

AFRICAN PHILOSOPHY AND THE CONTEMPORARINESS OF AFRICAN CULTURAL IDENTITIES

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Executive Summary

The African quests for self-definition, self-recognition and self-participation in the midst of other cultural and racial identities have been based on their contemporary demands for integral values of their freedom and the sense of African Sustainable Development (ASD) through the promotion of African Cultural Identities (ACIs). The problem inherent in this quest, especially in our contemporary time, has been linked with some difficulties on the part of the Africans themselves, through the institutionalization of sustained intense poverty, corruption, electoral malpractices, ethnic and religious insurgences and the mismanagement of human and natural resources. These strives of our existence are appearing as way of life, and then, defeating the traditional values of ACIs that make our personality to remain unique in the faces of the community of nations. Indeed, the challenges or problems of change which this implies the re-visitation of values of ACIs as a mean of demanding the employment of African philosophy as a panacea. Therefore, the paper recognized that the tenets of the African philosophy require that the Africans, the values of their Blackness as their identity, maintain two mutually supportive faces of the truth and trust, through the examination of their past with a view to discovering aspects of it that are useful for collective contemporary existence as a people by preserving ACIs in modelling of our courses of ASD.

Keywords: African Philosophy, African Sustainable Development (ASD), African Cultural Identities (ACIs), Blackness Consciousness Philosophy (BCP), Black Solidarity

Introduction

It is on this basis of classification of the individuals as persons, especially as Africans, is dependent on the cultural values that flourish on their solidarised expressions of one's self-authenticity, self-subjectivity and self-definition (Bature & Nebeife 2023: 480; Isanbor & Ukagba 2024: 139; Isanbor & Obinyan 2018: 538). This is a philosophy¹ fashioned to the reformation of the African minds and rejuvenation of the African spirit by the valuation of their common existence as a people of the *Blackness of History*. This is one of the main concerns of African philosophy as a course for the proper understanding of the African person and society in the midst of other cultural, social, political and racial personalities. It is hinged on the developmental currency of BCP²,

¹The conceptual operations of philosophy in general as a course of study have its nature which is fundamentally theoretical, intellectual, abstractive, rational, reflective and historical in assessing the beingness of the human person in relation of the ontologised society. It develops from the culture of a people and entails to some extent the traditions and history. From all these a people's philosophy emerges as a combination of certain essential modes of thought and rationalization and examination of the accepted way of life. It is in this regard that people often talk of "philosophy of life", an existence that necessarily needs the imports of the philosophical consciousness of the human person to properly known and such knowledge to be sustained from one generation to the other. This is only reasonable when such epistemological convictions are logically imported, as the ensemble of the principles guiding mode of conduct, expression and life.

²The philosophy of Black consciousness is a principle born in struggle in that was fermented and brewed in the belly of apartheid. This is a contemporary development of the philosophy of Negritude. This is mainly associated with and championed by Frantz Fanon and Steve Biko. The concern is to project and sustain that ideology of development based on the values of self-liberation, self-dynamism, and self-subjectivity. This means that 'to struggle is to engage in the politics of resistance.' This is resistance against the operation of the western imperialistic culture in African landscape and consciousness. Black Consciousness philosophy articulates the lived experiences of blacks who are in the clutches of racial oppression, suppression and subjugation by the racially-marauded Whites. These are the very negativity of antiblackness and the attempts for the extinctions of the values of Blackness in the minds of the Blacks. It is a philosophy born in struggle in that the very same lived experiences and the

where the African quest for self-definition can be summarized as a free quest for the courses of ASD. This quest cannot be successful if all Africans do strive to return to, or maintain, our old ways of life; or pursue change along the enslaving and imperialistic lines of values and interests established by the *Whiteness of History*. According to Isanbor (2024):

African philosophy has being at appraising the socio-political and developmental contents and values of “Black Consciousness Philosophy” in the fight against diplomatic manipulation of the “Politics of Antiblack Culture” by *Whiteness of History*. Such concerns of *Whiteness of History* are to sustain the presence of White supremacy in the minds of the Blacks by the pushing for the impossibility of *Blackness of History* through the neglects of African Cultural Identities in the global marketplace of racial and existential values and recognition.

