

**A CRITICAL APPRAISAL OF THE HUMANISM OF KENNETH  
KAUNDA'S**

**BY**

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CERTIFICATION**

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## **DEDICATION**

This project is dedicated to God almighty for his favour upon my life. I also dedicated this to my family.

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## **ABSTRACT**

Kenneth Kaunda, Zambia's first president, crafted Zambian Humanism to guide post-independence nation-building, blending African communal traditions with Christian ethics to promote unity, equality, and human dignity. This socio-political philosophy aimed to counter colonial legacies and tribal divisions by merging socialist principles with African values, emphasizing collective welfare, non-racialism, and moral governance. This paper critically examines Humanism's ideological roots, implementation, and societal impact in Zambia. It highlights successes like enhanced national unity and social welfare programs, while addressing shortcomings, such as economic struggles and authoritarian tendencies. The study also explores challenges in balancing traditional and modern governance. Through historical and philosophical analysis, it evaluates Humanism's lasting influence on Zambian identity and its limitations in tackling complex socio-economic realities, offering insights into post-colonial ideological challenges in Africa.

## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.1 Background of the Study

Any philosophy that has interest in practical human affair has always concerned itself with humanism; the notion of humanism has long been in existence since early philosophical thinkers, just like the popular phrase of Protagoras is a reminiscence of this which states that “man is the measure of all things of the things that are, that they are and of the things that are not, that they are not”.<sup>1</sup>

This above statement constitutes one of the fundamental assumptions of humanism, and humanism as the system implies is built on human being.

However, there have been different philosophical perspectives on the notion of humanism through history. Each theory trying to conceptualize what it considers best for human beings. From such view point, it is loaded with some social political and cultural implications which have moral undertones. In addition to this, the interest in human nature has long been one of the driving forces in philosophical enquiry, taking an instance from the ancient philosophical ideology, we notice Socrates turning attention away from metaphysical or cosmological speculation to anthropological, focusing attention on man form of enquiry. This is loaded with emphasis on the

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<sup>1</sup> S.E. Stumpf, *Socrates to Sartre and Beyond*, (New York: McGraw-Hill Company, 2003), p.32.

examination of the self and how one can become a better individual. Humanism however, deals with a progressive philosophy of life that, without theism and other supernatural beliefs affirms our ability and responsibility to lead ethical lives of personal fulfilment that aspire to the greater good of human<sup>2</sup>. This work will try to show that in humanism, human interests, values and dignity predominate

More so, in the process of pursuing humanistic goals, different socio-political philosophies have proposed pathways; some of the pathways are communism, capitalism, communalism, feudalism and so on. Nevertheless, Kenneth Kaunda's humanism as communalism is our point of attention in this work.

Communalism usually refers to a system that integrates communal ownership and federations of highly localized independent communities.<sup>3</sup>

## **1.2 Statement of the Problem**

Every research work addresses itself towards a problem. This research work is not different from such affirmation, for this reason, this research engages with this following programs:

1. If communalism is indeed humanism, can the features that makes it humanistic be pointed out?

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<sup>2</sup> Humanism and its aspiration <https://americanhumanist.org/whatishumanism.manifestos>. Retrieved on 21/11/2016.

<sup>3</sup> Africancommunalism <https://e.m.wikipedia.org/wiki/communalism>. Retrieved on 04/07/2017

2. Global existential challenges
3. Man's inhumanity to man
4. Xenophobia this deals with fear and hatred for strangers
5. Book Haram insurgency
6. Abuse of power
7. Is communalism relevant to our contemporary world?

This research will occupy itself with these problems. These aforementioned problems constitute what informs this undertaken.

### **1.3 Purpose of the Study**

The purpose of this research work is to demonstrate evidentially by clear logical and philosophical reasoning the great works of Kenneth Kaunda's humanism and what the implications are in the contemporary society.<sup>4</sup> It also hopes to show the negative argument of communalism as an unreliable perspective, but also showing the strength of communalism as an instrument of harmonious co-existence in the globe.

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<sup>4</sup> S. Wehmeier, *Oxford Advanced learner's Dictionary of Current English*. (New York: Oxford University Press, 2000) p. 225.

#### **1.4 Scope of the Study**

The scope of this research work is to first of all capture communalism as the foundation of humanism. Secondly, show the philosophical foundation of humanism as communalism using Kenneth Kaunda.

Thirdly, to show biography of Kenneth Kaunda, those that influenced him, which led to his work on humanism?

More so, to identify the theories of Kenneth Kaunda; Philosophical foundation of communalism, show how Kenneth Kaunda's Humanism is communalism. Lastly, to show the positive and negative arguments of humanism and communalism.

#### **1.5 Significance of the Study**

The significance of the work is to identify the causes of conflict in the world which include terrorism, wide gap of inequality (not having equal opportunities), and intolerance. We are well equipped with the knowledge that capitalism is what produces all these aforementioned problems therefore we are to show how to eliminate them knowing fully well that communalism grants everyone equal opportunity, it fosters basic essence of community which is common good (security, food, shelter and equal opportunity) and also believes that resources of the state should not be monopolized by one person but used by all to solve issues like availability of food.

More so, to show that when communalism is achieved then justice, insecurity, wide gap of inequality will be controlled. To show also how interactions with one

another in the society can bring unity, because we need co-existence to relate with one another, we all are into the society because of common good just like the common phrase of Aristotle which states, any man who cannot live in a society is either a beast or god.

## **1.6 Methodology**

This research work makes use of critical analysis method whereby the works of Kenneth Kaunda and other works on humanism were critically analysed. Also showing positive and negative arguments of humanism.

## **1.7 Definition of Concepts**

The major issues to be defined includes communalism and humanism. Communalism is the fact of living together and sharing possessions and responsibilities<sup>4</sup>Communalism is also referred to a system of that integrates communal ownership and federations of highly localized independent communities.<sup>5</sup>It is also an all-encompassing term given to a comprehensive theory and practice that seeks to reconstruct society along ecological lines.<sup>6</sup>

It is also a modern term that describes a broad range of social movements and social theories which are in some way centered upon the community, communalism

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<sup>5</sup> African communalism, <https://e.m.wikipediai.org/wiki/communalism>. Retrieved on 04/07.2017

<sup>6</sup> M.Amargi and S. Amargi, "Communalism a liberatory Alternative" (Murray Bookchin, 2006), p.4 Retrieved on 06/07/2023.

