of the majority. Among the various methods are (a) to see the issue with the spirit of equanimity, with the belief in the philosophical disposition that at a certain time in one's life, an incident which will change one's course in life must occur. Such belief lends credence to life of transformation if one could persevere. It could also be seen as passive acceptance. Other methods could be through aggressive response, self segregation, or acculturation.

Spirit of Equanimity

This is a situation where the minority invokes philosophical method of temporarily accepting the situation it finds itself, with the hope of a better tomorrow. The minority adopts this view, to avoid what could amount to committing either suicide or hara-kiri. They passively accommodate themselves to their subordinate position and settle down, hoping for not too distant emancipation, as long as they live.

An example of passive acceptance is Uncle Tom, the Negro servant in the novel, *Uncle Tom's Cabin* as reported by Jeneth B. Clark, 1965, in his book. *The Psychology of the Ghetto*, New York; published by Harper and Row. Uncle Tom accepted his situation that he would always be a Whiteman's servant and on that basis, tried his best to behave in a way that would make his servitude as comfortable for him as possible. He was obedient, caused no trouble and faithful to his master's interests. For his compliance, he was richly rewarded as he was able to achieve most of what he would have attained as a free man. This is a philosophy that goes with an African proverb that he who fights and runs away lives to fight another day. The implication is that accepting one's subordination does not condemn one to a perpetual slavery.

We have seen how oppressed minorities developed quite helpful methods of dealing with members of a dominant society which eventually led to swinging the situation to their advantage. Humility, in the face of naked display of vanity by the dominant group could help. Over-simplicity by saying sir, sir, several times to the vaguery demands of the oppressor could also help. Those traits were exhibited by the Kenyans in the initial exploitation of their land as the displaced Kenyans even agreed to work as labourers on their farms appropriated by the white settlers. That servile pretence enabled them to understand the nitty-gritty of the white settlers before the inevitable Mau Mau uprising which paved the way for the Jomo-Kenyatas to mount the political ladder of the Kenyan nation.

As earlier mentioned, the philosophy behind the passive acceptance of a subordinate status is to avoid a situation whereby an anxiety for quick results may prevent the realization of having any result at all and that could happen unless there is an absolute caution. It is quite true that acceptance may be an easy response for a minority group to make, because it promotes inter-group harmony, but it is quite understandable that those who adopt it have

psychological re-actions. Among such reactions may be self-hatred and a wide range of pathological emotional responses. It could lead to strains due to concealment of their inner feelings. It leads to self-limitation despite abundant opportunities. However, the positive side of this policy is the belief in the philosophy of a better morrow. It could even be in the form of a self-fulfilling prophesy if one is convinced that at a certain period in life, things go one way which could change for better thereafter. The perseverance of millions of Africa's captured as slaves, and drafted to the then New World, otherwise called the Americas, led to the 13th Amendment of the American constitution, known as Proclamation of emancipation of slaves. By the same vein, the 14th amendment allowed the Blacks to vote in all elections in America while the 15th amendment gave the blacks, not only the right to vote but to be voted for. What happened as a child's play in the 1860's with the Emancipation proclamation has now led to the emergence of the very first Black President in American history ever to occupy the white house in the 21st century. Passive acceptance is not without its reward.

3.2 Aggressive Response

There have been instances when dominance have been met with aggressive responses. This could be in the form of physical violence. The humanitarian tragedy between the Hutus and Tutsis in Rwanda as well as that of the Darfur crises in southern Sudan are vivid examples. From all indications, the above examples are quite dangerous as they resolved nothing but aggravated an already bad situation. They led to gnashing of teeth and possible extermination of a minority group by the savagery majority group. In a situation life this, many options are still open to the minority. First, it is natural for you to know that in any community, there are both minority and majority groups. The aggrieved minority must look for an effective but safer method of expressing their grievances and commonest in that category are verbal and philosophical expressions. They may shout threats at passers-by or write them on pamphlets for distribution, or even, walls. Through that methods, the minority group will be displaying the detestable acts of the dominant group to the public in bad light, which could also invite sympathy from the members of the dominant group. Charles S. Johnson, (1943:303), in his book: *Patterns of Negro segregation*; New York; quoted Haerper a driver from a minority group while responding to the misdeameanour of the dominant group thus.

“I drive in a way that makes it look like I'll run over them if they walk in front of me when I have the right. I act like I don't see them. I have had some of them to curse at me for this, but I just laugh at them and keep on driving”.

Equally common as aggressive response are those involving reactions to work attitude by the minority in the service of the majority. The minority could deliberately create a costly accident that could ruin either crops, livestock or even properties of the employer who is a member of the dominant group to

drive home his resentment of the dominant group. The adversarial effect of the aggressive response is always discovered in areas whereby the aggrieved transfers his aggression even to members of his minority group, who himself is equally powerless.

3.3 Self-Segregation

There are instances when a minority group, on their volition, keeps-off from the dominant society. They assume the incompatibility existing between the minority and the majority group could not be resolved and never attempts to explore any means of contact. This is an avoidance policy which does not solve a situation because no matter how long, what is being swept under the carpet will pinch the foot and ache. Confronting the problem, following due process of conflict resolution, will ameliorate the pains in the scenario. Johnson, again, quoting a member of a minority group who chose to adopt avoidance in his relationship with the whites said thus:

”I found that the best way to get along with white folks is to just be pretty careful and come in contact with them as little as possible. There are times when you have to take a lot of things. Those things that you can avoid, you ought to. I am not a white folk’s nigger, and I try to keep out of trouble, I know, though that I am in the south, and I known they can make it hard for me, so I just try to attend to my business and see if I can dodge a lot of trouble”.

By saying he is not a Whiteman’s nigger, he does not accept he is inferior to the Whiteman. However, interaction gives way to understanding. Even segregation takes place within a homogenous group in form of class differences. There are residential segregation, occupational segregation. However, much as these types of self-segregation could lead to compatibility, the most extreme method of self-segregation is known as separation. This is a system where the minority group aspires to set up, a totally independent society of its own. It takes several forms, it could be created, within the geographical and political bounds of the dominant society or it may decide to migrate or may call for partition. A great but rather sour point to recall was the persecution faced by the Jews both in the Eastern and Western parts of the world that compelled the rich Austrian Jews to mobilize their resources in search of a separate settlement for the Jews. Having being declared *persona-non-grata* by the dominant group in the Eastern and Western Europe, the journey to mount Zion which was tagged their philosophical home, began in earnest. Their dream manifested when Palestine was partitioned and the Jewish state of Israel came into being. Although, this is one of the very few successful examples of separation, the ripples thereafter have turned the Middle East into the melting point of intense adversarial conflict. Separation also had taken place in Liberia, an African country to where the American government transported freed American slaves without any pre-adequate arrangement for them to go there. It was the first back-to-Africa movement by about 1825.

It was a very difficult experiment both for the American Negroes who found acclimatisation harrowing, as well as having problems getting along with the native tribes already living there who were not enthusiastic about the whole scheme. Those on ground considered them an unwanted, imported population lording it over the indigenous inhabitants.

The eventual unfolding scenario which blew open after the first Liberian Coup and the emergence of Samuel Doe, together with its fall-out are linked to the absolute separatism being discussed. Ironically, in the 1960s, a new back-to-Africa movement was initiated by black Americans who bought land, in countries of central Africa and established agricultural and handicraft communes there. They did that without first considering the great differences between African and American culture. Tom Mboya, according to the New York Times Magazine of 13th July, 1969: 30-40, was quoted as having warned American Negroes that Africa cannot be the solution to their problems. Be that as it may, history has shown that separatism has proved a difficult policy to convert into a satisfactory reality, even though, some minorities see it as their only hope of ever achieving equality.

3.4 Acculturation

This is another type of response to dominance when a minority group member tries to blend into the majority by assimilating the cultural characteristics of that dominant group. This include learning the language, adaptation to the dressing and customs after which it would be easy to mimic the entire ways of life of the dominant group.

However, instances abound where a minority group, racially determined, detest acculturation, however minimal. When, in 1958, Charles de-Gaulle's Government in France ordered a plebiscite to determine whether the French's African colonies would assimilate or not, through Yes or No vote, Sekou Toure's Guinea voted No and refused to 'frenchivise'. That pride and respect Guinea had for African culture was the catalyst that made Charles de Gaulle to descend on Guinea by ordering out of Guinea all French personnel serving the Government of Guinea. The country was thrown into serious confusion; Electricity was put off, medical personal withdrawn, Airport grounded and it was a beleaguered nation for 72 hours. At the end of it all, Sekou Toure bluntly refused to succumb inspite of very serious odds. His countrymen and women stood solidly behind him for his noble stand while African governments, most of whom were still colonies of foreign powers gave their support for his stand. The most outstanding support came from Dr. Kwame Nkrumah's government in Ghana which sent in qualified personnel to restore the incapacities wrecked on Guinea Conakry by Charles de Gaulle's French Vandals. Today, history is remembering eloquently the noble resistance of Sekou Toure against French's forced acculturation.

However, one man's food could be another's poison within a minority group that despised acculturation. There could be a certain group whose racial and physical characteristics are not strongly marked. Such group could adopt a terminology called "passing" as they may wish to be seen as members of the

dominant group. Instances of name change, from local to one with foreign characteristic, change in nationality, structures of foreign ideas, are indices of “passing”. What is significant in the scenario is that the decision of a certain group to acculturate, painful as it seems, as they may lose their heritage in the process, could be laid on the door step of philosophy of life. It is common to have people say: Mr. J.J. of so, so country, mistakenly born in country A or B etc.

What we have been saying here have their places in the philosophical diplomacy of life. Irrespective of the method adopted, life has no duplicate and as the saying goes, life is about survival of the fittest. We are birds of passage and philosophy of life tells us that the world will not stop, because an actor, no matter how great or proficient has taken his exist; the world will go on.

SELF ASSESSMENT EXERCISE IV

Do you share the view that to avoid persecution by a major ethnic group, the minority group should stoop to conquer?

4.0 CONCLUSION

We can see from the above discussion the involvement of philosophical diplomacy in the struggle to survive life hurdles.

A good understanding of the strategies will be of immense benefit when applied to seeking solutions to threats to a peaceful co-existence.

5.0 SUMMARY

The unit has discussed the need for employing philosophical diplomacy to seek peace in a troubled world. Various approaches were itemized for the overall well-being of mankind.

6.0 TUTOR MARKED ASSIGNMENT

1. What do you understand by the term philosophical diplomacy?
2. Name the various approaches of philosophical diplomacy and discuss each, citing relevant case studies in any African country.

7.0 REFERENCES/FURTHER READINGS

1. Johnson, C.S., (1943), *Patterns of Negro Segregation*, New York, Harper.
2. Hayakawa, S.J. (1963), *Symbol, Status and Personality*, New York: Harcourt Brace, Javonovich.
3. Otite, O. and Albert, I.O. (1991); *Community Conflicts in Nigeria*, Ibadan Spectrum Books Ltd.

UNIT 5
SOME ASPECTS OF INTERNATIONAL LAWS OF WAR EMPHASIZING THE
SIGNIFICANCE OF PHILOSOPHIES AND GREAT PERSONALITIES OF
PEACE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Back-up laws on Philosophies and Great Personalities of Peace
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked Assignment
- 7.0 Reference/Further Readings

1.0 INTRODUCTION

Great personalities of peace could only effectively invoke philosophical dispositions to resolve conflict when adequately protected by certain aspects of both municipal and international laws. Instances abound when ambiguity of both laws led to a disregard to well-meaning intervention by great personalities of peace. This unit is, therefore, designed to create awareness to those enabling provisions within both the municipal and international laws.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- locate within the municipal and international laws certain aspects specifically supportive to the intervention of great personalities of peace.
- determine whether international law is really law in dealing with problems on the international scene.

3.0 MAIN CONTENT**3.1 Backup laws on philosophies and Great personalities of Peace**

Without any known norm, custom or back-up law, at either municipal or international level, the activities of those who have emerged as great personalities of peace could not have materialized. Ancient history has produced many philosophers, theologians, and astrologers who propounded their philosophies in order to secure the much needed peace. However, as nature abhors vacuum, the state of global politics has transformed tremendously that however good the intention of an intervener could be, he must first be knowledgeable about what the municipal law as well as the international law say about his role. This is quite expedient because last year's wisdom may be this year's acrimony.

Ademola Yakubu and Femi Wewe, both legal luminaries within academic confines, were seeking answers to the ambivalence in some quarters about whether or not international law is really law in the face of what they described as manifestations of the in-effectiveness of the law in the enforcement problems on the international scene. Going further, they cited an example of a situation where a combat-aircraft, belonging to a particular state successfully carried out an ariel raid on the cites of another state as the United States did on 15th April 1986 to the Libyan cites of Tripoli and Benghazi. They raised this issue because of the difficulties in the way of seeking redress by the victim state, as well as the unilateral action of the aggressor. Because of that and other unilateral actions by some states against the others, both scholars are of the view that such actions by certain seemingly powerful states against the weaker ones have raised doubts in the minds of the observers of global affairs about the efficacy of the tenets of international law.

Those in that school of thought opine that international law is nothing but a code of rules of conduct of moral force only. Austin, also was of the view that law that should relate to communes emanating from a discriminate sovereign legislative authority. He is of the view that any law not proclaimed by a sovereign state should be seen only as rules of moral or ethical validity only. He further contended that international law is nothing but positive “international morality” only analogous to the rules binding a club or society or opinions or sentiments current among nations generally.

Expatriating further, Yakubu rekindled our hope on the efficacy of International law when he reminded us about the view of Akehurst, that the problem of the enforcement of sanctions is somewhat intractable under international law because of its peculiar characteristics. While admitting that municipal laws emanate from sovereign states, international laws, though there is no centralized executive authority, but present day developments have created mass/myriads of international legislations as a result of law-making treaties and conventions. The prevalence of international conference or through existing international organs is indicative. The charter that created the United Nations, drawn up in san Francisco in 1945 is based on the legality of international law. The statute of the international court of justice annexed to the charter gives the International Court of Justice (I.C.J.) power to decide, in accordance with international law such disputes as are submitted to it, in accordance with Article 38. Moving a step further, in appreciation of what role great personalities of peace could play in conflict situation for the mutual benefit of mankind, Article 51 of the United Nations made provision for remedy under self help provision. It is envisaged that when the use of self defence against armed attacks is resorted to, the emergence of international personalities to mediate could not be ruled out. When Israel renewed her offensive against Palestine, quoting U.N. resolution, Palestine responded quoting another U.N. resolution. The scenario generated world attention, one of which led to the intervention of great personalities of peace, particularly the Camp David Accord of 1978, led by ex-U.S. President Jimmy Carter.

Some of the criteria reinforcing the legality of international laws like habit, conscience, morality, affection and tolerance account much for obedience. For example, treaties create laws unto themselves since agreements must be kept. It is not in the interest of states to break the law so created because international law facilitates international co-operation. As a student, you need to know how treaties create laws. By this concept, “treaties” are mutual agreements, freely entered into by various sovereign states, through their Heads of State or accredited representative in areas such as political, economic, commercial, social, cultural and various scientific and technical matters. In view of the Vienna convention on the laws of treaties of 1969, which became enforceable in 1980, states that had entered into treaties and still believed in its contents were duly required to ratify and deposit same with the United Nations after which such treaties became obligatory on the parties. In a nutshell, it is incumbent on the Head of State of each state to keep their respective legislative houses informed of such treaties as they must be carried along.

As one of the main proponents of this unit is to highlight the need for correlation between municipal and international laws, when treaties are entered into between governments, it takes the colour of an international agreement but before it could be so deemed enforceable, each state must submit the treaty it entered into with another government to its state parliament for ratification. For example, in a case decided by the supreme court of Nigeria, in *Abacha v. Fawehinmi* (2000) 4SCNJ400, it was decided as follows;

- An International treaty entered into by the government of Nigeria does not become binding until enacted unto law by the National Assembly. Before its enactment into law by the National Assembly, an international treaty has no such force of law as to make it justifiable in our courts.
- Where the treaty is enacted into law by the National Assembly, as in the case with African Charter on Human and peoples’ Right (Ratification and enforcement) Act Cap. 10 laws of the federation 1990, it becomes binding and our courts must give effect to it like all other laws falling within the judicial powers of the courts.
- The African charter is a statute with International flavour. Being so, if there is a conflict between it and another statute, its provisions will prevail over those of that other statute for the reason that it is presumed that the legislature does not intend to breach an international obligation. To this extent, the charter possesses “A greater vigour and strength than any other domestic statute. But that is not to say that the charter is superior to the constitution. Nor can its international flavour prevent the National Assembly, or the Federal Ministry Government before it from removing it from our body of municipal laws by simply repealing cap 10. Nor also is the validity of another statute to be necessarily affected by the mere fact

that it violates the African charter or any other treaty for that matter.

From the above pronouncements by the Supreme Court of Nigeria, it becomes indisputable that international laws are laws geared towards the elimination of problems of international dimension and promotion of international homogeneity.

For a better appraisal of the recognition canvassed for Great/ International Personalities of Peace, on issues relating to peaceful or amicable resolution of disputes, it is pertinent to explain what article 33 of the UN Charter says:

- The parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, shall first of all scale a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies, or arrangement, or other peaceful means of their own choice.
- The Security Council shall, when it deems it necessary, call upon the parties to settle their dispute by such means: negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements, or other peaceful means of their choice.

The above listed methods of conflict resolution could only be meaningful and focused towards the promotion of global peace settlement handled by men and women of honour, men and women who would not lie, men and women who are above sentiment and emotional disposition. Indeed, it is within that context that great personalities of peace do emerge. For an understanding of what each method entails, a brief analysis of each step is hereunder given below

3.1 Negotiation

Negotiation is a peaceful way of ending a conflict or a situation that may lead to conflict. This is usually done through diplomatic means.

Schmid, A.P. (2000:55) in *Thesaurus and Glossary of early warning and conflict prevention terms* defined Negotiation as “a bilateral or multilateral communication technique to manage conflicting interests through direct dialogue between representatives of the parties in a dispute or conflict. Negotiation is a standard diplomatic technique used by states in peacetime to harmonise their interests, or to live with their differences by taking into account respective needs and power potential.

Berridge, (1995: 119) says Negotiation, in international politics, is a technique of regulated argument, which normally occurs between delegations of officials representing states, international organizations, or other agencies. It takes place with a view to achieving one or other of the following objectives: identification of common interest, and agreement on a joint or parallel action in their pursuit; recognition of conflicting interests and agreement on compromise; or more often than not, some combination of both.

Yet, Fisher/Ury, (1983:33, 36) defined Negotiation as “A process of communicating back and forth for the purpose of reaching a joint decision... a negotiation is not a debate. Nor is it a trial. Not to be lost in the myriads of definition, international Alert, (1996, 111:53) defined Negotiation as “Talks between conflicting parties who discuss ideas, information and options in order to reach a mutually acceptable agreement. Initially, at least, negotiations may not be face-to-face.

3.1.2 Enquiry

The terminology implies a critical examination of issues which brought about a dispute, because, where the facts are properly established, a resolution, which will be acceptable to both sides will be easily reached. Issues that create conflict between nations are multifarious but the most constant and physical is boundary dispute. For instance, the United Nations General Assembly, by a resolution adopted on 18th December, 1867, upheld the utility of the method of impartial fact-finding as a method of peaceful settlement of issues. While the U.N admonished members to adopt that method, it asked the Secretary-General to prepare a list of experts in that regard whose services could be used by agreement with respect to a dispute.

As a corollary to the above, emphasizing the significance of great personalities of peace, a salutary Resolution on Peaceful Settlement of International disputes was adopted by the General Assembly of the United Nations on 12, December, 1974 and went ahead to approve the Manila Declaration on the Peaceful settlement of international disputes in 1982 which even has the effect of superseding the resolution made on 12th December, 1974.

3.1.3 Good Office

This is a method through which an individual, a state, or an international organ, acting as a third party, may assist in ensuring an amicable settlement of a dispute. The use of good offices has the effect of bringing the disputing parties together and ensures settlement in general terms. It does not involve actual participation in the negotiation or the conduct of an enquiry that takes care of everything involved in the dispute. What this method emphasizes is the possibility of working out a solution with respect to the dispute. Many instances when resort to the use of good offices were applied by the UN abound. Dag Hammarsk-Joeld, a former secretary General of the United Nations was dispatched to Congo Leopoldville early 1960' to use his office to intervene in the Congo crisis. Pandit Nehru, the former Prime Minister of India, Tafawa Balewa, the former Prime Minister of Nigeria, Emperor Haile Selasie, The Ethiopian Monarch, General Ankrah, former Ghanaian Head of State, Chief Olusegun Obasanjo, former President of Nigeria, Nigerian Government – (Liberian & Siera-Leone conflicts), Jimmy Carter, the former President of the United States of America, and many others, have, at one time or the other been asked to use their good offices to resolve conflicts that were adversarial to global peace.

3.1.4 Mediation

Goodpaster, (1997:203-204), quoting Chr. W. Moore, (1996:54) in Schmid (2000:54) defined mediation as “A problem-solving negotiation process in which an outsider, impartial, neutral party works with disputants to assist them to reach a satisfactory negotiated agreement. Unlike judges or arbitrators, mediators have no authority to decide the dispute between the parties; instead, the parties empower the mediator to help them resolve the issues between them. The assumption... is that a third party will be able to alter the power and social dynamics of the conflict relationship by influencing the beliefs and behaviour of individual parties, by providing knowledge or information or by using a more effective negotiation process and thereby helping the participants to settle contested issue.

Similarly, Goodpaster (1977:204) defined mediation as a “form of conflict management whereby a skilled and/or powerful third party (state, international organization, Non-Governmental Organisation (NGO) acts as a go-between to facilitate communication between conflict parties that consent to the initiative, to bring about a partial solution (e.g. exchange of prisoners) or a settlement. The initiative for mediation usually comes from the outside or from the weaker of the conflicting parties. The mediator is not always an impartial, neutral party but sometimes someone with the capacity and intent to bring his weight (the so-called “mediation leverage”) to bear on the situation. Mediation is a general, informal, voluntary, non-legal, non-forceful and non-binding but co-operative, forward looking and interest based form of conflict management.

Demola Yakubu opined that mediation, like good offices, involves the use of, or bringing a third party to intervene with respect to a conflict. The position of a mediator is more elaborate than that of the use of good offices. The mediator, unlike a party tendering good offices, participates in the negotiations and directs the way for a peaceful or amicable settlement of the dispute. Some conclusions may be reached in the process or some suggestions made, but generally, such suggestions are not binding on the parties. Such was the situation with the role of Ghana in the settlement of the dispute between Gowon and Ojukwu usually referred to as the ABURI ACCORD. Much as Ghana tried in the mediation to avert a full-scale war in Nigeria, which the parties agreed to at the mediation caucus, both reneged on getting back to Nigeria. The mediatory role of the United States in the Arab-Israeli conflict, resulting in the 1978 Camp David Accord is another of the many examples of the significance of great personalities of peace, backed up by both municipal and international laws.

3.1.5 Conciliation

The international law institute defined conciliation in 1961 thus:

a method for the settlement of international disputes of any nature according to which a commission set up by both parties, either on a permanent basis or an ad-hoc basis to deal with a dispute, proceeds to the impartial

examination of the dispute and attempts to define the terms of a settlement susceptible of being accepted by them or of according to the parties, with a view to its settlement, such aid as they may have requested.

Similarly, Judge Mainly O. Hudson, in 1944, defined conciliation as *a process of formulating proposals of settlement after an investigation of the facts and an effort to reconcile opposing contentions, the parties to the dispute being left free to accept or reject the proposals formulated.*

U.S. Commission, (1981: 105) defined conciliation as “the least structured of the four major conflict resolution techniques. Unlike a negotiator, arbitrator, or mediator, a conciliator frequently works in pre-negotiation situations to establish and maintain communication among disputants and, if appropriate, to move them into more formal bargaining formats. Conciliators may employ fact-finding and observation techniques and help disputes to be resolved informally: in addition, conciliators play critical roles in helping agreements to be kept, and in reconciliation, efforts that prevent future conflicts after agreement are reached”. Akinboye, S.O. and Ottoh, F.O. (2005: 156) opined that

“Conciliation... is designed to encourage a high degree of participation and flow of information. This is acceptable when there is no previous commitment, that is, when it does not infringe on the right of parties to accept or reject any proposals. In order words, there will be no imposition of any decision or proposal”.

3.1.6 Arbitration

According to Hamzeh, N.U.18-19; Kleiboier, (1997:9), “Arbitration is a traditional method of peaceful dispute settlement whereby a single arbiter or a court of arbitration arrives at a final judgement. The arbiter is an authoritative and legitimate third party (tribunal or eminent person), superior in strength to the parties to the dispute. The arbiter adjudicates the conflict between parties, who are voluntarily requesting a verdict. The recommendation reached by a (neutral) arbiter after having examined the merits of each case is considered binding”.

In the view of international Alert, (1996:111: 53-54), Arbitration is

“When conflicting parties present their cases to a third party, who makes a judgment of the case which includes a decision on the rights and wrongs of the cases presented, and how the conflict should be settled. Arbitration may be ‘binding’ (the parties agree in advance to accept the third party’s judgment) or

‘non-binding’ (where they agree only to consider it, sometimes as an aid to negotiation). The third party is a person or organisation whose authority the conflicting parties recognize. The arbitrating role of the third party is different from third-party facilitation... The essential difference (with negotiation) is that in arbitration, the party main or only communication is with the third party arbitrator on whose authority they rely”.

3.1.7 Judicial Settlement

Hamzeh (n.d: 24) as recorded by Schmid, A.P. (2000: 52) stated that Judicial settlement is a

“Legal mode of pacific dispute termination, e.g. by the international court of Justice, based on a determination of the rule governing the case in controversy. Hamzeh notes that “Although arbitration and judicial settlement are akin to modes of settlement, they differ in the sense that the latter contemplates the reference of a dispute to a pre-constituted organ of permanent character, formed by virtue of a multilateral treat”.

The significance of great personalities of peace as envisaged by the international court of Justice could be adequately found in the decision of the court that in the event of a state appearing before it without its national on the bench of the international court, such a state (country) may appoint an adhoc judge for the case, as in the case of Nigeria/Cameroon Boundary Dispute before the international court of Justice. Further more, these ad hoc judges have the nature of arbitrators.

3.1.8 Regional Arrangements

In contemporary international relations, there is the trend for nation-states to form regional groupings, which are seen as more important than independent sovereign units. According to Akinboye, S.O. and Otto, F.O. (2005: 168),

“The term regions means areas smaller than states. In the international relations discourse, a region is invariably an area embracing the territories of three or more states. These states are bound together by ties of common interest as well as geography. The states may however not be close to each other in terms of territory or be found in the same continent as the world map indicates. They may not be a homogeneous political entity, but at the same time, they may share certain

identification characteristics such as proximity, common interests, language, historic, spiritual and cultural affinities. As a result, they may make themselves jointly responsible for the peaceful settlement of disputes... and security in their respective regions...”

Article 52 of the UN charter provides thus:

Nothing in the present charter precludes the existence of regional arrangements or agencies for dealing with such matters relating to the maintenance of international peace and security as are appropriate for regional action, provided that such arrangements or agencies and their activities are consistent with the purposes and principles of the United Nations.

Reinforcing Article 52 is Article 55 of the charter which further provides thus:

The security council shall, where appropriate, utilize such regional arrangements or agencies for enforcement action under its authority...

SELF ASSESSMENT EXERCISE V

How can you differentiate national interest from the personal interest of a political Head of state?

4.0 CONCLUSION

From the above submissions, all the conflict resolution techniques are predicated on the emergence of great personalities of peace who could shun parochialism and ensure they use their fountain of knowledge to preach, and seek ways of sustainable peace in a troubled world.

5.0 SUMMARY

The unit has highlighted some aspects of international laws of war which specifically emphasised the significance of great personalities of Peace through whom philosophies are disseminated in search of sustainable peace.

6.0 TUTOR MARKED ASSIGNMENT

1. What is the significance of Article 33 of the U.N. Charter in appraising the relevance of great personalities of peace towards conflict resolution?
2. Discuss three instances where great personalities of peace have successfully intervened, either at International or National levels?

7. REFERENCES/FURTHER READINGS

1. Akinboye, S.O. and Otto, F.O. (2005). *A systematic Approach to International Relations*, Lagos, Concept Publications.

2. Schmid, A.P. (2000) *Thesaurus and Glossary of Early Warning And Conflict Prevention Terms*, London: Forum On Early Warning and Early Response

MODULE 2:

UNIT 1: NATURE OF AFRICAN PHILOSOPHY

UNIT 2: NATURE OF WESTERN PHILOSOPHY

UNIT 3: NATURE OF EASTERN PHILOSOPHY

UNIT 4: CONFUCIOUS AND THE IMPACT OF THE PHILOSOPHY OF
.....CONFUCIANISM

UNIT 5: PHILOSOPHY OF NON-VIOLENT RESISTANCE

Philosophy of Non-violent Resistance

1) Martin Luther King Jr

2) Nehru and Africa

UNIT 1**NATURE OF AFRICAN PHILOSOPHY****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 MainContent
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

African Philosophy is used in different ways by different philosophers. Although African philosophers spend their time doing work in many different areas, such as metaphysics, epistemology, moral philosophy, and political philosophy, a great deal of the literature is taken up with a debate concerning the nature of African philosophy itself. Though this is often criticised as being sterile and self-absorbed, it can nevertheless provide useful insights into the nature of philosophy in general.

One of the most fundamental areas of disagreement concerns what exactly it is that the term 'African' qualifies: the content of the philosophy or the identities of the philosophers? On the former view, philosophy counts as African if it involves African themes (such as distinctively African perceptions of time, personhood, etc.) or uses methods that are distinctively African. On the latter view, African philosophy is any philosophy done by Africans or by people of African descent, or others engaged in the realm of African philosophy.

It will generally be more useful to take the former view as central, as it is surely the distinctive content and methodology that distinguishes African from any other philosophy. It's perhaps worth pointing out that the vast majority of African philosophy in the former sense, will as a matter of fact, also count as African philosophy in the latter sense.

Having said all that, a historical survey is most easily and informatively undertaken by looking at philosophers, who were born on the continent of Africa; when we come to the modern era, we shall revert to taking content and

methodology as primary. Let us start, however, by looking at ancient African philosophy, in subsequent contents in the unit.

2.0 OBJECTIVES

At the end of the study of this unit, you should have been acquainted with, and be able to:

- explain what African philosophy is all about,
- discuss the moral aspect of African philosophy;
- narrate the analogy or otherwise of pre modern, and modern African philosophy.

3.0 MAIN CONTENT

3.1 Pre-Modern African Philosophy

Paulin J. Hountondji argued that, without a written language: "thousands of Socrates could never have given birth to Greek philosophy... so thousands of philosophers without written works could never have given birth to an African philosophy" (Hountondji: 1956 p. 106); quoted in Kwame, Introduction, p.xx). Joseph I. Omoregbe's broad definition of a philosopher is, "one who devotes a good deal of his time reflecting on fundamental questions about human life or the physical universe and who frequently and habitually does this" is instructive. Although no clearly articulated and documented philosophy exists, there is still a philosophical tradition. Put simply, even if there were no known African philosophers, there was African philosophy. This may be disputed by observing from the Iliad and other Greek literature that philosophic concepts such as hubris, heroism, and the superiority of Greek culture were extant prior to the Late Classical period of Greek Antiquity. Thus, a form of natural philosophy, in the least has been present in Africa since very ancient times.

At least one may say that if we take a philosophy to be a coherent set of beliefs, but not a system explaining the unity of its understanding of all the world's phenomena, the nature of the world and the place of human beings in that world, then few if any cultures lack a philosophy. Such a philosophy does not depend upon the existence of specific people who philosophise, but even its innate in responding to life.

The standard view of the rise of philosophical (and of scientific) thought is that it probably required a certain sort of social structure (one in which, for example, a significant part of society had the leisure to think and debate), but that even given this necessary background condition, there's a further complex set of factors needed.

Philosophy in Africa has a rich and varied history, dating from pre-dynastic Egypt, and continuing through the birth of both Christianity and Islam. Arguably central to the ancient was the conception of "ma'at", which roughly translated refers to "justice", "truth", or simply "that which is right". One of the earliest works of political philosophy was the *Maxims* of Ptah- Hotep, which were taught to Egyptian schoolboys for centuries.

Ancient Egyptian philosophers made extremely important contributions to Hellenistic philosophy, Christian philosophy, and Islamic philosophy. In the Hellenistic tradition, the influential philosophical school of Neoplatonism was founded by the Egyptian philosopher Plotinus in the 3rd century CE. In the Christian tradition, Augustine of Hippo was a cornerstone of Christian philosophy and theology. He lived from 354 to 430 CE, and wrote his best known work, *The City of God*, in Hippo Regius, (now Annaba, Algeria).

He challenged a number of ideas of his age including Arianism, and established the notions of original sin and divine grace in Christian philosophy and theology.

In Islamic tradition, Ibn Baiiah philosophized along neo-Platonist lines in the 12th century C.E. The purpose of human life, according to Bajja, was to gain true happiness, and true happiness is attained by grasping the universals through reason and philosophy, often outside the framework of organized religion.

Ibn Rushd philosophised along more Aristotelian lines, establishing the philosophical school of Averroism. Notably, he argued that there was no conflict between religion and philosophy. Instead, that there are a variety of routes to God, all equally valid, and that the philosopher was free to take the route of reason while the commoners were unable to take that route, and only able to take the route of teachings passed on to them.

Ibn Sab'in challenged the above view, arguing that Aristotelian methods of philosophy were useless in attempting to understand the universe, because those ideas failed to mirror the basic unity of the universe with itself and with God, so that true understanding required a different method of reasoning.

There is at least one example of a pre-modern sub-Saharan African philosopher named Anthony William Amo. He was taken as a slave from Awukenu in what is now Ghana, brought up and educated in Europe (gaining doctorates in medicine and philosophy), and became a professor at the University of Halle Halle and Jena.

In terms of political philosophy, the independence of Ethiopia and the exercise of native African nation expressing its independence in the face of European colonialism and oppression served as a rallying cry in the late 19th and early 20th centuries. It was one of the cornerstones of the Pan-African movement that spurred independence from European colonialism by the middle of the 20th century.

Modern African philosophy

Kenyan philosopher Henry Odera Oruka has distinguished what he calls four trends in modern African philosophy: ethnophilosophy, philosophical sagacity, nationalistic-ideological philosophy, and professional philosophy. In fact, it would be more realistic to call them candidates for the position of African philosophy, with the understanding that more than one of them might fit the bill. (Oruka later added two additional categories: literary/artistic philosophy, the work of literary figures such as Ngugi wa Thiongo, Wole Soyinka, Chinua Achebe Okot p'Bitek, and Taban Lo Liyong, and hermeneutic

philosophy the analysis of African languages in order to fine tune its philosophical content.) Maulana Karenga is one of the key philosophers in African-American circles, he produced a 803 page book titled *Maat, The Moral Ideal in Ancient Egypt*.

Ethnophilosophy & philosophical sagacity

Ethnophilosophy has been used to record the beliefs found in African cultures. Such an approach treats African philosophy as consisting of a set of shared beliefs, values, categories, and assumptions that are implicit in the language, practices, and beliefs of African cultures, in short, the uniquely African world view. As such, it is seen as an item of communal property rather than an activity for the individual.

One proponent of this form, Placide Tempels, argued in *Bantu Philosophy* that the metaphysical categories of the Bantu people are reflected in their linguistic categories. According to this view, African philosophy can be best understood as springing from the fundamental assumptions about reality reflected in the languages of Africa.

An example of this sort of approach is the work of E. J. Alagoa of the University of Port Harcourt in Nigeria, who argues for the existence of an African philosophy of history, stemming from traditional proverbs from the Niger Delta in his paper "An African Philosophy of History in the Oral Tradition". Alagoa argues that in African philosophy, age is seen as an important factor in gaining wisdom and interpreting the past. In support of this view, he cites proverbs such as "More days, more wisdom", and "What an old man sees seated, a youth does not see standing". Truth is seen as eternal and unchanging ("Truth never rots"), but people are subject to error ("Even a four-legged horse stumbles and falls"). It is dangerous to judge by appearances ("A large eye does not mean keen vision"), but first-hand observation can be trusted ("He who sees does not err"). The past is not seen as fundamentally different from the present, but all history is contemporary history ("A storyteller does not tell of a different season"). The future remains beyond knowledge ("Even a bird with a long neck cannot see the future"). Nevertheless, it is said, "God will outlive eternity". History is seen as vitally important ("One ignorant of his origin is nonhuman"), and historians (known as "sons of the soil") are highly revered ("The son of the soil has the python's keen eyes"). These arguments must be taken with a grain of cultural relativism, as the span of culture in Africa is incredibly vast, with patriarchies, matriarchies, monotheists and animists among the population. The attitudes of groups of the Niger Delta should be no more construed to the whole of Africa than that of Norse Vikings to the inclinations of the Spanish conquistadors.

Another more controversial application of this approach is embodied in the concept of Negritude. Leopold Senghor, a proponent of negritude, argued that the distinctly African approach to reality is based on emotion rather than logic, works itself out in participation rather than analysis, and manifests itself through the art rather than the sciences. Cheikh Anta Diop and Mubabinge Bilolo, on the other hand, while agreeing that African culture is unique,

challenged the view of Africans as essentially emotional and artistic, pointing out that Egypt was an African culture whose achievements in science, mathematics, architecture, and philosophy provided a basis for Greek civilization. This philosophy may also be maligned as overly reductionist due to the obvious scientific and scholarly triumphs of ancient Egypt, Nubia, Axum, as well as the great library of Timbuktu and extensive trade networks of northern and Western Africa. Great Zimbabwe is another example of monumental construction in Southern Africa.

Critics of this approach argue that the actual philosophical work in producing a coherent philosophical position is being done by the academic philosopher (such as Alagoa), and that the sayings of the same culture can be selected from and organised in many different ways in order to produce very different, often contradictory systems of thought. One can imagine trying to develop an English theory of mind by collecting proverbs and idioms such as "I'm in two minds about that", "He's out of his mind with worry", "She has a mind like a sieve", etc.

Philosophical sagacity is a sort of individualist version of ethnophilosophy, in which one records the beliefs of certain special members of a community. The premise here is that, although most societies demand some degree of conformity of belief and behaviour from their members, a certain few of those members reach a particularly high level of knowledge and understanding of their cultures' world-view. Such people are sages and in some cases, the sage goes beyond mere knowledge and understanding to reflection and questioning. These become the targets of philosophical sagacity.

Critics of this approach note that not all reflection and questioning is philosophical. Besides, if African philosophy were to be defined purely in terms of philosophic sagacity, then the thoughts of the sages could not be African philosophy, for they did not record them from other sages. Also, on this view the only difference between non-African anthropology or ethnology and African philosophy seems to be the nationality of the researcher.

Critics argue further that the problem with both ethnophilosophy and philosophical sagacity is that there is surely an important distinction between philosophy and the history of ideas, although other philosophers consider the two topics to be remarkably similar. No matter how interesting the beliefs of a people such as the Akan or the Yoruba may be to the philosopher, they remain beliefs, not philosophy. To call them philosophy is to use a secondary sense of that term, as in "my philosophy is live and let live".

Professional philosophy

Professional philosophy is the view that philosophy is a particular way of thinking, reflecting, and reasoning, that such a way is relatively new to (most of) Africa, and that African philosophy must grow in terms of the philosophical work carried out by Africans and applied to (perhaps not exclusively) African concerns. This view would be the most common answer of most Western philosophers (whether of continental or analytic persuasion) to the question 'what is African philosophy?'

Critics of this view note the ethnocentricity within this statement. The question to them is "What is philosophy?" Those who hold the viewpoint of the Professional Philosopher would likely answer, "European, American and Asian philosophy alone shall be called philosophy". Professional Philosophers therefore must either provide more detail regarding their views or accept that their views are simply ethnocentric.

The professional philosopher would likely point out that, aside from academic journals, philosophy primarily consists of book-length treatises on philosophical topics written in an open, philosophical mindset by a uniquely gifted individual. Not just any work will suffice of course, the work must be brilliant and unique. However, there does not seem to be anything necessarily Euro-centric or ethnocentric about the production of such works. The historical lack of such works in sub-saharan Africa, therefore, says something about the culture and peoples of Africa.

Kawaida

Created by Maulana Karenga, the philosophy of Kawaida is an ongoing synthesis of African thought and practice in constant exchange with the world. One of its central tenets is that culture is the fundamental source of a people's identity, purpose and direction. Thus, Kawaida is, in fact, a continuous dialogue with African cultures, asking questions and seeking answers to central and enduring concerns of the African and human community. Due to the great variety of African cultures, and the vast genetic diversity of the continent, it could be construed that Kawaida is actually a humanistic form of philosophy, due to evidence that all humans originally arose in Africa. At the heart of this project is the continuing quest to define and become the best of what it means to be both African and human in the fullest sense. This involves an ongoing search for models of excellence and paradigms of possibilities in every area of human life, but especially in the seven core areas of culture: history; spirituality and ethics; social organization; political organization; economic organization; creative production (art, music, literature, dance, etc.) and ethos. It also involves creating a language and logic of liberation, one of opposition and affirmation, and a corresponding liberational practice to create a just and good society and pose an effective paradigm of mutually beneficial human relations and human possibility.

Nationalist-ideological philosophy

Nationalist-ideological philosophy might be seen as a special case of philosophic sagacity, in which not sages but ideologies are the subjects. Alternatively, we might see it as a case of professional political philosophy. In either case, the same sort of problem arises: we have to retain a distinction between ideology and philosophy, between sets of ideas and a special way of reasoning.

Ethnophilosophers attempt to show that African philosophy is distinctive by treading heavily on the 'African' and almost losing the 'philosophy'. Their main rivals, the professional philosophers, adopt the view that philosophy is a

particular way of thinking, reflecting, and reasoning. They opined that such a way is relatively new to (most of) Africa, and that African philosophy must grow in terms of the philosophical work carried out by Africans and applied to (perhaps not exclusively) African concerns. Thus they tread heavily on the 'philosophy', but risk losing the 'African'. This risk, however, is by no means unavoidable, and many African philosophers have successfully avoided it.

SELF ASSESSMENT EXERCISE VI

In your own words, define philosophy and give two examples where it helped to resolve conflict.