Indeed, with such concern of African philosophy for the realization of ASD through the expression of ACIs, the challenge of change which this implies requires that we maintain two mutually supportive and unmarked faces of BCP, the paper is poised to examining the past in relations with the potentials of present and future based on the sustainability of African Blackness as the ontological uniqueness and inevitable blend of identity. This is with a view to discovering aspects of it that are useful for contemporary existence and preserving the values of ACIs; and the other concerns are by observing the present and contemplating the future with a view to appropriating whatever is the best in the scientific and intellectual resources of Black humankind in the contemporary operations of solidarity, trust and truthfulness. Hence, a careful and balanced use of these faces of BCP can strengthen the Africans in our interactions with other cultures. With African philosophy, the employment of BCP can also assist the Africans in their search for appropriate socio-cultural frameworks for building anew and humane society through their collective promotion of the courses of ASD.

testimonies that come with it, and to some extent the articulation that tries to understand the manner in which oppression is constituted, are the very basis through which this philosophy rests.

The Problematic: ACIs and the Contemporary Recognition of the African Person

The cultural operational values of BCP³ as a course of African reformatory conscience are beyond their racial classification and identification, as these values of self-subjectivity and self-dynamism were greatly exemplified their importance, especially during the ravaging moment of COVID-19 pandemic. It is the mutual operability of the power of African solidarity in overcoming the courses of common death, even when majority of the African political leaders did not changed from the selfish and greedy nature they were known for and still exercising. In the exactness of concern, the currency of the COVID 19 pandemic and the lingering effects of other previous pandemics and epidemics have revealed and have been revealing of some hidden aspects of the African person as a subject of lived experience, especially in terms of his or her socialization, religiosity and psychology of living, in relation to the valuation of their self-authenticity, self-dynamism and self-participation.

With the pandemics, everyone sees death very close and in the face of everyone it remains normally indispensable that everybody is going to die, especially in under-developing countries where we have no proper governmental preparedness or pro-activeness for any unforeseen circumstance like epidemics and pandemics, especially due to corruption and mismanagement of public resources. As for COVID-19 pandemic, there were increasing and fearfully disturbing reports of death of persons is surging in Europe mainly, many questions were also surging in the minds of many Africans, such as: who will be saved in Africa from COVID-19 pandemic since we are still battling with malaria and Ebola Virus? What then is the value of the human persons in a pandemic death like this? Who will bury and mourn who since everyone likely to die in Africa and the liked continents? Will African nations always and continually depending on the development of vaccines from European and Asian Communities to

³The purpose of the exercise of Black Consciousness Philosophy is to serve the value of Blackness as a clearing ground for the determination of the set ideas that are hinged on African self-development and growth. This can serve as the theoretical and pragmatic compass for the developmental achievement. For the Blacks, the human person as an active agent of development, and he or she should be devoid of racial subjugation and suppression, and he or she must be awake in trying to value the life he or she possessed. For the human person is to live, not to exist. His or her duty and responsibility are to prolong his or her life. He or she has to responsibility manage his or her time to value his or her by utilising the lime he or she possesses, not to waste time by trying to exist merely. This can only be meaningful when the communitarian nature of the human person is well considered in every developmental planning.

avert endemic and pandemic deaths? Such anxieties and uncertainties for common survival as against the sense of common death gave answers to the questions been asked.

From the questions above, and with the tenets of African philosophy⁴ being the promotion of Black solidarity (see, Sithole 2017: 44), we can easily deduce the sensibility of common survivals of persons as brothers and sisters, not merely as neighbors, make such consciousness to overcoming common death and suffering a culture of life, and an identity of trust and genuine solidarity (Isanbor & Obinyan 2018: 237; Obinyan & Isanbor 2018: 250). Here, the fear of death and the commonness of incoming it becomes a culture, that is, the identity of common survival. For Pantaleon Iroegbu, “we have one world but various cultures. We discover this oneness and variety in culture. We can say that we have a culture of human beings but various ways of expressing our human-beingness” (Iroegbu 2005: 276). The loveable values of our *beingness* through cultural recognition show our closeness to what nature can offer to collective existence and authenticity. It is in the same way the culture of each people finds itself sharing the same *beingness* with all other human beings, in advancing the courses of lives and the fighting against the courses of common death, and the communally embracing the death that cannot be adverted. Hence, the questions and the some related ones were examine in helping the African thinkers to examine themselves as Africans and the whole survival qualities of the Africans in facing the courses of common death and sufferings (Isanbor & Obinyan 2018: 238; Obinyan & Isanbor 2018: 251). With such conditioning of African personality, as been represented in its classification by African philosophy, we try to ascertain the values of the human person