can take the form of communal living or communal property, among others. It puts the interests of the community above the interest of the individual, but this is usually only done in the principle that the community exist for the benefit of the individuals who participates in it, so the best way to serve the interests of the individual is through the interests of the community.<sup>7</sup>Moreover, it holds that the special interests that divide people today into workers, professionals, capitalist, owners and so on, would be melded into a general interest (a social interest in which people see themselves as citizens guided strictly by the needs of their community and regain rather than by personal proclivity and locational concerns)<sup>8</sup>It also a theory or system of government according to which each commune is virtually an independent state and the nation is merely a federation of such states.<sup>9</sup>It deals with the principle and practices of communal ownership.<sup>10</sup>

On the other hand, humanism is a system of thought that considers that solving human problems with the help of reason is more important than religious beliefs. It emphasizes the fact that the basic nature of human beings is good.<sup>11</sup>

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<sup>7</sup> What is communalism? <https://answers.yahoo.com/question/index>. Retrieved on 12/07/2017

<sup>8</sup> *Ibid.*

<sup>9</sup> Communalism (Political Philosophy)[https://en.m.wikipedia.org/wiki/communalism-\\_\(Philosophy\)](https://en.m.wikipedia.org/wiki/communalism-_(Philosophy)) Retrieved on 04/07/2023.

<sup>10</sup> *Ibid*

<sup>11</sup> S. Wehmeier, *Op. Cit.* p. 586

Humanism is also a rationalist outlook or system of thought attaching prime importance to human rather than divine or supernatural matters<sup>12</sup> Humanism is a progressive philosophy of life that without theism and other supernatural beliefs affirms our ability and responsibility to lead ethical lives of personal fulfilment that aspire to the greater good of humanity<sup>13</sup>

More so, it is a democratic and ethical life stance, which affirms that human beings have the right and responsibility to give meaning and shape to their own life.<sup>14</sup> People who share these beliefs and values are called humanists and this combination of attitudes is called humanism.

### **1.8 Literature Review**

So far so good, the meaning of communalism and humanism has been treated. But again, we are trying to relate this with Kaunda's Humanism and to see how his humanism is communalism. A lot of scholars have written on Kaunda's humanism, let us see their opinions, strength and weaknesses and what they failed to see.

In Maurice M. Makumba's book, *Introduction to African Philosophy*, he showed and reflected Kenneth Kaunda's humanism, he advocated African humanism as Africa's gift to the world culture. Kaunda was convinced that Africa conquered

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<sup>12</sup> What is humanism? [www.google.com.ng/humanism](http://www.google.com.ng/humanism). Retrieved on 03/12/2023

<sup>13</sup> Humanism and it's aspiration, Op. cit.

<sup>14</sup> Humanism <https://en.m.wikipedia.org/wiki/Humanism>. Retrieved on 02/05/2024

colonialism, not because of being a greater power but because it occupied a superior moral position and it was because Africa was human centred that it triumphed over a power centred European society.<sup>15</sup> He viewed Kenneth Kaunda in the light of a Christian Humanist,- God is the centre of human self-realization. His humanism has close affinities with Christian anthropology, in which human person is truly self only before God.

Kaunda's Humanism which is called *Zambian humanism religion* played central role believers are to harness the power inherent in their faith for socially desirable needs. But then again, there is kind of a contradiction here. He failed to see that in Christian religion there is nothing like violence, because if this humanism and human dignity is to be restored that means there will be violence-which he termed forgivable by God. In the light of Christianity there is nothing like situation ethics. Even if the violence is undertaken to fight against an oppressor it is not overlooked and seen as right.

However, there is sense in philosophy of humanism such that if we have love, compassion and service in our hearts and lavish it upon people then human dignity is restored, this is also kind of linked to traditional African society which is seen in Joseph Omoregbe's book *Socio-Political Philosophy: A systematic and Historical Study*, Kenneth Kaunda's Humanism was linked to African traditional way of life,

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<sup>15</sup> M. M. Makumba, *An Introduction to African Philosophy* (Kenya: St Paul Communication/ Daughters of St. Paul, 2007), p.142-143

individualism was discouraged. The main resources were controlled by the king or chief and administered for the good of the human person, human need was the complete principle of behaviour. There was combination of communal way of living with ownership of certain things. It was based on a man-centered society of traditional Africa. The mutual aid is typically African, rooted in traditional African communalism.<sup>16</sup>

There is therefore something Kenneth Kaunda failed to see which is that if the main resources are controlled by a particular person, is he then not bringing in sovereignty, absolute power and Machiavellism into his idea of humanism? Can we trust one person to handle resources without being partial egoistic, nepotic, unjust. Man is man and that his human nature to be partial especially when being in absolute power services not have been eradicated. If this ideology is put in view, the prognosis will be amazing.

More so, in Alex Sekwat book, *Beyond African Humanism: Economic reform in post-independent Zambia*, he examined distinctive economic reform measure pursued in post-in depended Zambia and ethical problems which played the reform process, Zambian humanism was reviewed and he linked it to Kenneth Kaunda's humanism which main point is on increased state control, of the economy, indigenization of the public sectors, rural development and to curb domestic

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<sup>16</sup> J.I. Omoregbe, *Socio-political philosophy: A Systematic and Historical study* (Lagos: Joja Educational Research and Publishers Limited, 2010), p.182

exploitation. Humanism was adopted as Zambia's national philosophy and the basis for building a humanist society in Zambia in the late 1960s. It is to replace capitalism, communism and Marxist ideology as modes of social economic development in post-colonial Zambia. Humanist sought to establish a "classless society conceived of as the natural state of Africa before the arrival of colonialism."<sup>17</sup>

Thus, in his rejection of communism and capitalism-which is not man centered and too individualistic, but still, he failed to see that class system can never be wiped out, human nature has subjected man to see others who are below him as less human beings. Class is never inevitable in the society.

## **CHAPTER TWO**

### **HUMANISM IN KENNETH KAUNDA'S PHILOSOPHY**

#### **2.1 Biography of Kenneth Kaunda**

Kenneth Kaunda is a Zambian revolutionist and politician who served as the first President of the country<sup>18</sup>. Born on the 28th of April 1924 at Lubwa Mission in

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<sup>17</sup> M. Dekker, "Beyond African Humanism: Economic Reform in Post-Independent Zambia (Nashville: Alex Sekwat Institute of Government Tennessee state University, 2000), p. 523.

<sup>18</sup> Biography of Kenneth Kaunda, <http://www.famouspeople.com/profiles/Kenneth-kaunda5793.php>. Retrieved on 03/03/2024.

Chinsali, Northern Rhodesia (now known as Zambia). He happened to be the youngest out of the eight children of his parents. His mother was the first African woman to teach the colonial Zambia, while his father was a minister and teacher. Kenneth Kaunda attended the Munali Training Center located in Lusaka from 1941-1943, after his training he took up a teacher at the upper primary school in Lubwa in the year 1943.