4.0 CONCLUSION

The meaning of philosophy is unambiguous. It is generally seen as a powerful tool for building peace being a way of thinking, reflecting and reasoning. Philosophy is a universal concept, irrespective of the origin of the philosopher as there is inter-relatedness in their application. We are also able to see that whether Hellenistic, Christian or Islamic philosophy, the main theme is towards peace building.

5.0 SUMMARY

This unit has carefully examined what African philosophy preaches and that being philosophical about the outcome of an event without any resort to violence only prepares a victim for better days ahead. Simplicity and humility in the face of flagrant abuse of human dignity is no act of cowardice.

6.0 TUTOR MARKED ASSIGNMENT

1. What is African philosophy?
2. Relate African philosophy to three events in the African continent, citing case studies.
3. Narrate the analogy or otherwise of pre-modern and modern African philosophy.

7.0 REFERENCES/FURTHER READINGS

1. http://en.wikipedia.org/wiki/African_philosophy
2. Silikino, B. (2007): *History of Philosophy*; Kenya, Pauling publication Africa.
3. Ayo, F. and Olusegun, O. (2004). *Philosophy and the African Prospect*. Ibadan, Hope Publishers.

UNIT 2

WHAT WESTERN PHILOSOPHY REPRESENTS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Western Philosophy
- 3.2 St. Augustine's Philosophy
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

Western Philosophy is a term that refers to philosophical thinking in the Western or Occidental world, as distinct from Eastern or Oriental philosophies and the varieties of indigenous philosophies. Historically, the term was recently invented to refer to the philosophical thinking of Western civilization, beginning with Greek philosophy in ancient Greece, and eventually covering a large area of the globe, including North America and Australia. There is the debate of whether to include areas such as Northern Africa, some parts of the Middle East, Russia, and so on or not. The word *philosophy* itself originated in ancient Greece: *philosophia* literally, "the love of wisdom" (in the sense of knowledge).

In contemporary terms, *Western Philosophy* refers to the two main traditions of contemporary philosophy: Analytic philosophy and Continental philosophy.

2.0 OBJECTIVE

After reading this unit, you should be able to:

- compare and contrast Western philosophies with African and Oriental philosophies.
- analyse St. Augustine's philosophy about human actions and pre-destination and
- understand the relationship between philosophy and other academic disciplines

3.0 MAIN CONTENT

3.1 History of Western philosophy

The scope of philosophy in the ancient understanding and the writings of (at least some of) the ancient philosophers, was *all* intellectual endeavours. This included the problems of philosophy as they are understood today; but it also included many other disciplines, such as pure mathematics and natural sciences such as physics, astronomy, and biology. (Aristotle, for example, wrote on all these topics; and as late as the 17th century, these fields were still referred to as branches of "natural philosophy"). Over time, academic

specialization and the rapid technical advancement of the special sciences led to the development of distinct disciplines for these sciences, and their separation from philosophy: mathematics became a specialized science in the ancient world, and "natural philosophy" developed into the disciplines of the natural sciences over the course of the scientific revolution. Today, philosophical questions are usually explicitly distinguished from the questions of the special sciences, and characterized by the fact that (unlike those of the sciences) they are the sort of questions which are foundational and abstract in nature, and which are not amenable to being answered by experimental means.

The origins of the idea of "Western philosophy" in terms of geopolitical boundaries started in the 1800s and 1900s. Prior to this, most people would have thought about different nations, languages, individuals, and geographical regions, but with no idea of "Western" nations, philosophy, and culture as some of us think today. Many world maps were so crude, inaccurate, and not well known before the 1800s that specific geographical and political differences would be hard to measure. Few had access to precise maps and even fewer had access to accurate descriptions of who lived in far away lands. Western philosophy as some people think of it, is recently shaped by ideas originating mainly in Europe. What we think of as Western philosophy today is generally defined as Greco-Roman and Judeo-Christian culture, the Renaissance, the Enlightenment, and ideas about colonialism. As a consequence, the term "Western philosophy" is at times unhelpful and vague, since the definition involves a vast variety of distinct traditions, political groups, religious groups and individual writers over thousands of years.

Western philosophical sub-disciplines

Western philosophers have often divided disciplines into several major branches, based on the questions typically addressed by people working in different parts of the field. In the ancient world, the most influential division of the subject was the Stoics' division of philosophy into Logic, Ethics, and Physics (conceived as the study of the nature of the world, and including both natural science and metaphysics). In contemporary philosophy, specialties within the field are more commonly divided into metaphysics, epistemology, ethics and aesthetics (which together comprise axiology). Logic is sometimes included as another main branch of philosophy, sometimes as a separate science which philosophers often happen to work on, and sometimes just as a characteristically philosophical method applying to all branches of philosophy.

Within these broad branches there are now numerous sub-disciplines of philosophy. At the broadest level, there is the division between Analytic and Continental Philosophy. For Continental Philosophy subdividing philosophy between "experts" is problematic for the very nature of the unifying task of philosophy itself. However, for most of Analytic Philosophy, further divisions simplify the task for philosophers in each area.

The interest in particular sub-disciplines waxes and wanes over time; sometimes sub-disciplines become particularly hot topics and can occupy so

much space in the literature that they almost seem like major branches in their own right. Over the past 40 years or so, philosophy of mind - which is, strictly speaking, mainly a sub-discipline of metaphysics - has taken on this position within Analytic philosophy, and has attracted so much attention that some suggest philosophy of mind as *the* paradigm for what contemporary Analytic philosophers do.

Philosophy contrasted with other disciplines

Natural science

Originally the term "philosophy" was applied to *all* intellectual endeavours. Aristotle studied what would now be called biology, meteorology, physics, and cosmology, alongside his metaphysics and ethics. Even in the eighteenth century, physics and chemistry were classified as "natural philosophy", that is, the philosophical study of nature. Today these latter subjects are popularly referred to as sciences, and as distinct from philosophy. But the distinction is not clear, as some philosophers still contend that science retains an unbroken - and unbreakable - link to philosophy.

More recently, psychology, economics, sociology and linguistics were once the domain of philosophers insofar as they were studied at all, but now have only a weaker connection with the field. In the late twentieth century, cognitive science and artificial intelligence could be seen as being forged in part out of "philosophy of mind."

Philosophy is done primarily through reflection. It does not tend to rely on experiment. However, in some ways philosophy is close to science in its character and method. Some Analytic philosophers have suggested that the method of philosophical analysis allows philosophers to emulate the methods of natural science; Quine holds that philosophy is no more than clarifying the arguments and claims of other sciences. This suggests that philosophy might be the study of meaning and reasoning generally; but some still would claim either that this is not a science, or that if it is, it ought not to be pursued by philosophers.

All these views have something in common: whatever philosophy essentially is or is concerned with, it tends on the whole to proceed more "abstractly" than most (or most other) natural sciences. It does not depend as much on experience and experiment, and does not contribute as directly to technology. It clearly would be a mistake to identify philosophy with anyone natural science; whether it can be identified with science very broadly construed is still an open question.

This is an active discipline pursued by both trained philosophers and scientists. Philosophers often *refer to*, and interpret, experimental work of various kinds (as in philosophy of physics and philosophy of psychology). But this is not surprising: such branches of philosophy aim at philosophical understanding *of* experimental work. It is not the philosophers in their capacity *as* philosophers, who perform the experiments and formulate the scientific theories under study. Philosophy of science should not be confused with

science it studies any more than biology should be confused with plants and animals.

Theology and religious studies

Like philosophy, most religious studies are not experimental. Parts of theology, including questions about the existence and nature of gods, clearly overlap with philosophy of religion. Aristotle considered theology a branch of metaphysics, the central field of philosophy, and most philosophers prior to the twentieth century, have devoted significant effort to theological questions. So the two are not unrelated. But other part of religious studies, such as the comparison of different world religions, can be easily distinguished from philosophy in just the way that any other social science can be distinguished from philosophy. These are closer to history and sociology, and involve specific observations of particular phenomena, along particular religious practices.

The Empiricist tradition in modern philosophy often held that religious questions are beyond the scope of human knowledge, and many have claimed that religious language is literally meaningless: they are not even questions to be answered. Some philosophers have felt that these difficulties in evidence were irrelevant, and have argued for, against, or just about religious beliefs on moral or other grounds. Nonetheless, in the main stream of twentieth century philosophy, there were very few philosophers, who give serious consideration to religious questions.

Mathematics

Mathematics uses very specific, rigorous methods of proof that philosophers sometimes (only rarely) try to emulate. Most philosophy is written in ordinary prose, and while it strives to be precise, it does not usually attain anything like mathematical clarity. As a result, mathematicians hardly ever disagree about results, while philosophers of course do disagree about their results, as well as their methods.

The philosophy of mathematics is a branch of philosophy of science; but in many ways mathematics has a special relationship to philosophy. This is because the study of logic is a central branch of philosophy, and mathematics is a paradigm example of logic. In the late nineteenth and twentieth centuries logic made great advances, and mathematics has been proven to be reducible to logic (at least, to first-order logic with some set theory). The use of formal, mathematical logic in philosophy now resembles the use of it in science, although it is not as frequent.

A Timeline of some Western Philosophers

Thales	Anaximander	Anaximenes
Pythagoras	Protagoras	Democritus
Socrates	Plato	Aristotle
Xenocrates	Archimedes	Eratosthenes
Lucretius	Cicero	Philo
Séance	Epictetus	Marcus Aurelius
Sextus Empiricus	Plotinus	Porphyry
Hypatia	Augustine	al-Kindi
al-Farabi	Ibn Sina	Peter Lombard
Ibn Rushd	Maimonides	Albert the Great
Roger Bacon	Erasmus	Machiavelli
Thomas More	Copernicus	Montaigne
Bruno	Francis Bacon	Galileo
Hobbes	Henry More	Cumberland
Boyle	Newton	Regis
Locke	Bayle	Price
Voltaire	Rousseau	Smith
Jefferson	Burke	Stewart
Godwin	Malthus	Hegal
Saint-Simon	John Austin	Comte
Darwin	Taylor	Engels
Spencer	Cantor	Clifford
Frege	Carroll	Durkheim
James	Royce	Bradley
Freud	Weber	Poincare
Dubois	Einstein	Luxemburg
Lenin	Trotsky	Russell
Ross	Perry	Gollingwood
Mao	E. Nagel	Gandhi
H.H. Price	Stevenson	Jaspers
Wisdom	Hopper	Skinner
Berlin	Austin	Hampshire
Arendt	Smart	Armstrong
Thomson	Davidson	Regan

Dear student, the above list of some Western Philosophers from 600BCE to year 2000 is to enrich your knowledge about the different kinds of philosophy each of them prounded. Bare your mind and pick any of them that interests you and their details could be verified on website;

<http://www.philosophypages.com/dy/zt.htm>

3.2 St. Augustine, Western Philosopher

Born to a Christian mother and pagan father at Tagaste in North Africa, Augustine was confirmed during his early years as a student and teacher of

rhetoric at Carthage and Rome. In Milan, during his early thirties, he began to study under the guidance of Ambrose and eventually converted to Christianity. He was named the Christian bishop of Hippo (Annaba, Algeria) in 396, and devoted the remaining decades of his life to the formation of an ascetic religious community.

Augustine argued against the genuine human knowledge through his explanation of combined and Christian elements. It was by reference to the abstract philosophy that Augustine sought to prove acknowledging the difficulties of divine control and foreknowledge.

In (413-427), Augustine distinguished religion and morality from and tried to establish the proper relations among them, arguing for the church's strict independence from (if not its outright superiority to) the civil state.

Augustine is a fourth century philosopher whose groundbreaking philosophy infused Christian doctrine with self assertiveness. He is famous for being an inimitable Catholic theologian and for his agnostic contributions to Western philosophy. He argues that skeptics have no basis for claiming to know that there is no knowledge. In a proof for existence, similar to one later made famous by Descartes, Augustine says, "[Even] If I am mistaken, I am." He is the first Western philosopher to promote what has come to be called the argument by analogy: there are bodies external to mine that behave as I behave and that appear to be nourished as mine is nourished. So, by analogy, I am justified in believing that these bodies have a similar mental life to mine. Augustine believes reason to be a uniquely human cognitive capacity that comprehends deductive truths and logical necessity. Additionally, Augustine adopts a subjective view of time and says that time is nothing in reality but exists only in the human mind's apprehension of reality. He believes that time is not infinite because God "created" it.

Augustine tries to reconcile his beliefs about freewill, especially the belief that humans are morally responsible for their actions, with his belief that one's life is predestined. Though initially optimistic about the ability of humans to behave morally, at the end he is pessimistic, and thinks that original sin makes human moral behaviour nearly impossible: if it were not for the rare appearance of an accidental and undeserved Grace of God, humans could not be moral. Augustine's theological discussion of freewill is relevant to a non-religious discussion regardless of the religious specific language he uses. One can switch Augustine's "Omnipotent Being" and "original sin" explanation of predestination for the present day "biology" explanation of predestination; the latter tendency is apparent in modern slogans such as "biology is destiny."

SELF ASSESSMENT EXERCISE VII

What role did philosophy play in the evolution of Nigeria as a political unit?

4.0 CONCLUSION

At the end of our days, we deserve to resolve to leave the world better than we met it. Since the ultimate aim of philosophy is promotion of peace and harmony, through acceptance of results in true faith, segregation in

philosophical interpretation should be avoided. The deep knowledge you will derive from the postulations of ethno-philosophy and philosophical sagacity will instill in you the rudiments of pre-colonial administration which has a firm root and for which Africans have been endowed with.

5.0 SUMMARY

This unit discussed what Western Philosophy is all about, including the views of St. Augustine about predestiny. A list of some outstanding Western philosophers were also given, and students are advised to check for their further details on the website in the reference page. We are also able to see that culture is a fundamental source of a peoples identity, purpose and direction

6.0 TUTOR MARKED ASSIGNMENT

"Humans are morally responsible for their actions and that one's life is predestined" – (St. Augustine). Discuss.

7.0 REFERENCES

1. Wikipedia, the free Encyclopedia
2. http://en.wikipedia.org/wiki/Western_philosophy
3. Augustine <http://www.philosophypages.com/ph/augu.htm>
4. Lock, Berkeley, Hume (1974). *The Empiricists Toronto*, Anchor books.
5. Joseph O. (2004). *Comparative Philosophy East and West*.
A comparative Analysis of Asian and Western
Philosophies, Lagos Joja Educational Research and
Publishers.

UNIT 3: NATURE OF EASTERN PHILOSOPHY

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Eastern Philosophy
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Ancient Eastern Philosophy on the Ancient Wisdom of Buddhism, Hinduism, Taoism & Confucianism

The most important characteristic of the Eastern world view is the awareness of the unity and mutual interrelation of all things and events, the experience of all phenomena in the world as manifestations of a basic oneness. All things are seen as interdependent and inseparable parts of this cosmic whole; as different manifestations of the same ultimate reality. The ultimate aim is upholding the tenets of truth, building world peace and abhorring acrimony in their pursuit of making the Global Community a Safer haven.

2.0 OBJECTIVE

After reading this unit, you should be able to:

- understand the philosophy of Buddhism;
- explain the idea of metaphysics and the philosophy of Hinduism, and
- grasp the content of Taoism and Confucianism.

3.0 Main Content

Fritjof Capra, The Tao of Physics

The fundamental element of the cosmos is space. Space is the all-embracing principle of higher unity. Nothing can exist without Space. .. According to ancient Indian tradition, the universe reveals itself in two fundamental properties: as motion and as that in which motion takes place, namely Space. This Space is called akasa... derived from the root kas, 'to radiate, to shine', and has therefore the meaning of ether which is conceived as the medium of movement. The principle of movement, however, is prana, the breath of life, the all-powerful, all-pervading rhythm of the universe. (Lama Anagarika Govinda, 1969).

Buddhism on the Life of Buddha, Buddhist Thought & Practice

Buddhism is a moral philosophy/religion based upon the teachings of Siddhartha Gautama (566 - 486 B.C.). Siddhartha Gautama became known as the Buddha. 'Buddha' (from the ancient Indian languages of Pali and Sanskrit) means "one who has awakened". It is derived from the verbal root "budh", meaning "to awaken" or "to be enlightened", and "to comprehend".

The Buddha offered metaphysical knowledge into the nature of reality as well as a moral way of life. The middle way is an important idea in Buddhist thought and practice. To seek moderation and avoid the extremes of self-indulgence and self-mortification.

At the age of 35, meditating under a Bodhi tree, Siddhartha reached Enlightenment, awakening to the true nature of reality, which is Nirvana (Absolute Truth);

The dustless and stainless Eye of Truth (Dhamma-cakkhu) has arisen

He has seen Truth, has attained Truth, has known Truth, has penetrated into Truth, has crossed over doubt, without wavering.

Thus, with right wisdom, he sees it as it is (yatha bhutam) ... The Absolute Truth is Nibbana, which is Reality. (Buddha, from the Dhatuvibhanga-sutta (No. 140) of the Majjhima-nikaya)

The Buddha taught that the nature of reality was impermanent and interconnected. We suffer in life because of our desire to transient things. Liberation from suffering may come by training the mind and acting according to the laws of karma (cause and effect) i.e. with right action, good things will come to you. This teaching is known as the Four Noble Truths: Dear Student, if you reflect on the persistent problems with electoral processes in Africa and the developing countries of the world, you will have a good idea of whether African and developing countries have respect for truth or have idolized electoral violence as a way and pattern of life. The truth of the matter is that sincerity and honesty have no basis to political leaders in Africa, hence bad governance prevails in the land.

Dukkha: Suffering is everywhere

Samudaya: There is a cause of suffering, which is an attachment to or a misplaced desire (tanha) rooted in ignorance. Nirodha: There is an end of suffering, which is Nirvana (the possibility of liberation exists for everyone). Maggo: There is a path that leads out of suffering, known as the Noble Eightfold Path (right view, right thought, right speech, right conduct, right vocation, right effort, right attention and right concentration).

The following quotes (from Buddha and others) express some of the main ideas of Buddhism;

I will teach you the Truth and the Path leading to the Truth.
(Buddha)

It is proper for you to doubt.. do not go upon report ..
do not go upon tradition.. do not go upon hearsay..'
(Buddha, Kalama Sutra)

O Brahmana, it is just like a mountain river, flowing far and swift, taking everything along with it; there is no moment, no instant, no second when it stops flowing, but it goes on flowing and continuing. So Brahmana, is human life, like a mountain river. (Buddha)

'Wherefore, brethren, thus must ye train yourselves: Liberation of the will through love will develop, we will often practice it, we will make it a vehicle and base, take our stand upon it, store it up, thoroughly set it going.' (Buddha)

From The Dhammapada;

Not to do any evil, to cultivate the good, to purify one's mind, this is the Teaching of the Buddhas.

To speak no ill will, to do no harm, to practice self-restraint according to the fundamental precepts, to be moderate in eating, to live in seclusion, to devote oneself to higher consciousness, this is the teaching of the Buddhas.

By endeavour, diligence, discipline and self-mastery, let the wise person make (of himself) an island that no flood can overwhelm.

All (mental) states have mind as their forerunner, mind is their chief, and they are mind-made. If one speaks or acts with a defiled mind, then suffering follows.

Hatred is never appeased by hatred in this world; it is appeased by love. This is an eternal Law. (This is a lesson and a serious admotion for acrimonias attacks and counter-attacks in our developing nations)

Hard to restrain, unstable is this mind; it flits wherever it lists. Good is it to control the mind. A controlled mind brings happiness.

'All conditioned things are impermanent', when one sees this in wisdom, then one becomes dispassionate towards the painful. This is the Path to Purity.

Buddhism recognizes that humans have a measure of freedom of moral choice, and Buddhist practice has essentially to do with acquiring the freedom to choose as one ought to choose with truth: that is of acquiring a freedom from the passions and desires that impel us to distraction and poor decisions. (Walpola Rahula, What the Buddha Taught)

Buddhism stands unique in the history of human thought in denying the existence of such a Soul, Self, or Atman. According to the teaching of the Buddha, the idea of self is imaginary, false belief which has no corresponding reality, and it produces harmful thoughts of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism, and other defilements, impurities and problems. It is the source of all the troubles in the world from personal conflicts to wars between nations (Rahula).

The theory of karma is the theory of cause and effect, of action and reaction; it is a natural law, which has nothing to do with the idea of justice or reward and punishment. Every volitional action produces its effects or results. If a good action produces good effects, it is not justice, or reward, meted out by

anybody or any power sitting in judgement of your action, but this is in virtue of its own nature, its own law (Rahula).

For the first time in the history of the world, Buddhism proclaimed a salvation which each individual could gain from him or herself, in this world, during this life, without any least reference to God, or to gods either great or small (Aldous Huxley).

Hinduism

On the Metaphysics & Philosophy of Hinduism Beliefs & Hindu Gods All is One (Brahman)

The first collection of Indian philosophy that was written down was the Vedas. The word 'Veda' comes from the Sanskrit vid, meaning knowledge - the Vedas are 'sacred knowledge'. Their exact date is controversial, it is possible that the knowledge dates back to 10,000 years BC, and were first written around 3,000 BC.

The metaphysical foundation of Hinduism, which is expressed in both the Vedas and the Upanishads is that Reality (Brahman) is One or Absolute, changeless, perfect and eternal. The ordinary human world of many separate and discrete (finite) things (which our mind represents by our senses) is an illusion. Through meditation and purity of mind, one can experience their true Self which is Brahman, God, the One Infinite Eternal thing which causes and connects the many things. True enlightenment is Self-realisation, to experience the supreme reality as Self.

The following mantra and quotes express the aspirations of Hinduism religion;

OM Asato ma sadgamaya, tamaso majyotirgamaya, mriyora mamritam gamaya
"OM Lead me from falsehood to truth, from darkness to light, from death to immortality."

Though One, Brahman is the cause of the many.

Brahman is the unborn (aja) in whom all existing things abide. The One manifests as the many, the formless putting on forms (Rig Veda)

"Behold but One in all things; it is the second that leads you astray (Kabir).

The word Brahman means growth and is suggestive of life, motion, progress. (Radhakrishnan).

Hindu cosmology is non-dualistic. Everything that is is Brahman. Brahman is the eternal Now, and in eternity there is no before or after, for everything is everywhere, always. To use the words of Pascal 'it is a circle the center of which is everywhere and the circumference nowhere.' (Sudhakar S.D, 1988)

In Indian philosophy, the main terms used by Hindus and Buddhists have dynamic connotations. The word Brahman is derived from the Sanskrit root brih-to grow-and thus suggests a reality which is dynamic and alive. The Upanishads refer to Brahman as 'this unformed, immortal, moving', thus associating it with motion even though it transcends all forms.' The Rig Veda uses another term to express the dynamic character of the universe, the term Rita. This word comes from the root ri- to move. In its phenomenal aspect, the

cosmic One is thus intrinsically dynamic, and the apprehension of its dynamic nature is basic to all schools of Eastern mysticism. They all emphasize that the universe has to be grasped dynamically, as it moves, vibrates and dances. ..The Eastern mystics see the universe as an inseparable web, whose interconnections are dynamic and not static. The cosmic web is alive; it moves and grows and changes continually (Fritjof Capra, 1972.).

In Hinduism, Shiva the Cosmic Dancer, is perhaps the most perfect personification of the dynamic universe. Through his dance, Shiva sustains the manifold phenomena in the world, unifying all things by immersing them in his rhythm and making them participate in the dance - a magnificent image of the dynamic unity of the Universe (Capra, *The Tao of Physics*).

Taoism **Way of the Tao, Lao Tzu**

There is a thing, formless yet complete. Before heaven and earth it existed. Without sound, without substance, it stands alone and unchanging. It is all-pervading and unfailing. We do not know its name, but we call it Tao. .. Being one with nature, the sage is in accord with the Tao., (Lao Tzu).

Taoism is one of the greatest religions/philosophies of Ancient China (along with Buddhism and Confucianism). In 440 B.C. Taoism was adopted as a state religion of China, with Lao Tzu (so called founder of Taoism) honoured as a deity. Lao Tzu was a contemporary of Confucius and wrote a book called the Tao te Ching, composed some time between the sixth and third centuries B.C. Some people believe Lao Tzu is a mythical character. State support of Taoism ended in 1911 with the end of the Ch'ing Dynasty and much Taoist heritage was destroyed.

Tao (pronounced 'Dao') can be defined as 'path', or 'road'. The way of the Tao is the way of Nature and of ultimate reality. Tao is often described as a force that flows through all life. A happy and virtuous life is one that is in harmony with the Tao, with Nature.

The philosophy of Taoism understands Tao as the One Thing which exists and connects the Many things. Tao, Nature, Reality are One.

SELF ASSESSMENT VIII

Discuss the analogy or otherwise between Hindism and Taoism.

4.0 CONCLUSION

The lessons derived from Eastern philosophy are the sanctity of tradition, and respect for truth always. It is firmly held that only the truth can exalt a nation and that when you judge, you put element of truth into it. To do otherwise could be devastating. Dear student, Eastern philosophy is always reminding us all of the law of Kamar, which means that for every action, there is an equal and opposite re-action. Whatever man sows, so he shall reap. That is the ultimate belief of Eastern philosophy. Therefore, copy only those that can help in the betterment of your community and the nation. You must resolve to be counted as a peace builder and a personality of honour when time comes.

5.0 SUMMARY

This unit has discussed some aspects of the nature of Eastern philosophy considered educative for character – moulding. In short, the philosophies of Buddhism, Hinduism, Taoism as well as Confucianism were explicit as they preached the gospel of morality, good governance and accountability.

6.0 TUTOR-MARKED ASSIGNMENT

1. “The Theory of Karma is that of cause and effect” – (Buddhas). Discuss
2. Discuss the analogy of otherwise of Buddhism, Hinduism and Taoism.

7.0 REFERENCES/FURTHER READINGS

1. wikipedia, the free encyclopedia
2. Lock, Berkeley, Hume (1974). *The Empiricist*; Toronto, Anchor books.
3. Omoregbe, J. (2004). *Comparative Philosophy, East and West*. A comparative Analysis of Asian and Western philosophies, Lagos. Educational and Research Publishers.

**UNIT 4:
CONFUCIANISM ON THE LIFE OF CONFUCIUS AND THE PHILOSOPHY OF
CONFUCIANISM**

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Confucianism on the Life of Confucius & the Philosophy of Confucianism
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

1. Confucianism is an ethical and philosophical system based upon the teachings of the Chinese sage, Confucius.

Confucius was a famous thinker and social philosopher of China, whose teachings have deeply influenced East Asia for centuries. Living in the Spring and Autumn period (a time when feudal states fought against each other), he was convinced of his ability to restore the world's order, though he failed. After much travelling around China to promote his ideas among rulers, he eventually became involved in teaching and raising disciples. His philosophy emphasized personal and governmental morality, correctness of social relationships, and justice and sincerity. Used since then as the imperial orthodoxy, Confucius' thoughts have been developed into a vast and complete philosophical system known in the west as Confucianism.

2.0 OBJECTIVES

After reading this unit, you should be able to;

- decipher the difference between Eastern philosophy represented by confucianism from Western and Eastern mode of philosophical thinking;
- understand the philosophy of Mohandas Ghandi as a great admonition to mankind; and
- internalise the views of Thomas Hobbes and Edmond Burke as antidote to passive attitude by those who should raise eyebrow to the ruins of a society.

3.0 MAIN CONTENT**3.1 Confucius and the impact of his Philosophy**

The Analects is a short collection of his discussions with disciples, compiled posthumously. These contain an overview of his teachings. Confucius presents himself as a transmitter who invented nothing and his greatest emphasis may be on studying, the Chinese character that opens the book. In

this respect, he is seen by Chinese people as the Greatest Master. Far from trying to build a systematic theory of life and society, he wanted his disciples to think deeply for themselves and relentlessly study the outside world. For almost two thousand years, Analects had also been the fundamental course of study for any Chinese scholar, for a man was not considered morally upright or enlightened if he did not study Confucius' works.

The followings from The Analects demonstrate the simplicity and wisdom of Confucianism; and explicitly narrated at the end of the quotation.

"Hold faithfulness and sincerity as first principles."

"I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there"

"Everything has its beauty but not everyone sees it."

"Forget injuries, never forget kindnesses."

"Men's natures are alike, it is their habits that carry them far apart."

"Respect yourself and others will respect you."

"Study the past if you would define the future."

"To see what is right, and not to do it, is want of courage or of principle."

"What the superior man seeks is in himself; what the small man seeks is in others."

"When anger rises, think of the consequences."

"When we see men of a contrary character, we should turn inwards and examine ourselves."

"Wheresoever you go, go with all your heart."

"They must often change who would be constant in happiness or wisdom."

"Fine words and an insinuating appearance are seldom associated with true virtue."

"Have no friends not equal to yourself."

"If a man takes no thought about what is distant, he will find sorrow near at hand."

Dear student, the above quotations are very pregnant with meanings and you desire to use it to mirror our society. African countries have denigrated the value of faithfulness and sincerity through bad governance. Democratic tenets have been abused as the rule of jungle has been elevated to a degree where the gain of governance is seen in increasing violence, poverty and insecurity. The Holy books enjoin us to put faithful and righteous men and women in positions of authority.

Holy Quran, in Chapter 4, Verse 58 says:

Surely Allah commands you to make over trusts, duties, governments and affairs of state to those worthy of them, and that when you judge between people, you judge with justice. Surely, Allah is ever hearing, seeing.

The Holy Prophet amplifies the word “trusts” as meaning governments or affairs of state. He said when government is entrusted to those unworthy of it, then wait for the doom.

The quotation admonishes us to respect ourselves to enable others respect us while it advises us to study the past to enable us define the future. Dear student, African leaders purposively turned their back on their past, hence, indices of state failure are manifesting daily. Unemployment and under-employment are rife –urban migration and deliberate emigration of qualified men and women are being witnessed.

David, in the Holy Bible, Psalm 107:33-34 says:

He turneth rivers into a wilderness, and the water springs into dry ground, a fruitful land into bareness for the wickedness of them that dwell therein.

Further, the Holy Bible in Proverbs, chapter 29 verse 2 tells us thus:

When the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn.

Dear Student, reflect on the above quotations and compare the state of African countries generally. Africa has the best raw materials for the most potent weapons; the home of the best mineral resources and harbour a sizeable crop of world best artist and intellectuals, yet she is very poor.

Help Humanity

"You must be the change you wish to see in the world."

(Mohandas Gandhi)

"When forced to summarize the general theory of relativity in one sentence: Time and space and gravitation have no separate existence from matter. ... Physical objects are not in space, but these objects are spatially extended. In this way the concept 'empty space' loses its meaning. ... The particle can only appear as a limited region in space in which the field strength or the energy density are particularly high. ...

The free, unhampered exchange of ideas and scientific conclusions is necessary for the sound development of science, as it is in all spheres of cultural life. ... We must not conceal from ourselves that no improvement in the present depressing situation is possible without a severe struggle; for the handful of those who are really determined to do something are minute in comparison with the mass of the lukewarm and the misguided. ... Humanity is going to need a substantially new way of thinking if it is to survive!" (Albert Einstein)

Our world is in great trouble due to human behaviour founded on myths and customs that are causing the destruction of Nature and climate change.

We can now deduce the most simple science theory of reality - the wave structure of matter in space. By understanding how we and everything around us are interconnected in Space, we can then deduce solutions to the fundamental problems of human knowledge in physics, philosophy, metaphysics, theology, education, health, evolution and ecology, politics and society.

This is the profound new way of thinking that Einstein realised, that we exist as spatially extended structures of the universe - the discrete and separate body an illusion. This simply confirms the intuitions of the ancient philosophers and mystics.

4.0 CONCLUSION

It is quite evident that philosophical invocations, if carefully perused from all angles of the globe, are geared towards creating a better environment for an enduring peace globally.

In the word of Edmond Burke “All that is necessary for evil to succeed is for good people to do nothing and complementing that word further, George Orwell opined again that in a time of universal deceit, telling the truth is a universal act.

SELF ASSESSMENT EXERCISE IX

What is responsible for Africa’s persistent backwardness in political and economic sphere?

5.0 SUMMARY

This unit has dealt extensively with Confucius and the impact of his philosophy. Significantly, attempts were made to explain his teachings contained in the Analects, which is a short collection of his discussions with his disciples and completed post humously.

6.0 TUTOR MARKED ASSIGNMENT

1. “Hell is truth seen too late” (Thomas Hobbes). How do you relate this to the philosophy of Mohandas Gandhi?
2. Relate the philosophy of Confucius to the philosophy of any western philosopher.

7.0 REFERENCES/FURTHER READING

1. wikipedia, the free encyclopedia
2. Look, Berkeley, Hume (1974). *The Empiricist*, Toronto, Anchor Books.
3. <http://en.wikipedia.org/wiki/confucious>

**UNIT 5:
GREAT PERSONALITIES OF PEACE AND PHILOSOPHIES OF NON-VIOLENT
RESISTANCE**

INTRODUCTION

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Martin Luther King's Junior
 - 3.2 Nehru and Africa
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Tutor Marked Assignments

1.0 INTRODUCTION

The principle of non-violent resistance has been the integral philosophies of these friends of Africa, and the oppressed peoples of the globe, Pandit Jawaharli of India, Nehru, and Martin Luther King (Jnr) of the U.S.

Jawaharlal Nehru, apart from his role as a freedom fighter and a statesman, was widely regarded as the founding ideologue of the Indian Republic. Educated in some of the best institutions, widely traveled in Europe and a sound grasp of world history, used those experiences to shape what became acknowledged as the thoughts and philosophies of Jawaharlal Nehru which is non-violent resistance. He also projected the idea of India being a secular nation to give room to religious tolerance as he believed that secularism will act as the uniting force in the diverse, multi-religious Indian society. He also recognized the need for women empowerment ahead of his peers and created framework for better representation of minorities and socially disadvantaged groups in governmental service.

Non-alignment was the basic premise of his philosophy and was one of the co-founders of the Non-alignment movement representing nations that maintained neutrality in the East-west confrontation of the cold war era. Martin Luther King's name will remain evergreen in the annals of employing non-violent methods to achieve desired goals, among the people widely acknowledged as World leaders. They have, together with many others, contributed to world peace and are worthy of being referred to as great personalities of peace, based on their enduring philosophies of non-violent resistance.

2.0 OBJECTIVE

After a careful study of this unit, you should be able to:

- describe the concept of Non-violent resistance
- Highlight the characteristics of that philosophy to the present day policy of women/youth empowerment in Nigeria and any other African country; and

- see how the philosophy of non-violence could help to minimize religious and political violence in developing countries.

3.0 MAIN BODY

3.1 Martin Luther King's Philosophy on Nonviolent Resistance

During the civil rights movement, Martin Luther King Jr. captured the attention of the nation with his philosophy and commitment to the method of nonviolent resistance. According to Dr. King, this was the only solution that could cure society's evil and create a just society. As King emerged as a leader in the civil rights movement, he put his belief into action and proved that this was an effective method to combat racial segregation.

King Studies Nonviolent Resistance

Prior to becoming a civil rights leader, King entered a theological seminary in 1948 where he began to concentrate on discovering a solution to end social ills. He came to the conclusion that while the power of love was a compelling force when applied to individual conflicts, it could not resolve social problems. He believed the philosophy of "turn the other cheek" and "love your enemies" applied only to conflicts between individuals and not racial groups or nations.

While at the seminary, King also read about Gandhi and his teachings. King was struck by the concept of satyagraha, which means truth-force or love-force. He realized that "the Christian doctrine of love operating through the Gandhian method of nonviolence was one of the most potent weapons available to oppressed people in their struggle for freedom."⁽¹⁾ King, however, was still not convinced that nonviolent resistance was a viable method in the United States. His acceptance of nonviolence would come years later during his involvement in the Montgomery bus boycott. It was at this time that King's earlier intellectual realization about the power of love was put into action. As nonviolent resistance became the force behind the boycott movement, his concerns were clarified. He recognized that nonviolent resistance was a powerful solution, and he committed himself to this method of action.

Nonviolent Resistance is not Cowardly

King believed that there were six important points about nonviolent resistance. First, he argued that even though nonviolence may be perceived as cowardly, it was not. In fact, it was a method that he did resist. According to King, a nonviolent protester was as passionate as a violent protester. Despite not being physically aggressive, "his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken."

Nonviolent Resistance Awakens Moral Shame

Second, the point of nonviolent resistance is not to humiliate the opponent, but instead to gain his friendship and understanding. Further, the use of boycotts and methods of non-cooperation, were the "means to awaken a

sense of moral shame in the opponent." The result was redemption and reconciliation instead of the bitterness and chaos that came from violent resistance.

Nonviolent Resistance is a Battle Against Evil

The third point King advanced was that the battle was against the forces of evil and not individuals. Tension was not between the races, but was between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory, it will be a victory not merely for fifty thousand Negroes, but a victory for justice and the forces of light.

Thus, tension only existed between good and evil and not between people.

Nonviolent Resistance Requires Suffering

Fourth, nonviolent resistance required the willingness to suffer. One must accept violence without retaliating with violence and must go to jail if necessary. Accordingly, the end was more important than safety, and retaliatory violence would distract from the main fight. King believed that by accepting suffering, it led to "tremendous educational and transforming possibilities" and would be a powerful tool in changing the minds of the opponents.

The Nonviolent Resister is on the Side of Justice

King's fifth point about nonviolent resistance was that the "universe was on the side of justice. Accordingly, people have a "cosmic companionship with God who is on the side of truth" Therefore, the activist has faith that justice will occur in the future.

3.2 NEHRU AND AFRICA

"His sympathy and understanding of the problems of Africa were a great source of courage to all who have been engaged in the struggle for the liberation and unity of Africa."

Dear student, you need to cast your mind back to those days of severe political violence in the Congo between 1960 and 1964. It was Nehru as Prime Minister of India that took the initiative to call on the United Nations that Africa must not be allowed to burn through the inaction of the world body. His famous admonition to all the combatants in the Congo scenario – Lumumba, Mobutu, Tshombe, Cizenga and others was that war knows no rule when the chips are down. He kept telling them that it could eventually lead to famine and devastation. He visited the Congo several times in search of peace and unity for the beleaguered country. Similarly Nehru was always in the fore front, leading the cause of freedom of colonized African states and the formation of Organisation of Africa Unity in 1963 was due largely to his promptings.

His pressure against apartheid policy in South Africa and Portugal helped tremendously in paving way for a review of the policy which subsequently came to an end, though long after.

- **President Kwame Nkrumah of Ghana, in a broadcast on the death of Pandit Jawaharlal Nehru submitted that**

"In the upsurge of anti-colonial and freedom struggles that swept through Asia and Africa in the postwar period, there could hardly be a liberation movement or national leader who was not influenced one way or another by the thoughts, activities and example of Pandit Nehru and the All India Congress. He further added that if he presumed to look back on his own ideas, they were influenced by Nehru's experience."

- **Nelson Mandela, in letter from prison to India, August 3, 1980**

Eulogized that whenever Jawaharlal Nehru spoke of Africa, it was with the passion of a historian who revolted at the long martyrdom of the people of that continent, the faith of a leader of a national liberation struggle in the ultimate triumph of all oppressed peoples, and the commitment of an internationalist to assist other peoples in their efforts for emancipation, There was not the slightest trace of condescension or paternalism, but respect for the culture of the African peoples and confidence in their resurgence. Africa, to him, was not a remote continent but a neighbour across the seas, "for the sea both separates and connects," (*Nehru and Africa*, page 38).

He espoused African freedom during India's own struggle for independence. Hardly had he become head of the Interim Government on September 1, 1946, than he began to exhort Asia and the world to help Africa. He told the Asian Relations Conference in New Delhi in March 1947: "We of Asia have a special responsibility to the people of Africa. We must help them to take their rightful place in the human family." At the conclusion of the Asian-African Conference in Bandung in 1955, he became so obsessed with anything Africa as everything else paled into insignificance, particularly, the thought of the seemingly infinite tragedy of Africa, especially with the undying memory of when millions of Africans were carried away as slaves to America. More painful to him, and which he never failed to mention was the gory tale of having half of them dying in the galleys. To Nehru, we must accept responsibility for the dastardly act, even though, we ourselves were not directly involved.

In order to aptly demonstrate his great love for Africa, Nehru, a non African but with passion greater than that of any African of his era felt strongly that the tragedy of Africa was greater than that of any other continent, whether racial or political. To him, Asia, his continent, must do her best to help Africa because, as he put it, they are sister continents.

As if Nehru was about shedding tears for Africa, he lamented the sorry state of Africa as he said his heart goes out to what is happening there. To Nehru, the agony of the African continent throughout history has been such

that it has not been equaled anywhere. As further opined by Nehru, the whole world owes it to the African people not to hinder them, but to help them in freedom in every way.

By the 1960s, African states started to have the thought of merging various colonial groupings in which they had been forced into by colonialism to become one of the same family. There had been groupings like the Monrovia group, Casablanca group, Brazzaville 12 group- a division resulting from serious disagreements over a number of problems of all African importance, dating back to 1960 – 1961. Among these were the disagreements over the status of Algeria during her fight for independence as well as over the policy towards the Congo (Leopoldville) , then plunged into disastrous civil war. However, the leading figures of the African continent then, championed by the Ethiopian monarch, Emperor Haile Sallaise, toured African states to sensitise their leaders of the move by their past colonial masters to make them perpetual stooges and enjoined them to embrace a single organization, which will be African and for Africans.

In response to the efforts of some African-leaders, led by Emperor Haile Sallaise, leaders of thirty –one Africans states met in May 1963 at Addis Ababa the capital of Ethiopia to establish the organisation of African Unity, an instrument which they hoped would lay the foundation for a continental union, or would at least lead to that degree of economic and political unity which is essential if Africa is to prosper.

Overwhelmed by that bold attempt, Nehru rejoiced at the march of freedom of the organisation of African Unity and in August 1963, heartily said that perhaps the most exciting thing that was happening in the twentieth century was the awakening of Africa. He added further that he was convinced that it was a major event in history which was going to play an ever-growing part in the coming years, and unequivocally vouched for Indians support for it.

Africa, moreover, was very much in his mind as he sought to promote a "peace zone" shielded from the cold war, and build a concert of non-aligned nations to secure the total abolition of colonialism and promote a world without arms and war. The decision of the African States in 1963, to join the Movement of Non-aligned Countries *en bloc*, making Africa the one continent that is totally non-aligned, was in a sense the best tribute to the labours of Pandit Nehru.