⁴It is philosophy done especially within African philosophical tradition designating the corpus of African philosophical writings. As the distinctive movement as it is today, it is largely a response to the postcolonial condition and, in this regard, it should be thought of as a postcolonial project even if the specific themes dealt with are not always postcolonial. African philosophy is born of pain, humiliation, destitution and destruction not solely of material conditions, but also and primarily of the symbolic order from which the confidence and meaning of Africa originally stemmed, that is, stemming from the concerns to advance African thoughts, values and beliefs. But, with the promotion of Black Consciousness Philosophy in recent times, the tenets of African Philosophy have remained the philosophy done especially by the Africans themselves in exacting their identities beyond the effects of its racial classification. It is a by-product of human enterprise on people’s culture. It is a philosophical tradition that is African within the mainstream of philosophy as a systematic study of their historical relevance. African Philosophy is the critical and universalizing interpretation of the culture and the worldview of African people by philosophers within and outside African continent.

as an African in relation to the employment of ACIs for the classification of African common survival, especially in their contemporary quests for ASD. This poses that the ACIs help to the whole religiosity, socialization and psychology of the African person, especially the cosmological-ethical valuations of African human commonness, and which has been the basic concern of African philosophy in its promotion of African Blackness as an indispensable identity of truth and genuine solidarity.

Culture, African Philosophy and the Question for African Self-Identity

In relations to the indispensable workability of culture, African philosophy and its sustainable concerns for ACIs cannot be distant from metaphysics and epistemology in analyzing the developmental contents and values of the average African person (see, Iroegbu 2005: 275; Isanbor & Obinyan 2018: 239; Obinyan & Isanbor 2018: 252; Oladipo 2006: 70-71). Beyond racial invention and the incursion of cultural racialism, these concerns for metaphysical and epistemic recognition of the African person are mostly based on the developmental proximity of African Blackness as the foundational basis of ACIs (Ndlovu-Gatsheni & Ndlovu 2021: 30-31, Zonbi 2021: 230). With these concerns in recent times, one can easily evaluate the trending waves of the ground breaking achievements, mind-burgling inventions and discoveries in all facets of human endeavors and these are all clear indications of the dominance of the engagement in philosophical thinking with a strong blending flavor of African philosophy as a model of conscious reformation.

We are constantly reminded by many contemporary African philosophers about the roles of African philosophy, especially on the indispensable relationship between the cultural values of African Blackness as the seat of commonness of self-recognition and the quest for the courses of African emancipation through the exercises of ACIs. Analyzing the authenticity for the institutionalization or recognition of philosophy within cultural divides, Jim Unah (2006: 40) asserts that;

The point has been made quite frequently and unambiguously that the tree of authentic philosophy is timeless and universal. The truth, however, is that its roots are cultural, experiential and personal. In other words, the tree of authentic philosophy germinates from culture, experience, human will, and sometimes human arbitrariness. The so-called theoretically sophisticated philosophical systems of Western Europe developed from culture, experience, individual decisions and arbitrariness. Whatever else philosophy may be said to be and whatever else it may be found, it definitely springs from culture, towers above culture, guides and domesticates culture, through critical reflections on the predominant aspects of reality, truth and value.

As reasonably recognized by the Leopold Senghor, Julius Nyerere, and Kwame Nkrumah, Steve Biko, Sophie Oluwole and some contemporary African thinkers, culture in the hands of African philosophy, as a tool of mental reconstruction; poses the values of self-development based on epistemic recognition of the African person. Such relationships define the social cultural coloration of African identity and personality in the conceptual frameworks of realities around their development, as Makumba (2007) puts it; when examining the cross-cultural nature and relevance of philosophy towards a global perception for the application of philosophy, that;

Strictly speaking, in order to define African philosophy, the questions of African identity and African culture are inevitable. There is no denying that one's conception of who qualifies to be called African and what qualifies to be African culture will determine one's conception of African philosophy (p. 34).