In that same school in the year 1943, he was promoted as the headmaster till 1947. However, Kaunda nicknamed KK, often served as a buffer between the states in Southern Africa that were predominantly white and the independent states in the North that were predominately black<sup>19</sup>. He earned himself another nickname “Gandhi of Africa during the struggle for independence because he chose as a non-violent approach to achieving freedom. In the year 1948, Kaunda and some other nationalists like Simon Kapwepwe and John Sokoni briefly to open the Chinsali African welfare Association. Jobs were scarce for ‘dangerous’ and radical nationalists like Kaunda to survive, he bought from Mokambo on the Zambia/ Congo clothes DR. Border. He also grew food as a peasant farmer while organizing political rallies.<sup>20</sup> he did a song or better still a political song by appellation “Tiyende Pamodzi”, which by interpretation means ‘let’s walk together’, which was

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<sup>19</sup> *Ibid*

<sup>20</sup> 10 things you did not know about Kenneth Kaunda, <http://www.encyclopedia.com/people/social-sciences-and-law/sociology-biographyies/Kenneth-kaunda>. Retrieved on 04/10/2023.

orchestrated in relation to completion of African liberation, he also helped and supported the neighbouring countries that were still colonized, when he ascended to power. More so, Kenneth Kaunda published several books such as: Humanism in Zambia and a guide to lists implementation parts 1,2, and 3, The riddle of violence and letters to my children. At the time of his political career, Kaunda faced many hurdles which include; the leshina uprising, the Mushala Rebellion; attempted Military coups, attacks from colonialists regionally, economic problems, food riots under Frederick T.J chiluba<sup>21</sup>. At same point he was detained by Chiluba and declared stateless, when he was released from detention its not surprising that he made this popular song “Rock of Ages” his favourite song. He is also known to be politically active and sane for a man of his age. His individual bravery and leadership helped to establish Zambia as a nation during the twilight of colonial rule, and his international statesmanship has led to reforms even in the last bastion of minority rule, South Africa.<sup>22</sup>

In addition to the good works of Kenneth Kaunda, he received many awards such as in 2002 Kaunda was awarded the supreme Companion of OR Tambo by

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<sup>21</sup> 10 things you did not know about Kenneth Kaunda. Op. cit

<sup>22</sup> *Ibid.*

South Africa while in the year 19 October 2007 Kaunda was the recipient of the 2007 Ubuntu Award.<sup>23</sup>

Not forgetting Kenneth Kaunda served as President of the nation of Zambia from the year 1964 until 1991, since most of the years of his leadership were under a one-party system, it certainly assured him the presidency anytime there is a so-called election. He was so outspoken and supported anti-apartheid movement and opposed white minority rule in Southern Rhodesia.

More so, there are pragmatic policies of Kenneth Kaunda which, includes.

- i. Kaunda helped establish the African National Congress (ANC), the first Key anti-colonial establishment organization in Northern Rhodesia. He served under ANC President Harry Nkumbula, from 1953-1958 as the groups secretary general.
- ii. In 1958, he became disenchanted with Nkumbula's Policies and left the African National congress to establish the Zambia African National Union. His Party was banned in 1959 after upsurge in civil disobedience. This resulted in Kaunda spending nine months in jail.

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<sup>23</sup> Kenneth Kaunda-Wikipedia, <https://en.m.wikipedia.org/wiki/kenneth-kaunda> Retrieved on 03/10/2023

- iii. After he was released in 1960, he became the president of the new United National Independence Party (UNIP). Two years later, he was elected to the legislative council.
- iv. In 1960, he visited Martin Luther King Jr. in Atlanta, Georgia inspired by Martin Luther King Jr. he went on to establish a civil disobedience campaign, known as cha-cha-cha campaign. The participants in this campaign engaged in arson and locking major road ways.
- v. In October 1964, Zambia won its independence and Kaunda became the first President
- vi. His charisma and intolerance for dissent helped him to remain in power but slowly and gradually, it turned out to be his downfall.
- vii. In 1991 under pressure to create multiparty Politics, he stepped down from the presidency. Movement for Multi party Democracy won the election with Frederick Chiluba as President<sup>24</sup>.

However, his political inclination made him win an election in October 1964 which was when Zambia won an election in October 1964, which was when Zambia had its independence. Kenneth Kaunda also was known for his charisma dignity, strong will and intolerance, this actually retained him in power. He then retired from politics after being accused of being involved in a failed coup attempt in 1997.

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<sup>24</sup> Biography of Kenneth Kaunda, *Op. cit.*

However, being the first president of Zambia, there are different and major works that Kenneth Kaunda was known for. In order to better the education level in his country Zambia, he implemented a policy that would provide children with stationeries like Pen, pencils and exercise books and the students are to get this regardless of their parent financial status.

In 1966, the University of Zambia was opened and Kaunda appointed its chancellor. He was also invited (and accepted) to officiate the first graduation ceremony in 1969<sup>25</sup>.

In addition to this, he implemented the Mulungishi Reforms in the year 1968 which will help him to acquire major shares in foreign owned firms, so as to boost Zambian economy. Kenneth Kaunda also banned the Lumpa Church in the year 1964 which led to chaos among the church though he was not able to stop the chaos.

## **2.2 Influences on Kenneth Kaunda**

Kenneth Kaunda was highly influenced by a lot of African nationalist who were fighting for the rights, freedom and happiness of the Africans. This fight for freedom is actually from the European colonialism, he was influenced by Frantz Fanon on violence in his book titled “the Wretched of the Earth”, not forgetting Mahatma Gandhi, with his idea of violence it reflects that of his humanism because

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<sup>25</sup> *Ibid*

he believes that even though violence is not morally justifiable, it is permitted if it is a reaction to the violence of an oppressor and it is forgivable in the eyes of God.

We shall see below how these scholars or better still African Nationalists theorist influenced and guided the footsteps of Kenneth Kaunda.

Firstly on Nkrumah's critique of capitalism, Nkrumah claimed that it is alienation of the fruit of labour from those who toil of their bodies and the sweat of their bow to produce this fruit. For him also capitalism is nothing but a subtle modern day form of slavery. For he also describes capitalism as the gentleman's form of slavery<sup>26</sup>.for him what makes the situation worst is that it is practiced by both African and non-African to oppress the natives. For him, he claimed that capitalism practiced at home is domestic colonialism. For Nkrumah, capitalism is unjust, and an unforgivable sin. He believes that in this newly independent country it is too cumbersome to work on, it is also alien. Colonialism is believed to be abhorred to everything African and as such must be expunged from the African society. This will also lead to imperialism which will hold the African continent to ransom as long as we allow it. The way out of this capitalism is *Consciencism* for Nkrumah.