Heritage of the Indian national movement

Nehru's concern with racialism and colonialism in Africa and his feeling of solidarity with the African people has its roots in his innate humanism, his experience in the Indian freedom struggle and his intimate association with Mahatma Gandhi.

Until the 1920's Indian interest in Africa had centred around the position of Indian settlers in southern and eastern Africa. Tens of thousands of Indians had been recruited, after the abolition of African slavery in the nineteenth century, to work under semi-slave conditions as indentured labourers in plantations, mines and railways in South Africa, the Caribbean and the Pacific. Africans and Indians thus shared in oppression. By the end of the century,

however, some of the Indian labourers who completed their indenture, and the traders who followed them, advanced economically. Concerned about the likelihood of competition from them, European settlers in South Africa enacted a series of measures designed to dispossess and deport the "free" Indians. The Satyagraha led by Mahatma Gandhi in South Africa from 1906 to 1914, for the rights and honour of Indians, fired Indian imagination and the first political activity of Jawaharlal Nehru was to raise funds for the resisters in South Africa in 1912.

His interest widened to encompass the entire continent of Africa, and a global view of its struggles, when he represented the Indian National Congress at the International Congress against Imperialism, held in Brussels in 1927, and met several African leaders. He also became familiar with the developments in South Africa and warmly welcomed the agreement among the South African delegates at the conference to promote cooperation among Africans, Indians and radical whites in the struggle against racism.

In a memorandum on "A Foreign Policy for India", sent to the Indian Congress later that year, he suggested that Indians in Africa "should cooperate with the Africans and help them as far as possible and not claim a special position for themselves which is denied to the indigenous inhabitants of the country." (*Selected Works of Jawaharlal Nehru*, Volume 2, page 362).

He maintained contact with several leaders of the African freedom movements, especially in London, and with the Pan African movement. The Pan African Congresses began to support the Indian demand for complete independence while the Indian national movement expressed its full sympathy for African aspirations.

In 1936, while passing through Rome on his way to India, Nehru rejected approaches for a meeting with the Italian dictator, Benito Mussolini, because of the Italian invasion of Abyssinia. Instead, he organized nation-wide demonstrations in India to denounce the aggression, and declared in his presidential address to the Congress that year that:

In Abyssinia bloody and cruel war has already gone on for many months, and we have watched anew how hungry and predatory imperialism behaves in its mad search for colonial domains. We have watched also with admiration the brave fight of the Ethiopians for their freedom against heavy odds... Their struggle is something more than a local struggle. It is one of the first effective checks by an African people on an advancing imperialism..." (*Selected Works of Jawaharlal Nehru*, Volume 7, p.194).

At the same time, fascist measures in South Africa aroused resistance among Africans and Indians. A new generation of Indian leaders, led by Dr. Yusuf M. Dadoo, challenged the compromising leadership of the Indian Congresses, prepared for militant resistance to racist measures and sought unity with the African majority in a common struggle for freedom. Nehru's

strong support to the militants helped promote a non-European united front and joint campaigns against racist measures.

Meanwhile, the progress and ideology of the nationalist movement in India, the largest colony struggling against the mightiest imperial power, was followed with keen interest by Africans. The writings of Pandit Nehru were avidly read by African intellectuals. His international outlook and his stress that national freedom must benefit the common people, appealed to the emergent African movements in which the youth and trade unions played a crucial role. Nowhere was this as striking as in South Africa, with one of the oldest national movements struggling against the heaviest odds. To quote Nelson Mandela:

While at university and engrossed in student politics, I, for the first time, became familiar with the name of this famous man. In the 'forties, for the first time I read one of his books, *The Unity of India*. It made an indelible impression on my mind and ever since then I procured, read and treasured anyone of his works that became available." What a global personality of peace!

SELF ASSESSMENT EXERCISE X

Examine the philosophy of non violence as preached by Pandit Nehru and Martin Luther King Jr.

4.0 CONCLUSION

From the life and time of the great personalities of peace examined in this unit, the global community has benefited immensely from their philosophies of non-violent resistance. Violence aggravates an already tense situation. The United Nations Organisation has largely co-opted the spirit of the philosophies of these International Personalities in areas of Peace keeping, Peace making and Peace Building activities to ensure global peace. They are of the blessed memories but remain ever green in our memories.

Remember, you are passing through this way, but once. Do all the good you can today for tomorrow may be too late.

5.0 SUMMARY

This unit examined the philosophies of Jawaharlal Nehru, Martin Luther King Jr. and highlighted some salient parts that have been embraced to promote effectively the philosophy of optimism in the face of any adversity. He who fights and runs away lives to fight another day. It is no sign of cowardice.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is your understanding of the concept of Non-violent Resistance?
2. What will the philosophers of Non-violent Resistance be remembered for as their enduring legacy?

7.0 REFERENCES/FURTHER READING

1. <http://www-spaceandmotion.com/buddhism-hinduism-confucianism.htm>
2. Akinpelu, J.A. (2009) *Essays in Philosophy and Education*, Lagos, Stirlin-Horden Publishers, Nig. Ltd.
3. Maccwell, J.C. (1993); *Developing The Leader in you*, New York Nelson Business.

**MODULE 3:
PHILOSOPHIES AND GREAT PERSONALITIES OF PEACE**

- UNIT 1: BIOGRAPHICAL SKETCH OF
- DR. NNAMDI AZIKIWE
 - CHIEF OBAFEMI AWOLOWO
 - SIR AHMADU BELLO
 - MRS. FUNMILAYO RANSOME KUTI
 - MRS. MAGRET EKPO
- UNIT 2: POLITICAL PHILOSOPHY OF
- DR. NNAMDI AZIKIWE
 - CHIEF OBAFEMI AWOLOWO
 - SIR AHMADU BELLO
 - MRS. FUNMILAYO RANSOME KUTI
 - MRS. MAGRET EKPO
- UNIT 3: IDEALS OF PEACE FACILITATION BY
- DR. NNAMDI AZIKIWE
 - CHIEF OBAFEMI AWOLOWO
 - SIR AHMADU BELLO
 - MRS. FUNMILAYO RANSOME KUTI
 - MRS. MAGRET EKPO
- UNIT 4: ENDURING LESSONS FROM
- DR. NNAMDI AZIKIWE
 - CHIEF OBAFEMI AWOLOWO
 - SIR AHMADU BELLO
 - MRS. FUNMILAYO RANSOME KUTI
 - MRS. MAGRET EKPO
- UNIT 5: CHALLENGES FACED BY
- DR. NNAMDI AZIKIWE
 - CHIEF OBAFEMI AWOLOWO
 - SIR AHMADU BELLO
 - MRS. FUNMILAYO RANSOME KUTI
 - MRS. MAGRET EKPO

**UNIT 1:
DR. NNAMDI AZIKIWE – BACKGROUND**

CONTENTS

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
- 3.1 Biographical Sketch of:

- Dr. Nnamdi Azikiwe,
 - Chief Obafemi Awolowo
 - Sir Ahmadu Bello
 - Mrs. Funmilayo Ransome Kuti
 - Mrs. Magret Ekpo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The geographical area called Nigeria has been well endowed with an array of great personalities of peace, together with their philosophies. Their evolution had its firm root in the pre-colonial Nigeria. It started as heterogeneous groups of people willing to maintain their separate identity but the British Government, in their bid to establish a firm colonial state evolved a number of processes, one of which was the systematic persecution of any identified Nigerian labeled a recalcitrant whose views were diametrically opposed to their determination to perpetuate extending the scope of British Empire in Nigeria. In pursuing that agenda, British officials employed the tactics of coercion, as well as diplomatic niceties in order to whittle down the seemingly expected opposition from the Africans.

The above threw up a number of great personalities of peace, such as King Overamen of Benin, Jaja of Opobo, Kosoko, Akintoye and a number of others considered to be those whom fate made use of, to lead the era of pre-colonial great personalities of peace. Each had his philosophies and dogmatically got attached to it. However, with the introduction of the tenets of a successful colonization, the era of traditional elites nose-dived and the baton was passed on to a new generation of Nigerians among whom were Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransomkuti and Margret Ekpo.

2.0 OBJECTIVE

At the end of this unit, you should be able to:

- give a biographical sketch of Dr. Nnamidi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Mrs. Magret Ekpo;
- discuss the emergence of Nigerian Nation; and
- write about the origin of electoral democracy in Nigeria

3.0 MAIN CONTENT

3.1 Historical Background

In an attempt to abolish slave trade from one of its major sources, Lagos was conquered by the British forces in 1851. In 1861, annexation of Lagos took place and it became a British colony. That put paid to the maneuvering of other

interest groups like the Portuguese, French and other less visible ones in that territory.

A company, with the official seal of the British government which played a dominant role in the colonization of Nigeria needs a fleeting mention. In 1795, the United African company was formed in Nigeria by four different British trading companies which were formerly competing with one another. Sir Taubman Goldie was the brain behind the amalgamation of these companies into a giant organization, named United African Company.

Initially operating as British citizens with individual economic interest, they were not unmindful that they would require their home government soonest, hence, they acted as unsolicited ambassadors of their home government. The opportunity came in 1886, when the new company, U.A.C, was given a charter by the British Government. It then metamorphosed into Royal Niger Company while the charter mandated the company to administer the area covered by their commercial activities.

However, on the 31st December 1899, the charter granted U.A.C. was revoked and by 1st day of January 1900, the territory under the Royal Niger Company was taken over officially by the British Government. As nature abhor's vacuum, Sir. Frederick Lugard was appointed the British High Commissioner for the Northern part of Nigeria.

For the purpose of adequate administration, Nigeria was divided into three territories. These were: the colony of Lagos, the Protectorate of Southern Nigeria and the protectorate of Northern Nigeria. In 1906, the colony of Lagos and the protectorate of Southern Nigeria were merged to form the protectorate of Southern Nigeria. In 1914, the Southern and Northern protectorates were amalgamated under the name of colony and protectorate of Nigeria. The colony was placed under the control of an administrator while the Southern and Northern protectorates were each placed under a Lieutenant-Governor. Sir Frederick Lugard, who made the 1914 amalgamation possible became the first Governor-General of Nigeria. The whole administrative wherewithal of Nigeria was under the firm control of Lugard from 1914 to 1919.

Issues of serious conflict between 1900 and 1919 were not pronounced because Nigerian leaders then were weighing the implication of the union but with the evolution of constitutional provisions, conflicts were in the offing.

At the beginning of 1900, a legislative council for the colony of Lagos was created, comprising largely the colonizers and two Nigerians as non-officio members. By 1914, as Governor-General, Lugard decided to have a bigger council which would cater for the whole country. He had a 36 member council and its composition, which created the emergence of great personalities of peace, was as follows:

- 23 officials including the governor
- 7 nominated Europeans (unofficials) who represented special interests like banking, mining, industry, marchants

- 6 nominated Nigerians who represented the whole country, were made up of 2 Emirs from the North, the *Alaafin* of Oyo, representing the West, 1 member each for Calabar, Beinin-Warri, and Lagos.

That enlarged council was merely advisory but its composition sparked of domination of an imported population over the indigenous inhabitant.

Based on its suspicion by Nigerian leaders, it failed to make any meaningful impact on the following grounds: The non-official members rarely attended the meetings while the natural rulers were illiterates who did not understand the work of the council. Further, there was a general apathy on the part of the members and the public in the activities of a body with such a limited influence. For the above deficits, the Nigerian Council was abolished in 1922, paving way for the first ever legislative council for the Colony and Protectorate of Southern Nigeria under a new Constitution code named Clifford Constitution of 1922.

That legislative council was composed of 46 members, in an order of 27 officials and 19 non-officials. A major departure from the moribund Nigerian council abolished to pave way for Clifford's 1922 constitution was that 4 of the non-official members were elected. Three of the elected members were from Lagos and the fourth was from Calabar. That was Nigeria's first attempt at electoral democracy which have been creating ripples, but unlike armed conflicts in several parts of the African continent, Nigeria's political philosophy had been hinged on "stooping to conquer", indepth diplomacy" and "gradualism" through subtle ways to achieve her needs.

The introduction of electoral democracy also led to the formation of Nigeria's first political party named Nigerian National Democratic Party founded by Herbert Macaulay in 1922. It aimed at achieving self-government for Nigeria within the commonwealth and it won all the three Lagos seats in the Legislative council from 1922 to 1938 when it was punctuated by the emergence of Nigeria Youth Movement. In 1944, the National Council of Nigeria and the Cameroons, as a political party was formed.

The provisions of the 1922 legislative council included:

The Governor and 11 senior officials, with a proviso that the Governor could appoint special members if it became necessary; in 1943, five unofficial members, 3 Africans and two Europeans, were appointed to serve on it. That was the position of the council until 1946 when a new constitution was introduced.

Various reasons have been adduced for the collapse of the 1922 Clifford constitution such as (a) The Northern Provinces were left out as the Governor made laws for the North by proclamation.

That was the beginning of suspicion between the North and the South.

- While, elective principle led to formation of political activities in the South, none of such was in the North;
- The fruit of dycotomy between the North & south sown as development was at different levels;

- There was limited franchise for those that could vote – Adult males with residential qualifications, British subject and British protected persons, annual income not less than £100 (One hundred pounds).

With these perceived defects, Herbert Macaulay's and Azikiwe's N.C.N.C fought for the review of 1922 Clifford constitution. Credit for that era must also be shared by the following nationalists who eschewed physical violence which was a common tool then to seek redress, but instead, embraced peaceful and effective methods: Chief H.O. Davies, Mr. Earnest Ikoli, Dr. Akinola Maja, Chief Obafemi Awolowo, Oba Samuel Akinsanya, The Odemo of Ishara, Chief S.L. Akintola, Sir. Ahmadu Bello. They fought for the subsequent constitutional reviews in their various ways, leading up to 1960 independence constitution.

3.2 Dr. Nnamdi Azikiwe and his Biographical Sketch

Benjamin, Nnamdi Azikiwe, usually referred to as Nnamdi Azikiwe or Zik at political arenas, was one of the leading figures of modern Nigerian nationalism. He was the first President of Nigeria, a position he held throughout the first Republic.

Azikiwe was born on 16th November, 1904 in Zungeru, Northern Nigeria to Igbo parents. After studying at the Methodist Boys High School in Lagos, Azikiwe went to the United States. While there, he attended various institutions of higher learning, including Howard University, Washington DC, and Lincoln University, Pennsylvania in 1930. In 1933, he obtained a master's degree from a prestigious Ivy league institution, the University of Pennsylvania. He was engaged in that same institution as a lecturer before returning to Africa.

In November, 1934, he took up the position of editor for the *African Morning Post*, a daily newspaper in Accra, Ghana. He used the opportunity granted by that position to promote a pro-African nationalist agenda. Simertin (1977:9), described his writing thus:

In his passionately denunciatory articles and public statements, he censured the existing colonial order; the restrictions on the Africans' rights to express their opinions, and racial discrimination. He also criticized those Africans who belonged to the "elite" of colonial society, and favoured retaining the existing order, as they regarded it as the basis of their well being.

Zik, for publishing an article on 15th May 1936, entitled "Has the African A God? written by I.T.A. Wallace-Johnson, was charged for sedition and found guilty of the charges. Subsequently, he was sentenced to a six months jail term but thereafter acquitted on appeal.

In 1937, he returned to Lagos where he founded the *West African Pilot* which he used as a vehicle to propagate Nigerian nationalism. Believing that pen is mightier than sword, Zik founded the Zik Group of Newspapers, publishing multiple newspapers in cities across the country.

After a successful career in journalism, Zik entered into active politics co-founding the National Council of Nigeria and the Cameroons (N.C.N.C.) together with Herbert Macaulay in 1944. He was the first secretary General of the party while Herbert Macaulay was its first President. The party campaigned strongly against the manner the 1946 Richards constitution evolved, leading to its subsequent review and the emergence of the 1951 Macpherson constitution. During that sensitization political tour of Nigeria, ageing Herbert Macaulay took ill and died shortly after in Lagos. The mantle of leadership of the N.C.N.C. fell on Dr. Nnamdi Azikiwe. Zik, was a member of the Lagos legislative council in 1947 and in 1951, became the leader of opposition in the West, to the government of Obafemi Awolowo.

In 1952, after an unsuccessful bid to use the platform of the N.C.N.C. to represent the West in Lagos legislative council, he moved to the Eastern Region where he was made the leader of Government business and in 1954, became the Premier of Nigeria's Eastern Region. In 1959, after the first federal General Elections, his party the N.C.N.C. came second to NPC (Northern People's Congress) which came first. Both parties went into a coalition and by virtue of that arrangement, Zik became the first President of the Upper Chamber, the Senate of Nigeria. On November 16, 1960, Zik became the Governor-General of Nigeria while on the same day he became the first Nigerian named to the Queen's Privy Council. With the proclamation of a republic in 1963, he became the first President of Nigeria while Sir Abubakar Tafawa Balewa was the Prime Minister.

On January 15, 1966, Azikiwe and his civilian colleagues were forcefully removed from office in a bloody coup by a group of the members of Nigeria's Armed Forces.

The fall-out of the first coup-d'etat pushed Nigeria to the brink of war and on June 30, 1966, the Federal Government under General Yakubu Gowon, declared war on the Eastern Region which declared itself a sovereign state under a new name Republic of Biafra.

For a greater part of that period (1967-1970) Azikiwe served as the spokesman for the Biafran Republic and adviser to its leader, Chukwuemeka Odumegwu Ojukwu. The constant rejection of his advice about the undesirability of the war as opposed to concrete, open-minded discussion with the federal government on Ibo plight forced him out of Biafra, to seek for an end to the wanton loss of life which the war endangered.

After the war, he served as Chancellor of the University of Lagos from 1972 to 1976. When the military lifted ban on political activities in 1978, he co-founded the Nigerian People's Party and made an unsuccessful bid for the presidency in both 1979 and 1983 General Elections. On 11th May 1996, at about 93 years of age, the Great Zik of Africa passed on to the great beyond.

3.3 Biographical Sketch of Chief Obafemi Awolowo

Chief Obafemi Awolowo was born on March 6, 1909 at Ikenne in Remo Local Government of Ogun State. The name of his father was Chief David Sopolu Awolowo and his mother was Mrs. Mary Efunyela Awolowo.

He started his elementary school at St. Saviours Anglican School, Ikenne where he spent three years before moving to Wesleyan School, Ikenne where he completed his primary education in June 1926. However, before completing his primary school education, an event which shook him occurred. In 1920, when he was 11 years old, he lost his father which almost blurred his dream of education. As one of the ways to salvage the situation, he sold the only legacy bequeathed to him by his father, a big native garment, to pay for his education. Convinced that education is a super tool to fight poverty, Chief Awolowo gained admission to the Wesley College Ibadan in January 1927 for a four year Teacher Training Course and in 1928, he became a stenographer to complement funding his education. In 1934, he joined the service of the *Daily Times* as a reporter-in-training, a position he left a year later to begin a private business as a Produce Buyer and transporter. He established the Produce Traders Association, Ibadan, the Nigeria Motor Transport Union Ibadan and Nigerian Youth Movement (Ibadan Branch) in 1940. He was also in the West Guild Ibadan and Trade Union Congress of Nigeria.

Chief Awolowo enrolled as an external candidate of the University of London and was called to the bar on 18th November, 1946 as a member of the Honourable Society of the Inner Temple. He was a co-founder and first secretary General of *Egbe Omo Oduduwa* in between 1946-49. He also founded *Nigerian Tribune* in 1949. In 1951, Awolowo founded the Action Group Party which was in power in the Western Region of Nigeria, under his leadership between 1952-1959. Between 1952-1959, Chief Awolowo, as Premier of the West achieved a lot which has remained indelible till date. It was under his administration that the first ever free Universal Primary Education was introduced. He grew to see the disequilibrium of opportunities in the society and was a victim also. Sensing the effect of education, as a panacea to seeing other spheres of life, despite economic depression then, he shunned profligacy and concentrated on making impact on the life of future seeds of Western Nigerians generally, and by implication, Nigeria at large.

His government believed in accountability and it was seen that only dissemination of information not only through print but electronic media could further the understanding of the masses of our country. For the first time ever, on the soil of the great continent of Africa, Chief Obafemi Awolowo's government introduced the Western Nigeria Television/Western Nigeria Broadcasting Service, a novelty in Africa. Even South Africa, which was under the control of white leaders, had none. A man of vision whose mission was the best for the whole human race, encouraged the youths to prepare for life's race as leaders of tomorrow. On the eve of Nigeria's independence, the Liberty Stadium, Ibadan, first of its kind in the whole West African sub-region, was declared open. He had no bias for religious bigotry. He was a Christian but in order to convince the doubting Thomases of his respect for religious secularity which our constitution dictates, his government was the first to introduce Muslim pilgrims welfare board in the entire federation. The Cocoa House, an ultra modern structure, depicting the significance of Agriculture was built by his administration. He was a prominent member of the Nigerian delegation that

traveled to the United Kingdom to negotiate Nigeria's Independence starting from 1953, 1954, 1957, 1958 and 1959 Constitutional Conferences.

Chief Awolowo relinquished the Premiership of Western Region to become leader of Opposition in the Federal Parliament and was succeeded by his deputy, Chief Samuel Ladoke Akintola.

An intra-party conflict within the Action Group Party manifested in an open physical conflict within the House of Assembly on 25th May 1962 and on May 29, 1962, the Federal Government, sitting in Lagos, sacked the Action Group government and declared a state of Emergency in the Region.

Shortly after, Chief Obafemi Awolowo was charged for treasonable felony and on November 2, 1962, was arraigned with 28 others before Justice George Sodeinde Sowemimo at a Lagos High Court. The trial was protracted and in the process, his eldest son, a Cambridge University – trained Lawyer, Segun Awolowo while on his way to witness the court proceedings died in a ghastly motor accident in July 1963. Chief Awolowo was eventually, found guilty and sentenced to 10 years jail term in November 1963. He was serving the jail term in Calabar prison when on August 2, 1966, the then Head of state, Lieutenant Colonel (now General) Yakubu Gowon released him from Calabar prisons. Chief Awolowo was immediately appointed Federal Commissioner for Finance and Vice-Chairman, Federal Executive Council, a position he held till 1971 when he resigned and returned to legal practice.

In 1978, barely twenty four hours after the ban on political activities was lifted by the military government of General Olusegun Obasanjo, Chief Awolowo called a World Press Conference to announce the formation of his party named Unity Party of Nigeria (UPN).

In 1979, he contested the Presidential election on the platform of his party, UPN and lost. In 1983, Chief Awolowo also contested but was again declared loser, and thereafter retired into his Ikenne home. However, he remained the most revered politician among his peers in areas of identifying social problems of Nigeria. Those who neglected his warnings are living testimonies of the neglect.

Blessed with five children, (one deceased), Awo died peacefully in his home town, Ikenne, on 9th May, 1987.

3.4 Biographical Sketch of Sir Ahmadu Bello

Sir Ahmadu Bello was born on June 12, 1910, in Rabbah, Sokoto State. The son of a district head and heir to the Sokoto Emirate, his great-grandfather was Sultan Bello, son of the revered Usman Dan Fodio who founded the Fulani Empire, which was the largest in Sub-Saharan Africa. Ahmadu Bello received his education first at the feet of Muslim masters, studying the Quran, the hadith, and Shariah, then at Sokoto Middle School, the only modern school at the time in the Sokoto province (1917- 1926).

He then proceeded to the Katsina Teacher's Training College. After spending five years at Katsina, he was appointed by the Sultan as a teacher in his own former school in Sokoto. In 1934, he was made the district head of Rabbah within the Sultan's administration. Four years later, he was promoted

and sent to Gusau to become a divisional head. In 1938, he made an unsuccessful bid to become the new Sultan of Sokoto. The successful sultan immediately conferred on him the traditional, now honorary, title of "Sarduna" and elevated him to the Sokoto Native Authority Council. He first became politically active in 1945, when he helped to form a Youth Social Circle, which later (1948) affiliated with the NPC (Northern Peoples Congress) of which he became President-General in 1954. In 1948, he was offered a scholarship to study local government administration in England. Ahmadu Bello took the scholarship, sensing he needed to develop his knowledge about the process of governance.

After returning from England, he was nominated to represent the province of Sokoto in the regional House of Assembly, and elected. As a member of the assembly, he was a notable voice for northern interest and embraced a style of consultation and consensus with the major representatives of the northern emirates: Kano, Bornu, and Sokoto. As the movement for independence from the British Empire gathered momentum, Bello emerged as a strong advocate of federalism as the system of government that in his view was most suitable for Nigeria. This was especially attractive to Northern Nigerians, who had a history of sharing power. Nigeria has some 300 clan groups. He also wanted to protect the North from what he perceived as the possibility of Southern domination. He also served on the national constitutional drafting commission as a representative of the North.

In the first elections held in Northern Nigeria in 1952, Ahmadu Bello won a seat into the Northern House of Assembly, and became a member of the regional executive council as minister of works. Bello was successively minister of Works, of Local Government, and of Community Development in the Northern Region of Nigeria. In 1953 and in 1957, he led the Northern delegation during independence talks in London.

In 1954, Bello became the first Premier of Northern Nigeria. In the 1959 independence elections, he led the NPC to win a plurality of the parliamentary seats. Bello's NPC forged an alliance with Dr. Nnamdi Azikiwe's NCNC (National Council of Nigeria and the Cameroons) to form Nigeria's first indigenous federal government which led to independence from Britain. In forming the 1960 independence federal government of the Nigeria, Bello as president of the NPC, chose-although arguably one of the most influential politicians in Nigeria-to remain Premier of Northern Nigeria and devolved the position of Prime Minister of the Federation to the deputy president of the NPC, Abubakar Tafawa Balewa. He apparently did not want to live in Lagos and preferred the political climate of the North from that of the South. His disinclination to head the national government also suggested that he was not interested in power for the sake of power but in serving the people whose votes had elected him to office. Sir Ahmadu Bello was assassinated by a military coup on 15th January, 1966.

3.5 Biographical Sketch of Funmilayo Ransome Kuti

Funmilayo Ransome Kuti was born in Abeokuta, Ogun State of Nigeria in 1900. Her maiden name was Abigael Olufunmilayo Thomas, having been born

by Daniel Olumeyuwa Thomas and Lucretta Phylis Omoyeni Adeosolu. Funmilayo Ransome Kuti was a Nigerian politician, a teacher, women's rights' activist, an African feminist, and founder of the Nigerian women's union.

In the forties, after the British colonial administration had taken measures on meeting the rights and tax policy that drastically affected the economic independence of the women in Nigeria, she organised tax strikes, demonstrations, and series of civilian widespread disobedience. The effect of Funmilayo Ransome Kuti's organized civil disturbance rocked Egba kingdom, then under the control of the British Government, to its very foundation. That incident reverberated internationally as it was the first time a woman on the soil of colonialisied Africa would organize a massive protest that almost collapsed the Egba kingdom and was thereafter tagged historically as *Egba Women's War or Nigerian Women's struggle*.

Dear Student, you need to know that funmilayo Ransome Kuti was one of the early modern nationalists of Nigeria who stood shoulder to shoulder with the likes of Dr. Nnamidi Azikiwe, Chief Obafemi Awolowo, and Sir Ahmadu Bello, amongst others, to fight for Nigeria's independence abnitio. She stood and fought relentlessly against the colonial administration's policy of racism and sexism as well as ethnizisms. It was that Amazon that first organised nationally a "women organisation" code named "Nigerian Women's Union" and through it, equally organised a "women's parliament". The unhealthy competition given her activities by men folk, due to their numerical strength, weakened hers but her effect had transformed political activities in the land. She later joined the National Council of Nigeria and the Cameroons, led by Dr. Nnamidi Azikiwe while Funmilayo Ransome Kuti became instantly the leader of the women wing of the party. She also doubled as the treasurer of the party in Egba Division. Dear student, it was the fiery iron lady, Funmilayo Ransome Kuti who dared Zik where others could not on issues of party conflict and organised the women folks against what she called the high-handedness of Zik in some party matters. Funmilayo Ransome Kuti was always in the vanguard for better education for women and she started the fist adult education programme for women in the whole Federal Republic of Nigeria which she called "the social welfare club for market women".

As an activist of no mean order, she introduced the flame of nationalism into the women folks, to the admiration of menfolks too for calls for Nigerian independence.

Funmilayo Ransome Kuti attended Abeokuta Grammar School for Secondary Education and later went to England for further studies. On 20th January, 1925, she married Reverend Israel Oludotun Ransome Kuti. She was also one of the founders of Nigerian Union of Teachers in the 1930s as well as the Nigerian Union of Students.

It will interest you as a student that these two organisations in which Funmilayo Ransome Kuti featured prominently were the offshoot of Human rights activist in Nigeria.

Her children included Prof. Olikoye Ransome Kuti, Fela Anikulapo Kuti, Dr. Beko Ransome Kuti and a daughter, Dolupo.

Funmilayo's grandfather was a son of a repatriated slave from Sierra-Leone who was a member of the Anglican faith and later returned to his maternal home Sierra-Leone.

In 1965, she was conferred with National Honour of Membership of the Order of the Niger (M.O.N) while in 1965, the University of Ibadan honoured her with honorary degree of Doctor of Law. Funmilayo Ransome Kuti died in 1978 through circumstances related to injuries sustained during a clash between his son's troupe and some members of the Nigerian Army.

3.5 Biographical Sketch of Margaret Ekpo

Margaret Ekpo was born on July 27, 1914 in Creek Town then Eastern Region of Nigeria. Her father was Okoroafor Obiasulor while her mother was Inyang Eyo Aniemewue. Her mother, Inyang Eyo Aniemewue was a Princess from the royal stock of King Eyo Honesty II of Creek Town. She struggled to reach standard six of the school leaving certificate in 1934 when her wish to further her education was scuttled with the death of her father in 1934. Instead of furthering her education in her intended teachers training college, she started working as a pupils' teacher in elementary schools. In 1938, she married a doctor, John Udo Ekpo who was from the Ibibio ethnic group, predominantly found in Akwa Ibom State while Margaret herself was of Efik and Igbo heritage.

She later moved with her husband to Aba.

Margaret Ekpo was a Nigerian women's rights activist and social mobilizer who was a pioneering female politician in the country's first Republic. She was a leading member of a class of traditional Nigerian women activists, many of whom rallied women beyond notions of ethnic solidarity. She played major roles as a grassroot and nationalist politician in the city of Aba, Eastern Nigeria. She operated in Eastern Nigeria during the first Republic which was almost male dominated but she broke the jinx of male absolutism. Her rise was by sheer determination as the situation on ground then was the socialisation of women's role into that of helpmates or appendages to the careers of male.

In 1946, she had the opportunity to study abroad at Rathmines School of Domestic Economies, Dublin where in 1948, she obtained a diploma in domestic science. On her return to Nigeria, she established Domestic science Institute in Aba.

She veered into partisan politics in 1945 through the prompting of her husband who was indignant with the colonial administrators treatments of indigenous Nigeria doctors which as a civil servant, he could not physically protest against.

He then encouraged Margaret, his wife, to be attending meetings organised to discuss the discriminating practices of the colonial administration in the city and to fight cultural and racial imbalance in administrative promotions.

She attended political rallies where speeches made by Herbert Macaulay, Dr. Nnamdi Azikiwe and Mbonu Ojike stirred her emotions and took up the challenge of nationalism.

In 1953, she was nominated by the National Council of Nigeria and the Cameroons (N.C.N.C) to the Regional House of Chiefs and in 1954, established the Aba Township Women's Association. In 1961, she contested on the platform of the N.C.N.C for a seat into the Eastern House of Assembly and won. She used her power of eloquence in the House to fight for issues affecting women at the time, like the progress of women in economic and political matters.

After the first military coup in 1966, she took less prominent approach to politics. In year 2001, because of her immense contribution to the socio-economic and political emancipation of Nigerian women folk, the Federal Airport in Calabar was renamed Margaret Ekpo International Airport, Calabar. She died in the year 2006 and buried in Calabar.

SELF ASSESSMENT EXERCISE XI

Use your own words to discuss the benefit of Chief Awolowo's Philosophy to the Western Region of Nigeria.

4.0 CONCLUSION

The five Nigeria's personalities of peace discussed have demonstrated indepth diplomacy to set Nigeria on the path of solid foundation as their biographical data revealed. They had foresight and prepared early enough for the task of nation-building through their spatan courage. Dear students, you would have realised that the success attained by the state actors discussed was borne out of careful planning which you too could emulate. You need to plan early so as to achieve good result.

5.0 SUMMARY

This unit has discussed the biographical data of five notable Nigerians considered great personalities of peace. Their birth, upbringing, and adulthood, were also discussed.

Significantly, their biographical sketches were a great pointer to our succeeding generations as the philosophy that the heights great man reached were not as a result of sudden flight but while they were toiling day and night, other small minds were busy seeking pleasure. When they woke from their slumber, the gap could not be closed again.

6.0 TUTOR MARKED ASSIGNMENT

- 1 Trace the electoral developments of Nigeria from 1922 to 1960.
- 2 Politics and planning are necessary antecedents of good governance. Relate this to the biographical data of Chief Obafemi Awolowo.
- 3 What aspect of the biographical sketch of either Dr. Nnamdi Azikiwe or Sir Ahmadu Bello will you recommend to the youths of Nigeria?

4. The biographical sketch of Mrs. Funmilayo Ransome and Margaret Ekpo prepared them for the task of nation building. Discuss.

7.0 REFERENCES / FURTHER READINGS

1. Ahmadu Bello (1962): *My Life*; London, Kaduna: Cambridge University Press & Gaskiya Corporation Ltd.
2. Oke, D.O., Dare O., Williams, A. and Akinola, F. (1969) *Awo on the trail of a Titan*; Ibadan, Oluben Printers.
3. Awolowo, O. (1977) *Thoughts on Nigerian Constitution*.
4. Awolowo O. (1977) *The Problem of Africa*, Ibadan, Macmillan Education Ltd.
5. Smertin, Y. (1977) *Kwame Nkrumah*; Moscow, Progress Publishers.
6. Madubike, (1976) *A handbook of African names*, Lagos, three continents.
7. Etim, J.S. and James, V.U. (1999) *The feminization process in Africa. Current and future perspectives*, London, Praeger Publishers.
8. Stobel, M. (2001) *Women agitating internationally for change*.
9. Joyce M.C., (2003); *Journal of Woman's history*. Baltimore, Summer 2001, *Mother Politics: Anti Colonial Nationalism and the Women question in Africa*. *Journal of Women's History*. Vol 13.

UNIT 2:

POLITICAL PHILOSOPHY OF Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, Mrs. Magret Ekpo

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
- 3.1 Political Philosophy of Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Mrs. Magret Ekpo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the first unit of the course material, attempts were made to define the concept of philosophy as it will be one of the main concepts in this course material. Before any individual could be linked to a specific philosophy, he or she must have been consciously involved in a particular set of beliefs which he /she might have been propagating due to one's knowledge about life and the universe Oxford Advanced Learner's Dictionary of Current English defined philosophy as "a set of belief or an attitude to life that guides ones behaviour. Dear Student, if you cast your mind back to the colonial era in Nigeria, you will come across those traits of beliefs that set in motion what today has become the philosophy of some Nigeria's great personalities of peace like Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Mrs. Magret Ekpo.

2.0 OBJECTIVE

At the end of this unit, you should be able to:

- write about the political philosophy of Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Mrs. Magret Ekpo.
- Demonstrate the significance of having strong faith in one's belief; and
- Identify challenges which political philosophy of Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Mrs. Magret Ekpo have put before the present generation of Nigerians.

3.0 MAIN CONTENT**3.1 Dr. Nnamdi Azikiwe's Political Philosophy**

Benjamin Nnamdi Azikiwe, usually referred to as Nnamdi Azikiwe, Zik of Africa, oracle of Onitsha, or Owelle of Onitsha, whichever suits his admirers,

was one of the leading figures of modern Nigeria nationalism. All the appellations attached to his name emanated from his avowed political philosophy of pragmatic African socialism.

In pursuance of that philosophy, Nnamdi Azikiwe prepared sufficiently enough, as that era demanded, to face the demands of imperialists and their agents anywhere on the soil of Africa. An enlightened African and a great diplomat of international repute, he was convinced that facing the colonial demagogues with arms and ammunition would amount to committing political hara-kiri, instead he opted for the idea of “pen is mightier than sword”. His publications were so pungent that he often rattled the imperialists and their stooges so often that he was identified as an uncompromising nationalist. When he launched an offensive polemic against the colonialists through his Newspaper – *Marina Post* in the Gold Coast, now Ghana in 1934, the uproar the publication generated led him into detention and gaol. Although, he won on appeal, and the experience ought to have mellowed him down, he moved from the Gold-coast to Nigeria to begin yet, a greater virulent campaign against whatever offended his philosophy of pragmatic African socialism.

Dr. Nnamdi Azikiwe, in his philosophical sojourn, admonished his Nigerian fellow nationalists to eschew any area of difference within their political belief to enable them send the imperial masters away from African soil. Through his philosophy of “Africa for the Africans”, he was the first Nigerian leader to challenge the banking monopoly of the British colonial masters when he ordered, though at a great cost to his political future, that his Eastern region funds must no longer be lodged in the then British Bank of West Africa (B.B.W.A) because, according to him, the colonial masters were using the influence of the colonial Lieutenant Governor, Sir Clement Pleace, together with three ex-governors of Nigeria, as directors of the bank, to siphon the Eastern Region of Nigeria’s fund to develop their country, England. The uproar that the action generated led to the Foster Sutton Enquiry, otherwise known as African Continental Bank (A.C.B) Enquiry of 1957 but despite the open persecution, Zik was victorious.

Dear student, Zik did not sheathe his sword in both his polemics and lampoons until he and his peers in the struggle against imperialism obtained independence for Nigeria.

An international diplomat who was always searching frantically with a view to converting heterogeneous African states and leaders into a homogeneity, as directed by his philosophy, marshaled forces together for the total support of Jomo Kenyatta, the earstwhile Kenyan leader when being persecuted by the imperialists. The British colonial masters have appropriated the fertile land in Kenya to themselves while pushing the indigeneous population to a barren land. The situation forced the Kenyans to mobilize through an organization named Mau Mau. The British Colonial overlords declared Mau – Mau illegal and ordered, the arrest of the leaders of the organization, especially, their arrow – head, Jomo Kenyatta.

Zik mobilized members of his party in Nigeria, the National Council of Nigeria and the Cameroons (N.C.N.C) to raise fund in defence of oppressed Africans in Kenya.

A leading Nigerian Lawyer, Chief Hezekiah O. Davis led other lawyers to defend Jomo Kenyatta and members of his organization in Kenya. Their efforts paid off as while many were set free, Jomo Kenyatta was jailed, instead of been sentenced to death. Eventually he came out of prison to lead his country to independence.

Zik was a great listener and he was fondly remembered for his attribute of “talk, I listen; you listen, I talk”. The writings of Azikiwe enunciated a philosophy of African Liberation, Zikism, which identifies five concepts for Africa’s movement towards freedom. They were embedded in the followings:-

Spiritual balance, which preaches religions tolerance, social regeneration, which abhors parochial attachment to one’s state or culture alone, and economic determination which preaches the concept of Africans to have the last option on how much, where and when their economic interest was to be decided. Others included mental emancipation, which admonished Africans, irrespective of the country he or she belonged, to be free from imported ideology that had no relevance to African freedom as well as political resurgence, which preached the gospel of deep reasoning of separating the grains from the charfs when political independence were being recoloured and tainted in the garb of neo-colonialism.

A great personality of peace indeed, it is in the spirit of keeping his philosophy and memory alive that the Nigerian government allowed his portrait to adorn Nigeria’s Five Hundred Naira Currency.

Basically, it must be realized that we must all endeavour to do our utmost best for our community, state, race and the global community when opportunity comes our way in order to leave on enduring legacy worthy of emulation by generations yet unborn.

3.2 Chief Obafemi Awolowo’s Political Philosophy

It is an African philosophy that whoever is born into a society, and has the privilege to survive childhood, should endeavour to have a good view of how the area he or she was born into looked like. This is with a view to resolving to leave it better than how he or she met it. Chief Obafemi Awolowo, one of the greatest nationalists Nigeria has ever produced, met that criteria.

Obafemi Awolowo’s political philosophy was “*Welfarism*” anchored on “*Democratic Socialism*”. An avowed advocate of self-help, he believed that only sound education could only prepare one’s mind for the challenges of life. He was always admonishing those who cared to listen that “*ignorance is a disease and that an educated mind is a liberated person.*” His political philosophy of creating awareness to all men and women got a boost in 1955 with the introduction of Free Universal Primary Education for all indigenes of Western Nigeria. It was his view that if the indigenes and those residing in Western Nigeria were conscious of their political rights and privileges, it would be difficult for challatans to deceive them. He went further to provide outlets for

those who would leave primary schools as not every one will be absorbed into regular Secondary Schools. He introduced modern schools for those whose intellect could not cope with secondary education or those who could not afford secondary education fees. In tune with his political philosophy of democratic socialism, he introduced training institutions called “Government Trade Centres” for those graduates of modern schools so that they could learn a trade and become self reliant. Well equipped tools were also provided for the graduates. His political philosophy recognised the youths as leaders of tomorrow who should be helped to grow as devils find work for the idle hands. While introducing farm settlements for those who could not go beyond primary or secondary modern schools, he ensured allocation of acres of land for the future farmers in line with what obtained in Israel, England and Malaysia.

His political philosophy of empowering all and sundry led to the establishment of co-operative societies which helped in granting soft loans to his numerous members while religious tolerance was encouraged through establishment of various Pilgrims Welfare Boards. Philosophy of youth development was vigorously pursued through innovations and encouragement of sporting activities. As another cap to his political philosophy of taking education to the nooks and crannies of Western Region of Nigeria, Chief Obafemi Awolowo established the first ever Television Station on the soil of Africa. It was an unprecedented feat in the whole of Africa. The political philosophy of Awolowo has been the main focus of analysts and intellectuals when discussing good governance and accountability in the polity known as Nigeria. His political philosophy was further predicated on taking primary steps and precautions to avert secondary and expensive corrections. In the 1979 and 1983 presidential campaigns of his party, his political philosophy was further driven home that if given a six years old moslem child, he would make him or her a muslim for ever, and if given a six years old christian child, he would make him or her a christian for ever. These are testimonies that his political philosophy encouraged enlightenment through self development, religious harmony through religious education, and overall youth development through enabling infrastructures.