This inevitable relationship of African philosophy and culture explicates the philosophical consideration of cultural humanism which is ever situated within the sociological and communitarian valuing for the attainment of ASD. This is as a remedy to sectional actualization of interests that does not consider one's racial and ontological recognition in accordance with its ACIs. Away from this recognition, ACIs are about the emphatic harmonization of human interests in respect to its cultural ethics and development. Though, within the domination of modernization, globalization and civilization by the application of science and technology, the placement of African philosophy is questioned in the terms of relevance. This is so because African philosophy is a sectional and non-pragmatic model of philosophy, according to many thinkers, and to them the African philosophy cannot be studied adequately with due references to the values of African culture.

This is owing to BCP thinkers' summation on the operability of culture for the identification and classification of the human person as a subject of lived experience; the African persons are beyond their identity as Blacks.⁵ They are the life they possess, with which, the cultural values define their self-authenticity and self-subjectivity. That, with life being defined the values of lived-experiences as offered by culture; the relation of the individual as a person and his or her choices and responsibilities for meaningful

⁵This is where culture is seen as the expression of the life of a given people in various external forms. It involves the acquired ways and manners of doing things, which a people have like their lifestyle and eventful activities to which they still adhere. It is life in its practice as different from mere theory. Culture is lived life. But it has to do with a people not with mere individuals. What a people shares, appreciates, and promotes in common, that is their culture (See, Iroegbu 2005: 272).

development remains indispensable and inevitable. Such relationship identifies morals, laws and norms to shapes the society. It is about the understanding and practicality of personal and common lived experiences. With the existence of human culture in the society, there are demands of social order to promote the development of the human person. The concept and application of social order referred to the stability and equilibrium necessary for establishing the ingredients of meaningful development (see, Obono 2017: 197). In any given society, social order could not exist without the effective and effectual operationalities of social institutions, such as culture, education, religion, political organization, law, etc. Culture in its general sense indicates everything in which human person develops and perfects his or her many bodily and spiritual qualities. The human person strives by his or her knowledge and labour of self-understanding and then directs his or her actions to bring the world itself under his or her control of the tones of his or her temporal experiences. He or she renders social life more human both in the family and the civic community, through improvement of customs and institutions.

However, African Philosophy as a cultural ventilated analysis of values and moralities, like other philosophical traditions, has an historical development along the path of human consciousness, critically encountering their realities based on the sustainability of the person as a subject of lived-experience (Onebunne & Kanu 2022: 14). Such philosophy of living need not acquire another meaning in order to be useful. It is what it is; it is a philosophy that is metaphysically cultural, as the nature of human person is more culturally defined than any other aspects of his or her existence (Isanbor 2017: 108; Uzomah, Isanbor & Uzomah 2023: 24). Such philosophy does not require ceasing, for instance, from being a personal reflection on some human problems and experiences for it to aid human development (Oraegbunam 2008: 80). African philosophy is also eligible for this claim. This undeniably has been the fulcrum of scientific and technological development and advancement as well (Isanbor 2024: 34; Isanbor & Ukagba 2024: 121). Of course, this has also been the focal origin of African civilization in the midst of imperial presence of the *Whiteness of History* through its operationality of the “Politics of Antiblack Culture” in African socio-economic landscaping, as against the valuation of *Blackness of History*.

The struggles to remain and be selves as Africans in the midst of racial complex suppressions and dehumanization course the re-membling of selves through the valuation of ACIs (see, Ndlovu-Gatsheni & Ndlovu 2021: 30-31).⁶ Such remembrance

⁶The definition of African identities as qualities that direct and determine the nature of development we achieved is hinged on remembering the past in relations to the present and then the future. it is in taking account of ourselves as a people, the knowing the values of common life and common death. It is about the resistance

of our self-authenticity in the midst of imperialistic resistance to values of Blackness as a foundation of ACIs brings to African consciousness to the originality of African philosophical postulations and engagements for their liberation struggle, especially the decolonization of the African minds (Isanbor 2024: 36; Isanbor & Ukagba 2024: 123). Both philosophical ideologies are hinged on the projection of African self-ness through the learning and understanding of African blackness in economically managing themselves as a people with common interest for common development by advancing and investing in the knowledge horizons in understanding all models of economic, social and political ideologies.