However, for Nkrumah conscious will serve as an intellectual warfare to fight against any form of colonialism or neo-colonialism which is rooted in the European

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<sup>26</sup> Nkrumah, K, *Consciencism: Philosophy and ideology for decolonization*. (London: Heinemann Educational Book Ltd, 1964), p.37.

ideology. When *Consciencism* gains ground in the African society, it will eradicate all forms of capitalism and class consciousness put in place by capitalism inherent in colonialism and all men will be equal, the egalitarian society. It will build a society that will be intolerant of man's inhumanity, a society where every man's rights to the fruits of his labour will be respected and will not be taken away by another, a society where individualism in the face of communal living will be respected and appreciated<sup>27</sup>. This actually influenced Kenneth Kaunda in his idea of Humanism, whereby he believes that humanism will help to eradicate man's inhumanity to man and individuals will be highly respected.

More so, another influence of Kenneth Kaunda is Gandhi Mahatma. He is best known for non-violence, but he believes that if there is violence in our hearts, it's better we accomplish it in so far as it is with good intention such as to defend the innocent who are been bullied and oppressed. He further claimed that where there are two options between cowardice and violence since we know that when face with two evils we should choose the lesser evil, therefore he opts for violence. He also postulated that someone who cannot use violence to defend himself and family is a helpless coward and a worm<sup>28</sup>.

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<sup>27</sup> *Ibid.*

<sup>28</sup> *Gandhi advocated the right to bear arms*, [www.naturalnews.com/038372-Gandhi-nonviolence-night-to-beararms.html](http://www.naturalnews.com/038372-Gandhi-nonviolence-night-to-beararms.html). Retrieved on 05/11/2023

For him, in his own words, “I would rather have India resort to arms in order to defend her honour than that she should be in a cowardly manner, become or remain a helpless witness to her own dishonour”. Though Kenneth Kaunda believes this but for him he said that if violence is used against oppression that it is forgivable by God.<sup>29</sup>

The last but not the least influence of Kenneth Kaunda is Frantz Fanon. There are a lot of reminiscences of Kaunda on violence in Fanon’s “The wretched of the Earth. For Fanon he supports and believes that it’s a way of refusal to be treated like an animal, and also a way to recapture one’s humanity from the hands of exploiters. For him violence brings an exploited person from a situation of alienation to the discovery of one true self and to restore things to their proper places.

From the following listed influences of Kenneth Kaunda, it can be seen how their theories contributed and influenced Kenneth Kaunda’s humanism and violence. With Nkrumah’s consciencism, it was a foundation for his humanism, Gandhi’s and Frantz theories were foundation for his violence which he believes is forgivable by God though not morally justifiable, but if the violence is done in reaction to the violence of an oppressor, then it is forgivable in the eyes of God.

### **2.3 Theories of Keneth Kaunda**

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<sup>29</sup> Gandhi’s view of peace. [www.mkgandhi.org/nonviolence/phi/8.html](http://www.mkgandhi.org/nonviolence/phi/8.html). Retrieved on 05/02/2024

Kenneth Kaunda is popularly known to propound two theories which are Humanism and violence.

### **2.3.1 Kenneth Kaunda on Humanism**

He is popularly known as a Christian humanist who believes that the drive towards human self-realization is God centered thereby, finding its perfect example in Christ, the God- man whom all humanity must measure. This was the culminating point of Kaunda's passionate belief in the perfect realization of the worth and possibilities of the human person<sup>30</sup>.

In Kaunda's humanism, which is also known as *Zambian Humanism*, religion was the central focus and Kanda advocates believers to harness the power inherent in their belief for socially desirable ends, for that reason, he believes that humanism operates on the boundary between religion and politics as a channel for the best gifts of all true faith. Compassion, service and love is to be lavished on the nation's people.<sup>31</sup>

Moreover, he developed his theory of humanism as a political system of government and a kind of an African Humanistic Socialism. In his views of Humanism he introduced colonization. For him we do not only have political colonization but also economic and cultural colonization, such that science,

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<sup>30</sup> M. M.Makumba, *An introduction to African Philosophy: past and present* (St. Paul communication/daughters' of St. Paul), p.143.

<sup>31</sup> *Ibid.*

technology, modern facilities, education, industrialization, modern agricultural techniques all came with colonization. For him, it's because wealth are not equally distributed that we have the creation of classes in society and therefore, there exists the classes of the "haves" and the "have-nots", a society of the oppressed and oppressors. He indicates that in the traditional African society that such never existed.

The kings or chiefs are been entrusted to take care of the people and their lands. It actually satisfied the basic needs of it's members, it was humane and progressive while all the resources are administered for the good of the members of the society. He went further to buttress that in traditional Africa, there was communal work such that when someone needs a new hut, the community gathers together to help him build it, when someone is sick, people offer to work in his farm, there was strong communal spirit. A hungry traveller to stranger could enter anyone's farm and take something and eat as to satisfy himself. Everyone was accepted both the strong and the weak, people were valued not for monetary sake but because they are members of such community.

Moreover, the western idea of old peoples' homes' is horrible to traditional Africa because it implies that old people are nuisance and must be kept away. On the

contrary old people were highly respected, venerated in traditional Africa, it was considered as a privilege to take care of them.<sup>32</sup>

An African does not restrict the title “father or mother” to his biological parents alone: he calls his uncles “father” and his aunts “Mother”. In the same way he calls his relations “brothers” and “sisters”. There were no orphans in this African setting because a relation would always act as a solace and guardian to any child that had lost his parents, and not maltreating the child or treating the child with disdain but rather with love being aware of the fact that the child is a human.

In addition to this, in his theory he believes that the traditional African is man centered and to restructure and re-establish a man centered society today needs and requires careful planning. But colonization wiped all these away and made life a living hell where injustice prevail, inequality turns out to be the order of the day while nepotism now turns out to be the watchword. But Kenneth Kaunda advice that Humanism should be taught in all levels of education that is from grade 1 to the University. We ought to preserve what is good in traditional culture and integrate it with western science and technology. To establish a humanist society again, the following questions should be answered.