3.3 Sir Ahmadu Bello’s Political Philosophy

Sir Ahmadu Bello, who was among the founding fathers of the Nigerian nation, had a philosophy he stood for, which contributed immensely to the moulding of the country’s nationhood. What was so outstanding about him was that the most important element of governance, for him, was concern for the common man. His philosophy was that God put him in his position so as to use his time, his position and his influence for the good of his fellowmen. In his philosophy was the belief that he would be answerable to his Creator who gave him the fantastic opportunity for whatever he did or failed to do. Dear student, consider Sir Ahmadu Bello’s philosophy when caught saying that while he would use his position and the power of government to enable business men make money legitimately, whenever the interest of the business

men and the common man clashed, he would be found on the side of the common man.

Further, if some one did something which he perceived as being against the interest of the common man, the premier would be downcast and was reported to have remarked on several occasions that those who undermined the common man have no fear of God at heart.

Sir Ahmadu Bello's philosophy was further driven home by his respect for human beings, no matter his or her origin or religion. He trusted people as individuals, not as somebody who belonged to a certain religion or a certain place where their politics at that time happened to differ from his own politics. Dear Student, Sir Ahmadu Bello was an ardent Moslem while the secretary of his government was a Christian and of Yoruba stock in person of Chief Sunday Awoliyi. What Ahmadu Bello wanted was your quality to occupy a position as well as loyalty to the people and what the government was trying to do for the people. Sir Ahmadu Bello's philosophy could further be gleaned from his quotation, thus:

Here in the Northern Nigeria, we have people of many different races, tribes and religions who are knit together to common ideas; the things that unite us are stronger than the things that divide us. I always remind people of our firmly rooted policy of religious tolerance. We have no intention of favouring one religion at the expense of another. Subject to the overriding need to preserve law and order, it is our determination that everyone should have absolute liberty to practise his belief according to the dictates of his conscience.

3.4 Funmilayo Ransome Kuti's Political Philosophy

The political philosophy of Funmilayo Ransome Kuti could be called equality of sexes and respect for the dignity of all races. She was one of the most important nationalists and female figures of Nigeria who mustered all within her emphasis to confront those perceived to make life difficult for the women folk both within the shores of Nigeria and outside it.

Human beings, by nature are not equal. There are the strong and the weak, and the moment a right to any issue becomes the object of force, it then becomes the prerogative of the strong to command and make laws which the weak must obey, willy-nilly. Such was the scenario when Mrs. Funmilayo Ransome Kuti emerged on the socio-political landscape of the then colonized Nigeria. The spate of the disparity between men and women folk in Nigeria in the early thirties and forties was revolting and was begging for attention which found acceptance in Mrs. Funmilayo Ransome Kuti.

Initially, in the all-men administration of Egba kingdom, then under the direct control of the British, but with the Alake of Egbaland as a protege, gender insensitivity noticed by the womenfolk but which only Funmilayo Ransome Kuti could champion, pitched her and the ruler of Egba Kingdom into a severe conflict.

Her philosophy of gender equality, sensitivity, and positivity was what she mustered together to challenge the authority of the King of Egbaland for imposing heavy taxation on Egba women, while denying them equal rights with the menfolk. She employed her philosophical to organize a massive rally of all women in the kingdom of Abeokuta to invoke Yoruba traditional way of chastising a recalcitrant leader. The effect of the philosophies invocation was of such magnitude that forced the Egba King to abdicate. It was when there was a positive transformation for the Egba women that the Egba King returned from exile.

She imposed it on herself to liberate all the womenfolk in Nigeria from the claws of colonial unjust and discriminatory laws by organizing the first ever Nigerian women council to educate them about their rights, privileges and obligations.

An activist of no mean order, her philosophy of equality of opportunities for both men and women was given vent to with the formation of a national political party, the National Council of Nigeria and the Cameroons (N.C.N.C) in 1944. To the amazement of those who felt it was all-men affair, Funmilayo sprang out to challenge the menfolk in the political scheming of who would lead the party then. Her mobilization of their women folk and her inculcation of political education in them was all she needed to outsmart her men-peers. She was given recognition by no less a personally than the National President of the party, Dr. Nnamdi Azikiwe. Funmilayo Ransome Kuti creditably played her role well and as a leading light of female gender, brought honour, pride and positive attention to the fact that what a man could do, a woman could do, not only as well, but much better.

When she noticed that the leadership of the party was shirking his responsibility to the womenfolk, contrary to the constitution of her party, the N.C.N.C, she battled Dr. Nnamdi Azikiwe to a halt, to the amazement of those men whom she described as chicken-hearted.

Her philosophy caught the fancy of the colonial masters which accorded her an international recognition because no where on the African soil has a woman dared any colonial administration as done by Funmilayo Ransome Kuti of Nigeria. She became the leading light of gender equality in Nigeria and through her exploits, dictated by her philosophy, notable women activists in Nigeria like Mrs. Margret Ekpo, Flora Nnamdi Azikiwe, Hadjia Sawaba Gambo from Kano and a host of others embraced and entrenched her philosophy of gender sensitivity and equality in Nigeria.

It is worthy of mention that her off-springs, Professor Olikoye Ransome Kuti, Fela Anikulapo Ransome Kuti and Dr. Beko Ransome Kuti, all equally of the blessed memory, embraced and eulogized their mother's philosophy and went ahead to preach "human rights" philosophy which was acclaimed both nationally, and internationally. The memory and philosophy of this great personality of peace remain evergreen.

In conclusion, it is to the undying memory of Mrs. Funmilayo Ransome Kuti that various governments since 1952 to date (2010), are increasing the position

reserved for women, not as a favour, but as of right in various arms of governace, as equally enjoined by the United Nations Organization.

3.5 Margeret Ekpo's Political Philosophy

The political philosophy of Margeret Ekpo was equality of opportunities for women in Nigeria and around the world, generally. Her awareness of growing movements for civil rights for women around the world prodded her into demanding the same for the women in her country and to fight the discriminatory and oppressive political antics of colonial masters in Nigeria. She felt that women abroad, including those in Britain were already fighting for civil rights and had more voice in political and civil matters than their counterparts in Nigeria. As a result of that instinct, she sought the platform of the then foremost political party, the National Council of Nigeria and the Cameroons (N.C.N.C) to enable her represent a maginalised group.

In the 1950s, Margaret Ekpo teamed up with Funmilayo Ransome Kuti to protest killings at an Enugu coal mine in which the victims were leaders protesting against colonial adversarial practices at the coal mine. The outcome of the protest was the review of the ordinance enacted for the workers there and assisted in its transformation. In furtherance of her philosophy of equal treatment for women and men, she established the Aba township women's association for the proper dissemination of socio-political education to the women gender which also led to many women rubbing shoulders with their men folk. In order to ensure her political philosophy was in tandem with the civilized society, she made regular contacts with Mrs. Funmilayo Ransome Kuti and Flora Azikiwe. Her activities gave the womenfolk a leverage in the old Eastern Nigeria.

SELF ASSESSMENT EXERCISE XII

Sir Ahmadu Bello's philosophy remains the rallying point for the Northern Zone of Nigeria. Do you agree?

4.0 CONCLUSION

The political philosophies of these acknowledged Nigerian modern nationalists have helped in no small measure to bring about an amalgamation of political thoughts which eventually led to the gaining of independence from the colonial masters without blood letting. It will also be realized that because of the strong belief people of the various regions where they governed, East, West and North of Nigeria respectively have in them, hardly does a day pass without the mention of their names at any public function. They have indeed put their feet down on the sound of time.

5.0 SUMMARY

This unit has discussed the political philosophies of Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Mrs. Margaret Ekpo, considered germane to the knitting of Nigeria peoples together.

Importantly they have fought gallantly to use their philosophies to wrestle power from the colonialists and have also laid the foundation of a modern Nigeria. Through their political philosophies, we have also learnt of imbibing the culture of perseverance, courage, and respect for the dignity of men and women, if we do not wish to confine ourselves to the level of mediocrity.

6.0 TUTOR MARKED ASSIGNMENT

- 1 “Pen is mightier than sword”. Discuss this in the light of Zik’s numerous newspaper publications on the need for political independence for the countries of the British West Africa.
- 2 The political philosophy of Chief Obafemi Awolowo brought about socio-economic development to Western Nigeria. Do you agree?
- 3 Sir Ahmadu Bello had a strong attachment to the philosophy that God put him in that position to use his time, position and influence for the good of his fellow men because he believed that he would be answerable to his creator who gave him the opportunity for his actions or inactions. How do you reconcile this with the level of governance in your state?
- 4 The gender insensibility of the men folk served as the catalyst for the philosophies adopted by Funmilayo Ransome Kuti and Margaret Ekpo. Discuss.

7.0 REFERENCES / FURTHER READINGS

1. Madubuike, I. (1976). *A handbook of African Names: Three Continents* Press ISBN 0914478133.
2. Biography of Dr. Nnamdi Azikiwe (www.onlinenigeria.com) <http://www.onlinenigeria.com/people>.
3. “Nnamdi Azikiwe” *Encyclopedia Britanica online Encyclopedia Britania, Inc.* <http://www.britanica.com>.
4. Awolowo O. (1985). *Adventures in Power*, Lagos, Ibadan Macmillan Nigeria Publishers Ltd.
5. Adegbonmire, W. (1978) *Memorable Quotes from Awo*, Akure, Elijah Adegbonmire publishers
6. Ige, B. 1995. *People, Politics, and Politicians of Nigeria*. Ibadan, Heinemann Educational Books, Nigeria Plc.
7. Awolowo, O. (1981). *Voice of Courage – Selected Speeches of Chief Obafemi Awolowo*, Akure, Olaiya Fagbamigbe Publishers Ltd.
8. Bello, Ahmadu (1962). *My life-cambridge*: Cambridge University Press. <http://www.amazon.com/dp/9781940484>
9. Olaniyan, R. (1985). *Nigerian History and Culture*. Harlow, Essex: Longman

10. Paden, J.N. 1986. *Ahmadu bello, Sardauna of Sokoto: Values and Leadership in Nigeria*, London: Hodder and Stoughton.
11. http://www.newworldencyclopedia.org/entry/Ahmadu_Bello.
Brinton, C. 1960; *The Anatomy of a Revolution*, New York: Random House, Vintage.
12. Popenoe, D. 1971. *Sociology*, New York, Appleton-Century-Crafts.
13. Schmid, A/P/ (2000). *Thesaurus and Glossary of early warning and conflict prevention Term*, London. Forum on sarlon.

UNIT 3

IDEALS OF PEACE FACILITATION BY: Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, Mrs. Magret Ekpo

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
- 3.1 Ideals of peace facilitation by: Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Mrs. Magret Ekpo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

“Peace is a sine qua non to political stability, socio-economic development and societal well being- Oguntomisin, (2004 – 1).” As the objective of peace facilitation is to see that a society in conflict is restored to a level of stability, men and women of honour, who would rise above demagoguery are required. Driving this point further home is Boutros Boutros – Ghali (1992:20) that:

If conflicts have gone unresolved, it is not because techniques for peaceful settlement were unknown or inadequate. The fault lies first in the lack of political will of parties to seek a solution to their differences ... and a second, in the lack of leverage at the disposal of a third party ...

Nigeria, since she became a British colony in 1900, has gone through a number of conflicts that were capable of driving her into unviable units. However, that the country still remains a political entity in the 21st century could be attributed to those God used to jettison parochial ethnic sentiment and instead, embraced the philosophy of political homogeneity in the interest of a common destiny. Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Mrs. Magret Ekpo who were members of the modern elite, have made their marks in peace facilitation to salvage the Nigerian nation.

2.0 OBJECTIVE

At the end of this unit, you should be able to:

- Analyse issues germane to the 1953 independence motion in the House of Representative in Lagos and how Nigeria won her independence;
- Narrate how the 1964 political crises arising after the federal elections was resolved;

- Explain issues pertaining to the Nigerian civil War of 1967;
- Discuss the formation of the first post colonial federal government led by Sir Tafawa Balewa.

3.0 MAIN CONTENT

Brief Introduction: The 1953 “independence for Nigeria” motion of Chief Anthony Enahoro, which was originally a parliamentary debate, posed a serious threat to the unity of Nigeria. In 1953, Nigeria had three major political parties – the Northern People’s Congress (N.P.C), National Council of Nigeria and the Cameroons (N.C.N.C), and the Action Group (A.G) which were led in that order by Sir Ahmadu Bello, Dr. Nnamdi Azikiwe and Chief Obafemi Awolowo respectively.

On March 31, 1953, Chief Anthony Enahoro, an Action Group member in the House of Representatives moved a motion that the House should accept as its primary objective the attainment of self-government for Nigeria in 1956. Thus, for the first time in Nigeria’s political history, 1956 became the first explicit target date for the termination of colonial rule. Good as the motion appeared to non-political actors, it raised a dust within the political camp of the Northern Peoples Congress led by Sir Ahmadu Bello for several reasons, particularly, the disparity in the political sophistication of both the North and the South: The rumour of 1956 for independence had been on ground and being canvassed by both the Action Group, led by Chief Awolowo and the N.C.N.C, led by Dr. Azikiwe but the N.P.C were of the view that it was a mere campaign gimmick.

The North viewed the southern attachment to 1956 call as political antics of the Action Group and the N.C.N.C both playing their games with the sole aim of achieving electoral victory, and not to win independence for Nigeria. The Northern oligarchy had thought that the two parties of the south (A.G and N.C.N.C) would either fall apart because pinning electoral victory to a very volatile issue as self government made no political sense or that as soon as the elections were concluded, the 1956 terminal date would have served its purpose. It was thus a surprise to the North that after the 1956 elections, the two Southern parties, knowing the political deficiencies of the North, could still be clamouring for 1956 as the termination of colonial rule in Nigeria.

The N.C.N.C and the A.G members, led by Dr. Nnamdi Azikiwe and Chief Obafemi Awolowo buried their political differences to support the motion and were backed by the Southern print media.

The West African Pilot, an organ of the N.C.N.C noted in its editorial of 1st April, 1953 that:

No matter in whose name the motion is listed, we believe that an issue of this nature on which outcome depends so much the future and the solidarity of the great peoples of this country, transcends all political party rivalries. Nationalists must vote for it. Nigerian

Central Ministers must remember that this motion is a test of their true representative of the people.

The North, vehemently opposed the motion and substituted “as soon as possible” in the position of “1956” and when put to vote, the North, through their numerical strength in the House, defeated the motion.

Chief Awolowo, made a pungent and critical speech, spotlighting what he considered the iniquitous role of the British and the Northern members in the House and ordered his men in the House to stage a walk out. However, before he and his men could walk out of the precincts of the House, the Alake of Abeokuta asked him to exercise restraint. He and his men went back.

Dear Student, Awolowo’s speech had set a chain of actions in motion. A front-line member of the N.C.N.C, Dr. Mbadiwe continued from where Awolowo stopped and lambasted the Northerners, condemned the British, burst into fury and called on the N.C.N.C members to walk out. As they were walking out, the Action Group members, led by Chief Obafemi Awolowo, equally moved out. The House was then left for Sir Ahmadu Bello and other Northern members of the House as well as the British officials.

As a student, review what could be going on in the mind of Sir Ahmadu Bello, having been left alone by both Dr. Nnamdi Azikiwe and Chief Obafemi Awolowo.

Records available revealed that Sir Ahmadu Bello sat glued to his seat until he was persuaded to speak by the Emir of Katsina after he too had had a tete-a-tete with the Lieutenant Governor of the Northern Region.

The Saraduna moved an amendment to delete 1956 and substitute the phrase “as soon as practicable” which was seconded by the Wali of Borno and Malam Ibrahim Imam.

The House of Representatives was in that heat of the ensuing commotion when it adjourned.

The Northern members were subjected to insult and abuse by the Lagos crowds after trooping out of the chambers. They were scolded and humiliated and were called derogatory names like “eleyin goro” (people whose teeth have been shabbily coloured by cola nut), Sabarumo, (meaning beasts and sub-humans) and so on. The Saraduna of Sokoto, Sir Ahmadu Bello was so worried about what the shabby treatment he and his ethnic group received from their Southern counterparts could lead to.

The Action Group Ministers resigned when the motion was defeated by the numerical strength of the Northern delegates. As a result of the contemptuous treatment meted out to the Northern delegates, the north wanted to secede from the Federation of Nigeria as a result of which they developed an eight point programme of secession. The political atmosphere throughout Nigeria rapidly deteriorated into party and tribal intolerance.

During the Northern tour of the Action Group delegation two months later, designed to educate the North on the issue of self-government, a riot broke out in Kano, which claimed forty lives. The Federation was on the brink of collapse.

Dear Student the ideal of peace facilitation conspicuously manifested in the noble roles played by Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo and Sir. Ahmadu Bello whose magnanimity saved the country from disintegration. Pressure was piled on them by their various ethnic groups when as a result of the serious conflict, they were invited to London to discuss Nigeria's future. These great personalities of peace bared their mind on the topical issue of independence by 1956 as well as the counter motion of the North which was - as soon as possible. The three of them held meetings which doused tension and only led to a review of the 1951 Macpherson Constitution. In its place came the 1954 Littleton Constitution which gave greater powers to the Regional Governments, while Lagos and the Cameroons became Federal Territories.

As a student, don't you see that the entity called Nigeria would have collapsed if not the great restraint exercised in that 1953 conflict by these modern nationalists of our time? Subsequent topics in the unit will further discuss the individual roles of those identified Nigeria's personalities of peace concerning the ideas of peace facilitation by them.

3.1 Ideals of Peace Facilitation by Dr. Nnamdi Azikiwe

Dr. Nnamdi Azikiwe has been involved in series of peace facilitations for decades, both within the circles of his political party and at the national as well as international levels.

Dear student, you need to understand that the main purpose of forming a political party is for those who make up its members to struggle to control the apparatus of government at all levels.

By extension, if there is acrimony within a political party in power in any state or region, the expected gains of democracy by the governed will be elusive. Dr. Nnamdi Azikiwe was mindful of this as the gains of democracy which post independence administration in his region, East of Nigeria, consolidated on, were due to the invocation of resilience in the midst of political party rancour.

The first acid test Zik faced in the East within his political party, the National Council of Nigeria and the Cameroons (N.C.N.C) was in 1952 which created a constitutional rancour in the region after his failed bid to represent the West in the central legislature in Lagos.

The conflict almost tore his party apart and when the colonial Governor, Sir Clement Pleace, in an attempt to douse the tension, was suspected to take sides which Zik thought was inimical to the East, Dr. Azikiwe jettisoned personal aggrandisement to make re-rapprochement to his party men to ensure the boat of their region was not unduly rocked. Further in 1956, a serious intro-party conflict again afflicted his party during the visit of Queen Elizabeth the second and her husband, the Duke of Edinburgh to Nigeria. The intra-party conflict was between Dr. Nnamdi Azikiwe as president of the party on one side, and Dr. Kingsley Ozumba Mbadiwe and others on the other side. Zik, sensing that the conflict could mar his party's strategy towards the impending regional and national elections, employed the traditional method of Aro -Ndizogu to resolve the crises. When accused of reducing party matters of a

national magnitude to an Ibo affairs by consulting Aro-Ndizogu juju, he calmed them down that it was better to adopt our traditional conflict resolution method than employing the system of court litigation which could compound the conflict due to its win-lose outcome.

In the 1950s, when Jomo Kenyatta was engulfed in political turmoil with the colonial masters who accused him of managing the Mau Mau organization regarded as illegal, Dr. Nnamdi Azikiwe of Nigeria mobilized his party members nationwide through series of political educational methods. He felt the colonial masters would succumb to their entreaties coming across national boundary, but when the clampdown on the owners of the land in Kenya, including Jomo Kenyatta was beyond accommodation, Dr. Nnamdi Azikiwe again engineered his party men nation-wide to raise fund to sponsor Nigerian lawyers for the defence of Jomo Kenyatta and the oppressed Kenyans. As an apostle of non-violence, who believed in the power of the pen and the judiciary, his party, the National Council of Nigeria and the Cameroons (N.C.N.C) raised a defence team led by Chief Hezekiah O. Davies who left Nigeria for Kenya and made their mark in the ensuing legal tussle. Although, Jomo Kenyatta and his supporters were jailed, the efforts of Dr. Nnamdi Azikiwe and the nationalists in Nigeria paid –off soonest as the imported population eventually gave way to the indigenous inhabitants few years later while the imprisoned Jomo Kenyatta came out of jail to be the Prime Minister of his country.

Perhaps, a recurring episode, which you, as a student will find equally interesting was the noble role Dr. Azikiwe played in the peace process leading to the cessation of hostilities in the Nigerian / Biafran Civil War of 1967 – 1970. Dr. Nnamdi Azikiwe, though an Ibo by birth, had no flair for any ethnic or tribal colouration. He wished to be so seen as an African and his activities both within his country Nigeria, and other African states showed his commitment to his political nomenclature of “Zik of Africa”. At the embryonic stage of the Nigerian / Biafran conflict, Zik admonished the Governor of the Eastern Region of Nigeria and the leader of the “Biafran Republic” Colonel Odumegwu Ojukwu to dialogue with the leader of the Federal Government in Lagos, then on ways of resolving the impasse between Eastern Region and the rest of the Federal Republic of Nigeria. Zik carried messages of intervention to several African and European states. At a particular stage, when hostilities were creating a severe humanitarian tragedy in the Eastern region predominantly inhabited by the Ibo, Zik’s voice of appeal to reason caught the attention of humanitarian agencies whose timely intervention led to the importation of relief materials. It was also Zik’s sentimental appeal to the international community that engineered series of meetings at international levels over the devastation of lives and properties.

Inwardly, within the Biafran enclave which was far receding and which Zik felt only an immediate stoppage of exchange of gunfire could stop the imminent annihilation of the Ibo stock, Zik was being clandestinely declared a saboteur who should be clamped down.

He got wind of this and as an international diplomat, trained and well equipped in international diplomacy, Zik warmed himself back into the

reckoning of the Biafran leader who again, sent Zik back on international shuttle on the search for peace. Zik consulted with his international peers across Africa on his panacea for peace with Nigeria and having firmly convinced himself that the issue at stake was not sufficient to commit a whole ethnic group to a total self- destruction, he headed for Nigeria in search of peace. Zik landed at the then Ikeja Airport with sighs of relief, which was applauded nationally and interntionally as it marked the first major contact between the Federal Government and the Rebel Territory.

Significantly, due to Ziks diplomatic offensive, the Rebel leader, who remained intransigent to the plight of the people in the Biafran enclave, felt deflated and did not spare Zik of any of his invectives, calling Zik, a traitor. However, Colonel Ojukwu saw that the “Camel’s back had been broken” and in a face-saving farewell address, he told his “belliguered soldiers” that he was going on a journey in search of peace.

Dear student, Colonel Ojukwu, who had taken on the rank of General Odumegwu Ojukwu left his hide-out for Abidjan, Ivory Coast without coming back to Nigeria’s Eastern Region until Colonel Phillip Effiong, his second in command handed over the instrument of surrender to Colonel, later General Olusegun Obasanjo on January 12, 1970.

On the 15th January 1970, Colonel Olusegun Obasanjo brought Colonel Phillip Effiong to Colonel Yakabu Gowon in Lagos, after which he, Yakubu Gowon, pronounced secession dead.

As a student, please, cast your mind to the role of Dr. Azikiwe on those peace processes he facilitated and their impact on the continued existence of Nigeria as a nation.

Although of the blessed memories, he will remain evergreen as long as the corporate existence of Nigeria is being mentioned.

3.2 Ideals of Peace Facilitation by Chief Obafemi Awolowo

Chief Obafemi Awolowo’s dexterity in peace facilitation in the colonial era, symbolised by his contribution towards nipping the apparent disintegration of Nigerian nation in the bud during the 1953 political crisis was a signal towards other ground breaking peace facilitations by him.

Dear student, you need to know that as a prelude towards Nigeria’s independence, the British decided to put in place a political structure that will be assuredly Nigerian and as a symbol of democracy, an election into the Federal House of representatives was conducted on 12th December, 1959.

It was the first overall and simultaneously held elections in the then Nigerian Federation. The major contending parties were the Northern People’s Congress (NPC), the National council of Nigeria and the Cameroons (N.C.N.C), and the Action Group (A.G). At the end of the elections, the N.P.C came first, followed by the N.C.N.C, while the A.G. came last. The NPC and the N.C.N.C, teamed up in an alliance to form the first post Independence Federal Government. The Action Group graciously formed the opposition party, despite accusations and counter accusations of electoral malpractices.

There were ominous signs of cracks on many national issues like the 1962 census conflict and revenue sharing formula which were jointly palliatively resolved but what was most outstanding in Chief Awolowo's peace facilitation activities during the early era of Nigeria's independence could be seen in his far-sightedness over two major bills before the Federal House of representatives in Lagos in 1962. The first bill was the Preventive Detention Act while the second was the Anglo-Nigerian Defence Pact.

Chief Obafemi Awolowo, whose political philosophy had been hinged on democratic socialism felt uncomfortable over the Preventive Detention Act such a bill which had created ripples in neighbouring Ghana because it could be an inroad to tyranny. To him, democracy needed time to nurture because it required a lot of trials, perseverance and endurance before any positive result could be got. He was also of the view that our level of political maturity was not enough to warrant the Act as it would gag free opinion that could be beneficial to our political evolution, and before long, if allowed, majority of those well-meaning individuals at all levels of Nigerian nation would have been clamped into jail for not towing the path of the powers – the – be.

In the overall interest of Nigerian nation, and as a nation committed to the rapid development of post independence Nigeria, the Action Group, under his leadership mobilised Nigerians and moved that the bill be dropped. After a very hot debate, both for, and against, the bill was dropped.

Dear student, I wish to remind you that electoral democracy started in Nigeria in 1922 with a Lagos Council, which gave three seats to Lagos and one to Calabar while majority of its members were selected. Since then, through out the era of colonialism and up to the conduct of the first Federal Elections in December 1959, the colonial masters never thought it necessary to cage Nigeria with such oppressive laws. The political evolution Nigeria had which resulted in series of constitutional development would have not been achieved if Nigeria nationalists were hindered from airing their views. Chief Obafemi Awolowo's party spear-headed the defeat of that bill.

The second bill, called Anglo-Nigeria Defence Pact, was introduced by the government as necessary so as to enable British Government intervene if any nation attacked Nigeria. However, Chief Obafemi Awolowo's party, the Action Group, stoutly rose against the Pact and equally mobilized the then vibrant Nigerian Students Union and liberal minded politicians in the political party organizations that however apparently beneficial the Pact could be, it would only succeed in balkanizing Nigerian freedom and would be seen as a promised satellite of her colonial masters. Chief Obafemi Awolowo was of the view that courage to stand firm to earthly challenges, be it social, economic or political, was the antidote to meaningful existence. Dear student, the Pact which would have bowed the heads of the then 55 million Nigerians in shame, and which was already scaring the international community of the Non-aligned Nations from dealing with Nigeria, was eventually terminated.

Dear student, you need to be reminded that the Nigerian Civil War, which broke out in June, 1967 was just brewing into an open confrontation when Chief Obafemi Awolowo was released from jail. The then Head of State,

Colonel, later General Yakubu Gowon, on August 2, 1966 met Chief Obafemi Awolowo at then Ikeja Local Airport to welcome him back into freedom and told him that Nigeria needed him at that critical stage of its existence. Chief Awolowo replied him that he would co-operate with his administration in the interest of Nigerian nation.

Awolowo was promptly appointed the vice- chairman of the Federal Executive Council while Lt. Col. Gowon retained the chairmanship. His first major task was to facilitate peace through various processes between the Federal Government and the “Biafran Rebels” in the Eastern Nigeria. He shuttled on several occasions between Lagos and the Biafran enclave, his personal safety regardless to avert a full- scale war. Although , the inevitable eventually occurred, the protagonists on both sides of the theaters of war, General Yakubu Gowon on the Federal side, and “General” Odumegwu Ojukwu on the Biafran side never failed to acknowledge the ability of Chief Obafemi Awolowo in the facilitation of peace processes in that major conflict in Nigeria’s transformation to nationhood. In his eulogy at the grave side of Chief Obafemi Awolowo, the then Rebel leader Colonel Odumegwu Ojukwu did not mince words when he sorrowfully lamented that Chief Obafemi Awolowo was the best President Nigeria never had.

3.3 Ideals of Peace Facilitation by Sir Ahmadu Bello

As a student, at the beginning of this unit, you must have noted how Sir Ahmadu Bello jettisoned narrow – mindedness, occasioned by heavy pressure from both within his main tribes men predominantly in the monolithic Northern Nigeria, and the external pressure from the colonizers, to ensure that despite areas of disagreement, Nigeria must remain an indissoluble nation, on the march to freedom.

Further in the embryonic stages of Nigeria’s evolution as a political entity, religion was a major phenomenon. Ironically, what was a potent political tool in the twentieth century Nigeria remains so till date and you as a student, will now be better informed about how any acknowledged political leader in Nigeria’s political entity, could easily manipulate religion to either scuttle or enhance peace facilitation.

Sir Ahmadu Bello, a direct descendant of Uthman Dan Fodio dynasty of Sokoto caliphate, was a distinguished Islamic scholar and a renowned political giant who held the ace when religious calculation in Nigeria was being discussed. His government, which many thought could not accommodate non-muslims, actually appointed non- Muslims into key positions in his cabinet in order to facilitate peace in the polity. Remember you were told of the power of religion in the political life of Nigeria and many developed nations of the world as well. He appointed a professed Christian, Chief Sunday Awoliyi, who was also of Yoruba extraction into top administrative positions in his cabinet. He was District Officer (D.O), Senior Assistant Secretary (security), in the office of the Premier and to cap it all, secretary to the Executive Council in the Northern Regional Government of the late Sir Ahmadu Bello. His philosophy found solace in the principle of using religious harmony in facilitating peace

while placing emphasis on putting square pegs in the square holes. Sir Ahmadu Bello was often referred to as giving the impression that in Northern Nigeria, they have people of many different races, tribes, and religions who were knit together to common history, interest and ideas that united them together which he considered stronger than those minor issues that could divide them. Dear student, believing strongly in facilitating peace through religious tolerance and understanding of the need for a homogeneous existence, he was fond of reminding his northern folks as well as those outside his religion, of his insistence on firmly rooted policy of religious tolerance while emphasising that he had no intention of favouring one religion at the expense of another. He kept repeating that subject to the overriding need to preserve law and order, he held as sacrosanct that every one should have the freedom to practise his other belief according to his or her conscience.

As a student, don't you see that Sir Ahamdu Bello had foresight in preaching religious harmony as religion has added impetus to the political conflict in Nigerian nation? He was aware of what could disturb our togetherness and started advocating tolerance. The situation on ground in Nigeria gave credit to this great personality of peace, as Chief Sunday Awoliyi the earst while secretary to the government of Northern Region was fond of reminding Nigerians and the Northerners particularly not to rubbish the legacy of religious tolerance which Ahmadu Bello lived and died for.

3.4 Ideals of Peace Facilitation Funmilayo Ransome Kuti's

She was a teacher, political campaigner and women rights activist. The rights enshrined in our constitution under the clause of principles of fundamental human rights as well as specific mention of women's rights had their union in the activities of Funmilayo Ransome Kuti.

Her activism, which led to various reforms in the gender position of women folk both within Nigeria and in the international community, was traced to the impact her agitation against oppressive taxation for the women folks generated. She was variously described as the doyen of female rights in Nigeria" and was regarded as "the mother of Africa". In 1947, the West African Pilot, a national newspaper dedicated to nationalism, described Funmilayo Ransome Kuti as the "Lioness of Lisabi" for her leadership of Egba women on a campaign against arbitrary taxation of women which led to the temporary abdication of the Alake of Egbaland, Oba Ladapo Ademola I in 1949. The grace which gender sensitivity has achieved in all areas of governance and civil society groups sprang from Funmilayo Ransome Kuti's clamor for betterment for women folk in the polity.

3.5 Ideals of Peace Facilitation by Margaret Ekpo

Dear Student, Margaret Ekpo discovered at the embryonic stage of her life that unless she dared the colonial masters and the uncooperative attitude of the men folk who have programmed the role of woman into appendages of

men, and best suited for the Kitchen, Nigerian women could remain, at best, mere mediocres. Her late husband, Dr. Ekpo spurred her into activism when in 1945, he was dismayed about the discriminatory practices of the colonial administrators against women at the Aba General Hospital. His status as a civil servant in the colonial administration prevented him from protesting but inspired his wife to do so for the sake of the future of Nigerian women. Without mincing words, she obeyed and attended protest rallies against those obnoxious discriminatory practices.

Soon after wards, believing strongly that to have peace is not just absence of war, but presence of political, economic, and social justice, she felt convinced that if woman were not encouraged to compete with men at a level in which they could realize their best potentials, acrimony will pervade the nooks and crannies of Nigeria.

With such hindsight, she attended the rally of the National Council of Nigeria and the Cameroons where the speeches of Herbert Macaulay, Nnamdi Azikiwe and Mazi Mbonu Ojike gave her the inspiration about the need to seek for the best for the womenfolk in order to facilitate peace in the country. As a further believe that only giving equal right to Nigerian women as their menfolk could facilitate peace, Margaret sought the co-operation of notable women's right activists like Mrs. Flora Azikiwe, the first wife of Dr. Nnamdi Azikiwe, and Olufunmilayo Ransome Kuti. It was after reading some articles about Olufunmilayo Ransome Kuti that she became enchanted and traveled from Aba to Abeokuta to discuss the need for women's involvement in politics. Margaret Ekpo's visit spurred Ransome Kuti's eventual tour of the South Eastern Region of Nigeria to add impetus to the efforts of Margaret Ekpo in her political education of the women folk of the Eastern Nigeria.

In order to complement the ideals of peace facilitation by Margaret Ekpo, which adequately prepared the women folk in the East for their effective participation in all sphere of Nigeria's activities, Onyeka Onwenu, an actress, and a musician commented that Margaret Ekpo stood her ground as an equal of men, representing women resolutely and with great dignity in multiple capacities.

SELF ASSESSMENT EXERCISE XIII:

Ideal of peace facilitation in an hetegerogenius society like Nigeria is a difficult task. Discuss.

4.0 CONCLUSION:

From an empirical observation of the political, social and economic spheres of the polity called Nigeria, acceptability of those who have served them as they have done to the characters contained in this unit is very rear. They all had foresight and what they were priviledged to do within the time frame of their life remain indelible.

5.0 This unit has discussed in a nutshell the ideals of peace facilitation by Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs.

Olufunmilayo Ransome Kuti and Lady Margaret Ekpo. Their collective efforts when it mattered, complimented by other patriots kept Nigeria as a political unit as it is today.

6.0 TUTOR-MARKED ASSIGNMENTS

1. The 1953 “independence for Nigeria” motion by Chief Anthony Enahoro posed a series threat to the unity of Nigeria. Discuss.
2. The system of international diplomacy adopted by Nnamdi Azikiwe was the antidote for cessation of hostilities between Nigeria and the “Biafran Republic.” Do you agree?
3. Discuss the analogy between Margaret Ekpo’s and Funmilayo Ransome Kuti’s method of peace facilitation.
4. Chief Obafemi Awolowo was an unbending advocate of democratic socialism while Sir Ahmadu Bello was against religious bigotry. Attempt a brief description of each.

7.0 REFERENCES / FURTHER READINGS

1. Ahmadu Bello (1962): *My Life*; London, Kaduna: Cambridge University Press & Gaskiya Corporation Ltd.
2. Oke, D.O., Dare O., Williams, A. and Akinola, F. (1969) *Awo on the trail of a Titan*; Ibadan, Oluben Printers.
3. Awolowo, O. (1977) *Thoughts on Nigerian Constitution*.
4. Awolowo O. (1977) *The Problem of Africa*, Ibadan, Macmillan Education Ltd.
5. Smertin, Y. (1977) *Kwame Nkrumah*; Moscow, Progress Publishers.
6. Madubike, (1976) *A handbook of African names*, Lagos, three continents.
7. Etim, J.S. and James, V.U. (1999) *The feminization process in Africa. Current and future perspectives*, London, Praeger Publishers.
8. Stobel, M. (2001) *Women agitating internationally for change*.
9. Joyce M.C., (2003); *Journal of Woman’s history*. Baltimore, Summer 2001, *Mother Politics: Anti Colonial Nationalism and the Women question in Africa. Journal of Women’s History*. Vol 13.

UNIT 4

ENDURING LESSONS FROM Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, Mrs. Magret Ekpo

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Enduring Lessons from: Dr. Nnamdi Azikiwe
 - 3.2 Enduring Lessons from Chief Obafemi Awolowo
 - 3.3 Enduring Lessons from Sir Ahmadu Bello
 - 3.4 Enduring Lessons from Mrs. Funmilayo Ransome Kuti
 - 3.5 Enduring Lessons from Mrs. Magret Ekpo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

It is a philosophy of life that whatever has a beginning will ultimately have an end. By inference, every mortal must have it in mind that whatever she or he does, either to promote or demote, sustain or refrain, the eventual transformatory impacts of his or her action on the society, will remain forever.

As a student, you must be reminded that earthly power is very temporary and those privileged to wield it must do so with sagacity and remember to use it to promote the well-being of their society. You too could recall incidents where some leaders in the global community used their powers, not for the positive service of their countries but for their personal aggrandizement. However, those Nigerian great personalities of peace – Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Lady Margaret Ekpo, among others, left enduring positive lessons, not only for Nigeria, but indeed, the entire black ace.

2.0 OBJECTIVE

As the end of this unit, you should be able to:

- review the conflict management techniques of Dr. Nnamdi Azikiwe.
- discuss the transformation in area of economic and socio-political spheres brought to bear on nigerian landscape by Chief Obafemi Awolowo;
- analyse Sir Ahmadu Bello's element of governance which puts emphasis on the greatest happiness for the common;
- cast your mind back to the relevance of good family background which must reflect on one's biological children, to complement one's enduring legacy when discussing Mrs. Fumilayo Ransome Kuti; and

- Lady Margaret Ekpo’s political maturity and a blazen – tracer for gender sensitivity in her contributions to the political evolution of nigeria.

3.0 MAIN CONTENT

3.1 Enduring Lessons From Dr. Nnamdi Azikiwe.

Dr. Nnamdi Azikiwe woke up early in life to discover that the black race had a problem. Dear students Zik equally believed that once a problem became manifest, the way to solve it must first be identified and worked upon. The first enduring lesson from Dr. Nnamdi Azikiwe is his ability to cut a path to achieve a desired objective. As a student, I believe your curiosity would be to understand how he cut the path.

Dr. Nnamdi Azikiwe knew that the black race, including himself were not sufficiently equipped, academically to face the colonial masters, adequately. Besides, no leader in Africa would be given recognition even by fellow Africans without sojourning abroad to join the league of those with the burning flames of nationalism. Azikiwe traveled abroad to equip himself academically and also made contacts with both African and Afro-American nationalists which enabled to gain political exposure and the wherewithal; for championing the course of nationalism in Africa. Second, he gave it a deep thought that it would be fool-hardy to take up arms against a well equipped Colonial force in order to demand independence. Rather, he chose the establishment of newspaper to disseminate news considered objectionable also against the indigenes of the colonies. His method of putting up pungent campaigns against the colonial masters sent jitters to them and gave rise to the slogan – “Pen is mightier than sword”.

A major lesson on this is that careful planning leads to success. We must always look before we leap and it is always those who fail to plan that have planned to fail. When Nigeria, for which he had committed series of publications to, eventually became independent on 1st October, 1960, Zik was so elated and stated this:

My stiffest earthly assignment is ended and my major life’s work is done. My country is now free and I have been honoured to be its first indigenous head of state. What more could one desire in life?

Zik did not believe that his campaign for freedom should be restricted to his country, Nigeria. It was he, in the late forties, that used the platform of his political party to cross our national border to Kenya in Central Africa. He set up a legal aid team led by Chief H. O Davies to defend the Kenyans accused of managing Mau Mau, an organization dubbed illegal by the colonial overlords there. He inspired Jomo Kenyatta with greater nationalism which ended in Jomo Kenyatta’s becoming the Prime minister of his Country. Another enduring legacy of Zik was his strong believe in unity in diversity. He did not support acts of electoral violence and often shouted loud whenever it manifested. In 1964, as President of Nigeria, he caused a political log-jam when

he refused to invite Sir Abubakar Tafawa Balewa to form a government because he felt that the election on which Balewa's political party, the N.P.C, based their victory was characterized by electoral fraud.

In responding to series of allegations of partisanship leveled against him by those who created the political impasse, Zik said that a time like that demanded men and women of honour, men and women who would not lie, and men and women who would condemn the demagogues together with their treacherous flatteries without winking.

In order to further demonstrate his disdain for any form of electoral fraud and violence, particularly when the political climate in Nigeria was witnessing series of assassinations, looting, ballot box snatching and declaration of false results, he called for prayers along what he said prompted Ignatius Loyola to offer same when faced with a similar situation where falsehood was gaining upperland over truth. After a lot of horse-trading, it was resolved that for the unity of Nigeria, for which the nationalists fought, some of whom paid the supreme sacrifice, a government of National Unity must be formed and the nation was saved from the scourge of war.

Indeed, Zik was a pacifist. He went into the "Biafran" enclave during the hostilities between Nigeria and Eastern rebels in 1976 to convince the rebel leader to renounce secession in order to save what could result in the extermination of the Ibo race. He was a great strategist. As a student, you need to realize Zik's position when he was suspected of disloyalty. He would have been summarily executed but re-pledged his loyalty. Here you as a student must know when to invoke diplomacy. He became the visiting Ambassador for the "Biafran" government, an opportunity which he used to lesson the affect of famine. When the Rebel leader remained adamant, Dr. Zik diplomatically left Biafran enclave in search of peace and sought an audience with the Federal Government. The result was that the backbone of rebellion was broken and with that, the scorge of war was terminated.

Significantly, Zik won the war for Nigeria through adroit diplomacy and saved his race from outright or near total annihilation.