This sense of judgment on the values of ACIs should be made to solve some key societal problems, as learning about the operational applications of problem-solving techniques for the achievement of ASD. With such resilient concern of African philosophy in promoting African Blackness as the basis of African identity, culture remains a way of life and as a model of real socialization. With it, the African person lives according to and along the dictates of community's values and desires. This is what readily informed the mind of an average well-conscious African before he or she has been influenced by some external and foreign cultures. This is what informed the ontological values of the Blackness of solidarity and truth (Sithole 2016^a: 100; Isanbor 2017: 109). The African Blackness as an ontological-cultural identity poised that such self-authenticity, being collective as in recognition of a group of people as Blacks, is defined by the senses and practices of sincerity, honesty, team-spirit, truth, trust, humility and solidarity (Isanbor 2017: 108; Isanbor & Ukagba 2024). These are qualities of sustainable and meaningful growth and development any African community demands from a person as a subject of lived-experiences.

to the forces that are against our will and freedom. When we take into account the resistance that coalesced around the identity of blackness, we can therefore confidently refer to the dynamics of blackism on a world scale in the second sense of "re-membling." Such practical and ideological consciousness of re-membling encapsulates the consistent attempts of black people at counter-self-creation, self-definition, recovery, restoration of their denied humanity, but also systematic self-rewriting of themselves back into human history, and then, knowing the values of being a people of ancestral coloration and definition. It is in knowing that we are not designed as blackness by the imperial forces and interests, but ontological fashioning of the selves. Thus, those who were designated as black people were essentially thrown into the deep end of a problematic liminal state of being that was perpetually transitional in nature, as against the will of the blacks. They were and still caught between demeaning their humanity due to poverty, slavery, corruption and exploitation of their natural and human resources and then with the seductive promise of eventually attaining ontological density so as to return to the human family, the family of solidarised personhood and personality.

African Philosophy, BCP and the Contemporariness of ACIs

With the contemporary aspect of African philosophy, the values of ACIs are about the definition of the human person through the contents of African cultural practices and moralities (Isanbor 2017: 108). It about the socialization and developmental metabolism of cultural values in defining the human person as an agent of ASD, and it is the exemplification of cultural and ethical values in identifying the individual as a subject of lived-experiences. ACIs define the values of the individual morally, especially as a person rather than as a being, owing to what he or she can offer to sustain that same. With culture and its enduring cosmological existence, there is an indispensable and unbreakable connection of the past, the present and the future of the people with a high level of common interests and values. For Makumba (2007), when analysing the developmental placement of philosophical thoughts or ideologies in solving continental problem, asserts that;

Another area of concern for contemporary African thought is the role of philosophy in the development and the economic emancipations of the continent. ...Yet African philosophy cannot just look the other way waiting for other sciences to bring the continent to this level. Poverty, disease, famine and illiteracy are still a reality on the African continent. Whereas philosophic thought is not impossible under such circumstances, it cannot blossom as well as would have been the case under better conditions (p. 95).

It is a cosmological leveler of characters' definition and specification for all persons in a particular society. It defines human commonness by engendering the factors for common human morality and values of togetherness through the classification of human happenings. Such happenings are products of human actions, values and choices. It is where acting by living out one's essence begets the stucturisation and formalization of one's becoming and happening by directing one's future contents and expectations. It showcases the contents of one's lived experiences on the values of one's personhood in relations with the other selves in the community (Aghamelu 2019: 108). With the known and unknown operations of culture, the society forms and informs the human person, and in return, the human person defines the society through his or her actions, choices and responsibilities as occasioned and designed by the same culture. Then, Makumba posits that;

Contemporary African philosophy finds itself at the heart of cultural formation and transformation, in which it has to give direction. Any development whatsoever must be geared towards the good of the human person, which good should be based on an authentic interpretation of that person. African philosophy should stand out as a true conscience in the craze for advancement so that society is saved from extreme positions like those of scientism and traditionalism (p. 95).

Hence, the contemporariness of the study and the exercises of African philosophy within the values of BCP, which is through the promotion of ACIs as modeling qualities for the reformation of characters and values towards the attunement of ASD, demands that there should be indispensable needs to sustain the ongoing efforts of and by many African nations in the reformation of the minds towards their own growth and success. These efforts aim at creating legal, social, cultural, political and economic reforms that are ontologically aligned with ACIs. Such consciousness demand that these policies and programmes should be legally sustained and remain sustainably institutionalized based on traditional mode of administrations of trust and solidarity, knowing that we all belong to each other. Such mentality of development will become our standard way of thinking and rationalizing as Africans, on which, everyone is a proximal determinant of growth and success, such consciousness in the hands of African philosophy should be at:

- Ensuring the sustainability of the factors of common development based on the assurance of economic and legal reforms which determine the flow of labour markets, interest rates and the other forces of production.
- Sustaining the ownership reforms of state-owned enterprises, by creating economic zones where the individuals can strive in businesses and being themselves in innovations and creativity, in order to contribute to their community development.
- Conscientizing the minds of African leaders on the indispensable needs to be sincere and truthful in their management of human and natural resources, especially by the obedience to the rule of law and the insurance of political stability
- Determining the sincere pace of governmental reforms through the exactions of positive and effectual political ideologies, including the maintenance of fiscal system and monetary policies that can accelerate the reduction of unemployment rate; boost surplus labour values for the benefits of the workforce, reduce immobility, rural-urban migration, and rural-urban income divide.
- Improving the corridors where the youth exhibit their pragmatic and mental innovative and creative skills and powers, especially in the scientific and technological domains
- Providing resources for the development of modern and sustainable public facilities and infrastructures in order to overcoming the courses of common death and backwardness, especially the fights against Ebola disease, HIV/AIDS incidence, Lassa Fever, COVID-19 pandemic, etc.

The socio-economic and political thrusts of BCP resiliently stage the continental solidarized concerns for the contemporary sensibilities for the realization of ASD by the Blacks themselves, hinged on the contemporary economic and political values of the exercises of African philosophy as a course for the reformation of African minds. Hence, the contemporariness of ACIs presupposes the perceptual currency of the African persons in the midst of other racial personalistic identification, recognition and valuation, in terms of what they can offer to the entire world. It is the contemporary consideration of African person with his or her blackness in the midst of other racial personalizes. It is with the understanding that culture makes the African person what and who he or she really is. Through the values of ACIs, the African person expresses, communicates and conserves the works in creation and of co-creating, great spiritual experiences and desires that they might be of advantage to the progress of all humankind. With these qualities, the African person places his or her priorities in the promoting the communal interests, with which, his or her *beingness* is defined. It is about the true collectiveness of ACIs with the support effects of cultural metabolism and synopsis for initiating and sustaining human responsive togetherness and communal socialization.

Conclusion

From the foregoing, the paper has been on what could be done to make Africa as an entity and African as a people to truly attained ASD through the values of ACIs. The paper also recognized that this concern has bothered some African philosophers in the past and has been bothering some of them in the present, and projecting the minds of so many scholars over the years, especially through the promotion of BCP. In this paper, we made available this concern and that of other thinkers like Frantz Fanon and Steve Biko as they make a clarion call on Africans to never to bend backward to their cultural as well as ethical traditional heritages which have variously been exemplified in their personalities as pragmatic entities of solidarity, brotherhood, hospitality (with caution), and mutual assistance. This willingly explicated the development engagements of African philosophy, which has been hinged on basic aspects of ACIs to be situated within the ambience of sociological as well as communitarian valuing of ASD. We saw this approach as a remedy of sectional and skeletal development that does not consider the expected central concern of a genuine and lasting development- the human person in consonance with its cultural heritages, and identity. With the epistemic evidence and a showcase of pragmatic applications of thoughts for the development of Africa, the pedagogical relevance of the same philosophical tradition or culture needs not to be questioned. For Marcel Onyibor (2004);

We must note that what differentiates philosophy from other field of African studies is the fact that African Philosophy is the fruit of rational discourse, logical and systematic in its inquiry. In other words, African philosophy, in

its critical role, seeks to understand, clarify and explain every aspect of the African experience, and through these processes, seeks to articulate the world-view of the African, in terms of who the African is and his role and place in his environment (p. 106).

Therefore, African duties and responsibilities towards the attainment of ASD are to live positively and reasonably, not to merely exist. This is the true definition of African Blackness as mode of meaningful existence beyond the raciality classification. It is about being truthful to one's ontological relevance through the valuation of truth and trust. With it, the culture of self-definition, self-dynamism, self-subjectivity and self-participation remains where the creative order plays a decisive role in the process of making the individual becoming more human, most especially more African in his or her exercises of the Black solidarity as he or she recognizes the common values and interests which the community holds indispensably sacrosanct. No one can actually be free and articulate one's humanity if one does not live in harmony with nature. It is in only cosmic harmony with the other selves in the community can help to bring about the full development of the individual as a subject of lived-experiences.

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