1. Who should own the means of production?

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<sup>32</sup> J. I. Omoregbe, *Social-Political Philosophy: A systematic and Historical study* (Joja Educational Research and Publishers Limited, 2007), p.180

2. What shall be the means of production
3. What wealth should be produced?
4. How will the wealth be distributed?<sup>33</sup>

With these questions in mind, one should not entrust the entire property into the hands of a private individual to avoid monopoly and tyranny which will drastically lead to capitalism. In the traditional African society, they combined communal way of living with ownership of some things. Collectively and cooperatively they harvested but when it came to storing and selling their farm produce it is done individually. They did not finish at that when it came to sharing the fruits of their labour like meals, for instance they shared them communally.

Everything done in that society was for the good of man as a person. Kaunda's humanism is a kind of communalism his humanism is based on a man-centered society such as in traditional Africa. His humanism guided by the following principles:

- i. All political, economic, social, scientific, and cultural planning must aim at creating a man-centered society.
- ii. It is a humanism that has inspiration from the past African traditional way of life. But at the same time one must recognize the good element in contemporary systems.

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<sup>33</sup> *Ibid*, p.181.

- iii. In trying to construct a man-centered society, the village must be recognized as the most important political, social, economic, scientific and cultural unit.
- iv. We would have to be rigid in our determination to build a man-centered society, but flexible in choosing the method used to achieve this goal.
- v. The goal cannot be reached over night, patience, dedication, hard work, and sacrifice are demanded and necessary.<sup>34</sup>

Kenneth Kaunda believes that this development has to start from below that is from the village. He went further in his theory of humanism to recall and buttress that in the traditional African society, the sick were well cared for, in fact if one person was sick it was as if the whole village was sick. Society as a whole took over the care of those afflicted, visitors and strangers were catered for. A village organization is not complete without a place where guests or travellers to the village could rest for the night, they were all catered for collectively. The whole community was united because they realized that “Unity is strength”. For Kaunda, he believes that this communalistic, mutual aid and cooperative way of life of traditional African society is what he would like to see developed and adapted to suit the present age. Kaunda was concerned that Africa conquered colonialism, not because of being a greater power but because it occupied a superior moral position, and it was because

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<sup>34</sup> *Ibid*, p.182

Africa was human centered that it triumphed over a power-centered European society.

More so, in his humanism, which he also called Zambian humanism, religion played a central role and Kaunda saw the need for religious believers to harness the power inherent in their faith for socially desirable ends. For that reason, he was convinced that “humanism operates on the boundary between religion and politics as a channel for the best gifts of all time faith: compassion, service and love- to be lavished on the nation’s people. He believed and was convinced that human life cannot be confined to the interim period between the womb and the tomb; it contains a spark of immortality that can be deduced even from common sense, which even if made possible by the gift of reason that God has endowed us with<sup>35</sup>

### **2.3.2 Kenneth Kaunda on Violence**

Kaunda believes in the legitimacy of violence. He been an ardent supporter of Gandhi on the theme of non-violence, now transformed into a supporter of the armed struggle for the liberation of the African continent from the chains of European colonialism and imperialism. Yet the legitimacy of violence if understood in the sense of self defence falls well within his Christian humanism, which seeks realization in God. Such a realization is not supportive of oppression but at the same time it does not absolute violence.

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<sup>35</sup> M. M.Makumba, *Op. cit*, p. 143

The real answer to human suffering and operation is to be found only in God, a liberating God. Whereas Kaunda concedes that violence is never morally justifiable, it may however be permitted if it is in reaction to the violence of an oppressor, and for Kaunda, such a reaction is forgivable in the eyes of God Almighty. It might as well seem a bit confusing if he is not supporting any or on the fence but the answer is no. Kaunda believes that peace is humanity's most pressing priority and that it can be achieved through non-violence but then again when it (peace) cannot be used against the violence of the oppressor it then implies that violence should be used as a tool to stop the oppressor from his attack against humanity and stop his tyranny.

Even after his retirement from the political scene, Dr. Kaunda has continued to speak out against the domination of the weak by the strong throughout the world, through the eyes of the poorest nations and the people with the fewest advantages. And still today, Dr. Kaunda continues to fight on the frontlines of the non-violent struggle for peace.<sup>36</sup>

## **CHAPTER THREE**

### **HUMANISM AS A CRITICAL ANALYSIS OF KENNETH KAUNDA**

#### **3.1 Philosophical Foundation of Communalism**

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<sup>36</sup> Dr. Kenneth Kaunda, <http://www.sgiquarterly.org/citizen.20053an-i.html>. Retrieved on 17/02/2024.

Communalism is an economic and political philosophy developed by the libertarian- those who strongly believe that people should have the freedom to do and think as they like they believe that communalism constitute a critique of hierarchical and capitalist society in general. It alters not only political life of a society but also it's economic life to this, it's aim is not to nationalize the economy and retain private ownership of the means of production but for common ownership<sup>37</sup>. In their idea of communalism, they opined that it seeks to integrate the means of production into the existential life of leaders such that every productive enterprise falls under the care of the local assembly, which decides how it will fight to meet the interests of the community as a whole. They argued that the separation between life and work, so prevalent in the modern capitalist economy, must be overcome so that citizen's desires and needs, the artful challenges of creation in fashioning thought and self-definition are not cost<sup>38</sup>.

More so, political life, workers of different occupations would take their seats in famous gatherings not as workers, printers, plumbers, cobblers. But rather as citizens whose major aim would be for the general interests of the society in which they live. In their communalist way of life, conventional economics with it's focus on prices and scarce resources would be replaced by ethnics, with its concern for

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<sup>37</sup> Communalism P2P,<http://wikip2pfoundation.net./communalism>, Retrieved on 12/01/2024

<sup>38</sup> *Ibid.*

human needs and the good life. Human solidarity or *philia*, as the Greeks called it. Would replace material gain and egoism. With this, humanity will be able to transcend to the universal state of consciousness and rationality which the great utopians of the nineteenth century expected that their efforts will bring into existence, opening door for humanity satisfaction.<sup>39</sup>

More so, the libertarian believes that it stands in explicit opposition to the suffocating individualism which sits comfortably with the bourgeois self-centeredness, exploitation and alienation. For them, communalism is the commune of communes.<sup>4</sup> Communalist holds that this movement would be expected to begin slowly.

### **3.2 Kenneth Kaunda's Humanism as Communalism**

Judging from the fact that Kenneth Kaunda, linked his theory of humanism to that of African traditional society, it's certainly so glaring, that his humanism is communalism, Kenneth Kaunda in his argument held that this traditional African humanism should be taught at all levels of education from grade one to higher institution or colleges. To this effect one has to trace back to what communalism is again and what humanism is because it will be of great importance to know how linking the two made Kaunda's humanism communalism.