Dear student, Dr. Nnamdi Azikiwe Left many enduring lessons for mankind. He was confronted with poverty in his youth but refused to bow. He faced it with doggedness and subdued it. He struggled abroad and attained a height which empowered him to live above poverty. He could have remained there if he were to be self-centred. His mind was with all oppressed peoples of Africa. Being a nationalist of no mean order, who took any African country as his own, he headed for Accra, Ghana where his thought was on journalism. He used the channel to lambast and appeal to the conscience of the colonizers. A very dogged fighter, he experienced series of vicissitudes of life but providence compensated him with chains of achievements. He was variously called Zik of Africa, Owelle of Onitsha and several enviable titles. He will continue to be remembered for good, not only in Nigeria but in the African continent.

3.2 Enduring Lessons from Chief Obafemi Awolowo

Chief Obafemi Awolowo's achievements are legendary as they form the fulcrum upon which various governments within and outside Nigeria measure their achievements. Besides being the head of the government Awolowo's was the first administration to fix a sustainable minimum salary for the workers of Western Region which sent ripples down other governments in the colonial era. Mindful of the limits each person could go in the pursuit of life struggles, his integrated rural development programmes remain the focus of succeeding generations. While introducing institutional framework to equip those interested in farming, his government made available large hectares of farming and arable land simultaneously. The farm settlements he established in the Western Region, stretching from Lagos – Warri, from Kishi - Owo, from Ikirun – Ibadan, out of which the present Lagos, Ogun, Oyo, Ondo, Oshun, Edo, Delta states emerged, remain the cynosure of all eyes till date.

The food security he envisaged was non-negotiable, and which formed a major focus of his administration, in those days of yore, is still being given the attention it deserved by succeeding generations. His administration had foresight and established contact with foreign countries like Israel and the Malasian governments as well as the British Government on the running of our farm settlements.

In the whole federation, his government was the first to co-ordinate the government secretariat at a single area for administrative convenience. Other governments took a cue from him while even the Federal Government had to wait till almost 30 years thereafter to emulate a legacy Awo left behind.

A very strong believer in an indivisible Nigeria, through an evolution of constitutionalism, he wrote some books, amongst which were; *Path to Nigerian, Freedom*, 1947; *Thoughts on Nigerian constitution* 1948; *Awo, An Auto-biography*, 1960; *The strategy and tactics of the people's Republic of Nigeria*, 1970.

He put his experience in politics into print through three books under the title of *Adventures in Power*. In its Preface, dated 17 January 1985, Obafemi Awolowo explained that each book has its sub-title i.e (1) *My March Through Prison* (2) *For the Good of the People* and (3) *Travails of Democracy and the Rule of Law*.

A firm believer in seeking grassroot support and sensitizing the greatest number of people to what benefits are attainable, as well as what could constitute banes to that progress, he explained to us about the significance of those books: "the events in Book 1 commenced in November 1962 and ended in August 1966. Book 2 deals with events which commenced in the early fifties and ended in 1962. Book 2 begins with the discussions of the so called Macpherson Constitution, and deals with subsequent events which are still continuing.

The conspicuous physical remains in their grandeur of edifices, as well as policies canvassed by Awolowo, years after being out of government, and years after departing the world for the great beyond, have been attracting comments from both the high and low. Chief Awolowo, who bagged many chieftancy titles

including Asiwaju of Yoruba, Asiwaju of Ijebu-remo, Losi of Ikenne, Apesin of Oshogbo, Isikalu of Ado-ekiti and many others also baged many university degrees including D.Sc. Ife, LLD University of Cape Coast, Ghana, D. Litt. Lagos, LLD, U.I

At the height of his glory, years after leaving government in the West, and despite suffering severe vicissitudes of life, he remained quite relevant as an apostle of peace, asking his teeming supporters to always seek redress in court if aggrieved. His 77th birthday drew dignitaries from far and near and one of the dignitaries in attendance was the military president of the Federal Republic of Nigeria then, General Ibrahim Babangida.

Chief Obafemi Awolowo was indeed a man of destiny. The comments of the movers and shakers of Nigerian nation during his burial ceremony, as well as the regular recall of his memories almost every day in Nigeria attest to a life well spent. Ambassador Joli Tanko Yusuf, commenting on the occasion of Awolowo's burial ceremony, was quoted saying:

Chief Awolowo was a father to nearly everyone who loves humanity. I respect his honesty. His contributions exceeded that of any Nigerian in Government. All Nigerians should emulate his philosophy of co-operation without compromise, which is the most unique attribute that set him far above any Nigerian.

3.3 Enduring Lessons from Sir Ahmadu Bello

Bello's many political accomplishments included establishing the Northern Regional Development Corporation (NRDC) (subsequently called the Northern Nigeria Development Corporation (NNDC), the Bank of the North, the Broadcasting Company of Northern Nigeria (BCNN) and the Nigeria Citizen Newspapers. The North was less developed economically than the South, and Bello argued that it was necessary for the North to catch up with the South for the sake of national unity. He traveled constantly across the North, meeting people and listening to their concern. That disparity enabled the East and the West to obtain internal self-government in 1957 while the North waited till 1959. The diplomacy paid the North as it gave them the sympathy of the British overlords.

Ahmadu Bello was a practising Muslim. He married five times. In 1955, he performed the Hajj, becoming Alhaji Ahmadu Bello. From then until his death, he visited Mecca annually to perform the Umrah. He walked every day to his local Mosque for prayer. He chose "work and worship" as the slogan for Northern Nigeria. Bello established a reputation for religious tolerance. On Christmas Day 1959 he stated, in a broadcast:

Here in the Northern Nigeria, we have People of Many different races, tribes and religions who are knit together to common history, common interest and common ideas. The things that unite us are stronger than the things that divide us. I always remind people

of our firmly rooted policy of religious tolerance. We have no intention of favoring one religion at the expense of another. Subject to the overriding need to preserve law and order, it is our determination that everyone should have absolute liberty to practice his belief according to the dictates of his conscience.

Speaking about the vision of Ahmadu Bello University, he stated:

The cardinal principle upon which our University is founded is to impart knowledge and learning to men and women of all races without any distinction on the grounds of race, religious, or political beliefs.

Bello's greatest legacy was the modernization and unification of the diverse people of Northern Nigeria. He was assassinated during the January 15, 1966, military coup which toppled Nigeria's post-independence government. He was still serving as premier of Northern Nigeria at the time. In addition to his KBE, he was awarded several honorary doctorates, including the Doctor of Law from UNN (University of Nigeria Nsukka) in December 1961. He was honoured by the country from which he had helped to negotiate independence, receiving his knighthood just before the end of colonial rule.

He founded the Ahmadu Bello University (1962) in Zaria, the second largest University in Africa, which is named after him. He was the University's first Chancellor. Nigeria's 200 naira note carries his portrait. There is a 1995 biography about his first wife, Hafsatu Ahmadu Bello, who was slain alongside him. His assassination, for which members of the Igbo tribe were perceived to be responsible, was one of the factors that led to the subsequent Civil War (1967-1970) when the Southern province of Biafra attempted to secede. He wanted both national and Pan-African unity. He did not waste time blaming the ills of his time on colonialism, but instead set out to develop his region and to adapt from the West what suited Nigeria, while retaining those cultural practices and values that were cherished and integral to Nigerian identity. His enthusiasm for federalism suggests that he thought power is best shared across regional clans, rather than concentrated in the hands of an elite resulting in jealousy and competition.

Sir Ahmadu Bello, the leading Northern spokesman during Nigeria's drive to gain independence from the British played his part creditably well, not only among his people in the north but among other areas of Nigerian polity. An enduring legacy is beneficial than parochial and primitive accumulation of wealth for unjust and damnable causes.

3.4 Enduring Lessons from Mrs Funmilayo Ransome Kuti

Gleening through the biographical data of Funmilayo Ransome Kuti, you, as a student, would be renamoured of this woman of destiny whose activities in the emancipation of womanhood as regards the political and socio-economic

scenario of Nigeria could not be quantified in monetary terms. Funmilayo Ransome Kuti, was far sighted as she was able to realize the relevance of mass political education for Nigerian women if they were to make any significant impact in the political and socio-economic spheres of Nigeria. It is to her eternal credit that the first voice of descent against the British Colonial administration on issues of tax policy which affected the economic independence of women in Nigeria sprang out. Only a principled individual who had courage and a well thought-out plan could follow it up with the mobilization of women nationally. Funmilayo Ransome Kuti organized the first women Organization called “Nigeria Women Union” in Nigeria. As a follow up, sensing that for the proper and effective dissemination of political education which that era demanded, Funmilayo Ransome Kuti went ahead to pioneer the first adult education programme for women in the whole Federal Republic of Nigeria which she called the social welfare club for market women. As a devout advocate of human rights, and the best for all, she used every available opportunity she had to preach that gospel to those who cared to listen. Her background was saturated with the flame of constructive nationalism, anchored on sound education. Her husband, Revered Ransome Kuti was a great educationist.

They were blessed, with four Children namely Professor Olikoye Ransome Kuti, Fela Anikulapo Ransome Kuti, Dr. Beko Ransome Kuti and Dolupe, the only daughter, in the family.

As beneficiaries of fiery nationalism of modern day era, they added impetus to the enduring lessons of their parents, significantly, that of their mother, Mrs. Fumilayo Ransome Kuti. Late Prof. Olikoye Ransome Kuti, a Professor of Paediatrics, was a staff of the College of Medicine of the University of Lagos.

A dogged physician, he committed time to the development of those issues that could be done to prevent illness. His view was that the funding of tertiary Health Care System could best be for research purposes while greater funding by the government should be for issues relating to the Primary Health Care. Like his Mother, Funmilayo Ransome Kuti, he worked assiduously in that area in the College of Medicine and the Lagos University Teaching Hospital which attracted the attention of the World Health Organization. Issues like simple hygiene, good drainages to prevent mosquito bites, good environment sanitation generally and many others were his preserve.

His exploits in that sphere which was considered a medical revolution attracted the attention of the then military President, General Ibrahim Babangida who appointed him as the Federal Minister of Health. His tenure as the Health Minister witnessed the establishment of Primary Health Centres in the all the Seven Hundred and Seventy Four local Government areas of the Federation and there was justification for their establishment as the Federal Government, in collaboration with State Governments put emphasis on massive health education campaigns. That was supported by preventive indices which statistics showed had reduced significantly medical cases which often tax the tertiary health institutions. Professor Olaiye Ransome Kuti revolutionised health care delivery in Nigeria and added impetus to the

legendary status of his mother. Fela Anikulapo Ransome Kuti, through his music, mimicked the nationalism in the blood of his mother, Funmilayo Ransome Kuti, and his discs have become a household name in the world music industry. Dr. Beko Ransome Kuti actually built on the Image of his mother, Funmilayo, through massive organization of the masses against any decree or law of the government considered repugnant to the welfare of the masses. They have all combined to add impetus to the enduring lessons of Mrs. Funmilayo Ransome Kuti.

3.5 Enduring Lessons from Mrs. Margaret Ekpo

The spirit of achievement is often fired by the strong will to be undaunted, despite odds.

Margaret Ekpo saw ahead of her peers that it would be suicidal to accept an inferiority status against men folk because she believed that whatever a man could do, women could also do it, not only as good but as better. She refused to be scared at the rally of the N.C.N.C when the all men-affairs rally was going on and she was discovered to be the only woman there. She was even teased that she should be at home attending to her family but she was undaunted.

Her tenacity and steadfastness in her believe of equality of women and men folk, made her a shining light of women emancipation. She also boosted her actions with those of like-minds, through physical contacts with Funmilayo Ransome Kuti and Flora Azikiwe. That was a rare move in those days.

Consequently, as a recognition of her courage, inspite of intimidation from the men folk which she brushed aside, Margaret Ekpo became one of the three women appointed to the House of Chief in the 1950s. Dear Student, that was an era when such a status as conferred on Margaret Ekpo was an exclusive preserve of men. It was in recognition of her enduring lessons that the Federal Government of Nigeria renamed Federal Airport Calabar as Margaret Ekpo International Airport, Calabar.

SELF ASSESSMENT EXERCISE XIV

Use your own words to discuss the socio-political organization of Nigeria in the colonia era.

4.0 CONCLUSION

Enduring legacies are reminiscences that speak for those whose actions left those memorable structures behind. History is agog with those who are being remembered with sighs and bitterness because when they had earthly power and the opportunity to improve their communities, they failed to do so. Here in Nigeria, you as a student must have been reading and hearing of our traditional and modern elites. You will no doubt agree that those few modern nationalists discussed in the units, Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir. Ahmadu Bello, Funmilayo Ransome Kuti, and Margaret Ekpo have left enduring lessons for the future generations of Nigerians.

5.0 SUMMARY

The unit has discussed various enduring lessons that could be emulated by the future generation of Nigerians, such as the need to look before one leaps, perseverance and endurance, ability to Cope with the Vicissitudes of life and spatan courage when it mattered. It also reminded us that it is part of an enduring lesson to always remember that the actions or inactions of our offsprings will bear solidly on our legacies. As a student, endeavour to uplift the name of your family background so that you are not seen as a cog in the legacies of your family.

6.0 TUTOR – MARKED ASSIGNMENT

1. Discuss the analogy and disparity in the enduring lessons of Funmilayo Ransome Kuti and Margaret Ekpo.
2. What enduring lessons would you preach to future generation of Nigerians about the role of Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, and Sir Ahmadu Bello's?
3. The persistent religious conflict in some sections of Nigeria is a disservice to the legacy of religious tolerance preached and practiced by Sir Ahmadu Bello. Do you agree?

7.0 REFERENCES/FURTHER READINGS

1. Oke, D.O., Dare, O., Williams, A., Akinola, F. (1969) *Awo on the trail of a Titan*; Ibadan, Oluben Press.
2. Ahmadu Bello (1962) *My Life*, Kaduna, Cambridge University Press.
3. Awolowo, O. (1977) *The problem of Africa*; Ibadan, MacMillan Edu. Ltd.
4. Margaret Stobel (2001) *Women agitating internationally for change*. Journal of women's history. Baltimore. Vol. 13
5. Biography of Dr. Nnamdi Azikiwe (www.onlinenigeria.com), <http://www.onlinenigeria.com/people>
6. Ige, B. (1995) *People, Politics and Politicians of Nigeria* ; Ibadan; Hinemann Educational Books Nig. Plc.

UNIT 5

CHALLENGES FACED BY: Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, Mrs. Magret Ekpo

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
- 3.1 Challenges faced by: Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo
Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti, Mrs. Magret Ekpo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

As a student, you need to know that those men and women who achieved in life did so because they persevered to overcome the challenges that could have hindered them. Life is full of opportunities but none could be fulfilled without invoking courage and perseverance to meet those daunting challenges. It is a bitter truth that the height that great man reached were not attained by a sudden flight but while their peers were busy gallivanting and merrying over frivolities, those great men and women kept toiling and conquering challenges, ending in positive achievements. Whether it is an academic, economic or social pursuit, challenges are inevitable. It is only with a focused mind, ready to meet those challenges that could set one on the path to success.

2.0 OBJECTIVES

After reading this unit, you should be able to

- Identify indices that served as catalyst in confronting challenges of life;
- Demonstrate the significance of having strong faith in one's belief;
- Discuss memorable challenges faced by Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Mrs. Funmilayo Ransome Kuti and Margaret Ekpo and
- Analyse their impact on democratic governance in Nigeria.

3.0 MAIN CONTENT

3.1 Dr. Nnamdi Azikiwe's Challenges

Achievement is a term which only "fulfillment" could adequately decipher. It is the wish of everybody to surmount challenges that could come his/her way. Dr. Nnamdi Azikiwe saw colonialism, detested it and thought of a way to liberate his people. Under an unfavourable climate, the son of a Railway worker managed to get off the shores of Nigeria and got to God's own country. He persevered and received education, good enough to face the challenges at home. He worked briefly in his Alma-mata and his thought was hinged on his people in Nigeria under the bondage of colonialism.

He left the pleasure of an advanced country to face the demagogues at home. He worked as an editor and ran foul of the law in Ghana through an anti colonialism publication. On appeal, he regained his freedom and set his eyes on fighting the colonial Lords to a halt, not through physical violence but through pungent, and potent salvo of the pen. He relocated to Lagos and established Zik's Group of newspapers dedicated to the liberation of Nigeria from colonialism. Through his effects, he attracted some crops of detractors to himself as well as those who assumed he was not treading softly. To those people, he said his intension was not the parochial pursuit of the spoils of office but for Nigerians and other citizens of the British West Africa as well as others in the African continent to live their life as free people of the world.

Zik faced other equally significant challenges in his political history. As the Head of State, a general election was conducted in 1964 which was the first post independence election. The electoral system was fraudulently manipulated and despite it, the Electoral Commission declared the winners and losers. Objecting, Zik, who was constitutionally empowered to appoint the leader of the party declared winner as the Prime Minister, refused to do so. He was so infuriated that he asked Nigerians to ombudsmanise, so as to expunge from the Nigerian body politics, those parochialists whose souls are dead, and those whose hands are stained with the blood of the innocent, in their mad ambition to introduce genocide and fratricide into our beloved nation.

After a lot of horse-trading, it was resolved that for the unity of Nigeria, for which the nationalists fought, some of whom paid the supreme sacrifice, a government of National Unity must be formed and the nation was saved from the scourge of war. He was fond of alluding to it that when his epitaph would be written, he would be happy if it could be shown that he gave water to those who thirsted, food to those who were hungry, clothed the naked, sight for the blind and helped the lame to walk. As an orator of no mean stature, he went further that his grave stone should be large enough to accommodate that he helped the deaf to hear, dumb to speak, gave succour to the afflicted, and tried to love his neighbour as he would expect them to love him. Above all, basking in what he considered the greatest challenges of his life, he concluded that he saw his people in darkness and helped to show them light while he saw his country in chains and helped to liberate it.

Surely, Dr. Nnamdi Azikiwe was a man who prepared for the challenges ahead that and with perseverance, conquered them.

3.2 Chief Obafemi Awolowo's Challenge

Chief Obafemi Awolowo was faced with many challenges both in his formative years and thereafter. While just being enrolled in his elementary school, he lost his father and had no one to support his education. Sensing danger of losing an opportunity which he had regarded as a path to betterment in life, the man Awo decided to sell the only legacy he inherited from his father, a garment, to augment his education.

In private business, despite efforts which took him to the nooks and crannies of Ibadan and Oyo Divisions, using Iware-Olanla and Ikereku as bases for his produce business in the present day Afijio – Akinyele local government areas respectively, the business collapsed. Undaunted, seeing that the white settlers had greater financial clout which gave them an undue advantage over the indigenous population, he floated the idea of co-operative Unions when he got the opportunity as premier. Through that sphere, the tide changed and the indigenes ever remain grateful. Dear student, that's dexterity when faced with vicissitudes of life.

The effect of the intra-party conflict within his party gave him a serious challenge of life. Within the conflict, he faced prosecution for treasonable felony and being an organised man, he faced the challenges with equanimity. He drew a lot of support from his wife whom, on release, he described as ... "of inestimable value".

An event which further brought out the resilience in him to face challenges was worth recalling. After been ordered to be reminded in prison custody by the Presiding judge, Mr. Justice George Sodeinde Sowemimo, at a Lagos High Court in 1962, Chief Awolowo was driven to the Broad street Medium prison, at Broad Street, Lagos.

After registration at the Record Office, the Chief Superintendent of prison, one Chief Amobi showed him the cell in which he was to be remanded. The cell measured eight feet by four feet, in which there was a bed which was about one-and-a-half feet wide and about six feet long. There was a small table of about two feet square and there was a pail into which the inmate must deliver, day or night, those messages which nature compelled, covered by a wooden box. In Awo's words;

The cell was reminiscent of the old slave trade. There remained, fixed to the solid concrete-like floor, an old giant iron ring which used to form part of the chain with which slaves were held in the cell before they were trans-shipped to the Americas. The walls of the cell were unusually high, the only ventilation was a small aperture latticed with iron rods immediately under the roof at the back of the cell.... I was taken aback by what I saw in the cell. So, this was going to be my abode – for how long, I did not know. I had indeed taken a sudden and deep plunges.

From a room of twenty-four by sixteen feet in Ibadan with bed to match, one of twenty six by sixteen feet in Ikenne with bed to match, and one of about sixteen feet square at Bell Avenue with bed to match; not to talk of furniture, separate sitting room, dining room, bathroom and toilet, in each case – from all these sublime heights down to this one! It was a big fall indeed.

Negative thoughts pervaded his thinking at that hour but he quickly consoled himself that challenges are there for man to conquer. In the same breath, he comforted himself with the immortal quotations of Coulsen Kernalnan “The greatest glory is not in never falling, but in rising each time we fall. Besides, a situation is only as bad and distressing as ones mind chooses to make it”.

What a way to ward off and prepare to face the challenges squarely!

Even, the death of his first son, Barrister Segun Awolowo was not allowed by Awolowo to detract him. He saw it as one of those challenges which he would bear to survive the travails.

He was always comforting himself with a book “A private house of prayer – by Leslie D. Weatherhead, reciting the followings”

The promise was made, not invented, and it is – as Livingstone said – the word of a Gentleman of the most sacred and strictest honour. He will keep His word. ...For us, it will not mean vision or voice.

It will mean a mind serener because He is standing by... it will mean a will stronger to accept what has to be accepted and to endure what has to be endured; a will that comes to terms with, rather than submits to the enemies of our inward peace which cannot yet be conquered... I now affirm that presence, and claim that promise”.

With those words, he cast aside pessimism and faced the challenges of the time with optimism.

In his words, after dozing off and woke up, he said he was “very refreshed, physically, mentally, and psychologically. I felt on top of the world”. On conviction on 11th September 1963, he delivered an address which historians regard as courageous and worthy of emulation by those wishing to face life challenges.

Since 1957, he fought with special and relentless vigour for the eradication of feudal oligarchy in the North, and in any case to prevent the spread of what he considered an evil political system to the Southern part of this country.

During the Same period he strongly advocated the breaking up of the North into more States, in order to have true federalism in Nigeria, and to preclude the permanent subservience of the people of Nigeria to the aristocratic ruling caste in the North.

He was invited into the Federal Executive Council shortly after his release from prison when the challenges of taming the rebellion within Nigeria was brewing. He played his part creditably well and the tributes paid Awolowo by General Gowon as well as Chief Odumegwu Ojukwu, (the leader of defunct Biafran Republic) were good testimonies of how Chief Awolowo battled the challenges. Awolowo still remained evergreen in his resolve to face challenges

in every sphere of human endeavour and borrowing from one of his quotations, as compiled by Adegbonmire W, (1978), we conclude this unit.

.... I also believe that certain events in my life and the manner in which I have faced them may serve as a source of inspiration and hope to some struggling youths. The usual recipe for success is not wanting in the story of my life: a single-minded definiteness about one's object in life; an intense concentration of all the energies of one's body and of all the forces of one's brain and mind on the attainment of one's chosen objectives; and finally, in the pursuit of one's mind, perseverance... Those who desire to reach, and keep their places at the top in any calling must be prepared to do so the hard way.

3.3 Sir Ahmadu Bello's Challenges

What Sir Ahmadu Bello considered as his greatest challenges were how he would confront the educational inadequacy of the North, as well as invoking the culture of accountability through responsible and responsive governance. He believed that education was the most important single item that he must pursue very ruthlessly to bring up the North to a competitive status vis-à-vis the rest of the federation. There was a policy whereby irrespective of the community, if they wanted to build a secondary school and they built one classroom at the village or community, they got grant to build a second one. That was how he pushed education very rapidly. He was fond of visiting schools, encouraging people, talking to students, looking through microscopes. Similarly, he regaled at showing farmers how to plant and develop particular crops and better yield, for food sufficiency. For him governance was service. That was one thing he drummed into everybody. It was service. It was not a thing to handle with levity. It was service, service and service. Everybody around him knew that he was a servant and, he expected a reciprocal attitude. He also left a legacy of probity, to the extent that the idea of misuse of government funds or government property was unheard of. If it was discovered, the culprit would be dealt with immediately. There were three aeroplanes in Northern Communication Flight. If it was for private journey, he would pay for its use. It isn't like now when public aircraft are used like Kabu-kabu for the children of the privileged few. Everything was paid for; everything was accounted for, and there was proper budgeting. Everything was budgeted for and approved by Parliament. It was impossible for anyone to spend one Kobo without accounting for it. It was tight, and he had an auditing system whereby at the end of the year, there was an audit report, and if there was any anomaly, the culprit would be queried, and he or she had to go before the audit committee to answer. Driving home further his policy of accountability which he institutionalized, he made it a standing policy that if there was a need for extra fund for a project, no one could take from another head without the permission of the Finance Ministry. Throughout his tenure as Premier of the

North, he took up the challenges and it is to his credit that the erst-while Secretary to his government never failed to eulogise his sterling qualities in facing those challenges and inculcating positive impacts.

3.4 Funmilayo Ransome Kuti's Challenges

Funmilayo Ransome Kuti was a lone ranger when she pioneered her crusade against oppressive ordinances towards women by the Colonial Administration. She braved all odds to claim equality with men and went as far as making the whole Egba Kingdom, then under the British Control ungovernable. Funmilayo Ransome Kuti was very courageous because she could have chickened out of the crusade but because she believed that the challenge of oppressive laws which curtailed women's economic survival and undermined their political participation demanded to be faced with all emphasis at her command. For not letting the nation down in facing these challenges, Odim and Mba, in their book titled *"For women and the Nation (1997)"* eulogized the qualities of the courageous woman.

It remains to her eternal credit that the various women organizations in vogue in Nigeria today have their offshoot from Funmilayo Ransome Kuti, while her husband, Revered Ransome Kuti was one of the pioneers of the Nigerian Union of Teachers in the 1930s.

Funmilayo Ransome Kuti's name has become a household in Nigeria's history because she has touched positively the transformative indices of the socio political life of Nigeria and Nigerians.

3.5 Margaret Ekpo's Challenges

Margaret Ekpo's challenges stemmed primarily from a hierarchical and male dominated political groups in the colonial era. Her education, though much less than her husband who was a medical doctor, made her feel indignant at the treatment being meted out to the indigenous medical doctors. She never thought she could be engulfed in the political atmosphere and little did she feel could make man's inhumanity to man so conspicuous as what her husband experienced. She at first felt internally dismayed but when she became aware of the growing movement for civil rights for women around the world, especially in Great Britain, she became enchanted and vowed to face the challenge of securing political and economic independence for her women folk. When she became aware of another woman who was in that vanguard in Abeokuta in the then Western Region of Nigeria, she never hesitated to make contacts, despite the distance to her base.

Because she faced the challenges for civil rights for women in the East squarely and largely succeeded, she is being remembered with encomiums, years after her exit from this mortal world. Several structures befitting a personality of honour are being named after Margaret Ekpo.

SELF ASSESSMENT EXERCISE XIV

Is it true that chicken-hearted people could not face life challenges? Cite case studies.

4.0 CONCLUSION

African philosophy about life sojourn is that if one will grow tall, his legs will be thin. What the philosophy is saying is that whoever wants to achieve greatness in his or her endeavour must be prepared for sacrifices, perseverance, and be ready for the unsteady terrain which life's landscape represents. The characters in this unit have met those criteria.

As a student get ready for the inevitable challenges of life. Life is not a bed of roses. It has its entries and exists. In each, dear students, there are challenges and no mortal is spared from facing challenges. It is only those with the will to surmount them that could make an impact on the sound of time.

5.0 SUMMARY

This unit has discussed the challenges faced by those, picked among Nigeria's great personalities of peace and the result of facing those challenges without retreat until they conquered. The unit also admonished all the students to painstakingly revisit how those personalities, Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Funmilayo Ransome Kuti and Margaret Ekpo, transformed a forlorn hope into a new and enduring grace for Nigerians and mankind. Students should endeavour to emulate them in order to make Nigeria a pride of place in the world.

6.0 TUTOR MARKED ASSIGNMENT

1. What will you say had the greater impact among the many challenges of Chief Obafemi Awolowo in the democratic governance in Nigeria?
2. Dr. Nnamdi Azikiwe's challenges, like other nationalists of his time, were enormous. Which of his would you consider the most beneficial to Nigeria?
3. What place would you ascribe to the intimidating challenges of Sir Ahmadu Bello in the political evolution of Nigeria?
4. Would you say the courage, patriotism, and respect for truth with which Funmilayo Ransome Kuti and Margaret Ekpo faced the crusade for political and economic activism of Nigerian women are still prevalent in various women vanguards of today's Nigeria?

7.0 REFERENCES/FURTHER READINGS

- Madubuike, I. (1976) *A handbook of African Names*: Three continents Press ISBN 091448133
- Smertin, Y. (1977) *Kwameh Nkrumah*, Moscow, Progress.
- Awolowo, O. (1985) *Adventures in Power*, Lagos, Ibadan Macmillan Nigeria Publishers Ltd.
- Awolowo, O. (1981) *Voice of Courage* – Selected speeches of Chief Obafemi Awolowo, Akure, Olaiye fagbamugbe Publishers Ltd.
- Bello, Ahmadu (1962). *My life*: Cambridge University Press.

- Paden, J.N. (1986). Ahmadu Bello, Sardauna of Sokoto: *Values and Leadership in Nigeria*, London: Hodder and Stoughton.
- Falola, T. and Oyebade, A. (2002) Africa World Press. ISBN 0865439982
- Etim, J.S. and James V.U. (199). *The feminization Processes in Africa: Current and future perspectives*, London. Praeger Publishers.
- Margaret Stobel (2001) *Women agitating internaturally for change*. Journal of women's history. Baltimore, Vol. 13.
- Joyce M. Chadya (2003) MOTHER POLITICS: *Anti-Colonial Nationalism and the women question in Africa*. Journal of Women's History. Autum 2003. Vol. 15

MODULE 4**PHILOSOPHY AND GREAT PERSONALITIES OF PEACE IN AFRICA – NELSON MANDELA, DR. KWAME NKRUMAH, SEKOU TOURE, JOHNSON SIRLEAF**

UNIT 1: BIOGRAPHICAL SKETCH OF

- NELSON MANDELA
- DR. KWAME NKRUMAH
- SEKOU TOURE
- HELLEN JOHNSON SIRLEAF

UNIT 2: POLITICAL PHILOSOPHY OF

- NELSON MANDELA
- DR. KWAME NKRUMAH
- SEKOU TOURE
- HELLEN JOHNSON SIRLEAF

UNIT 3: IDEALS OF PEACE FACILITATION BY

- NELSON MANDELA
- DR. KWAME NKRUMAH
- SEKOU TOURE
- HELLEN JOHNSON SIRLEAF

UNIT 4: ENDURING LESSONS FROM

- DR. NNAMDI AZIKIWE
- NELSON MANDELA
- DR. KWAME NKRUMAH
- SEKOU TOURE
- HELLEN JOHNSON SIRLEAF

UNIT 5: CHALLENGES FACED BY

- DR. NNAMDI AZIKIWE
- NELSON MANDELA
- DR. KWAME NKRUMAH
- SEKOU TOURE
- HELLEN JOHNSON SIRLEAF

**UNIT 1: BIOGRAPHICAL SKETCH OF NELSON MANDELA,
DR. KWAME NKRUMAH, SEKOU TOURE, JOHNSON SIRLEAF**

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
- 3.1 Biographical Sketch of Nelson Mandela, Dr. Kwame Nkrumah, Sekou Toure, Hellen Johnson Sirleaf
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

Africa has produced several leaders within and outside government who have made great impression on their people through principled activities.

The rise to prominence of these Africa's great personalities of peace had been very tortuous and harrowing. They have confronted those issues regarded as inimical to the well-being of their people and through perseverance, have succeeded.

It is therefore considered necessary to briefly narrate their biographical sketch with a view to identifying those issues that served as catalyst to their political philosophy, ideals of peace facilitation, enduring lessons, as well as challenges faced by each of them.

Their roles, contributions, achievements and challenges which combined together for their emergence as a great personalities of peace will be subsequently treated.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- recast the biographical sketch of Nelson Mandela, Dr. Kwame Nkrumah, Sekou Toure, Hellen Johnson Sirleaf.
- state what served as catalyst to their involvement in politics; and
- discuss their early life peer group influence.

3.0 MAIN CONTENT

3.1 Biographical Sketch of Nelson Mandela

Nelson Mandela, who was born on 18 July, 1918 in the little village of Mvezo, in Qunu in southern Transkei, into the royal family of the Tembu, Xhosa-speaking tribe, is one of the 13 children of his father's four wives and the youngest of four boys. When Mandela was nine, his father died and Mandela's uncle, the head of his tribe, became his guardian.

Mandela was the first member of his family to go to school, beginning his primary education when he was seven at a Methodist missionary school, where he was given the name Nelson. His education continued at the Clarkebury School and then the all-British Healdtown High School, a strict

Methodist college. It was there that Mandela heard of the African National Congress (ANC) for the first time.

On his matriculation, Mandela started a Bachelor of Arts degree at the African Native College of Fort Hare but was expelled with Oliver Tambo for participating in a student strike. When he was 23, Mandela moved to Soweto on the southwestern outskirts of Johannesburg to avoid an arranged marriage. He worked as a nightwatchman at a gold mine. After completing his BA degree by correspondence, he obtained his articles of clerkship and enrolled for a degree in law at the University of South Africa.

In 1941, Mandela met Walter Sisulu, an active member of the ANC who recommended him for employment with a lawyer in Johannesburg. The work, along with loans from Sisulu, enabled Mandela to complete his law degree. The two became firm friends, thereafter.

In 1944, Mandela joined the ANC and together with Tambo and Sisulu, helped found the ANC Youth League. During the year, Mandela married his first wife, Evelyn Mase, a trainee nurse. The couple had two sons and two daughters. While their first daughter died aged nine months in 1948, their eldest son was killed in a car crash in 1969.

Mandela was elected secretary of the African National Congress (ANC) Youth League in 1947 while in 1948, the National Party which was the organ of oppression was voted into power by the white electorates, based on the party's campaign promise to introduce a system of "apartheid" to totally separate the races. Discrimination against blacks, "coloureds" and Asians were codified and extended.

South Africans are either of racial group of – white, African, coloured or Asian. All races have separate living areas and separate amenities (such as toilets, parks and beaches). Signs enforcing the separation were erected throughout the country. Only white South Africans were allowed full political rights. Members of the remaining racial group were declared persona-non-grata.

Black Africans have no parliamentary representation outside of the supposedly independent homelands created by the state. Mixed marriages were prohibited while black trade unions were banned. Education was provided only up to a level to which it was deemed "a native is fitted". Separate universities and colleges were established for Africans, coloureds and Indians. Job could be categorized as being for whites only, just as travel without a pass was not permitted.

Police powers were expanded, as those charged with dissent were presumed guilty until proven innocent. The Suppression of Communism Act (1950) allowed the police to "list" almost any opponent of apartheid as a supporter of the outlawed Communist Party of South Africa. The South African situation was despicable indeed.

Opponents could be "banned", an order subjecting them to lengthy periods of house arrest and preventing them from holding public office, attending public meetings and visiting specified areas. The Native

Administration Act (1956) allowed the government to “banish” Africans to remote rural areas, just because of their colour.

During the 1950s, there were approximately 500,000 pass law arrests annually, more than 600 individuals listed as communists while nearly 350 were banned, and more than 150 banished.

Speaking later about the National Party, Mandela said

I despised them... They dressed in beautiful suits, silk shirts and silk ties, but they were like a grave – beautiful outside and full of evil inside. That’s why I despised them. That’s why I fought them”. Because of his stand against apartheid, Mandela was charged for treason and jailed for life in 1964.

He regained freedom in 1991. The general election that followed it was won by his party and he became the President of South Africa. Although, retired from partisan politics, he is actively by the world body, the United Nation Organisation for humanitarian global services.

3.2 Biographical Sketch of Sekou Toure

Sekou Toure was born on January 9, 1922 in the West African country of Guinea. His date of birth has never been formally established; there remains a contention that he was born in 1918. He was born in Faranah in the ethnic group of Malink and was the grandson of the famous Samory Toure who had resisted French rule until his capture.

Sekou’s early life was characterized by challenges of authority, including during his education. He was obliged to work to take care of himself; thus, he came to be employed in the society of the Post and Telecommunication Service. During his youth and after becoming president, Sekou Toure showed some interest in the works of communist philosophers, especially those of Karl Marx and Vladimir Lenin. As president, he was said to have followed the Soviet example of the secret police.

Sekou’s first work in a political group was in the Post and Telegraphs Department. In 1945, he was one of the founders of the syndicate of workers. Despite his youth, he became the general secretary of the Post and Telecommunication Services (PTT). In 1952, he became the leader of the Guinean Democratic Party which was the local section of the Rassemblement Democratique Africain (R.D.A), a party agitating for the decolonization of Africa. He was a leader of this organization with Houphoet-Boigny who later became the president of Ivory Coast. Sekou was generally perceived as very charismatic in his country and in the wider African community, although as always exceptions existed. Sekou served for some time as a representative of African groups in France, where he worked to negotiate for the independence of France’s African colonies. His role in the 1958 plebiscite to determine Guinea’s political future is worth recalling.

Charles de Gaulle was the President of France who conducted a plebysite to determine the political future of French African colonies. The French policy in Africa had been hinged on assimilation, which was a system that saw

Africans as belonging to the apron strings of the colonizers. The 1958 referendum was to seal the fate of Africans in French African territories.

Sekou Toure, a vibrant Guinean politician was strongly opposed to the whole idea and campaigned vigorously against it. Dousing the euphoria of the carrot thrown up by the French to the Guinean citizens, most of whom were poor, Sekou Toure went out with the slogan – “We prefer poverty in liberty to riches in slavery”. His voice re-echoed in all the nooks and crannies of Guinea and on the eve of the referendum, the citizens of Guinea Conakry had been sufficiently sensitised that they voted ‘NO’ to the overtures of French’s administration.

What followed the stand of Guinea was that Charles de Gaulle ordered the evacuation of all French personels posted to Guinea in order to paralyse the social, economic, and political activities of Guinean Government. Hospitals were paralysed, water system and electricity generation stopped. The airport was put out of order. Guinea Conakry stood still for over 72 hours before Dr. Kwame Nkrumah, the Prime Minister of Ghana came to the aid of Guinea. All the paralysed services were restored with the assistance of aids from Ghana who also was in touch with the communist world. It was an era of cold-war and Sekou Toure’s link with the communist world also found acceptability in the response Ghana received. Quite significantly, Sekou-Toure’s main achievement was his efforts in the achievements of Guinean independence from France. He was also one of those far-sighted African leaders who believed that Africa must unite, not only to send the colonisers packing on African soil, but to preserve their independence. He was one of the founding fathers of the first continental organization in Africa, Organization of African Unity in 1963.

In his home country, Sekou Toure was a strong president to the point that some considered him to have been a dictator. The opposition was noted as saying that the government put pressure on them, mainly in the form of fear of detention camps and the secret police. His detractors often had two choices—say nothing or go abroad. From 1965 to 1975 he ended all his relations with France, the former colonial power. Sekou Toure argued that Africa had lost a lot during colonization, and that Africa ought to retaliate by cutting off ties with former colonial nations. In 1978, Giscard d’Estaing, the president of France at that time, came to visit Guinea as a sign of reconciliation. Throughout his dispute with France, Guinea maintained good relations with several socialist countries. However, Sekou’s attitude toward France was not generally well received, and some African countries ended diplomatic relations with Guinea over the incident. Despite this, Sekou’s move won the support of several anti-colonialist groups.

Toure died in the city of Cleveland in the United States of America while undergoing heart surgery on March 26, 1984.

3.3 Biographical Sketch of Kwame Nkrumah

Kwame Nkrumah was born on September 21, 1909 at Nkroful in the Western Region of the Gold Coast. He came from a polygamous home and was the only child of his mother. Throughout his life, his mother, Elizabeth Nyaniba, served

as a tower of strength to him. He was so fond of his mother. Nkrumah began his early school age at the local catholic school where he was baptised and named Francis . On completing his course as a top student, in his class, Nkrumah was given a pupil teaching appointment at a primary school Half Assini where his father worked as a goldsmith. In 1926, Nkrumah was recommended for further studies at the Accra Government Training College by a visiting educationist, the Rev. A.G. Frazer who was impressed by Nkrumah's academic fecundity.

It was at that college that Kwame Nkrumah came under the influence of Dr. Kwegy Aggrey who helped him tremendously to overcome his depression and financial crisis brought about by his father's death in 1926. In 1928, his college, the Accra Training College was moved to Achimota and made part of the Prince of Whales College. He worked hard there to cover lost ground and among his favorite subjects were history and philosophy. Nkrumah graduated from the college in 1930. His extra curriculum activities included active participation in debating society and sports.

The need to further his education made him to jettison the idea of hanging on to teaching appointment to enable him to become a Roman Catholic Priest. For the place go overseas, Nkrumah decided on the United States of America

At a period, Nkrumah came in contact with the news of a foremost African nationalist, Nnamdi Azikiwe who was then the editor of "The African Morning Post" published in Ghana. Like Azikiwe, who schooled in the U.S.A., Nkrumah saw the United States of America as an ideal place to go in order to get a first hand knowledge of liberty and equality. Towards the end of 1934, he applied and was given admission to Lincoln University, the first institution of higher learning for blacks. Dear Student, you need to know in brief why Lincoln University was the first institution of higher education for the blacks. It was named after President Abraham Lincoln who championed the cause of black Africans and worked tirelessly for the abolition of slave trade in the United States of America. The major amendments to the American constitution up to date were the 13th, 14th and 15th constitutional amendments in the mid 1860s which dealt directly with the emancipation of the blacks from the prangs of slavery and unjust prevention from all human rights. He was assassinated for his love for African blacks. Therefore, an institution, Lincoln University, situated where many of African Ancestors were shipped into as slaves, was established to principally prepare people's mind for the ideals of liberty and equality.

Nkrumah arrived in the institution towards the end of 1934 and began his studies in Economics and obtained his B.A. degree majoring in Economics and Sociology, and in 1942, qualifies as Bachelor of Theology. He then proceeded to the University of Pennsylvania in Philadelphia where he obtained a M.Sc. degree in Education and an M.A. in philosophy. It was at the University of Pennsylvania that Nkrumah helped to set up African Studies Section.

He also assisted in organising African studies in America and Canada and little wonder he was elected its president at the first congress of the association.

In the course of his organizational work, he came across one C.L.R. James, a historian of note from Trinidad, then visiting the United States of America, through whom he learnt about political organizations and took deep interest in the writings of Marxists and other revolutionary philosophers.