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<sup>39</sup> *Ibid.*

First of all humanism can be defined as a system of thought that considers solving human problems with the help of reason is more important than religious beliefs<sup>40</sup>.

Communalism refers to system that integrate communal ownership and federation of highly localized independent communities<sup>41</sup>.

Kenneth Kaunda's humanism can be seen as a set of cultural heritage, intended to unite the country in the common task of economic, social and political development<sup>42</sup>.

To this effect, and having at the back of our mind what communalism and humanism is, Kaunda's humanism is communalism, because it relied heavily on the norms of social behaviour of traditional African society and Kaunda's religious conceptions of human nature for its foundation. By giving in to traditional African social values and adopting Christian Values, Kaunda's humanism boils down to the fact that human evil inclinations and desires will be wiped out and genuine Christian love will take evil inclination of man and his evil desires will wipe away the animosity in man which happens to be the originator of the inclinations, greed, and nepotism, injustice, partiality and selfishness.

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<sup>40</sup> *Ibid.*

<sup>41</sup> S. Wehmeier, *Oxford Advanced Learner's Dictionary of Current English* (New York: Oxford University Press, 2005), p. 586.

<sup>42</sup> African communalism, <https://e.m.wikipediain.org/wiki/communalism>. Retrieved on 04/07/2023.

The Zambian Humanist regarded his religious conception of human nature as a secure basis for the political organization of human relations, political activities, economic structure, agricultural activities and national development in general<sup>43</sup>

Moreover, the humanism of Kaunda embraced some tenets to show that it's communalism; such tenets include

1. Acceptance:- as can be seen when he traced his humanism to that of African traditional system that the old people should be taken care of by their family and loved ones and not take them to the so called "Old people's homes",. In his own words, "The western idea of "old people's homes" is horrible to the traditional African because it implies that old people are a nuisance and must be kept away". but rather his humanism preaches that they should be accepted, treated with respect and venerated.
2. Egalitarian: This is the belief that everyone is equal and should have the same right.<sup>44</sup> with this there should be franchise in every state and country everyone should have the right to vote and be voted for.
3. Respect for human dignity: going back to Kaunda's humanism as earlier discussed in Chapter 2, there were strictly speaking no orphans in the traditional Africa, when a child's parents is dead, a relation picks up the child

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<sup>43</sup> Marcel Dekker, "Beyond African Humanism: Economic Reform in Post- Independent Zambia (Nashville: Alex Sekwat Institute of Government Tennessee state University, 2000), p. 521

<sup>44</sup> *Ibid*, p.525

and treats or train her as his own child without prejudice, at least if not for anything for the fact that the child is a human. The orphan is being treated with respect and not with disdain or a jelly fish without backbone. The child will not be trampled upon or used as a foot mat just because the parents are dead.

4. Hospitality or generosity: Kaunda's Humanism also argued to this effect in a positive way for Kaunda, he believes and opined that a hungry stranger or travellers could enter somebody's farm and take something to eat example a banana and nobody will accuse him of stealing. There was a strong community spirit in traditional African society, everybody was accepted, the strong, the weak, were all accepted in the community without discrimination. People were valued not because of what they could achieve but because they were members of the community.<sup>45</sup>
5. Man centeredness: African traditional philosophy has always been man centred. The central belief of man centeredness is that man is the centre of all activities and that he is not defined by his colour, race nation, religion, creed, political learning's, or anything that brings or causes inequality. It (Kaunda's humanism) abhors or hates any form of exploitation by anyone whether the

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<sup>45</sup> J. I. Omoregbe, *Socio-political philosophy: A Systematic and historical study* (Lagos: Joja Educational Research and Publishers Limited, 2010), p.180

government or by the bourgeoisie in capitalism. It inculcates in man how to be considerate to his fellow man in all activities and in all his doings

6. Communalism and cooperation: with the idea of communalism and cooperation in mind, Kaunda's humanism lays so much emphasis on this such that the society is to accept and look after the sick, the physically handicapped and the aged, and there to provide mutual aid by encouraging community mindedness, cooperation and discouraging individualism<sup>46</sup>

Unlike capitalism which is characterized by private ownership of means of production and monopoly, Kaunda's humanism rather preached against materialism, selfishness and encourage communal use of the land- which in his own words said that;

A man owned a piece of land only for as long as he tilled it or use it in some other way. As soon as the land was abandoned, he lost claim to it and it reverted to the common pool.<sup>47</sup>

However, the central feature of Kaunda's Humanism calls for government involvement in rapid development and provision of social services to the people.

These social services includes;

- i. Provide greater social security to Zambians

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<sup>46</sup> M. Dekker, *Op. cit.* p.526.

<sup>47</sup> *Ibid.*, p.180

- ii. Abolish exploitation and victimization of Zambians establish fair principle of taxation and distribution of wealth.
- iii. Increase Zambian Participation in the central of the economy.
- iv. Provide free education to every Zambian
- v. Provide free medical services to all Zambians
- vi. Transform the armed forces into an instrument for the service of their fellow men and un accordance with Humanism
- vii. Expand infrastructure construction
- viii. Increase agricultural production and rural development.
- ix. Stem out abuse of power, corruption, victimization and other forms of injustices.
- x. Guarantee peaceful and just future for all Zambians under the leadership of UNIP.
- xi. Increase state control of the economy.<sup>48</sup>

To pursue the objectives which has been listed above, Kaunda's government abolished multiparty politics and introduced a one-party participatory democracy. He then described Zambians participatory democracy as "state predicated on the reality of popular power" where theoretically the people are involved in the day –to-day

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<sup>48</sup> *Ibid.*, p.526

running of the government and that tolerance and a free discussion should be combined with responsible leadership”.<sup>49</sup>

With this whole view, it can be seen that his (Kenneth Kaunda) humanism is certainly and obviously communism owing to that of traditional African society.

### **3.3 Selected Contemporary Arguments as Implications of Humanism as Communalism**

It's been one in a history that no matter how interesting someone's argument might be there certainly will be those who affirm and those who negate the argument. In this part of this work we will be dealing with positive and negative argument for and against humanism. Let us first look into the positive argument of humanism.

#### **3.3.1 Positive Arguments**

Positive argument deals with those who supports humanism. Though they are many, but we will consider some of them which includes; Emmanuel Levinas, Gandhi, Frantz Fanon and Kwame Nkrumah. Let's start with the works of Emmanuel Levinas.

He was a French Philosopher of Lithuanian Jewish ancestry born in the year 1906 and died December 1995. In his work and ideology on Humanism. He talked on “Humanism and the other”, which rejects the post-modern anti-humanism and as a conscious effort to counteract Heidegger's definition of Human dignity as the

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<sup>49</sup> *Ibid.*

shepherded of Being. From within the phenomenological tradition, Levinas grounds the phenomenon of the human subjectivity, dignity, language, desire, etc. beyond ontology and consciousness in the personal transcendent ethical demand of another human being as the imperative “thou shall not kill”, which defines being human as concern for others<sup>50</sup>. He is important for the recovery of humanism as a cultural ethos, since he argued for a redefinition of art and philosophy in ethical terms. He claims that the highest exigency to understand one’s humanity is through the humanity of others.<sup>51</sup>

Another positive humanist is Gandhi. His love for humanity knows no boundary. This is the major reason he is termed a humanist. It’s through principles of truth and love that Gandhi tried to bring about a social order that is devoid of classes<sup>52</sup>Gandhi believes that all humans are equal in the eyes of God and that all humans have some desires, so there should be no cause why anyone should be treated disdainful and looked upon as being inferior to others. Gandhi also argued that there will never be peace on earth and goodwill among men unless we strive to establish equality among men which implies that he supports war in so far as it is a fight for equality and for peace. He also is of the view that no social reform would be achieved

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<sup>50</sup> Levinas Humanism of the other, M,oxfordscholarship.com/mobile.view/. Retrieved on 14/07/2023

<sup>51</sup> *Ibid.*

<sup>52</sup> Gandhi’s Humanist Approach towards Social Problems, [www.yourarticleliberty.com/essay/gandhi-humanist-approachtowards-social-problems/40286](http://www.yourarticleliberty.com/essay/gandhi-humanist-approachtowards-social-problems/40286) Retrieved on 14/07/2023

if a number of persons are considered inferior, isolated and oppressed. He demanded that all humans should be treated equally, participates in all religious and social activities and should be allowed to dine with others.

More so, his humanistic approach led him to fight for his people's religious, economic and political rights. In his own words he said that God had created men with a badge as inferior or superior<sup>53</sup>. He was totally against caste system, he called for inter-caste marriages and common dining or eating together to remove social barriers. He also believed that those who practice the evil act of inequality can also have a change of heart. It is this non-violent approach to peace that made him distinct and unique in his idea of humanism.

Another proponent of humanism was Frantz Fanon. He accepted the idea of human rights. He presupposes that there should be a shared nature common to all humans irrespective if their tribe, nation, ethnic group, gender. He believes that human beings possess certain rights which should never be violated, for example, human beings are free agents in a way different from animals, therefore they should be treated as beings and no as animals or things, to do so is to violate his fundamental right as a human. He works was that of human solidarity, a challenge to both blacks and whites. It is a call for all human to move away from the inhuman vices of their respective ancestors so that a genuine communication can be born. He was

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<sup>53</sup> *Ibid.*

uninterested as to which race was superior and which inferior, Fanon asks, why not simply try to touch the other, feel the other, and discover each other?<sup>54</sup> he argued that his freedom was given to him to build the world for other people.

Frantz Fanon sought to transform and re-form truly universal humanism that will be appreciated and accepted by all culture and there will be a mutual enrichment and genuine fraternity. He also said that;

we do not want to catch up with anyone. But what we want is to walk in the company of men, every man, night and day, for all times. it is not a question of stringing the caravan aid where groups are spaced so far apart they cannot see the one in front, and men no long recognized each other, meet less and less and talk to each other less and less[...] if we want humanity, to take one step forward, if we want to take it to another level then the one where Europe has placed it then we must be pioneers.<sup>55</sup>

The last but not the least proponent of humanism is Kwame Nkrumah (1909-1972). For Nkrumah, he believes that African humanism is a call for political responses to social problems. For Nkrumah he believes that there should be respect for human dignity and individuality.

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<sup>54</sup> Fanon's New Humanism, <http://ericaritam.com/tag/Fenonnewhumanism>. Retrieved on .14/07/2023

<sup>55</sup> Ibid.

All these people supported humanism. Though there are persons who seem to fight and oppose humanism and they are called anti-humanist. This will lead us to the negative argument of humanism.

### **3.3.2 Negative Arguments**

The negative argument of humanism can also be termed anti humanism. Anti-humanism refers to the philosophical perspective which rejects humanism's elevation of human beings to a special metaphysical level of existence compared to the rest of reality<sup>56</sup>. It generally opposes abstract concepts of man, humanity and human nature, it also posits that humans are not rationally autonomous some proponents of these is discussed below.

Martin Heidegger, he criticized humanism and believes that humans are social and historical beings, whose will and consciousness are governed by the circumstances into which they are thrown. For him, man cannot make certain decisions; our lives are kind of determined by what we see in the world.

Another character is Althusser. For Althusser, man's beliefs, desires, preferences, judgements are inculcated in him or her by society and its ideological, political and economic practices. He rather affirms that the role of a man is imposed upon him or her by society and its ideologies.

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<sup>56</sup> Anti humanism, Rational.[www.rationalwiki.org/wiki/Antihumanism](http://www.rationalwiki.org/wiki/Antihumanism). Retrieved on 20/02/2024.

Another proponent of anti-humanism is Fredrick Nietzsche. In his own words he wrote that humanism is nothing more than an empty figure of speech.<sup>57</sup>Nietzsche himself insisted that the belief in humanity was itself just a language from a believed in God, and that once God was eradicated and put away the belief in human beings would follow. Nietzsche further argues that the idea of morality that we say we have is not what we believe but a false consciousness. Combining the two, you get the idea that morality is an optional concept evolved overtime that legitimizes the brutal power of politics, which means essentially that morality is meaningless<sup>58</sup>. This idea of his implies that good and bad cannot be real because they are all lies.

The last but not the least is Foucault Michel. Nietzsche's idea of God is dead influenced Foucault in his own book titled "the death of man". He argued that the idea of humanism is dead and is over thrown. Since humanism preaches that there is a real world outside ourselves which we can have knowledge of Foucault replies that this is yet an illusion. He opined that the notion of individual freedom and responsibility is an illusion.

## CHAPTER FOUR

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<sup>57</sup> Would Nietzsche be considered a humanist?  
<http://www.reddit.com/r/humanism/comments/ijc6sb/would-neitzsches-beconsidered-humanist> Retrieved on 20/02/2024.

<sup>58</sup> Nietzsche and antihumanism,  
[www.losthighwaytimes.com/zoll/10/nietzscheandantihumanism.html?m=1](http://www.losthighwaytimes.com/zoll/10/nietzscheandantihumanism.html?m=1) Retrieved on 20/02/2024.