He was particularly inspired by the thoughts of Marcus Garvey, the charismatic Jamaican who initiated a Back – to – Africa movement, and of Dr. W.E.B. DuBois who in his capacity as one of the founder's of the National Association for the Advancement of coloured people, was an authority on African Affairs.

Nkrumah was overthrown in a Military Coup by the National Liberation Council on February 24, 1966 while on a visit to China. He took up asylum in Guinea where he remained until his death in 1972.

3.4 Biographical Sketch of Hellen Johnson Sirleaf (Liberian President)

Ellen Johnson Sirleaf was born on October 29, 1938 in Monrovia, Capital City of Liberia. Her father was a member of the Gola ethnic group and the son of a village chieftain who was at an early settlement era quite close to the then Liberian Governor-General called Hilary Wright Johnson (1837-1901). Due to that relationship, Sirleaf's father was brought to Monrovia, and given the name, Johnson. That attachment paid off as Sirleaf's father was able to obtain an education which enabled him to qualify as a lawyer. Later on, he became the first indigenous Liberian who was directly "a son of the soil" without any blood relationship with any "imported Liberian" to be a member of Liberia's national legislative council. However, Sirleaf's mother was of mixed background. Her father was a German trader who decided to leave Liberia because he felt uncomfortable with Liberia's decision to join the Allied forces against his own country, Germany, during the First World War. That development resulted in the adoption of Ellen Sirleaf's mother by a member of the Liberian elite.

Ellen Johnson married James Sirleaf at age 17 and the marriage, which ended in divorce, was blessed with four sons. She left Liberia for the United States in search of higher education in the early 1960's after having the best education Liberia had available, studying accounting and economics at the college of West Africa in Monrovia. Due to her financially weak background, she worked to finance her educational needs at Madison Business College in Wisconsin where she earned a degree in Accountancy in 1964 and shortly after, earned another degree in economics at the Colorado University. From 1969 to 1971, she was also a student in the graduate programme at Harvard University, earning a master's degree in Public administration in 1971. She later returned to Liberia and given a post in the Liberia government of President William Tolbert. The main assignment usually assigned her was that of an ambassador for investment. Due to her education and external exposure, she was often sent abroad to cultivate international investment. In 1979, she

was appointed Liberia's minister of finance, becoming the first woman in Liberia to hold that office.

On 12th April, 1980, Master Sergeant Kayon Doe, a member of the indigenous Kraha ethnic group seized power in a military coup and President William Tolbert was executed along with several members of his cabinet by firing squad. Sirleaf's services were equally needed by Doe for his government's acceptability on the international scene. However, no sooner Sirleaf recognized that what Doe wanted was to have her as a financial wizard, in the position of a dummy, to be doing his bids, both good and bad without raising a voice in protest than she confronted the demagogue.

Feeling insulted by the confrontation, and at a period of coup attempts, Ellen Johnson Sirleaf was arrested by Doe in 1985 and sentenced to 10 years imprisonment. However, she was released in 1986 and went on exile to Kenya. During the 1980's, Sirleaf served as Vice President of both the African Regional Office of GTbank in Nairobi and of Equator Bank in Washington. From 1992 to 1997, Ellen Johnson Sirleaf worked as Assistant Administrator, and then director of the United Nations Development Programme Regional Bureau for Africa.

Ellen Johnson Sirleaf's first attempt at Liberian Presidency was in 1997 when she returned home to contest the election made possible by the intervention of West African Peace Keeping Force but lost to Charles Taylor. Tailors regime collapsed owing to his intervention in the internal affairs of Sierra-Leone and the interim government in place fixed 2005 for another general election in Liberia. Ellen Johnson Sirleaf faced her formidable opponent on November 8, 2005 to determine the new Liberian President and after an election that went into a re-run, Ellen Johnson Sirleaf defeated George Weah and the Electoral Commission pronounced her duly elected president of Liberia.

Her inauguration was on January 16, 2006 and she became the first woman to be elected Head of State, not only in Liberia, but in the African continent. She is still putting in her best and her style of governance is what prompts other advanced countries of the world to do business with Liberia.

SELF ASSESSMENT XVI:

Sekou Toure incurred the wrath of French government through his disdain for colonization. Discuss

4.0 CONCLUSION

African leaders, as mortals, have their shortcomings but must be determined to work together and eschew parochial sentiments so as to be strong enough to face the intrigues of the enemies of Africa. The biography of each of these great personalities of peace has aided their individual exploits on which future generation could build.

5.0 SUMMARY

This unit has dealt in near detail the biographical Sketch of Nelson Mandela, Dr. Kwame Nkrumah, Sekou Toure, and Hellen Johnson Sirleaf.

Their birth and what they encountered in their formative years were to provide deep knowledge of what developmental emancipation entails. The height that a great man or woman attains was not sudden but gradual.

6.0 TUTOR-MARKED ASSIGNMENT

1. What distinguishes Nelson Mandela from any other African leader discussed in this unit?
2. How will you describe the role of Kwame Nkrumah of Ghana in Guinea Affair?
3. Charles de Gaull was a ruthless colonial overlord. Discuss this in the light of 1958 plebiscite in Guinea.
4. Sirleaf was a product of providence. Relate this to her public life in Liberia Leone.

7.0 REFERENCES/TUTOR MARKED ASSIGNMENTS

1. en.wikipedia.org/wiki/ubuntu(philosophy)
2. www.sa-venues.com/nelsonmandela.htm
3. <http://www.moreorless.au.com/heroes/mandela.html>
4. Macwell, J.C. (1993) *Developing the leader in you*; New York, Thomas Nelson Business.
5. Ahmed Sekou Toure (1978): *Strategy and Tactics of the Revolution*: Conakry, Guinea: Press Office.
6. Etim, J.S. and James, V.U. (1999) *The Feminization Processes in Africa: Current and Future Perspectives*, London Praezer Publishers.
7. Smertin Y. (1977): *Kwame Nkrumah*; Moscow, Progress Publishers.

UNIT 2**POLITICAL PHILOSOPHY OF: NELSON MANDELA, DR. KWAME NKRUMAH, SEKOU TOURE, JOHNSON SIRLEAF**

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
- 3.1 Political Philosophy of: Nelson Mandela, Dr. Kwame Nkrumah, Sekou Toure, Johnson Sirleaf
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The above African personalities of peace have something in common. They have a deep rooted attitude to life that guided their behaviour. One could only make a meaningful impact on his or her society if one meditates carefully and adopts a philosophy, based on ones experience. As whatever has a beginning must have an end, one could only endear oneself and be linked to a philosophy that makes life better than one has met it.

2.0 OBJECTIVE

After reading this unit, you should be able to:

- understand what the philosophy of Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure and Hellen Johnson Sirleaf are;
- understand the advantages and shortcoming identified with each, if any;
- recall what motivated Nelson Mandela and Dr. Kwame Nkrumah to adopt their individual philosophy.

3.0 Main Content**3.1 Political Philosophy of Nelson Mandela**

Nelson Mandela grew up in a society where an imported population has made life intolerable for the indigenous inhabitants. It was a situation where one's colour, as endowed by one's creator, determined whether you will be treated like a human being or an animal.

Dear student, the imported population have what they saw as white skin while the indigenous inhabitants have black or dark skin, as it pleased the domineering population to tag it.

Series of the attempts to protest the abnormality were carried out without success. However, several reasons, both immediate and remote intertwined with the above situation in South and Southern Africa, compelled

Nelson Mandela to adopt the political philosophy of liberating his oppressed people from the clutches of the oppressors.

In 1949, on 17 December, the Youth League's 'Programme of Action' to achieve full citizenship and direct parliamentary representation for all South Africans was adopted by the African National Congress (ANC) at its annual conference. The program advocated the use of boycotts, strikes, civil disobedience and non-cooperation.

By 1950, Mandela was elected to the ANC National Executive Committee at the ANC's national conference, and in 1951, he became the national president of the Youth League.

In February, 1952, the ANC called on the government to repeal all unjust laws or face a 'Campaign for the Defiance of Unjust Laws'. Mandela was placed in charge of volunteers for the campaign. He traveled throughout the country organizing resistance to discriminatory legislation. Mass rallies and strikes staged on 6 April and 26 June 1952 attracted thousands of supporters.

Reacting to the hardline posture of the blacks, the government introduced harsher penalties for protests against apartheid. Campaign leaders and opposition newspapers were banned and about 8,500 people were arrested, including Mandela. Because of the disciplined and nonviolent nature of the campaign, Mandela received a suspended sentence, although a banning order confined him to Johannesburg for six months and prohibited him from attending gatherings.

While banned, Mandela, invigorated by his philosophy, formulated a plan to break down ANC branches into underground cells to enable greater contact with the African community, code named 'M-Plan' or Mandela plan. He also sat for the attorneys admission examination and was admitted to the bar. A subsequent petition by the Transvaal Law Society to take him off the roll of attorneys due to his hardline philosophy was refused by the Supreme Court.

Mandela and Tambo opened the first black legal firm in South Africa and much of their work involved defending blacks charged with pass law offences. Meanwhile, the defiance campaign helped build ANC membership from about 7,000 at the beginning of the year to more than 100,000 by the year's end, Mandela, who was both president of the Youth League and of the Transvaal region of the ANC was then elected an ANC deputy national president.

In 1953, an existing banning order since 1952 forced Mandela to resign officially from the ANC and chose to work underground. It was a strategy that paid off in his determination to bring apartheid policy to its dead end. The ANC wrote a 'Freedom Charter' in 1955, stating that South Africa belongs to all people living within it regardless of race, that all South Africans should be treated equally before the law, and that the country's wealth should be distributed equitably. The charter was discussed at the 'Congress of the People' held near Soweto on 25-26 June 1955, and surprisingly police surrounded the meeting, announced that they suspected treason was being committed and took the names and addresses of all those present.

A radical faction of the ANC split from the parent body in 1959 and formed the Pan-Africanist Congress (PAC) which also advocated direct action against the apartheid regime, to wing the philosophical inclination of Nelson Mandela.

Determined to uproot the black South-Africans and subdue the recalcitrance of Mandela and his groups, the regime introduced a program of forced relocation in 1960. Africans, coloureds and Asians were moved from areas designated for whites only to the “homelands” and other declared areas. By the 1980s about 3.5 million have been relocated. It was a glaring case of man’s inhumanity to man, which Mandela fought against, with all emphasis at his command, and with less concern for his personal safety. What a strong adherence to one’s philosophy!

In March, 1960, the Pan-Africanist Congress (PAC) began a national campaign against the pass laws. Africans were asked to assemble outside police stations without their passes and challenged the police to arrest them. The confrontation turned violent on 21 March 1960 when police opened fire on a peaceful protest at Sharpeville, a black township near Johannesburg. Sixty-nine black Africans were killed and 186 wounded. Most of them have been shot in the back.

After the Sharpeville massacre, Mandela and other African National Congress (ANC) leaders made a public display of burning their passes and urged others to follow their example. When demonstrations continued, the government declared a state of emergency and arrested about 18,000 protesters, including the leaders of the ANC and the PAC. Both organizations were banned, eventually.

The ANC and Mandela went underground. The South African press dubbed Mandela the ‘Black pimpernel’ because of the disguises he used to avoid detection. By 1961, as international protests against apartheid mounted, South Africa was expelled from the British Commonwealth.

On 31 May 1961, after gaining approval in a referendum restricted to whites, the government declared South Africa a republic. Mandela organized a national strike in protest. When the government responded by introducing new and harsher laws, and by mobilizing its armed forces to break up the strike, Mandela came to the conclusion that the time had come for the ANC to move beyond nonviolent protest.

In his words, he said: “As violence in this country was inevitable, it would be wrong and unrealistic for African leaders to continue preaching peace and nonviolence at a time when the government met our peaceful demands with force”

The idea in my mind was not that we were going to win, but that we were going to focus the attention of the world on our demands”.

That courageous philosophy was similar to what Abraham Lincoln said in 1858 when confronted with the scourge of slavery, thus

“I am not bound to win, but I am bound to be true. I am not bound to succeed but I am bound to live up to the

light I have. Let me die in the advocacy of what is right and just.

3.2 Political Philosophy of Dr. Kwame Nkrumah

Dr. Kwame Nkrumah's political philosophy was Pan-Africanism. He was an influential advocate of that philosophy and the leader of Ghana and its predecessor state, the Gold Coast from 1946 to 1966 when a military coup dismissed him from office.

His dream for Africa was a conformation of the Pan-Africanist dream as expressed at the Manchester Conference. The initial strategy was to encourage revolutionary political movements in Africa, beginning with a Ghana – Guinea – Mali Union that would serve as the psychological and political impetus for the formation of a United States of Africa. When Nkrumah was criticized for paying too much attention to continental affairs at the expense of Ghana, he countered the argument by accusing his critics as being short-sighted.

In furtherance of his political philosophy of a United Africa against the scourge of colonialism and neo-colonialism, Kwame Nkrumah demanded the setting up of a Union Government of Africa with all the machinery, needed to make it work. These included an African Civil Service, an African High Command, a Court of Justice, and other structures that could be set up for the realization of that objective because only structures similar to what obtains in the United States of America or the Soviet Union could guarantee homogeneity in Africa.

However, as laudable as his political philosophy was, international diplomacy, occasioned by colonial block in Africa frustrated his views. Dear student, political events emerging from within Africa are enough to compel African Union to revisit DR. NKRUMAH'S panacea for salvaging Africa. Africa is largely a divided race with multiple political and economic problems. Internal conflict, bothering on subterranean external factors are not wanting while humanitarian tragedy is becoming Africa's lot. International peace keepers are ever present on African soil and that could not have been if African High command had been a ground to checkmate the excesses of any recalcitrant group. Above all, good governance, complemented by the respect for the rule of law by African leaders will draw us closer to the dreams of the philosophy of Dr. Kwame Nkrumah.

3.3 The Political Philosophy of Ahmed Sekou Toure

Sekou Toure was a strong advocate of African Socialism. He was always placing emphasis on the unity of Africa in his attempt to checkmate the excesses of the unwilling colonial masters who wanted to remain perpetually on the soil of Africa. As a union leader, he was uncomfortable with how the French colonial administration was treating the Guinean workforce which made him to call out Guineans in the colonial employment to down tools for two months in 1953. The government came down on their knees and that incident changed Toure's life from that of a union leader to that of a politician as he became a

member of the territorial assembly thereafter. In 1954, during his failed attempt at gaining a seat in the French Assembly, he suspected that French Government circumvented it due to his belief in African socialism but in 1956, his conversion to fulltime politics became real when he won the election to the French Assembly. Ahmed Sekou Toure's political philosophy had a berth again in his pursuit of Africa for Africans when, in 1959, he made a declaration of Ghana, and Guinea Union He followed this up with the expansion of this African Solidarity with the incorporation of Mali with the union in 1961.

Dear Student, Toure exhibited further his philosophy of African socialism through series of efforts at founding the Organization of Africa Unity which came into being in 1963. It was quite significant that Sekou Toure maintained his neutrality in his relationship with both the Western and Eastern powers, as United states of America and the Soviet Union become known during the Cold War. He was of the opinion that neo-colonialism must be repelled any where on African soil. He accepted, aid from any willing state without any string attached to it. Although, his philosophy was attacked of being overplayed when accused of being too didactic, yet, he had good reasons which assisted his country up to the limit of his wisdom.

3.4 Political philosophy of Ellen Johnson Sirleaf

Ellen Johnson Sirleaf's political philosophy is anchored on her avowed wish for peace, justice, and democracy. She canvassed for the understanding of all Liberians both the Americo – Liberians and the indigenous inhabitants because she is of the view that only the prevalence of peace could bring development. Further, dear student, the longer a migrant population remains in a place, the greater their claim to aboriginality. Those termed imported population were victims of circumstances and in the spirit of justice, and fair play, co-existence is desirable.

As a further testimony of her political philosophy, she did not compromise on any issue that could jeopardize the well-being of ordinary Liberian. On the alter of justice for the generality of Liberians, she clashed with Doe's government because of its rampant civil rights violation for which she spent more than a year in jail and had her life threatened by former President Charles Taylor. She campaigned relentlessly for Taylor's removal from office and played an active and supportive role in the Transitional Government of Liberia when the country was preparing for elections in October 2005.

Her pedigree, symbolized by her philosophy, was what significantly led to her series of international appointments which had direct bearing on the improvement of mankind. She served for five years as Assistant Administrator and Director of the Regional Bureau for Africa of the United Nations Development Programme. Because of her well articulated philosophy embodying the best for mankind, she became the first woman to lead the United Nations Development Project for Africa.

As a respected international personality of peace who practises what her philosophy entails, Ellen Johnson Sirleaf was appointed to serve as the

chairperson of the Governance Reform Commission of the National Transitional Government of Liberia until March, 2004 when she resigned to accept the nomination of the Unity Party of Liberia as its Standard Bearer in her country's presidential election.

SELF ASSESSMENT EXERCISE XVII

Only a personality with strong philosophy could forego his/her freedom and wellbeing to fight the cause of an oppressed people. Situate this within the African leaders discussed in this unit.

4.0 CONCLUSION

From the philosophies of these great African personalities of peace, DR Nelson Mandela, DR. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf, just to mention a few, it would be seen that they have imparted positively on the political, social and economic landscape of the African continent.

They all evolved their individual philosophies at difficult times in the evolution of the African continent against the wishes of neo-colonialists who would have wanted to keep Africa perpetually under imperial bondage.

It is now left for the present generation of Africans to emulate those that are found adaptable and moderate those that require a review. What is necessary is how a philosophy can be adapted to aid good governance which is fast eroding most African nations.

5.0. SUMMARY

This unit has discussed the philosophies of DR. Nelson Mandela, The Ex-South African President, DR. Kwame Nkrumah, the late President of Ghana, Ahmed Sekou Toure, the late president of Guinea, and the incumbent president of Liberia, Helen Johnson Sir-Leaf

The gains of their philosophies are, not only manifesting in their respective countries, but in the entire black race, as highlighted

6.0 TUTOR MARKED ASSIGNMENTS

1. How beneficial was the philosophy of Nelson Mandela to the social-political situation in South Africa?
2. Helen Johnson Sir-leaf nurtured a philosophy that has imparted positively on the heterogeneous Liberian citizenry. Discuss
3. Attempt a comparative analysis of the philosophies of Kwame Nkrumah of Ghana and Ahmed Selcon Toure of Guinea.

7.0 REFERENCE OF FURTHER READING

1. en.wikipedis.org/wiki/ubuntu (philosophy)
2. qwinda.encyclopedis.com/.../ahmed.sekou Toure
3. Mandela, N. (1994) *Long walk to freedom*; New York, Boston. Little, Brown and Co.
4. Ahmed Sekou Toure (1973). *Africa and imperialism*; Newark, N.Jl Jihad Pub. Co.

5. Ahmed Sekou Toure (1978): *Strategy and tactics of the revolution*: Conakry, Guinea: Press Office.
6. <http://www.encyclopedia.com/doc/IG2-2506300156.html>
7. Fadaunsi, A. and Oladipo, O. (2004) *Philosophy and the African prospect*; Ibadan; Hope Publications.

UNIT 3**IDEAL OF PEACE FACILITATION BY: NELSON MANDELA, DR. KWAME NKRUMAH, SEKOU TOURE AND JOHNSON SIRLEAF**

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
- 3.1 Ideal of Peace Facilitation by: Nelson Mandela, Dr. Kwame Nkrumah, Sekou Toure, Johnson Sirleaf
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The great powers of the world have oftentimes taken it upon themselves, as having the monopoly of what they considered to be in the best interest of the under-developed or third world countries of the world. White-dominated South Africa was commercially important to many Western businesses and of some strategic importance in the cold war. The West African sub-region was and is still very rich in agricultural and mineral resources. It is quite apparent that the international community rarely acts on human right cases unless public opinion is engaged which they consider to be in their own, rather than the conflict zone's interest. Diplomacy of no mean order are desirable and were brought to focus by the above mentioned African great personalities of peace, in collaboration with others in order to salvage their people and bestow honour and pride on the African continent. It is in recognition of these qualities that those dead among African legends are being remembered while those still living are being given responsibilities on a global scale hitherto reserved for non-Africans.

2.0 OBJECTIVE

At the end of this unit, you should be able to:

- identify those issues that endeared Nelson Mandela, not only to the Southern Africans, but to the global community in areas of peace facilitation;
- discuss the spiral effect of Dr. Kwame Nkrumah's and Ahmed Sekou Toure's ideal of peace facilitation, not only on the West African sub-region but on the continent of Africa; and
- have a good grasp of the spirit of homogeneity contained in Helen Johnson Sirleaf's ideal of peace facilitation.

3.0 MAIN CONTENT

3.1 Ideal of Peace Facilitation by Nelson Mandela

Mandela bowed out of politics, stepping down as president of South Africa and returning to live at his birthplace in Tanskei. However, his retirement was short-lived and in December, he was appointed by the United Nations (UN) to lead talks aimed at ending a six-year old civil war in the African state of Burundi.

Responding to the invitation, Mandela Said;

“I really wanted to retire and rest and spend more time with my children, my grandchildren and of course with my life,” Mandela later said. “But the problems are such that for anybody with a conscience who can use whatever influence he may have to try to bring about peace, it’s difficult to say no”.

In 2002, Mandela re-entered South African public life but in a different garb when he began to question the government’s approach to the HIV-AIDS crisis in the country.

South Africa has the highest number of HIV infections in the world, with about 4.7 million people, or one in nine of the population, carrying the virus. However, the government refused to support the widespread use of retroviral drugs to treat the epidemic and suggested that poverty might be the real course of AIDS.

Mandela called for strong leadership, stating that it is “the key to any effective response in the war against HIV”. In August Mandela revealed that one of his nieces and two sons of a nephew have died from AIDS. “We must encourage our relatives who are HIV-positive to disclose their status so they can be helped and attended to,” he opined.

Mandela later set up the HIV-AIDS awareness campaign.

On 2 September 2002, Mandela joined the growing number of world figures critical of plans by the administrations of US President George W. Bush and British Prime Minister Tony Blair to launch a preemptive, unilateral attack on Iraq.

we are really appalled by any country, whether a superpower or a small country, that goes outside the UN and attacks independent countries, “He said. “No country should be allowed to take the law into their own hands... what they (the US) are saying is introducing chaos in international affairs, and we condemn that in the strongest terms.

In an interview published in the 16 September 2002 issue of ‘Newsweek’ magazine, Mandela went further in his criticism, saying that if one considers the past “mistakes” of US foreign policy one will come to the conclusion that the attitude of the United States of America is a threat to world peace.

Mandela believed that any action against Iraq should be implemented through the UN and called on Iraq to allow the unconditional return of

weapons inspectors. He offered to act as an intermediary between the UN and Iraq.

On 30 April 2003, Mandela officiated at the ceremony marking a transfer of power in Burundi as agreed to during the negotiations he has mediated. However, fighting between the government and rebel groups continued and it was generally considered that Burundi remained on the brink of civil war.

As a further demonstration of the challenges posed by the need to leave worthwhile legacies, on 21 September, Mandela opened the Nelson Mandela Centre of Memory and Commemoration, an archive of his papers and records. The centre is located at the offices of the Nelson Mandela Foundation in Johannesburg.

The history of our country is characterized by too much forgetting," Mandela remarked at the opening.

"One of our challenges as we build and extend democracy is the need to ensure that our youth know where we come from, what we have done to break the shackles of our oppression, and how we have pursued the journey to freedom and dignity for all.

On 6 January, 2005, Mandela revealed that his only surviving son, Makgatho Mandela, died of AIDS, and canvassed that sufficient publicity must be given to HIV/AIDS and not hide it, because the only way of making it appear to be a normal illness just like TB, like cancer, is always to come out and say somebody had died of HIV.

Later in January, Mandela backed a plan by British Chancellor of the Exchequer Gordon Brown to establish a "Marshall plan" to tackle poverty and debt in Africa. Mandela eventually traveled to London in February to lobby for the proposal at a meeting of G7 (Britain, Canada, France, Germany, Italy, Japan and US) finance ministers.

Prior to the G7 meeting, Mandela told a large crowd gathered in London's Trafalgar Square that it was time to free the millions of people in the world's poorest countries who are "trapped in the prison of poverty".

Like slavery and apartheid, poverty is not natural according to Mandela. It is man-made, and it can be overcome and eradicated by the actions of human beings while overcoming poverty is not a gesture of charity. It is an act of justice. It is the protection of a fundamental human right, the right to dignity and a decent life, he opined. What a visionary leader!

The meeting of the G7 finance ministers agreed in principle to write off up to 100% of debts owed by 37 of the world's poorest nations.

Owing to a strong wind of change in South Africa, the National Party, which introduced the apartheid system after coming to government in 1948, officially disbanded on 9 April. The party had received less than two percent of the vote at general elections held in 2004, and in reality, had been declared an unwanted party due to its past acrimonious records.

In 2007, Mandela celebrated his 89th birthday on 18 July, marking the occasion with the launch of a group of eminent world-leaders, to be known as the 'Elders'. The brainchild of entrepreneur Richard Branson and musician

Peter Gabriel, the members of the group will, according to Mandela, use “their collective experience, their moral courage and their ability to rise above nation, race and creed to make our planet a more peaceful and equitable place to live.”

Members of the group include Desmond Tutu, former US presidents Jimmy Carter and Bill Clinton, former UN secretary-general Kofi Annan, former Irish president Mary Robinson, philanthropist Muhammad Yunas, Indian women’s rights campaigner Ela Bhatt, and Mandela’s wife, Graca Machel. The increasingly frail Mandela will not play an active role in the group.

On 29 August 2007, a bronze statue of Mandela was unveiled outside the Houses of Parliament in London. The statue will remain in Parliament square as a permanent tribute to Mandela, alongside statues of Winston Churchill and Abraham Lincoln. Seest though a man diligent in his work, he shall stand before kings, and not before mean men!

The history of the struggle in South Africa according to Nelson Mandela, at the unveiling ceremony is rich with stories of heroes and heroines, some of them leaders, some of them followers. All of them deserve to be remembered.

He went further that though the statue is of one man, it should in actual fact symbolize all those who have resisted oppression, especially in his country, South Africa.

In June 2008, Mandela commented on the turmoil in Zimbabwe, where long-term President Robert Mugabe was accused of using fear, violence and intimidation to stay in power.

Speaking in London on the eve of celebrations for his 90th birthday, Mandela said

“We look back at much human progress, but we sadly note so much failing as well. We watch with sadness the continuing tragedy in Darfur. Nearer to my home, we had seen the outbreak of violence against fellow Africans and the tragic failure of leadership in our neighbouring Zimbabwe.”

Meanwhile, the US officially removed Mandela and the African National Congress (ANC) from its terrorism watch list. Mandela was added to the list in the 1980s.

3.2 Ideal of Peace Facilitation by Dr. Kwame Nkrumah

Dr. Kwame Nkrumah, (1909 – 1972). who was popularly referred to as Osaghefo, meaning a founder and father of the Nation, was the first Prime Minister and President of Ghana. He stood out as one among the greatest statesmen in Ghanaian history. It was he who canalized the discontent of the people of the Gold Coast Colony into the highly organized movement of protest against British rule, and within a relatively short period, won political independence for Ghana on March 6, 1957. Dear student, Dr. Nkrumah used the opportunity of Ghana’s independence to work for the liberation of the whole of African Continent.

He supported and financed liberation struggles and nationalist movements throughout African continent. Through his untiring efforts, majority of the countries on the continent gained independence. Kwame then turned his attention to forging a common union for African states which he believed would serve as the barometer to giving strong voice to the whole continent and pride of place to the blackman. Nkrumah's place in history is a hallowed one as he was clarified as a great facilitator of peace in line with the world's great personalities of peace of the 20th century like V.I. Lenin of USSR, Mao Tse-tung of China, Fidel Castro of Cuba, J.F. Kennedy of the U.S.A, and Winston Churchill of Britain.

Kwame Nkrumah was not only an African anti-colonial leader, but also one with a dream of a united Africa which would not drift into neo-colonialism. It was Nkrumah who first flew the balloon of Pan Africanism, an idea he came in contact with during his days at Lincoln University in Pennsylvania at the time when Marcus Garvey was becoming famous for his back-to-Africa Movement. He combined the ideas of both Garvey and W.E.B. Du Bois into the formation of political activities in modern day Ghana. Ghana's adoption of the principles of freedom and justice, equity and free education for all, irrespective of ethnic background, religion or creed, stemmed from invoking the philosophy of Pan Africanism. His regular outcry was that the independence of Ghana would be meaningless unless tied to the total liberation of Africa. His philosophy was one of the misconstrued issues by the Ghanaian Armed Forces, leading to his overthrow on 24th February, 1966.

3.3 Ideal of Peace Facilitation by Sekou Toure

Sekou Toure was a notable African leader amongst others, championing the course of democracy in the French West African Sub-region. The critical turning point came in 1958 when he successfully campaigned for a 'no' vote in President de Gaulle's referendum on continued association with France. Toure seemed to have boxed himself into a tight corner from Guinea's independence in 1958 when he humiliated the French in a referendum that decided the future of francophone colonies in Africa. There were two choices in the referendum – either total independence or limited autonomy within the French Commonwealth. The rest of French colonies voted for limited autonomy while Guineans, under the hypnotic influence and persuasion of Sekou Toure overwhelmingly voted for total independence. His slogan which entered the fabrics of Guineas was – *“we prefer poverty in liberty than slavery in riches”* was very effective in getting the 95% “No” vote.

Several things to bring Guinea under her knees occurred but the dexterity of Ahmed Sekou Toure saved the period for Guinea.

Guinea become the first French colony in the continent of Africa to gain freedom from colonialism which was just a year after Ghana became the first sub-Saharan country to gain independence in 1957 from Britain immediately after Guinea's independence in 1958, the irate French, under Charles de Gaulle, still smarting from the referendum humiliation, went on the offensive against Toure and his newly independent state.

France recalled all her professionals in Guinea which the former colony heavily relied on. To make matters worse, the departing professionals deliberately left the country in shambles. They carted off as much property as they could and destroyed what remained.

They vandalized equipment and facilities, ripping off telephone lines from offices. After this incapacitation of Guinea, French cut off all aid to the young nation while French businessmen withdrew their commercial and industrial investments in the country.

Sekou Toure quickly rose to the occasion to save his beleaguered nation by beckoning to the international community to save his country from the pernicious lever of the French government under Charles de Gaulle. A number of countries came to Guinea's aid, with the most notable being Ghana which granted Guinea a loan of Ten million ponds sterling (£10,000,000.00) Soviet Union came in with technicians to help restore the grounded facilities in Guinea as Guinea was in total darkness for over 72 hours. In addition, the Soviet Union constructed a sports stadium, brought in bulldozers and semi-luxurious goods while China provided agricultural experts.

Throughout his rule, Ahmed Sekou Toure maintained what came to be known as positive or practical neutrality in dealing with the cold war. This is what is required of an ideal statesman. He was fiercely protective of Guinea's independence and never accepted aid or any help that interfered with the sovereignty of his country.

3.4 Ideal of Peace facilitation by Ellen Johnson Sirleaf

Sirleaf is internationally known as Africa's "iron lady" because of her uncompromising attitude towards any form of violence, be it physical, structural or psychological.

She is a leading promoter of peace, justice and democratic rule. Sirleaf knows that a stable country could be destabilized by an unstable neighbour. She is often of the view that internal cohesion should be predicated on the rule of law while citizenship must be non-discriminatory between Americo-Liberians and the earliest settlers. Her biographical antecedents made her to recognize the need for Liberians to eschew rancor between those fate brought to Liberia at the end of the slave trade era and those who tagged themselves indigenous inhabitants. Sirleaf called on the United States authorities to show equal concern to the less privileged citizens of the world as they often do to their European counterparts. She felt that Sierra-Leone conflict could not have gone awry if the most powerful voice in the Security Council had acted promptly to save life and prosperity as the U.S used to do when conflicts arise in the developed countries of the world.

When she was appointed to head Liberia's finance ministry, Sirleaf attempted to bring professional procedures to Liberia's government against a backdrop of increasing ethnic strife and conflict between the American-descended elites and the country's indigenous patchwork of ethnic groups, which often came into conflict among themselves. She often took the side of demonstrators who opposed increases in the government controlled price of rice, and attempted to put in place procedures to curb corruption in government spending. She laboured to reduce Liberia's dependence on its longtime but heavily cyclical export staple of iron ore in favour of more reliable food stuffs such as palm oil and coffee.

Sirleaf's most visible opponent in the election that brought her to the political leadership of her country was George Weah, an international soccer star, and a figure with strong appeal to Liberian masses of dispossessed young males. Sirleaf's appeal to both men and women folks paid off handsomely which made her the winner with almost 60 percent of the vote in the run-off against Weah on November. 8, 2005. The slogan in Liberia, preceding the election was symbolized with supporters signs that "Ellen-she is our man". She had captured the love of Liberians through her several attempts at making life worth living for them. She felt Liberia was well endowed to accommodate healthy living for her inhabitants and when that was lacking, she founded an organization named Kormah Development Corporation as well as Measuagoon, a non-profit organization that supports community development and girls education. She committed her personal resources to these organizations towards ensuring that when body and soul are organized, the society will be better for it.

3.5 SELF ASSESSMENT EXERCISE 18

It is correct to say that Kwame Nkrumah, gave priority to external affairs that the internal problems of his country?

4.0 CONCLUSION

These revered African great personalities of peace discussed in the unit have meticulously assisted in no small measure to give hope to the African continent as much as they could. Those among them that are no longer alive Dr. Kwame Nkrumah and Sekou Toure have played the game up to the light they had then, while those still living, Dr. Nelson Mandela and Helen Johnson Sirleaf, have been creditably grouped, not just only among men and women of honour in the global community. In conclusion, we must be mindful of our actions either in public or private life as both will reflect on people's perception of the transformatory effect or otherwise when the time of reckoning comes.

5.0 SUMMARY

The African hypothesis that as one lays one's bed so he or she lies on it was germane to the various methods adopted by Dr. Nelson Mandela, Kwameh Nkrumah, Ahmed Sekou Toure and Helen Johnson Sirleaf in their peace facilitation processes which were considered ideal for emulation. Despite Mandela's advance in age, and having voluntarily left office which might make

him less visible in official circles, he agreed to global pressure to come out of retirement to assist the international community in facilitating global peace, while both Dr. Kwame Nkrumah and Ahmed Sekou Toure, despite their initial non-conformist stand against their colonial masters and next door neighbours, adopted principled compromise with positive results. Helen Johnson Sirleaf's invocation of abolition of disparity between those tagged the imported population and the indigenous inhabitants has ideally closed the gap of hitherto prevalent no-love-lost between the Americo Liberians and the indigeneous Liberian.

6.0 TUTOR MARKED ASSIGNMENT

1. Nelson Mandela's diplomatic shuttle on behalf of the United Nations prepared way for Libya's succumb to pressure on lockable hijack. Discuss
2. Narrate how Helen Johnson Sir-Leaf's peace facilitation between the imported and the digeneous Liberian's doused tension in her country.
3. Discuss the difference or similarity between the method of peace facilitating of DR. Kwame of Ghana & Ahmed Selcon Toure of Guinea.

7.0 REFERENCE /FURTHER READINGS

1. en.wikipedis.org/wiki/ubuntu (philosophy)
2. qwinda.encyclopedis.com/.../ahmed.sekou Toure
3. Mandela, N. (1994) *long walk to freedom*: New York, Boston Little, Brown and Co.
4. Ahmed Sekou Toure (1973). *Africa and imperialism*; Newark, N.J. Jihad Pub. Co.
5. Fadahunsi, A. and Oladipo, O. (2004). *Philosophy and the African Prospect*; Ibadan. Hope Publication

UNIT 4

ENDURING LESSONS FROM: NELSON MANDELA, DR. KWAME NKRUMAH, SEKOU TOURE, AND HELLEN JOHNSON SIRLEAF

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Enduring Legacies of: Nelson Mandela
 - 3.2 Enduring Legacies of: Dr. Kwame Nkrumah
 - 3.3 Enduring Legacies of: Sekou Toure
 - 3.4 Enduring Legacies of: Johnson Sirleaf
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 Introduction

State actors particularly and non-state actors generally should endeavour to leave legacies that will continue to endear their names, not only to their immediate environment, but far beyond. When we are discussing issues germane to the criteria for identifying social problems in Africa, the African leaders which this unit tries to emphasise form part of those competent to be listened to. Although, two of them have changed mortality for immortality, Dr. Kwame Nkrumah and Ahmed Sekou Toure, yet, what they did while alive will remain an enduring legacy forever. It is within this premise that those privileged to assume any position of authority at any stage of their life should wield their power with wisdom and fear of God as earthly power is transient.

2.0. OBJECTIVES

At the end of this unit, you should be able to

- analyse two key areas captured in the enduring legacies of Dr. Nelson Mandela particularly before and during his tenure as South African President;
- narrate why Nelson Mandela, out of office, still remains relevant globally;
- discuss those enduring legacies of the late Dr. Kwame Nkrumah, Ahmed Sekou Toure, as well as Helen Johnson Sirleaf, who is still making waves as the current Liberian President.

3.1 Enduring lessons from Nelson Mandela

The rise to prominence of Nelson Rolihlahla Dalibhanga Mandela in South Africa had been very tortuous and harrowing. His travails were enough to drive life out of any ordinary person but through a very rare demonstration

of an uncommon patriotism and love for the oppressed, he was undaunted. He confronted what he felt convinced about that could add more to the perennial problems of his race as best as he could. In order to convince his oppressed South Africans of his determination to fight apartheid policy to its logical end, he kept repeating that the struggle against people's inhumanity to people should be seen as the struggle of his life. He led the fight with an extraordinary vigour and resilience for which he sacrificed his private life and youth and was behind bars for nearly three decades. A brief analysis of the scourge of humanity and how Nelson Mandela remains South African's best known and loved hero is necessary.

By 1600, all of what is now South Africa had been inhabited by indigenous Aficans. European intrusion into the region began in 1652 when the Dutch established a settlement at the cape of God Hope on the South western tip of Africa. The British seizure of the settlement in 1795 led to a conflict with the established European farmers (the Boers). The conflict eventually boiled over into the Boer War of 1899-1902. The British won but ultimately opted to give South Africa independence.

The Black South Africa was formed on 31st May 1910. Black South Africa had limited voting rights and were subjected to growing discrimination. In 1948, the National Party won the all-white general election on a campaign promise to introduce a system of "apartheid" to totally separate the races. Opposition to the apartheid system by the black majority was ruthlessly oppressed. The National Party of South remained in power until 1994 when Mandela's unparalleled determination to salvage coloured African from the clutches of the white minority regime paid off. He was earlier on promised a lot of good things in order to trade off his black race and have his freedom but he determined to either die in the struggle or live to see the liberation of the coloured South Africans. It is to his enduring legacy that one man, one woman, one vote characterized by democratic structures made an impregnable inroad into South African history.

3.2 Enduring lessons from Kwame Nkrumah

Dear, student, it is always necessary to remember that life is a stage where both the entrance and its exit are real.

Dr. Kwame Nkrumah had a brilliant and chequered political career. He had a vision of how to liberate not only his oppressed Ghanaian citizens, but the entire African race. However, caution coupled with diplomacy win the race. In his attempt at solving some problems, he created others. Charity must always begin at home. Kwame Nkrumah paid very little attention to the economic problem of Ghanaian nation which created internal conflict for him. He enacted series of legislations to give him liberty to stream line issues considered dear to African emancipation. Political parties opposed to him were banned. Instrumentalities of government were also personalized. Discontent became rife.

Nkrumah was described as a dictator who made much noise of elections being free and fair when he was aware that they were not really free but rigged. His political party, the convention peoples' party administration of Ghana was one that manipulated the constitutional and electoral processes of democracy to justify Nkrumah's agenda. It was Nkrumah's view that his government, which represented the first black African nation to win independence, had an important role to play in the struggle against capitalist interest in Africa.

Yes, he did try, but after suppressing identified non-conformists through the banning of other political parties, internal opposition was more pungent than he could contend with.

African leaders need to take a cue from this Ghanaian experience. Democracy thrives only when elections are free and fair. Only the truth can exhalt a nation.

Kwame Nkrumah would be remembered for his role on the face-off between Ahmed Sekou Toure and the French Government, under General Charles Gaulle. The French had been preaching the gospel of assimilation to her colonies, with promises of enticing inducements if they could vote in the plebiscite to follow that they agreed to become French citizens. Dr. Krumah had been an unbending advocate of a United Africa where the Colonial overlords will have no hiding place. The idea of assimilation was very repugnant to him and the fact that Guinea was Ghana's neighbour, made it highly insulting to him.

When eventually, a plebiscite was conducted and Guinea Conakry rejected the policy of assimilation in its totality, the reaction of Charles de Gaulle's French Government was to demobilize the Guinean Administration. All French personal in Guinea were removed, airport services paralysed and the whole country was thrown into an impenetrable darkness. The situation was like that for over 72 hours when Osaghefo Kwame Nkrumah moved in to save the situation. He mobilized Ghanaian workforce into Guinea and all the grounded services were restored. It was an unparalleled feat in the era of cold war politics where France was a strong force in the North Atlantic Treaty Organization (NATO).

3.3 ENDURING LESSONS FROM OF SEKOU TOURE

Toure's positive neutrality was practiced at the global and African levels which earned him several foes in the African continent. Besides Nkrumah, his other friend in Africa was Modibo Keita, Mali's founding President. With their overthrow, Ahmed Sekou Toure was largely on his own, especially in West Africa. For years, he had sour relations with his pro-French neighbours, Ivory Coast and Senegal. In Africa, many countries were opposed to his rule and lone ranger antics. His hard line opposition to France and other colonial masters saw him clash with several African leaders. For years, he gave the organization. Of African Unity (OAU) a wide berth after the overthrow of Nkrumah. For a quarter of a century, he never visited France until 1982. Later, he opened a new chapter of rapprochement both in Africa and the world.

He set aside his policy of total exclusion and embarked on foreign sojourns which other leaders reciprocated. He was grouped with Modebo Keita of Mali and Kwame Nkrumah of Ghana as the evant-garde of African politics. When Kwame Nkrumah was overthrown on February 24, 1966, Ahmed Sekou Toure reciprocated Ghana's support for him in 1958 when the French plunged his country into total chaos and offered Nkrumah asylum. To crown it all, he bestowed on him the title of co-President of Guinea till Nkrumah died in 1972.

Dear student, like Hastings Kamuzu Banda in Malawi, Toure has been hailed in some quarters as a hero or condemned as a paranoid and ruthless dictator who murdered his people at will and improvised his country. Like many African countries with enormous mineral resources, Guinea is a poor country despite her endowment with mineral resources like diamonds, iron ore and bauxite. The country was reputed to hold about half of the world's known high grade bauxite reserves under Toure, but despite that, at the time of his death, the country was in economic ruin. He will be remembered as a hard-line African socialist and a political organizer par excellence endowed with supreme self-confidence and an indomitable spirit. He was an accomplished orator and demagogue with an uncommon courage but had little patience, resulting in dealing ruthlessly with his opponents.

3.4 ENDURING LESSONS FROM ELLEN JOHNSON SIRLEAF

Ellen Sirleaf Johnson had been, and continues to be an embodiment of integrity, not only in Liberian politics but in international political arena as well. Liberia's open conflict began in 1980 with a military coup that deposed William Tolbert and installed army Sergeant Samuel Doe in Power. Through a set up of charges, William Tolbert, a descendant of those referred to as the Liberian imported population was executed by a firing squad. Samuel Doe was searching for credible Liberians to assist him stabilize his government and beckoned to Ellen Johnson Sirleaf whom he appointed as director of the Liberian National Bank.

However, Sirleaf's training, coupled with his background of incorruptibility had the upper hand of him when the military junta thought she would join hand with them to loot Liberian treasury. She did not compromise on any irregularity and when the government's civil rights violations was becoming awesome and too rampant, with her admonitions being seen as signs of sabotage, she left the country for safety. Dear student, an African proverb says that it is good to know how to fight and retreat. A hunter who knows how to fight but does not know how to retreat will be a captive of another hunter. Sirleaf left Liberia for Nairobi, Kenya where that country knew her pedigree and was immediately hired as the director of the Kenyan division of Citibank. Her leaving the country gave her the opportunity to map out how to programme lines of action to salvage the oppressed and beleaguered Liberians. Although she eventually

came back to Liberia after the fall of Samuel Doe on the invitation of his successor, Charles Taylor.

However, contrary to her assumption, and against her philosophy of togetherness, whether imported or aborigine Liberians, ethnic rivalries flared and Taylor began to wield dictatorial control similar to that of Samuel Doe which she detested. The woman of honour put up pressure on Taylor which the latter misconstrued to be an act of disloyalty. Sirleaf again found her way out of Liberia to prepare herself for the opportuned time in the life of her country, Liberia. As neighbourhood effect of the Sierra Leone Civil War had a worsening effect on her country, she thought of several options to salvage her people. Sirleaf was a visible face in Washington and emphatically criticized the President of the United States of America, Bill Clinton, for not committing American forces to end the atrocities in Sierra-Leon, although, a European civil war of similar scope in the former Yugoslavia had resulted in American intervention.

After her inauguration on January 16, 2006 as Africa's First elected female President, Sirleaf had made some tangible successes. Foreign debt owed two biggest Liberian Creditors, the United States of America and China, was forgiven. Further, Mittal, an Indian Steelmaker announced a billion-dollar investment in new mining operations that could create three thousand, five hundred jobs. These were indications that Ellen Johnson Sirleaf's style of governance is finding acceptability in the global community. Liberia, which had been engulfed in internal civil strife since 1980 with all social amenities cut off had begun on the path of stability through the astute leadership of Sirleaf as water and electricity were restored to the capital city, Monrovia. Sirleaf knew Liberia could not operate outside the global and civilized economic and political norm. She therefore decided to implement financial controls in line with the suggestions of International Monetary organizations which have helped to increase her government's revenues. Liberia now has a growth rate of 8 percent a year, by 2007 and that was an indication that she is on the road to rapid recovery.

Another salutary effect of any leader, at any level, dear student, is acceptability. It is a difficult thing in a largely deficient community where political education is not entrenched to put forth an agenda for addressing grievance which will be readily assimilated unless with deep wherewithal of sociological perspectives. Liberians these days respect their government as a positive force and have strong believe in it that their lost ego will be revived among the global community. Liberia's Minister of Labour, Samuel Kafi Woods II, in an article in *Essence Magazine*, (May 2007) told Charlayne Hunter-Gault that Sirleaf's most important contribution had been the way she changed the nature of political leadership. In 2006, *Time Magazine* named Sirleaf as one of its *TIME 100* list of important leaders and revolutionaries which featured in an essay by U.S. First lady Laura Bush, stating that Sirleaf's "courage and

commitment to her country are an inspiration to her and women around the world.

4.0 CONCLUSION

As enduring legacies are those issues that transparently stand to explain our actions and inactions, whether living or dead, it is worthwhile we strive to remind ourselves to leave a place better than we met it, and if still there, enhance what you meet on ground as posterity is an impartial judge. The legacies of the African leaders discussed are testimonies of responsibility, accountability, and largely an invocation of the spirit of togetherness.

SELF ASSESSMENT EXERCISE 19

What in your opinion endeared Helen Johnson-Sirleaf to her country men and women as well as the international community.

5.0 SUMMARY

This unit has discussed the enduring legacies of gone of the African great personalities of peace-DR. Nelson Mandela, Dr. Kwame Nkrumah, Ahmed Sekou Toure, and Hellen Johnson Sirleaf.

What they did before taking up public offices and when they assumed public offices were looked into similarly, and particularly, two of these African legends, Nelson Mandela of South Africa, and Hellen Johnson Sirleaf who are still living are continually striving to add more to what they have achieved, much as the global community continues to acknowledge their efforts.

6.0 TUTOR MARKED ASSIGNMENT

1. Kwame Nkrumah's role in Guinea when the French removed his personal in 1958 was exemplary. Comment.
2. Nelson Mandela will go down in African industry as the arrow-head of electoral democracy in South Africa. Discuss
3. Sekou Toure's policy of neutrality was a policy that gave way to rapprochement mid-way. Narrate its merits and demerits.
4. Hellen, Johnson Sirleaf's background was responsible for adopting conciliatory policy in welding Liberians together . Situate this within her being norminated by Time Magazine as one of its TIME 100 list of important leaders in the world.

7.0 REFERENCE /FURTHER READINGS

1. en.wikipedia.org/wiki/ubuntu (philosophy)
2. qwinda.encyclopedis.com/.../ahmed.sekou Toure
3. Mandela, N. (1994) *long walk to freedom*: New York, Boston Little, Brown and Co.
4. Ahmed Sekou Toure (1973). *Africa and imperialism*; Newark, N.J. Jihad Pub. Co.
5. Fadahunsi, A. and Oladipo, O. (2004). *Philosophy and the African Prospect*; Ibadan. Hope Publication

UNIT 5

CHALLENGES FACED BY: NELSON MANDELA, DR. KWAME NKURUMAH, SEKOU TOURE, JOHNSON SIRLEAF

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Challenges faced by: Nelson Mandela
 - 3.2 Challenges faced by: Dr. Kwame Nkrumah
 - 3.3 Challenges faced by Sekou Toure
 - 3.4 Challenges faced by Johnson Sirleaf
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

3.0 MAIN CONTENT

3.1 Challenges faced by Nelson Mandela

It has been stated earlier on that Nelson Mandela sacrificed his personal pleasure and youth for the liberation of the coloured people of South Africa who had been goaded into a policy of racial discrimination by an imported minority white population. His major challenges had been the repeal of the racial discrimination and the enthronement of democratic electoral system in South Africa.

Representatives of the government and the ANC met in Cape Town in May 1990 to begin planning for formal negotiations on a transition, the so-called “talks about talks”. In June 1990, Mandela and de klerk met officially for the first time. In August, Mandela announced the suspension of the ANC’s armed struggle, and in October the government repealed the law requiring the use separate amenities.

In 1991, negotiations continued on the transition and by April, races to one thousand, nine hundred and thirty three (1933) of the country’s estimated 2,500 political prisoners have been released. On 5 June, the government repealed the law making it illegal for Africans to own land in urban areas and the law segregating people by race. A new law allowed all races equal right; racial group was repealed on 17th June. The international community responded by lifting most of the sanctions on South Africa.

On 7th July, at the first national conference of ANC held in South Africa since the organization was banned in 1960, Mandela was elected deputy president and Tambo as the organization’s national chairperson.

Also in July, Mandela travelled to Cuba to personally thank President Fidel Castro for assisting in the fight against the apartheid regime. Cuban troops helped to drive South African forces from Angola in the 1970s and

1980s, an outcome that secured Angola's independence, paved the way for the independence of neighbouring Namibia and provided added impetus for the final down fall of apartheid in South Africa.

In 1992, white South African's overwhelmingly voted "yes" in a referendum asking if the reform of apartheid should be discontinued. In September, following a request by Mandela, 400 political prisoners were released.

The negotiations on the transition were concluded towards the end of 1993 while it was agreed that a five-year 'Government of National Unity' with a majority-rule constitution should be formed, following South African's first truly multiracial democratic election, scheduled for April 1994.

The new construction guaranteed all South Africans equality before the law and equal protection of the law, full political right to choose a place of residence any where in the national territory .

Mandela and de klerk were awarded the Nobel peace price in December 1993 for there work for the peaceful termination of the apartheid regime, and for laying a foundation for a new, democratic South Africa.

Many people have remarked on the apparent lack of bitterness that characterized Mandela's conduct since he was released from prison, the chairman of the Norwegian Nobel committee remarked in his presentation speech; thus:

"He himself has said that perhaps he would have harboured bitter thought if he had not had a job to do. Then he added that if only all those who had made such great sacrifices for the sake of justice could see that they have not been in vain, that would serve to eliminate the bitterness from their hearts"

He concluded about Mandela.

Accepting the award, Mandela spoke of his hopes for "the renewal of our world".

"Let it never be said by future generations that indifference, cynicism or selfishness made us fail to live up to the ideals of humanism which the Nobel peace price encapsulates"

"Let the striving of us all, prove Martin Luther King Jr. to have been correct, when he said that humanity can no longer be tragically bound to the

Starless midnight of racism and war.

"Let the efforts of us all, prove that he was not a mere dreamer when he spoke of the beauty of genuine brotherhood and peace being more precious than diamonds or silver or gold.

"Let a new age dawn!"

On 9th May 1994, the National Assembly unanimously elected Mandela president while De Klerk was elected one of the deputy presidents. That was a solid peace-building strategy which worked.

Mandela was inaugurated on 10 May at a ceremony in Pretoria, the South African capital. In his augural address he stressed the need for

reconciliation and once again quoted his own words from the Rivonia trial reaffirming his determination to create a peaceful, non-racial society.

“We dedicate this day to all the heroes and heroines in this country and the rest of the world who sacrificed in many ways and surrendered their lives so that we could be free, “he said, “Their dreams have become a reality”. Dear student, are you elated by the unfolding activities of this great African of our era? Resolve to be an asset and not a painful liability to your people.

The ministries of the new government include blacks, whites, Afrikaners, Indians, coloured, Muslims, Christians, Communists, liberals and conservatives. This was with a view to soothing strained nerves and creating homogeneity out of political heterogeneity.

In June, the government announced that a truth and Reconciliation commission to investigate human rights abuses and political crimes committed by both supporters and opponent of apartheid between 1960 and 10 May 1994, had been inaugurated. Guidelines for the commission’s operations were set and Archbishop Desmond Tutu was appointed as its chairman.

Meanwhile, Mandela pledged one-third of his salary for five years for the establishment of the Nelson Mandela Children’s Fund. He also founded the Nelson Mandela foundation and the Mandela Rhodes Scholarship Foundation.

In 1996, a new South African constitution that barred discrimination against the country’s minorities including whites, was signed into law by Mandela on 10 December. The new constitution contained a bill of rights and ended the Government of National Unity.

The ANC as a party assumed full responsibility as the main government of South Africa the National parties became the opposition. In 1997 Mandela resigned as president of ANC, despite tremendous pressure to continue in office.

He vigorously faced the challenges of equality of all races & non-discrimination electoral system & having achieved his aims, he handed over the leadership of his country to the younger generation of South Africans.

3.2 CHALLENGES OF KWAME NKRUMAH

Nkrumah was faced with series of challenges to actualize his vision of Pan-Africanism. Some of those challenges were his vision of making Ghana the light of Africa and his vision of recognition as the leader and voice of Africa. He was not unmindful of the depth of psychological warfare the imperialists have clamped on Africans and wished to mobilize all emphasis as his command to face those challenges which he regarded as surmountable. His view was that without internal cohesion in his country, external liberation on that platform might be an illusion, but to overcome those challenges, strategies were needed. Nkrumah believed modernization of industries and communications were necessary and that it could be achieved if the workforce were completely Africanized and educated. To him, his political goal could be faster if not hindered by those he termed reactionary politicians. He was referring to the elites in the opposition parties and traditional chiefs who he suspected were

compromising with western imperialists. It was from that position that Nkrumah's regime enacted constitutional framework which his critiques regarded as oppressive, vindictive, and an infringement against human rights. For instance, Nkrumah enacted the deportation Act of 1957, the detention act of 1958, 1959, and the 1962 parliamentary intimidation of his perceived opponents within Convention People's Party (C.P.P). He also went further in his pursuit of championing Ghanaian and African cause of better life by becoming Ghana's President. He went further by compelling, through a coerced legislation for life, the recognition of his party as Ghana's only political organization, the creation of the young pioneers movement for the ideological education of the nation's youths and the politicization of Ghana's civil service by coming directly under the party's control.

Dear student, Nkrumah carried his challenge further on the continental platform frantically seeking to unite Africa so that it could defend its international economic interest to enable it stand up against the political pressure from East and West brought about by the cold war.

These onerous challenges created a lot of financial burdens for Nkrumah as Ghanaian workers and farmers became aware of, and critical of the cost to them of Nkrumah's programme. Although, he defended his actions, but the beginning of what could be the catalyst of the end was in the offering.

In the pursuits of those self imposed challenges faced by Kwame Nkrumah, he came across forces that were critically antagonistic. DR. Nkrumah's proposal for a continental government and the union of all African States was not taken lightly by the imperial powers. In Nkrumah's views, that homogeneity could be achieved by creating political institutions and structures based on the merging of African States' sovereignties and decision – making powers and finally, the abrogation of their separate existences. He canvassed further that the abridgement and the final abrogation of State sovereignty would extend to domestic as well as external matters and policies. He wished that the the challenge of weak negotiation would have been conquered if African states dump their separate existence to become a single unit, not only in international organizations where it could claim a status equal to that of a great power but also consistent with the maintenance of ethnic and cultural diversity in international fields such as planning, agriculture, industry, transportation, education, commerce and banking.

As laudable as his objectives were, the forces of imperialism were at work and although, the organization of African unity accepted in principle some of the challenges posed by Nkrumah's wish for Africa, plans to scuttle his leadership of his state, Ghana, had already been concluded.

Internationally, he was denounced as he was linked to series of assassinations and coups in his West African Su-region. At last, on the 24th February 1966, his government was overthrown. Significantly events in Africa have shown that the centre could no longer hold African leaders are now the appendages of the imperialists and neo-colonialists.

Kwame Nkrumah faced his challenges with the best of his strength and it will be said that he died in the advocacy of what he considered right and just.

3.3 CHALLENGES FACED BY SEKOU TOURE

Ahmed Sekou Toure was faced with series of challenges since his childhood days. His early life was characterised by challenges of authority, including his education. Toure was educated at the village Koranic school and primary school at Faranah. At age 14, he enrolled in a technical school in Conaky but was expelled in 1937 for organizing a student strike. He managed to complete his secondary education, by correspondences. After his secondary education Toure was employed by a commercial firm in 1940 and in the following year, qualified for a position in the posts and telecommunication department. He was quite active in union affairs and became the head of the Postal Union in 1945. Through his active membership of the union, he was invited to co-found an organization named Union-Cogetiste-Syndicates, and he became its Secretary General in 1946.

Toure's active involvement in organized unionism was principally meant to confront those colonial overloads who he felt were exploiting the ignorance of Africans and promised to challenge the rationale on that premise. In 1953, Toure led a two-month General strike against the government which forced the Governor General to agree to do what he had refused to do initially. The Colonial Governor General accepted defeat and responded to the demands put forth by Toure for his people.

Toure also questioned the wisdom of African unions' continued association with their metropolitan counterparts which appeared to him as an extension of colonialism and promised to challenge the exploitative tendency inherent in it. He successfully challenged that aspect and succeeded in forging unity among existing unions in Guinea, for which he became its secretary general and later, president.

It is equally worth recalling that it was Toure who organized the major challenge to the antics of the French in 1958 when his people voted No to reject any union with the imperial overloads. The challenge posed by that decision was also squarely faced and won by Toure.

However, it could not escape mention that the challenges Toure faced in the governance of his country was met with repression and series of undemocratic methods. Personal interests were being construed by him to be national interests.

Toure held his position as President of Guinea until his death on March 26, 1984 in Cleveland, Ohio. Socialist in economic outlook, Toure ruthlessly suppressed dissent and after his death, the Guinean government acknowledged that although Toure met most of his challenges as President with numerous human rights violation, it was with a stint of wanting to save Guinea from the clutches of neo-colonialists.

3.4 CHALLENGES FACED BY ELLEN JOHNSON SIRLEAF

Ellen Johnson Sirleaf's Challenges were numerous. She found the political climate in Liberia traumatizing owing to the constant reference to the dichotomy between the American – descended elites and the country's indigenous population. She never felt comfortable about the scenario which was destabilizing her country and though a woman, resolved to remove the obstacle. She also recognized the denigration the women folks in Liberia were made to bear and vowed to liberate them from the yoke of primitivity: Her country, Liberia, had been torn by almost two decades of political instability and outright civil war that had killed nearly ten percent of its citizens. The rest were mixed in poverty, with little access to education, electric power or basic sanitation. However, Sirleaf enjoyed grassroot support to a degree unusual for a contemporary African leader as Liberians fondly call her names that proved she is theirs, like "Ma", the "Iron Lady", or simply Ellen. In her first years as Liberian President, she devoted much of her time combating these challenges by trying to attract international investment and to find ways out of the destructive pit of foreign debt Liberia had accumulated over its years of trouble. For being named by the Times Magazine as one of its Hundred (100) world's best leaders, she must have been seen to surmount the daunting challenges which had hitherto been confronting her country.

SELF ASSESSMENT EXERCISE 20: Can we talk about development without challenges? Discuss.

4.0 The challenges faced by some identified African great personalities of peace were strong enough to crush life out of feeble minded people. However, while encomiums kept pouring for those still living, those dead have left good footprints on the sand of time

5.0 SUMMARY

This unit has discussed the challenges faced by the African great personalities of peace-Nelson Mandela, Kwame Nkrumah, Ahmed Sekou Toure and Helen Johnson Sirleaf. It also touched the areas where tact, and diplomacy were employed without which the mountains traversed would have been impossible.

6.0 Tutor-Marked Assignments

1. Lack of indepth political education by Kwameh Nkrumah to the Ghanian populace led to his overthrow. Do you agree?
2. Differentiate between the methods of facing challenges by Ahmed Sekon Toure and Hellen Johnson Sirleaf
3. Nelson, Mandela sacrificed his youth to rescue his people from the obnoxious apartheid policy. Discuss.

7.0 REFERENCES/FURTHER READINGS

1. [en.wikipedia-org/wiki/ubuntu](http://en.wikipedia.org/wiki/ubuntu)
2. <http://www.moreorless.au.com/heroes/mandela.html>
3. Etim, J.S. & James, V.U. (1999) *The feminization process in Africa current and future perspective*; London, Praezer Publisher
4. Smertin Y. (1977) *Kwame Nkrumah*; Mosion, Progress Publishers.
5. Ahmed Sekou Toure (1978) *Strategy and tactics of the Revolution*: Conakry, Guinea: Press Office.

MODULE 5**UNIT 1****PHILOSOPHIES AND GLOBAL GREAT PERSONALITIES OF PEACE: JOHN F. KENNEDY EX. U.S. PRESIDENT AND GOLDA MEIR OF ISRAEL****TABLE OF CONTENTS**

UNIT 1	Biographical data of Late John F. Kennedy and Golda Meir of Israel.
UNIT 2	Political Philosophy of John F. Kennedy and Golda Meir of Israel.
UNIT 3	Ideal of Peace Facilitation by John F. Kennedy and Golda Meir of Israel
UNIT 4	Enduring legacies of John F. Kennedy and Golda Meir
UNIT 5	Challenges faced by John F. Kennedy and Golda Meir of Israel

TABLE OF CONTENTS

UNIT 1	
1.	Introduction
2.	Objectives
3.	Main Content
3.1	John F. Kennedy
3.2	Golda Meir
4.0	Conclusion
5.0	Summary
6.0	Tutor Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

The world has become a global village through various innovations. Globalisation has been transpiring through the proliferation and growth of companies, associations, and regulatory agencies that operate as transborder networks. Jan Aart Schotte, Contributing in an article in Baghs, J. and Smith, S. (2001; 16) opined that bodies such as Nissan Corporation, save the children, and the World Intellectual Property Organisation treat the whole planet as their field of activity and regard humanity at large as their actual or potential clients. The concept of globalization, dear student, has put pressure on any component state in the world political order to understand that what happens in country 'A' could have bearing on country B. If a conflict develops and allowed to resort to war, famine could set in and the possibility of refugee problem could not be ruled out.

In the forgoing, dear student, we could no longer afford to watch with complacency that the old models of sovereignty and democracy will give us the much needed good governance in a daily advancing globalizing political and economic order. It is within this assumption that John F. Kenedy and Mrs.Golda Meir of Israel who emerged at difficult periods in the evolution of

globalization of political and economic order and who made their marks on the sound of time, are considered as part of those who left enduring legacies while privileged to lead their countries.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Understand the biographical sketch of both John F. Kennedy and Mrs. Golda Meir;
- Decipher the altruism that it is not life that matters but the courage you bring to it; and
- Analyse the need for solid preparedness at the embryonic stage of one's life in order to make a meaningful impact in life as espoused by both Kennedy and Golda Meir.

3.0 MAIN CONTENT

3.1 The Biographical Sketch of John Fitzgerald Kennedy

The height that great men reached were not acquired by a sudden flight, but by courage and absolute endurance.

Kennedy was born on May 29, 1917, at Brooklyne, Massachusetts. He was the second son of Joseph P. Kennedy and Rose Fitzgeralds. His mother, Rose, was the eldest child of her father, John "Honey Fitz" Fitzgerald who was a very prominent Boston political figure. Kennedy lived in Boston for the first ten years of his life.

He attended various schools both in Boston and several institutions in the United States (U.S.) In 1931, Kennedy was sent to a private university, preparatory for boys in Wallingford, Connecticut, where his senior brother had previously attended. At a period, he was ill and after recovering, moved to Chaot where he graduated in 1935 and that year, Kennedy's superlative in his year book was: "Most likely to become President". He thereafter followed his parents to London, hoping to study at the London School of Economics but though registered, circumstances of ill-health forced him out. In 1936, he moved to Harvard College. In July 1937, after taking his convertible, sailed on the SS Washington to France and spent ten weeks driving with a friend through France, Italy, Germany, Holland and England. In June 1938, Kennedy sailed with his father and brother, Joe to spend July working with his father who was recently appointed U.S. Ambassador to the Court of St. James by President Roosevelt, at the American embassy in London. He also visited Czechoslovakia and Germany and later rejoined his father on 1st September 1939, which was the day Germany invaded Poland. Kennedy also toured extensively to Europe, the Soviet Union, the Balkans and the Middle East to gather background information for his thesis at Harvard. Back in England, he still kept struggling, despite being born with silver spoon in his mouth. He never rested on the affluence of his parents but kept nurturing hope. John F. Kennedy and his family were at the Strangers' Gallery of the House of

Commons to hear speeches either in support or against the United Kingdom's declaration of war on Germany. Kennedy was in the commons as his father's representative to help with arrangements for American survivors of the SS Athenia, before flying back to the U.S. His effort at searching for information for his thesis yielded result and in 1940, completed the thesis, titled "Appeasement in Munich" about British participation in the Munich Agreement. Accepting his father's advice, the thesis was published into a book under another title, "*Why England Slept*" (a strong philosophy of who fights and runs away lives to fight another day) and became a best seller.

In 1941, Kennedy volunteered for the U.S. Army but was rejected because of his back problem. However, he was accepted in September of that year following the intervention of the Director of the Office of Naval Intelligence who was a former naval attaché to Kennedy's father. He was attached to the Naval Reserve Office Training Corps and Motor Torpedo Boat Squadron Training Centre before his deployment to Panama and the Pacific thereafter. He served meritoriously which eventually earned him the rank of lieutenant, commanding a Patrol Torpedo (PT) boat.

In 1943, precisely on August 2nd, Kennedy's boat, the PT-109 was rammed into by the Japanese destroyer, Amagiri while Kennedy was taking part in a nighttime patrol near New Georgia in the Solomon Islands.

Kennedy was thrown across the deck and the accident added to his unhealed backache. The accident was enough to drive life out of any ordinary person, but Kennedy, sensing that capitulation would destroy him and his crew members, summed up courage. He swam, towing a badly burnt man by using a life jacket strap he clenched in his mouth, and towed the wounded man to an island, and later to another island from where his crew were subsequently rescued. For that heroic exploit, Kennedy received the Navy and Marine Corps Medal with the following citations.

For an extremely heroic conduct as commanding officer of Motor Torpedo Boat 109 following the collision and sinking of that vessel in the Pacific War.

Thereafter, on August 1-2, 1943, unmindful of personal danger, lieutenant... Kennedy unhesitatingly braved the difficulties and hazards of darkness to direct rescue operations, swimming many hours to secure aid and food after he had succeeded in getting his crew ashore.

His outstanding courage, endurance and leadership contributed to the saving of several lives and were in keeping with the highest traditions of the United States Naval Service.

Kennedy also bagged other decorations in World War II such as the Purple Heart, Asiatic-Pacific Campaign Medal, and World War II Victory Medal. He was discharged honourably from the U.S. Naval service in early 1945.

Then, Kennedy settled down as an author and newspaper correspondent. On January 3, 1947, he was elected a member of the Congress representing the Democratic party. His political profile soared until he won the American

Presidential election of November 8, 1960 by defeating his Republican opponent, Richard Nixon in a closely fought electoral battle. On January 20, 1961, in an internationally televised programme, watched in Nigeria, courtesy of the Awolowo Administration of 1954-1959 era, John Fitzgerald Kennedy was sworn in as the 35 President of the United States of America. He died on November 22, 1963 from the effects of an assassin's bullet in Dallas and buried in the Arlington National Cemetery, Arlington. He was posthumously awarded the Presidential Medal of Freedom on December 6, 1993.

3.2. The Biographical Sketch of Golda Meir (Ex. Prime Ministry of Israel)

Meir was born Golda Mabovitch on 3rd May, 1898 in Kiev in the Russian Empire (today's Ukraine) to Blume Neiditch and Moshe Mabovitch, a carpenter. Meir wrote in her autobiography that her earliest memories were of her father, boarding up the front door in response to rumors of an imminent organized killing of large members of people especially because of their race or religion. She had two sisters, Sheyna and Tzipke, as well as five other siblings who died in childhood. She was especially close to Sheyna. Moshe Mabovitch left to find work in New York City in 1903. In his absence, the rest of the family moved to Pinsk to join her mother's family. In 1905, Moshe moved to Milwaukee in search of higher-paying work and found employment in the workshops of the local railroad yard. The following year, he had saved up enough money to bring his family to the United States.

Blume, Meir's mother, ran a grocery store on Milwaukee's north side, where by age eight, Golda had been put in charge of watching the store when her mother went to the market for supplies. Golda attended the Fourth Street Grade School (now Golda Meir School) from 1906 to 1912. Displaying traits of a future leader from youth, she organized a fundraiser to pay for her classmates' textbooks. After forming the American Young Sisters Society, she rented a hall and scheduled a public meeting for the event. She went on to graduate valedictorian of her class despite not knowing English at the beginning of her schooling.

At 14, she went to North Division High School and worked on part time. Her mother wanted her to leave school and marry, but she rebelled. She bought a train ticket to Denver, Colorado, and went to live with her married sister, Sheyna Korngold. The Korngolds held intellectual evenings at their home where Meir was exposed to debates on Zionism, literature, women's suffrage, trade unionism and more. In her autobiography, she wrote: "To the extent that my own future convictions were shaped and given form... those talk-filled nights in Denver played a considerable role." "In Denver, she also met Morris Meyerson, a sign painter, whom she later married at the age of 19.

She attended the Milwaukee Normal School (now University of Wisconsin-Milwaukee) in 1916, and probably part of 1917. The same year, she took a position at a Yiddish Folks Schule. While at the Folks Schule, she came more closely into contact with the ideals of Labour Zionism. In 1913, she began dating Morris Meyerson and they were married on 24th December 1917. She was a committed Labour Zionist and he was a dedicated socialist. Together,

they left their jobs to join a kibbutz in Palestine in 1921. She gradually became more involved with the Zionist movement. At the end of World War II, she took part in the negotiations with the British that resulted in the creation of the state of Israel. In 1948, she became Israel's first ambassador to the Soviet Union. That position lasted seven months, and she returned to Israel in 1949 to become Minister of Labour. In 1956, she became Foreign Minister, and she remained in this capacity until her retirement in 1965. She changed her name from "Meyerson" to "Meir" in 1956.

On 26 February 1969, Prime Minister Levi Eshko died of heart attack, at which time many members of the Knesset asked Meir to return to politics. She became Prime Minister of Israel with the Labour Party's support. Meir's greatest crisis came during the 1973 Yom Kippur War. While as Prime Minister, she spent much of her time developing support for Israel by meeting with Western leaders. In 1974, the labour coalition broke up and Meir left office. She died four years later, in 1978.

SELF ASSESSMENT EXERCISES XXI

Who are the Israelis and of what significance is Mount Zion to them?

4.0 CONCLUSION

Both John F. Kennedy and Golda Meir were rare prodigies of nature. They showed early signs of understanding of what it required to make life worth living. Kennedy could have not ventured into politics as he was quite popular as a reporter but he said he would prefer that someone else could be reporting his activities too, the same way as Golda Meir rejected an early marriage which she visualized could mar her progress in life. The fact that both became eminent global personalities is a lesson to the global community and especially, third world countries where child marriages and early life pleasure-seeking are rampant.

5.0 SUMMARY

This unit has discussed in brief the biographical sketch of both John Fitzgerald Kennedy and Mrs. Golda Meir. It pried into their early life-sojourn, including the role of parenthood in the development of the personality of individuals. Kennedy was guided jealously while Golda Meir took a good advantage of scholarly discussion which had become a daily night-affair of her sister and husband. Those strong attachments to their roots enabled both global personalities of peace to play considerable roles in life.

6.0 TUTOR MARKED ASSIGNMENTS

1. How would you describe the personality of either John F. Kennedy or Golda Meir?
2. What do you consider motivated Golda Meir to become the mouthpiece of Zionism?
3. Discuss two events in the early life of John F. Kennedy that portrayed him as a patriot with traits of leadership.

7.0 REFERENCES/FURTHER READINGS

1. Casey, S. (2009) *The making of a catholic President Kennedy vs Nixon 1960*. New York; Orbis Books.
2. Piper, M.C. (2004). *Final Judgement*, American free press.
3. Harris, S.E. (1962). *The Economics of the Political parties, with special attention to Presidents Eisenhower & Kennedy*. New York, Harcourt, Bracca World.
4. http://www.law_cornell.edu/uscode/17/107.shtml
<http://www.jewwatch.com/jew-leaders-meir.html>
5. http://en.wikipedia.org/wiki/gold_meir
6. James, M. (1961) *John Kenedy: A Political Profile*, New York: Harcourt, Brace and World.

UNIT 2

POLITICAL PHILOSOPHY OF JOHN F. KENEDY AND GOLDA MEIR

TABLE OF CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Political Philosophy of John F. Kennedy
3.2	Political Philosophy of Golda Meir
4.0	Conclusion
5.0	Summary
6.0	Tutor Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

Political Philosophies do not spring up from a vacuum but emanate out of deep life experiences. Some people are born with silver spoons in their mouth and as they grew up to see the inequalities in their environment, they resolve to do everything possible to ameliorate the scourge. Similarly, those who are the offsprings of deliberately deprived parents and who have struggled through the persecution and oppression to make a name will surely evolve a political philosophy to signify their life experience and what they wish to be remembered for. It is within the above preamble that the political philosophies of John F. Kennedy, the 35th President of the United States of America, and Mrs. Golda Meir, the first woman Israeli Prime Minister, are situated.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- understand the noble role John F. Kennedy played in supporting the rapid integration of the blacks into the American Society;
- appreciate how Americans and the global community view John F. Kennedy as moving American nation beyond the realm of Thomas Jefferson, and Abraham Lincoln, through his avowed political philosophy; and
- have a good grasp of how adherence to one's carefully adopted philosophy enabled Golda Meir to be fondly remembered by Israelis and the global community.

3.0 Main Content

3.1 Political Philosophy of John F. Kennedy, the 35th President of the United States of America.

As contained in the introduction to this unit, John F. Kennedy's political philosophy was based on liberalism. He was of the view that all men and

women are born equal and that no hindrance must be erected to prevent any human being's drive from his or her legitimate pursuit.

The most pressing domestic issues of Kennedy's era was the turbulent and state-sanctioned racial discrimination.

The United State Supreme Court had ruled in 1954 in *Brown v. Board of Education* that racial segregation in public schools was unconstitutional. However, many schools especially in Southern States, did not obey the Supreme Court's judgement. Segregation on buses, in restaurants, movie theatres, bathrooms, and other public places remained. Kennedy was strongly of the view that there should be a strict adherence to the rule of law as opposed to the rule of the jungle. Kennedy therefore supported racial integrating and civil rights. As a demonstration of his philosophy, Kennedy, during the 1960 Presidential campaign telephoned Coretta Scott King, wife of the jailed Reverend Martin Luther King Jr. which perhaps, drew some additional black support to his candidacy. John and Robert Kennedy's intervention secured the early release of Marthin Luther King from jail.

As President, Kennedy initially believed the grassroots movement for civil rights would only anger many southern whites who propagated racial discrimination and made it even more difficult to pass civil rights laws through congress, which was dominated by conservative southern democrats, and he distanced himself from it. As a result, many civil rights leaders viewed Kennedy as unsupportive.

On June 11, 1963, President Kennedy intervened when Alabama Governor, George Wallance blocked the doorway to the University of Alabama to stop two African American students, Vivian Malone of James Hood, from enrolling. George Wallace moved aside after being confronted by Federal Marshals Deputy General Nicholas Katzenbach, and the National Guard. It was that evening that Kennedy gave his famous Civil Rights address on national Television and radio. His love for the plight of the black race was limitless and Dianam Dakolo, in his treatice on Kennedy dynasty and back American indicated that Kennedy exhorted the American people.

"We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans – born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage – and unwilling to witness or permit the slow undoing or those human rights to which this nation has always been committed, and to which we are committed today at home and around the world".

In a clear break with the tokenism of antebellum American (from the era of John Adams and Jefferson to the outbreak of the American Civil War (1861-

5) and post-Lincoln Reconstruction, President Kennedy moved to give full effect to the letter and spirit of the Declaration of Independence.

To affirm that “all men and women are created equal, that they are endowed by their Creator with certain. Inalienable Rights,” he promptly established the Committee on Equal Employment Opportunities, with a mandate much broader than similar initiatives by previous administrations.

President Kennedy appointed Robert Weaver an Afro-American to the United States cabinet as Head, Federal Housing and Home Finance Agency, a most strategic department. The mobility ladders erected by Kennedy also saw a distinguish black jurist, Thurgood Marshall, climb to the U.S. Circuit Court of appeals in 1961.

By sundry policies and acts, Kennedy expanded a frontier opened for blacks and other coloured citizens through Executives Orders by President Franklin D. Roosevelt in 1941 (banning discrimination in employment) and in 1948 by President Harry Truman (integrating all units of America’s Armed Forces).

Also, like President Dwight D. Eisenhower, who deployed federal troops to Central High School, Little Rock, Arkansas, in 1957, to enforce the rights of nine black students to study there, having fulfilled admission requirements, Kennedy sent federal troops to the all-white University of Mississippi in 1962 to provide security for a black student, James Meredith, whose enrolment had been fiercely resisted by supremacists within the institution. Other black students admitted to the University of Alabama were similarly protected by federal troops in 1963.

To secure the political rights of blacks and have them fully integrated into America’s mainstream, the President had an ally in his younger brother, Robert Kennedy, whom he had appointed U.S Attorney General.

The latter provided logistic support and legal backing for Freedom Riders, an interracial group constituted by the Congress of Racial Equality to defy segregationist in all their preserves-drinking fountains, pleasure haunts, lunch counters, bus and train stations – while the President was engrossed in the formulation of a Civil Rights Bill and related initiatives for black empowerment.

The American nation under the administration of John F. Kennedy was radically different from that conceived of by Thomas Jefferson, who had over 200 black slaves labouring under inhumane conditions on his Monticello (Hermitage) Plantation. American’s foremost historian, Samuel Eliot Morison, highlighted Jefferson’s deviance in his work, *The oxford History of the American People, Prehistory to 1789*. His words: “Did Jefferson think of blacks when he wrote, “All men and woman are created equal?” His subsequent career indicates that he did not; that in his view, blacks were not men and women.

Kennedy signed the executive order creating Presidential Commission on the status of Women in 1961. He was quite gender sensitive.

In his desire to give equal room for the blacks and whites to co-exists, Kennedy became an advocate for the poor. Responding to allegations that Martin Luther King Jr. was a communist, the Kennedy’s administration agreed to let Federal Bureau of investigation wiretape private individuals, including

Martin Luther King Jr. The source of the original allegations was someone discovered to be a burning hatred for King, whom he viewed as an upstart and a troublemaker.

On issues concerning immigration, John F. Kennedy proposed an overhaul of American immigration policy that later was to become the immigration Act of 1965, sponsored by Kennedy's brother, Senator Edward Kennedy. It dramatically shifted the source of immigration from Northern and Western European countries towards immigration from Latin American and Asia and shifted the emphasis of selection of immigrants towards facilitating family reunification. Kennedy wanted to dismantle the selection of immigrants based on country of origin and saw this, as an extension of his civil rights policies.

A visionary leader, Kennedy was eager for the United States to lead the way in the space race. Sergei Khrushchev explained that Kennedy approached his father, Nikita, twice about a "joint venture" in space exploration in June 1961 and autumn 1963. On the first occasion, the Soviet Union was far ahead of America in terms of space technology. Kennedy first announced the goal for landing a man on the Moon in speaking to a joint session of Congress on May 25, 1961 saying:-

First I believe that this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the Moon and returning him back to the earth. No single space project in this period will be more impressive to mankind, or more important for the long-range exploration of space; and none will be so difficult to accomplish.

Kennedy later made a speech at Rich University on September 12, 1962 in which he said:

"No nation which expects to be the leader of other nations can expect to stay behind in the race for space"

What a philosophy for third world leaders! It is not enough to be on top of a system but in staying there through concrete planning and good governance. A good number of developing countries are adopting ambivalent policies, leading to retrogression.

On the second approach to Khrushchev, the Ukrainian was persuaded that cost sharing was beneficial and American space Technology was forging ahead. The U.S. had launched a geostationally satellite and Kennedy had asked congress to approve more than \$25 billion for the Apollo Project.

Khrushchev agreed to a joint venture in late 1963 but Kennedy was assassinated before the agreement could be formalized. On July 20, 1969 almost six years after Kennedy's death, Project Apollo's goal was finally realized when men landed on the Moon. The bottom line of John F. Kennedy's philosophy is that he concluded it on the basis of absolute truth and justice. Hence, after his demise, the smouldering continues.

On November 22, 1963, President Kennedy was assassinated while on a political trip to Texas. He was reportedly shot by Lee Harvey Oswald, an employee of the schoolbook depository from which the shots were suspected to have been fired. The issue became controversial as the alleged assassin was also shot and killed by one Ruby before facing trial.

President Johnson, who succeeded Kennedy set up the Warren Commission to investigate the assassination, which concluded that Oswald was the lone assassin.

On November 25, 1963, Kennedy's body was buried in Arlington National Cemetery. Over a period of 3 years (1964-1966), an estimated 16 million people had visited his grave. To crown it all, J.F.K's grave is lit with an "Eternal flame". What a memorial and a way to honour an everlasting legend!

At age 46, an only 3 years as President of the most powerful state in the world, the memory of his service endures! Leaders of the third world have a lot to learn, from the philosophy of that global great personality of peace.

3.2 The Political Philosophy of Golda Meir, former Israeli Prime Minister

The political philosophy of Golda Meir stemmed from her early life experience contained in her autobiography when her father was boarding a vehicle in response to rumours of Russia's organized killing of members of Jewish Community because of their race and faith. The bitter experience of a persecuted people on account of their race, and the magnitude it took made her adopt a political philosophy of Zionism. It was a philosophy for the total liberation of Jews all over the world and the fulfillment of the Balfour declaration of 1917, promising the oppressed and persecuted Jews a homeland. She pursued that philosophy by getting more involved and entrenched in Zionist movement and was always in the forefront championing the course of Zionism until the creation of the state of Israel in 1948. Golda Meir was one of the twenty-four signatories to the Israeli declaration of independence on 14th May, 1948: and elated about the fruit of her political philosophy, she reportedly wept shedding tears of joy. It was further added that the emotional outburst was because when she studied American history as a school girl and read about those who signed America's declaration of independence in 1776, Golda Meir never thought the situation was real. Founding herself in that same situation, which history will recall, she felt elated and became emotional.

SELF ASSESSMENT TEST 22

How would you feel if providence put you in the position Golda Meir found herself in 1948?

4.0 CONCLUSION

John Fitzgerald Kennedy of the United States of America and Golda Meir of Israel have made tremendous and positive impact on the global community through their early life experiences. Their perception of what the social, economic and political environments were during their early days counted

much for adopting various methods to see that principle on the alter of justice, fairplay, and respect for equality of races must be their watchword.

5.0 SUMMARY

This unit discussed the political philosophy of John Fitzgerald Kennedy as well as that of Golda Meir of Israel. It also discussed how they developed their philosophies for the good of their people and mankind. J.F. Kennedy used his position as the President of the most powerful state in the world to lay a solid foundation for total integration of the blacks into American citizenry as his philosophy directed him while Golda Meir, though dead, has her rating in her country and the global community conspicuously high and illuminating. She will always be remembered as a woman who contributed to salvaging the total extermination of her Jewish race from the pernicious levers of the Germans and Eastern world destroyers.

6.0 TUTOR MARKED ASSIGNMENTS.

1. John F. Kenedy laid a solid foundation for the operations of civil society organizations in America. Discuss.
2. Analyse the role of President Kennedy and his younger brother, Robert Kennedy in securing the political rights for blacks in the United States.
3. Why did Golda Meir adopt Zionism as a political philosophy and what was the outcome of it?

7.0 REFERENCES/FURTHER READINGS

1. <http://en.wikipedia.org/wiki/johnf.Kenedy>
2. Davis, F. (1999). *Moving the Mountain: The Women's movement in America Since 1960*: Chicago, University of Illinois.
3. Douglas, J.W. (2008). *JFK and the unspeakable: why he died and why it matters*. New York, Orbis Books.
4. http://en.wikipedia.org/wiki/Golda_Meir
5. <http://www.jewishvirtuallibrary.org/jsource/biography/meir.html>

UNIT 3**IDEAL OF PEACE FACILITATION BY JOHN F. KENNEDY AND GOLDA MEIR****TABLE OF CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Peace facilitation by John F. Kennedy
- 3.2 Peace facilitation by Golda Meir
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

The global community has been witnessing series of conflicts since the evolution of nation-states which are capable of wiping out human existence. Most of these conflicts have been based on the activities of leaders who idolize violence through conceitedness, self-aggrandizement and ego feelings rather than logical motives. The 1648 Westphalia peace treaty which was the first attempt at formalizing ideal of peace facilitation on a global level was very significant in attracting men and women of honour to embrace the ideal of peace facilitation. The collapse of multipolarity when various states categorized themselves as world powers – (Italy, Spain, Greece, Yagoldavia, France, Britain, Russia, Poland, etc) brought about the emergence of bi-polarity with the world divided into two major ideological divides – the West, championed by the United States of America and the East, championed by the Union of Soviet Socialist Republics. The global community witnessed the emergence of the cold war after the World War II and it was the activities of great personalities of peace that prevented the emergence of the third world war. Among the world leaders whose activities loomed large in the political events of post World War II, and whose contribution through their ideal of peace facilitation made the world better than they met it were John Fitzgerald Kennedy, the 35th President of the United States of America and Golda Meir, the first female Prime Minister of Israel.

2.0 OBJECTIVES

After reading this unit, you should be able to:

- assess critically Kennedy's perception of power and its limitations;
- know how the global community witnessed the beginning of limitation of arms production and strong admonitions on banning of nuclear testing in the atmosphere;
- narrate Golda Meir's peace facilitation between the Jews in Palestine and the British Mandated Territories.

- explain how Golda Meir promoted peaceful and beneficial ties between African States and Israel.

3.0 MAIN CONTENT

3.1 IDEAL OF PEACE FACILITATION BY JOHN F. KENNEDY

President Kennedy's foreign policy was dominated by American-Soviet relations. In fact, much of his foreign policy trust revolved around proxy interventions in the context of the early stage of the cold war. The well grounded policy of mutual distrust between the East and the West, which was aggravated due to the manner the U.S. silenced Japan's intransigence to end the second World war, created a no-love-lost syndrome between both. The cold war was an underground, but pungent war that ravaged the globe and any American policy on issues considered to be of mutual effect, are usually espoused by succeeding administrations.

The Eisenhower Administration had hatched a plan to overthrow the Fidel Castro regime in Cuba before Kennedy's election to the presidency. The nerve centre of the plan, structured and detailed by the crack Central Intelligence Agency (C.I.A) and with the tacit approval of the U.S. Military but with minimal input from the United States Department of State, was the arming of a counter revolutionary insurgency composed of anti-Castro Cubans. Those U.S. trained Cuban insurgents, led by CIA paramilitary officers from the special activities division were to invade Cuba and instigate an uprising among the Cuban people with a view to removing Fidel Castro from power. Consequently, on 17th April 1961, Kennedy ordered the previously planned invasion of Cuba to jump into action. With the active collaboration of the C.I.A., in an operation code named "Bay of Pigs Invasion, two thousand, five hundred and six (2,506) U.S. trained Cuban exiles, called "Brigade 2506" returned to the bay of Pigs Island with a view to deposing Castro.

The invasion was not properly co-ordinated before it swung into action. There was no co-ordination of the necessary defence agencies of the U.S. which made the invaders suffer a huge humiliation. By 19th April, 1961, The Cuba government had captured or killed the invading exiles, and Kennedy, out of frustration, was forced to negotiate for the release of the One Thousand One Hundred and Eighty Nine (1,189) survivors. It was a great challenge to the U.S. tactic in their face-off with agents of communism. It was not until after twenty months that Cuba released the captured exiles in an exchange for \$53 million worth of food and medicine. That particular incident reinforced Fidel Castro's wariness of the U.S. and kept assuming that Cuba could be invaded again.

As a follow up to the above, Cuba, in an effort to safeguard her sovereignty sought the physical presence of the Soviet Union in her territory to serve as a deterrent to the U.S. aggression. In pursuance of that objective, the U.S.S.R. started constructing soviet intermediate-range ballistic missile site in Cuba, unknown to the U.S. What eventually led to the famous Cuban Missile crisis began on October 14, 1962 when American U-2 CIA spy planes took

photographs of the site and the photographs shown to Kennedy on October 16, 1962. It was a glaring serious nuclear threat to the United States which demanded an immediate response. Many options were open to the U.S. but out of them, two were debated. The first was to attack the sites and precipitate a nuclear war with the Soviet Union. But if the U.S. kept mute, it would endure the threat of nuclear weapons being launched from close range as they were in such proximity the U.S. might have been unable to retaliate if they were launched pre-emptively. Another consideration was that the United States (U.S.) would appear to the world as weak in its own hemisphere.

Despite pressure from many military officers and cabinet members who pressed for an air assault on the missile sites, Kennedy, the most powerful leader in the world, with sufficient arsenal at his disposal to launch an attack at any prompting, resolved to use diplomacy to resolve the conflict in order to save mankind from nuclear self-destruction which a direct confrontation between both the U.S. and USSR would engender.

What a maturity! The effect of the atomic bomb on Hiroshima, and Nagasaki on August 6, and August 9, 1945 respectably to put paid to Japan's intransigence and its effect, not only on those communities but far beyond, was not lost on him. He allowed the rule of law to prevail as the disregard of it collapsed the League of Nations, prompting the Second World War. One of the League's provision in 1919 was that the independence granted to small nations shall be guaranteed and respected and that any nation found to be the aggressor shall be sanctioned. That was not to be, and the League collapsed. The follow up after the 2nd World War was the formation of the United Nations Organisation (U.N.O.) and one of its main aims is the resolution to prevent any further wars. With the World in a bi-polarity by 1962, the action of any of the bi-polar powers in an adversarial mode could precipitate World War.

With the above at the mind of J.F. Kennedy, Kennedy set aside those advices from his military and cabinet members and ordered a naval quarantine in which the U.S. navy inspected all ships arriving in Cuba. He began negotiations with the Soviets and ordered the Soviets to remove all defensive materials that were being built in Cuba and threatened that without doing so, the Soviet and Cuban peoples would face naval quarantine.

The Soviet Premier, Nikita Khrushchev, initially denied the existence of such site, and when shown the photographs in a tete-a-tete with Kennedy, which historians call the K. vs K. meeting, he owned up. Soviets reaction was that if the U.S. could be provoking conflict by building missile sites in Turkey, Soviet Union's next door neighbour, the U.S.S.R. too is justified to do the same in Cuba. Khrushchev went further that the US must also dismantle the pile-up in Turkey if her's in Cuba must go. The world was waiting on a keg of gunpower throughout the period of altercations.

The United Nations, sensing an acute danger to world peace, the closest since 1945 when the second World War ended, intervened and finally brokered peace. Through the good offices of the U.N. Secretary General, Kennedy and Khrushchev met face to face and reached a basically cordial, and lasting agreement. Khrushchev agreed to remove the missiles subject to U.N.

inspections, if the U.S. publicly promised never to invade Cuba and also remove her missiles in Turkey. The entire global community, restive because of uncertainty, heaved a sigh of relief when both combatants embraced World peace as non-negotiable by removing their arsenals in each other's territory. They were conscious of the enormous power at their disposal to re-act to any provocation but as advocates of peace, knowingly well any reaction that could escalate conflict might result in annihilation of human race, they succumbed to peaceful settlement. By that single act, President John Fitzgerald Kennedy kept pursuing causes consistent with promoting world peace. This is a lesson for the third World leaders, who have adopted violence as a way and pattern of their modus operandi. If you want peace, prepare for peace.

The acid test Kennedy faced on the U.S. – Cuban Missile Crisis enabled him to learn that however great the power of the American Presidency and of the American nation could be, their ability to shape the course of events was not unlimited. Kennedy inherited a lot of bankrupt policies and dead-end situations which were not of his making, yet he could not easily riggle out himself from the mesh of those accumulated errors and miscalculations. However, he invoked great tact as an international personality of peace to map out determined courses of action and commitments in his spirited efforts to change and modify them. As President Kennedy came to understand the limitations of power as well as its uses, he charted new directions and also redirected the nation's thinking towards them. The test-ban treaty was the turning point because he knew if efforts were not intensified towards it, the global community would be quite unsafe. Although, he was not privileged to carry the policy very far, but he lived long enough to set them in motion. Today, dear student, American nation, and the global community have embraced the mature leadership of John F. Kennedy to cut back arms spending and reduction in military commitments in order to explore the possibilities for a gradual reduction of tensions. The bottom line is that the global community is making a great turn towards peace.

President John F. Kennedy, exhibiting his ideal of peace facilitation, again directed American power towards broader objectives than deterrence and containment. That new course he had charted was captured in his address at the University of Main, United States on 19th October, 1963 thus:

While the road to... peace is long and hard, and full of traps and pitfalls, there is no reason not to take each step that we can safely take. It is in our national self-interest to ban nuclear testing in the atmosphere so that all our citizens can breath more easily. It is in our national self-interest to sell surplus wheat and storage to feed Russians and Easter Europeans who are willing to divert large portions of their limited foreign exchange reserves away from the implements of war. It is in our national self interest to keep weapons of mass destruction out of outer space, to maintain an emergency link with Moscow, and to substitute joint and peaceful exploration in the Antactic and outer space for cold war exploitation.

--for without our making such an effort, we could not maintain the leadership and respect of the freeworld. Without our making such an effort, we could not convince our adversaries that war was not in their interest. And without our making such an effort, we could never, in case of war, satisfy our hearts and minds that we had done all that could be done to avoid the holocaust of endless death and destruction...

It is instructive that John Fitzgerald Kennedy actually put forward strong ideals of peace-facilitation that the American and the global community would be eternally grateful for.

3.2 Ideal of Peace Facilitation by Golda Meir.

Mrs. Golda Meir had demonstrated a strong commitment to the overall well-being of the Jews in their pursuit of a homeland, conducive to making life worthwhile while equally seeking for the understanding and love of the global community for her race.

In July, 1938, Gold Meir was the Jewish observer from Palestine at the Evian Conference called by the United State's President, Franklin D. Roosevelt for discussing ways of facilitating conducive atmosphere for the beleaguered Jews refugees fleeing from Nazi persecution. The conference witnessed the attendance of delegates from thirty-two countries who, though expressed their sorrow at the fate of the European Jews, but ironically gave excuses for the inability of their countries to admit those persecuted refugees. Meir was delighted that only the Dominican pledged to accept one hundred thousand refugees on compassionate terms.

After a lengthy cogitation about the entire plight of her Jewish race, and the scenario witnessed at the conference, Gold Meir, visibly shaken, but resolute, philosophically remarked:

There is only one thing I hope to see before I die and that is that my people should not need expression of sympathy any more.

Similarly in June 1946 when the British cracked down on the Zionist movement in Palestine due to Militant Zionist activities, Golda Meir was put in charge of the Political Department of the Jewish Agency in the absence of Moshe Sharett. By her position, she gallantly lived up to expectation as the principal negotiator between the Jews in Palestine and the British Mandatory authorities. When Moshe Sharett returned from the incarceration of the British, he chose to go to attend the talks on the United Nation's Partition Plan and thought it better to leave the headship of the political department in the hands of Golda Meir who was considered a great expert in peace facilitation. Golda Meir was in that saddle, seeking and facilitating the acceptance of the Jewish community until the establishment of the state of Israel in 1948.

Dear student, as unsettled as the Jewish people, scattered all over Europe were, Golda Meir was conscious of the need for raising fund to meet their immediate exigencies and despite being a woman, she went all out to raise enough fund for the immediate take-off of the state of Israel. Her predecessor, and the first Israeli Premier, Ben-Gurion was so elated that he

wrote that Meir's role as the Jewish woman who got the money which made the state of Israel possible would go down one day in the history books.

A very sympathetic and humane personality, whose role as a pacifist knew no barrier, she was noted for fighting any cause that dehumanized any people or race, anywhere in the globe. For seeing the Arabs in mass exodus before the Arab/Israeli War of independence in 1948, she was terribly upset, described it as dreadful, and likened it to what had befallen the Jews in Nazi-occupied Europe. She abhorred vengeance as a policy for Israelis. Rather, she kept seeking mutual understanding and acceptance of the Jews as God's Creatures in the global community.

When Golda Meir served as Foreign Minister under Prime Minister David Ben-Gurion in 1956, she promoted ties with the newly established states in Africa with a view to gaining allies in the international community. To Meir, Life would not be fulfilled if one does not share his or her experience with one another. Meir believed that Israel had experience in nation-building that could be a model for the Africans. She was of the view that like most African nations, Israel had shaken off foreign rule as much as they (Israel) have learnt how to reclaim their land, how to increase the yields of their farm crops and how to organize irrigation. In addition, in Golda Meir's views, Israel had learnt through experience how to raise poultry, how to live together and above all, how to defend themselves against aggressors. She then concluded that,

“Israel could be a role model because it had been forced to find solutions to the kinds of problems that large, wealthy, powerful states had never encountered.”

In 1969, and the early 1970s, Golda Meir met with many world leaders to promote her vision of peace in the Middle East, as a woman who believed that if there was peace in the Middle East, the global community would have peace. Some of the world leaders she met in her drive towards peace facilitation were Richard Nixon of the United States of America in 1969, Nicolae Ceauscesca in 1972, and Pope Paul VI in 1973. Also in 1973, she hosted Willy Brandt, the Chancellor of West Germany in Israel.

In August, 1970, Godla Meir accepted a U.S. peace initiative that called for an end to the war of attrition and an Israeli pledge to withdraw to “secure and recognized boundaries” in the framework of a comprehensive peace settlement.

These were the ideals inherent in peace-facilitation synonymous with Golda Meir. It is necessary to mention that Nigerian post Independence Government made use of that ideal move by Israel while the Western Region Government under the Premiership of Chief Obafemi Awolowo actually embraced the gesture through an active collaboration with Israel in areas of Agriculture. The farm settlements in vogue till now are legacies of that ideal of peace facilitator by Golda Meir.

SELF ASSESSMENT TEST 23

If you were in the shoes of Golda Meir, and observe that a group of people who have served as obstacles to your well-being find themselves in a similar or worse dilemma, how will you re-act?

4.0 CONCLUSION

What is ideal in peace-facilitation is the sustenance of the spirit inherent in the motives of the actor. President John Fitzgerald Kennedy and Golda Meir had visions of how the world could lesson the effect of acrimonious conflicts and how to live within the global community with optimism. Their wish to leave the world better than they met it was fulfilled as their various methods to assist the global community move away from the scourge of war, and be able to feed themselves through self reliance are being applauded much after their exist from the surface of the earth.

5.0 SUMMARY

This unit discussed the ideal of peace facilitation by both President John F. Kennedy and Golda Meir. While Kennedy emphasized the need to stop polluting the atmosphere through proliferation of arms, and compounding hazardous health problems, Golda Meir thought us how to invoke dialogue in solving conflicts. Golda Meir equally saw the need to share knowledge as a mark of sharing one's neighbour's hopes and inspirations for the overall wellbeing of the global community.

6.0 TUTOR – MARKERS ASSIGNMENT

1. The ideal issue inherent in John. F. Kennedy's handling of the Cuban missile crisis was that the third world war was averted. Discuss
2. Golda Meir was motivated to embark on peace-facilitation as a result of Nazi holocaust of the Jews in Europe. Do you agree?
3. Assess the impact of Kennedy's and Meir's ideals of peace facilitation on the African Continent.

7.0 REFERENCES/FURTHER READINGS

1. Smith J.E. (1967): *Kennedy and Defence: The formative years*, New York Air University Review.
2. Fursenko, Aleksander, and Timothy Nafti (1997): *One Hell of a Gamble: Kruschar, Castro, and Kennedy, 1958-1964*.
3. John F. Kennedy – Wikipedia, the free encyclopedia
4. "John F. Kennedy *Miscellaneous Information*" JFK Library. <http://www.jfklibrary.org/historical+resources>.
5. Kunz, D.B. (1994): *The Diplomacy of the Crucial Decade: American Foreign Relations during the 1960s*.
6. <http://www.thenation.com/doc/19631214/kennedy>
7. [http://en.wikipedia.org/wiki/Golda Meir](http://en.wikipedia.org/wiki/Golda_Meir)

8. Meir, (1975) *My life*. Tel-aviv, Putnam -9
9. Meir, Golda (1962). *This is our strength*:Tel-Aviv,Putnam
ISBN 0-399-11669

MODULE 5
UNIT 4
ENDURING LESSONS OF JOHN F KENNEDY AND GOLDA MEIR

TABLE OF CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main content
3.1	Enduring legacies of John F Kennedy
3.2	Enduring Legacies of Golda Meir
4.0	Conclusion
5.0	Summary
6.0	Tutor – Marked Assignments
7.0	References/Further Readings

1.0 INTRODUCTION

The emergence of John F Kennedy and Golda Meir on the Global socio-political sphere, though at different intervals, revealed that they were rare prodigies of nature because they embraced philosophies that had bearing with what they wished to be remembered for after their sojourn on the earth planet. While some people are being remembered with sighs and bitterness, because of the legacies of hate left behind, both John F Kennedy, and Golda Meir are being globally celebrated despite their exit to the great beyond because of their enduring legacies which have made positive impact on mankind.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain various measures taken by Kennedy to help the Global Community in social and political integration.
- narrate Kennedy's views in introducing the peace corps scheme; and
- discuss those enduring legacies highlighted that kept the memories of Golda Meir alive in the global community.

3.0 MAIN CONTENT**3.1 The Enduring Lessons of John F Kennedy**

In line with Kennedy's foreign policy thrust to woo allies, it was felt that a number of steps that would project the image of the U.S in good light was desirable. Kennedy was determined to contain communism which could be better done through promoting the welfare of a beleaguered people. The hopeless should be given hope, through various methods to enable them become friendly towards the United States by embracing their policies.

Kennedy sought to contain communism in Latin America by establishing the Alliance for progress, which sent foreign aid to troubled countries in Latin America and sought greater human rights stands in the region. Kennedy

worked closely with Puerto Rican Governor, Lious Munoz Marin, for the development of the Alliance of Progress, as well as developments in the autonomy of the commonwealth of Puerto Rico.

As one of his presidential acts, Kennedy asked Congress to create the Peace Corps Scheme. Through that programme, American volunteers were sent to help under-developed nations in areas such as education, farming, health, care, and construction. Many African countries, including Nigeria, were beneficiaries. It recorded a huge acceptance in Nigeria and many of them were posted to rural communities.

The Peace Corps, founded in 1961 by President John F. Kennedy, currently supports almost eight thousand (8000) American volunteers who live with local communities in 74 emerging countries globally where they promote community development and international friendship. In the current issue of World view magazine, a publication of the National Peace Corps Association (NPCA)., President Barack Obama, who is only a year in office, stated his support for doubling the number of volunteers to 16,000 by 2011. He also recognised the great opportunities that might have been realized for the United States and other countries globally had President Kennedy's vision of a corps of a hundred thousand (100,000) volunteers been fulfilled. As a very worthy enduring legacy, the National Peace Corps Association (NPCA) is spearheading a campaign to double the peace corps size and move closer to Kennedy's expansion goal. The American chronicle, in an article posted on <http://www.americanchronicle.com/articles/view/83412> captured 18th January 2010, stated thus:

the peace corps goals of cultural exchange and international development are most effectively achieved when volunteers are trained to elicit and respond to the deep interests of communities and community members own visions of change. It is on this basis that president Kennedy's and National Peace Corps Association's (NPCA) ideal expansion to one hundred thousand (100,000) volunteers is well justified.

Kennedy's era strongly believed in alleviating poverty through a system that teaches you how to fish and to equip you with the wherewithal to catch vessels load of fishes on your own expertise.

It was an improvement on the Marshall Economic Plan of 1947 during the depression that ravaged the global community after the second World War. Aids, more, in form of cash flowed to the treasuries of allies but Kennedy's era knew that teaching a man or a woman how to grow economically is like empowering an entire community or a town to live a happy life. Nigeria, shortly after independence, benefited from Kennedy's gesture. Foreign scholarships were awarded while personnel for factories, institution of higher learning and agriculture were provided for. The developing countries must borrow a leaf from that system as giving out monetary incentive, or perishable article to any

person will not guarantee an enduring retreat from poverty. Rather, it would appear a fleeting meteor back into poverty.

In his pursuance of peace, Kennedy, on June 26, 1963, visited West Berlin and gave a public speech criticizing communism, citing the construction of the Berlin Wall as an example of the failures of communism. "Freedom has many difficulties and democracy is not perfect, but we have never had to put a wall up to keep our people in". The speech is known for its famous phrase: "Ich bin ein Berliner" and concluded. "We'll never have a day like this one".

On Nuclear Test Ban Treaty, Kennedy actively participated in it because he was convinced that with Nuclear Tests all over the place, secondary health care will not be able to cope. Troubled by the long-term dangers of radioactive contamination and nuclear weapons proliferation, Kennedy pushed for the adoption of a limited or partial Test Ban Treaty which prohibited atomic testing on the ground, in the atmosphere, or under water, but did not prohibit testing underground.

The United States, the United Kingdom, and the Soviet Union were the initial signatories to the treaty. Kennedy signed the treaty into law in August, 1963.

On the occasion of his visit to the Republic of Ireland in 1963, President Kennedy, joined with Irish President, Eamon de Valera to form "The American-Irish Foundation. The mission of the organization was to foster connections between Americans of Irish descent and the country of their ancestry. Kennedy furthered these connections of cultural solidarity by accepting a grant of armorial bearings from the Chief Herald of Ireland. Kennedy had near-legendary status in Ireland due to his ancestral ties to the country. Irish citizens who were alive in 1963 often have very strong memories of Kennedy's momentous visit.

John F. Kennedy believed that pursuing a foreign policy to woo more allies for the U.S. must not be at the expense of a vital domestic policy. This was premised on the philosophy that man grows as factory grows but one should grow first. It is when man grows first, that he could be sufficiently equipped to aid the growth of the factory. Towards this, Kennedy called his domestic programme the "New frontier". It was an ambitious programme designed to raise the living standard of American citizens, through federal funding for education, medical care for the elderly, economic aid to rural regions, and government intervention to halt raging economic recession. Kennedy's domestic policy went further. He also promised an end to racial discrimination. That was a landmark and if the success of that policy is in doubt, a perusal of the leaders of the U.S. Administration will confirm that not only do we have an African American as the U.S. President, but also Americans of African descent in various hierarchies of government. In 1963, he proposed a tax reform which included income cuts, but that was not passed by congress until 1964 after his death. However, the credit of it goes to him.

It was J.F. Kennedy that ended a period of tight fiscal policies, loosening monetary policy to keep interest rates down and encouraged growth of the economy. Kennedy presided over the first government budget to top the \$100

billion mark in 1962, and his first budget in 1961 led to the country's first non-war, non-recession deficit. The economy, which had been through two recessions in three years, and was in one when Kennedy took office, accelerated notably during his presidency. Despite low inflation and interest rates, Gross Domestic Product (GDP) had grown by an average of only 2.2% during the Eisenhower presidency (scarcely more than population growth at the time) and had declined by 1% during Eisenhower's last twelve months in office. Stagnation had taken a toll on the nation's labour market, as well. Unemployment had risen steadily from under 3% in 1953 to 7% by early 1961.

The economy turned around and prospered during the Kennedy administration. GDP expanded by an average of 5.5% from early 1961 to late 1963, while inflation remained steady at around 1% and unemployment began to ease. Industrial production rose by 15% and motor vehicle sales leapt by 40%. This rate of growth in GDP and industry continued until around 1960 and has yet to be repeated for such a sustained period of time.

That was a feat, worthy of emulation by African governments as well as leaders of the third world nations in the world. Kennedy never complained about the Eisenhower economic policy. He was convinced he meant well but that he, Kennedy, could do better. African nations are fond of using the better part of their tenure denouncing or re-branding the policies of their predecessors as if the government they headed is the exclusive preserve of their families. This is a sad reflection of the type of governance made popular in many African countries. America, through purposeful leadership, is daily growing, and re-attracting many immigrants whose progenitors have earlier returned to Africa after the abolition of slavery.

As President, Kennedy oversaw the last pre-Furman federal execution. On March 22, 1962, Kennedy signed into law HR5143(PL87-423) abolishing the mandatory death penalty for first degree murder in the District of Columbia, the only remaining jurisdiction in the United States with a mandatory death sentence.

Many of Kennedy's speeches are considered iconic; and despite his relatively short term in office and lack of major legislative changes coming to fruition during his term, Americans regularly vote him as one of the best presidents, in the same league as Abraham Lincoln, George Washington, and Franklin D. Roosevelt. He was post humously awarded the *Pacem in Terris* award. It was named after a 1963 encyclical letter by Pope John XXIII that calls upon all people of goodwill to secure peace among all nations. *Pacem in Terris* is Latin for "PEACE ON EARTH".

What a colossus and a Great personality of peace!

3.2 The Enduring Legacies of Golda Meir

Golda Meir left legacies of absolute commitment to service and untainted principle to the course she espoused. To her, principle is indivisible for it has to be either wholly kept or wholly divided. She believed what was good for the goose should be equally be good for the gander. On 10th May 1948, just four days before the official establishment of the state of Israel, Meir, a woman with an uncommon courage, put fears behind her and disguised as an Arab woman

for a secret meeting with King Abdullah of Transjordan at which she urged him not to join other Arab countries in attacking the Jews. Responding, King Abdullah asked her not to hurry to proclaim a state. Golda Meir, setting aside any looming danger that could accompany any uncomplimentary response was quick to respond in an acerbic tone thus: “We have been waiting for two thousand (2000) years. Is that hurrying? Further, she believed that human beings deserve equal treatment and liberty to pursue their course of life as best as nature endows them with. It was her very strong belief that propelled her to be championing the course of the persecuted Jews, her race who were being treated as persona-non-grate all over European countries.

When she was the head of the Jewish Agency Political Department, Meir witnessed the mass exodus of Arab before the outbreak of the 1948 War of Independence and her heart bled. She could not fathom how human beings, through injustice could throw themselves into such plight. She likened the Arab plight to what have befallen the Jews in Germany as well as other European Countries. Within her, an end to the horror must be found.

Meir left a legacy of uprightness, coupled with knowing when to accept responsibility and when to quit. Following the Yom Kippur War 1973, Meir’s government was plagued by in-fighting and question over Israel’s lack of preparedness for the war. A commission was appointed to investigate the war. In the commission’s report, Golda Meir was cleared of direct responsibility for the lapses and was said to have decided wisely, with common sense and speedily, in favour of the full mobilization of the reserves, as recommended by the chief-of-staff, despite weighty political considerations, thereby performing a most important service for the defence of the state.

The general election that followed the Yom Kippur War in December 1973 was won by her party but being a woman of conscience and principle, she resigned on 11th April 1974 due to what she felt was the will of the people. Besides, she felt she had had enough of the stint of political leadership to give room to others. In her words, ’

Five years as a premier are sufficient... It is beyond my strength to continue carrying this burden’,

She was succeeded by Yitzhak Rabin on 3rd June 1974. That remained a worthy lesson , especially for the sit tight leaders of the third world countries who have aggregated governance to that of their personal property. Unlike many Africa countries which have programmed political post for their family members through manipulation of their countries constitution, Golda Meir set a worthy lesson as she left the stage while the ovation was loudest.

SELF ASSESMENT EXERCISE 24

From your perspective, what do you see as the most ending lesson of both John F. Kenedy & Golda Meir?

4.0 CONCLUSION

In an era of globalization of world politics as well as social and economic spheres, issues that commend an actor or an actress to the global community

after their official sojourn must be such that have impact on people on a daily basis.

John F Kennedy's vision of Peace Corps scheme has become legendary amongst several other legacies as further espoused by the incumbent U.S. President Obama, decades after Kennedy's assassination, while the state of Israel will always remember Golda Meir's role in the creation of Israel. Besides, her commitment to service which gave the state of Israel a direction in world politics will be remembered for ever. Further, only very few world leaders know when to give up a public post. She set a record for the sit-tight third world leaders and if the political leaders, particularly in Africa have followed such lead, the prominent indices of states failure, or state collapse or rather, pronounced symptoms of rogue-states would have been avoided.

5.0 SUMMARY

This unit has treated the enduring lessons of President John F Kennedy, the 35th President of the United State of America, who is regularly being voted as one of the best presidents, in the same league as Abraham Lincoln, George Washington, and Franklin D Roosevelt. In the same vein, the unit equally looked into the enduring lessons of Golda Meir the 4th Prime Minister of the State of Israel who gave up her early childhood enjoyment to fight the cause of her persecuted race. The unit also discussed how she invoked patriotic zeal and principle to ensure the acceptance of the State of Israel by the global Community through series of collaborative incentives.

6.0 TUTOR-MARKED ASSIGNMENTS

1. The Peace Corps scheme policy of John F. Kennedy's administration, was synonymous to the Poverty Alleviation Programme of Nigerian Government. Discuss.
2. What is the effect of Nuclear Test Ban Treaty on the global environment?
3. Discuss Kennedy's domestic policy with reference to the domestic policy of any developing nation of the world.
4. Discuss some of the enduring legacies of Golda Meir that encleared her to the global community.

7.0 REFERENCES/FURTHER READINGS

1. http://en.wikipedia.org/wiki/John_F.Kennedy"
2. Davis, F. (1999). *Moving the Mountain: The women's movement in America since 1960*. Chicago, University of Illinois.
3. Martin, J.M. (2003) *The Presidency and women; Promise, performance, and Illusion*, College station, Texas: Texas A-M.
4. Douglass, J.W. (2008): *JFk and the Unspeakable: Why he died and Why it matters*, Orbis Books.
5. Meir, G. (1975) *My Life*. Tel. Aviv. Putnam ISBN 0-399-116699
6. Meir, G. (1962) *This is our strength*. Tel. Aviv. Putnam
7. <http://en.wikipedia.org/wiki/GoldaMeir>

Unit 5

Challenges faced by John F. Kennedy the 35th President of the U.S and Mrs. Golda Meir of ISRAEL

Table of Contents

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Challenges faced by John F. Kennedy
3.2	Challenges faced by Golda Meir
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References / Further Readings

1.0. INTRODUCTION

According to William Shakespear, the world is a stage; it has its entrances and its exists. John F. Kennedy and Golda Meir, from the account of their life, had come, had seen, and had conquered. The fact that their names remain households till date, decades after their exit, is a lesson in history. By extension, they must have endured and persevered to have achieved so much within so short a time. This unit, therefore, intends to cast a look at some of those challenges they faced and how they handled them.

2.0 OBJECTIVE

At the end of this unit, you should be able to:

- know why President J. F. Kennedy took space challenge as a worthy venture of his administration.
- articulate those early social and family life challenges Kennedy went through and how he was able to cope with them; and
- discuss the various challenges faced by Golda Meir in her spirited efforts to identify with the plight of her Jewish race.
-

3.0 MAIN CONTENT

3.1 CHALLENGES FACED BY JOHN F. KENNEDY

Challenges spring up in various forms. Some people battle with challenges posed during the developmental stages of life to enable them concentrate on their public life while some are destined to experience both posed by developmental stages as well as those that spring up in their public life. John F. Kennedy, arguably, a rare prodigy of nature, was destined to face challenges from his early life and throughout his public life.

One of his early life challenges was when he commanded the U.S U- Boat as a Naval Lieutenant and had an encounter with the Japanese destroyer.

His boat was hit, throwing his crews members into the sea. After swimming across and discovered a crew member missing, he swarm back on a

rescue mission, seeing it as a challenge which a patriotic officer must undertake. That was in spite of his back-ache problem and successfully met the challenge. What could have tainted his record and for which excuses could have been reasonably averred was jettisoned because of his absolute loyalty to the course of his country.

Further, John F. Kennedy was a year old as a Senator when he got married to Jacqueline Bovier on September 12, 1953 amidst series of personal tragedies capable of detracting Kennedy from representing his constituency adequately but to him, life is full of challenges which must be faced with equanimity. Jacqueline had a miscarriage in 1955 and a still born in 1956. Their new born son, Patrice Bouvier Kennedy died in August 1963. Kennedy had two children who survived infancy. President Kennedy's eldest brother, Joseph P. Kennedy Junior died in World War II at the age of 25 and it was he who was originally programmed to carry the family's hopes for the presidency.

John F. Kennedy was not deterred by the occurrences which he saw as part of the inevitable challenges man must battle with in one's evolutionary stages of life. Kennedy also saw the ideological disparity between the West, led by the United States of America and the East, led by the Union of Soviet Socialist Republics as a great challenge which he faced with utmost diplomacy during his life time. The eventual collapse of bi-polarity in 1989 and the ascendancy of mono-polarity was not unconnected with how he faced the challenges posed by the cold war. The dowsing of the tension generated by the 1962 Cuban missile crisis was what motivated President John F. Kennedy to devote both human and material resources to face the challenges which, he said was the greatest issue facing his administration and which he tagged – "The Space Challenge"

Dear Student, President Kennedy's speech to the global community at the cessation of war of words on the face-off with the Soviet premier, Nikita Krushchev, was that the powerful nations of the world should explore the wonders of the star instead of its terror. As a follow up to that speech, President Kennedy paid a state visit to Texas and delivered a powerful speech on September 13, 1962 in the city of Houston. It was there he highlighted the intention of his administration to pursue with every emphasis at their command the exploration of challenges poised by space.

He opened up by saying that he was meeting his audience in an hour of change and challenge, in a decade of hope and fear, and in an age of both knowledge and ignorance. He drove it home that the exploration of space.... Is one of the great adventures of all time and no nation which expects to be the leader of other nations can expect to stay behind in this race for space.

Reminding his Texas audience of the gains of the past, he said that those great Americans who came before the present generation made sure that their country rode the first waves of the industrial revolution, the first waves of modern invention, and the first waves of nuclear power. He reminded them that the present generation of Americans could not afford to founder in the back wash of the coming age of space and they must all prepare not only to be part of it but to lead it. He explained to them that the eyes of the World now

look unto space ... to the moon and to the planets and that the United States of America have vowed not to see it governed by a hostile flag of conquest, but by a banner of freedom and peace.

Quoting him verbatim:

“We have vowed that we shall not see space filled with weapons of destruction, but with instruments of knowledge and understanding. Yet the vows of the Nation can only be fulfilled if we in this Nation are first, and therefore we intend to be first.”

Dear student basking in the aura of total commitment to meeting the space challenges, President Kennedy did not mince words when he claimed that the United States’ leadership in science and industry, their hopes for peace and security, their obligation to themselves as well as others require them to make that effort to solve those mysteries for the good of all men and women and for the United States of America to become the World’s leading space faring nation.

Reiterating further his total resolve to lead the American Nation into solving the challenges poised by space, and re-emphasizing his administrations believe in divine support for their noble cause, he added, that.

*...space is there, and we are going to climb it.
And the moon and the planets are there, and new hope for knowledge and peace are there. And therefore, as we set sail, we ask God’s blessing on the most hazardous and dangerous and greatest adventure on which man has ever embarked.*

That powerful space-faring challenge initiated by John F. Kennedy in 1962 has been won by the United States and has contributed largely to her status as the World’s leading nation after the collapse of the Soviet Union.

3.2 THE CHALLENGES FACED BY GOLDA MAIR

Golda Meir, having adopted Zionism as her philosophy was not unaware of the accompanying challenges she would be facing globally due to the persecution her race faced in Europe. She prepared adequately, for those challenges which stemmed from the search for a home land for the Jews and for the global community to accord them the recognition her race deserved. In her high school, Meir joined the Zionist group called Poalei Zion or Workers of Zion. In 1921, Meir immigrated to the British Mandated Palestine with her husband, Morris Myerson and settled in Kibbatz Merhavga. A woman of Spartan courage, she was preparing herself for the impending challenges of nation hood and moved to Tel Aviv in 1924 where she became an official of the Histadrut Trade Union. While there, she served in a managerial post with Solel Boneh and between 1932 and 1934, having proved herself worthy of facing her self-wished mission of salvaging her race from the claws of the oppressors, she served as an emissary in the United States, serving as secretary of the Hecalutz women’s organization. After realising her ability to stand up to the cause of

Zionism, she became the secretary of the Histadrut's Action Committee as well as of its policy section.

The challenges of leadership became apparent in 1946 when the pre-state British Mandatory Authorities clamped down and imprisoned most of the Jewish community leadership. There appeared a vacuum which only someone with the wherewithal to face the challenges of the era could occupy, and the immediate choice was Golda Meir who replaced Moshe Sharett as head of the Jewish Agency's Political Department and the Chief Jewish liaison with the British.

Since then, having been elected into the Executive of the Jewish Agency, she became the most active in fund-raising activities in support of the cause of Zionism at a very critical stage of pre-state of Israel.

Because of her courage to tread where others feared to go, David Ben-Gurion, the first Israeli Prime Minister appointed Golda Meir a member of the first Provisional Government of Israel. It would be recalled that as a further testimony to her courage to take challenges, Ben Gurion considered her the right choice to go to the lion's den, and indeed, to be sent on a harzardous trip to an Arab monarch, King Abdullah of Jordan. She disguised as an Arab without minding what could happen to her if detected. Nevertheless, she met the king and persuaded him not to attack Israel but despite the King's refusal who had made up his mind to attack Israel following the departure of the British, she demonstrated an uncommon preparedness to face a life-threatening challenge.

Dear student, the Jews were unsympathetically treated in Eastern Europe and the treatment was sufficient to dissuade any vocal Jew to wish to represent the Jewish state anywhere on the soil of Eastern Europe. The Jewish authority were convinced that Gold Meir possessed the courage to face the challenges which the posting of a Jewish envoy to Eastern Europe could entail and in June, 1984, got posted to Soviet Union where she worked assiduously to mend fences for the acceptability of the Jews as nature's creatures in a civilized global community. In January 1966, after having held several top political appointments, Meir retired on account of ill-health. However, finding her very useful in being capable of facing challenges, she was dragged out of retirement on 17th March, 1969 to take over as Prime Minister following the death of Prime Minister Levi Eshkol. The appointment at that crucial period of the State of Israel made her the World's third female Prime Minister after Mrs. Sirimayo Bandaranaike of Ceylon and India Gandhi of India. The deceased prime minister had got entangled in governance trouble before his demise which Golda Meir inherited and the problem was not abated until the outbreak of the Yom Kippur War on 6th October 1973.

Golda Meir could have launched a full-scale pre-emptive strike on Syrian forces but weighing the advices of her defence Minister, Moshe Dayan, and the challenges facing Israel in attracting foreign aids for her stability and development which could elude her if she was the aggressor, she tarried and opted for a counter-attack instead.

However, it turned out to be a costly mistake as while considering briefing the United States of the situation, war broke out with the massively co-ordinated Egyptian and Syrian assaults against Israel on October 6, 1973. It caught Israel unprepared and the only option was to surrender.

Between 1973 and 1974, disputes over the blame for Israel's unpreparedness for the Yom Kippur War led to demands for new leadership and increased the divisions in the labour party. Sensing that she could not get her cabinet to easily agree on policies, she resigned in 1974 as Prime Minister. The global community, eulogized her as a woman who met challenges, faced them with all emphasis at her command, and excelled.

SELF ASSESSMENT EXERCISE 25.

Do you feel African leaders are ready to face challenges? Discuss with case studies.

4.0 CONCLUSION

The challenges faced by both John F. Kennedy and Golda Meir had to do with their desire to make life more meaningful, not only for their immediate environment but for the global community. They did not shirk responsibilities and succeeding generations of the world at large often regard their contributions to world peace through the methods they adopted as eternally commendable.

5.0 SUMMARY

This unit has delved into some of the outstanding challenges faced by President J.F. Kennedy of the United States of America and her early life challenges, culminating in the much orchestrated space challenge. Similarly, the unit discussed the challenges faced by Golda Meir since she embraced the philosophy of Zionism. Her exploits before the official creation of the state of Israel as well as how she faced the challenges posed by series of her political appointments, were equally discussed. Similarly, her system of governance as the Israel Prime Minister, ending with the Yom Kippur war, were highlighted.

6.0 TUTOR MARKED ASSIGNMENT

1. The challenges faced by John F. Kennedy at the embryonic stage of his life could have detracted him from making any positive impact in his public life. Discuss
2. Why did John F. Kennedy place so much premium on space challenges?
3. Golda Meir faced series of challenges, from her formative years until she relinquished her position as Israel Prime Minister in 1974. Discuss

7.0 REFERENCES / FURTHER READINGS

1. http://en.wikipedia.org/wiki/John_F.Kennedy"
2. Davis, F. (1999). *Moving the Mountain: The women's movement in America since 1960*. Chicago, University of Illinois.

3. Martin, J.M. (2003) *The Presidency and women; Promise, performance, and Illusion*, College station, Texas: Texas A-M.
4. Douglass, J.W. (2008): *JFk and the Unspeakable: Why he died and Why it matters*, New York Orbis Books.
5. Meir, G. (1975) *My Life*. Tel. Aviv. Putnam ISBN 0-399-116699
6. Meir, G. (1962) *This is our strength*. Tel. Aviv. Putnam
7. <http://en.wikipedia.org/wiki/GoldaMeir>