## EVALUTION AND CONCLUSION

### 4.1 Evaluation

So far, we have treated the works of Kenneth Kaunda, his approach to humanism and how his humanism is communalism. We have discussed what communalism and humanism is separately and linked it to Kenneth Kaunda's humanism-which boils down to traditional African society. In evaluating the works of Kenneth, though some persons might not completely agree with him but still it does not mean that his opinion or his argument should be cast into the flames. In an affirmative way, his humanism is communalism.

If we are to trace back the nature of man, man is a social, rational and amazing being who loves his neighbour as himself. But at some point, when situation began to change and life started becoming hard that one alone cannot provide all that he needs, he needs his neighbours also to help him produce things he cannot manufacture by himself this initiated trade by barter, slavery was introduced and all these led to nepotism, inequality, war, partiality and hatred. This whole scuffle and fuss came as a result of man trying to get satisfaction, the communal belief and communal living was all wiped away because of man's selfishness.

However, one might rightly ask, "what is the yardstick to return to this beautiful communal living"? The answer to this question is Kenneth Kaunda's humanism. He outlined his humanism in a sense whereby if it is meticulously taught

from nursery school to primary school then to high school and finally taken up to college the communal living will be restored and there will be peace.

If hatred, nepotism, war, inequality, ego-centricism are taken away, in affirming what Kaunda has proposed, the prognosis will be amazing and communal living will be restored back to the people. However, human beings are special beings whose interests need to be protected, fought for and preserved against war and destruction, this whole idea captures the essence of humanism, communalism is certainly a way of achieving these humanistic tenets, humanism has been in existence since early philosophical thinkers, the popular phrase of Protagoras who is one of the ancient Greek Philosophers and a sophist who was born in the year (490c) and was so influential. He is popular for his phrase that “man is the measure of all things of things that are, that they are, and of the things that are not that they are not.”<sup>59</sup>

This statement constitutes one of the fundamental assumptions of humanism, and humanism as the system implies is built on human being. Though there have been different philosophical perspectives on the idea of humanism. Kenneth Kaunda’s Humanism can be considered best for humans, because his point is filled and loaded with cultural implications which are morally understood and whose prognosis will be so amazing.

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<sup>59</sup> S.E. Stumpf, *Socrates to Sartre and Beyond* (New York: McGraw-Hill Company, 2003), p.32.

More so in Kenneth Kaunda humanism, human interest, values and dignity predominates. He developed its humanism as a political system of government and kind of an African humanistic socialism. Let us still remember that communalism is a system that integrates communal ownership and federations of highly localized independent communities as well as the principle and practice of communal ownership<sup>60</sup>. To prove that Kenneth Kaunda's humanism is communalism, Kenneth Kaunda proved or argued in this theory of humanism that it is because wealth are not equally distributed that we have the creation of classes in society and therefore we have the "haves" and the "haves-not" a society of the oppressed and oppressors. He advocates that in traditional African society such never existed.

Communalism is also a political movement that believes in an economy in which the state controls the means of producing everything on behalf of the people, it aims to create a society in which everyone is equally treated. Tracing back to Kaunda's humanism which was discussed earlier in chapter two, Kaunda opined that there strictly no orphans in his humanism. When a child loses his parents, an uncle, aunt or a guardian or relation will bring the child up as his own child. Which implies that the child should not be treated as an outcast? He also opined and argued that

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<sup>60</sup> African communalism, <https://e.m.wikipediain.org/wiki/-communalism>. Retrieved on 20/02/2024.

strangers should be treated equally like all members of a society; the community is to provide food and shelter for all because unity is strength.

In addition to this, when communalism is achieved, then injustice, insecurity, wide gap of inequality will be controlled. Interaction with one another in the society can bring and restore unity, because we need co-existence to relate with one another, because we all came into the society because of common good just like the common phrase of Aristotle which says either a beast or a god; and the idea of communalism also reflected in Kenneth Kaunda's and he believes that individualism should be discouraged and there should be communal labour. If for example a villager required a new hut, all the men would turn to the forest and fetch poles to erect the frame and bring grass for thatching in the same idea of communal spirit, if any member of the community is sick, others would go and work in his farm<sup>61</sup>

More so, in Kaunda's humanism, the strong, the weak and all are to be accepted in the community without discrimination. When this is achieved, then communalism will be restored and definitely will be the trend and order of the day. Kaunda also argued that there should be nothing like old people's homes. This definitely should not be existing in our society, because it appears as though they are nuisance in the society, but rather these old people are filled with wisdom and they

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<sup>61</sup> J. I. Omoregbe, *Social Political Philosophy: A Systematic and Historical Study* (Lagos :Joja Educational Research and Publishers, 2007), p.180.

live a life of happiness and joy when showered with love and attention from their own family whom they took care of when they were infants. They should be happy in the company of their grandchildren. More so if Kenneth Kaunda's humanism is been taught in all levels of education, the trend of man's inhumanity to man, global existential challenge, Boko Haram insurgency can be wiped out. When man understands the whole essence of humanism and what it captures, he will understand that everyone's fundamental human right is to be protected. Man is not meant to be given up for anything or to anything for material gain but rather, he is to be loved, cherished and should be treated with respect and dignity because he is a human.

However, Kenneth Kaunda's humanism cannot be totally said to be perfect and flawless. It may not be implemented because it's impossible to wipe out inequality in the society. The idea of class structure will forever be existing in the human society, there will always be tribalism and racism where the whites will always and forever believe that they are better than the blacks. Things can never go back to the way it used to be, whether it is being taught from nursery school to college it will (Africa traditional society) forever remain a history.

Putting everybody on equal money income and nationalizing all industry would definitely lead to stagnation, setbacks and laziness. People's minds are filled with deceit. Some might just relax without struggling to be successful in life because they believe that they will receive equal share of money with the hardworking ones.

#### **4.2 Conclusion**

From the foregoing we can say without fear of contradiction that Kenneth Kaunda's philosophy has been succinctly and meticulously discussed, also how his humanism is communalism has been explained and the clarification of the terms humanism and communalism is included in this research work.

In concluding this research work, we are of the opinion that Kenneth Kaunda's humanism should be seen as a solution to global existential problems, ranging from Boko Haram insurgency, injustice, inequality, war, cruelty, physical and emotional torture, hatred, xenophobia, violation of fundamental human right, rape, imposition of early marriage on minors, capitalism, intellectual and psychological dogmatism, abuse of power and the list goes on and on. We therefore might ask ourselves, why is there so much in-humanism in the global world? What happened to the African traditional society? Where love, compassion, unity, communalism and tolerance were the order and trend of the day. The answer can be found in the global existential problems listed above.

However, how are we going to come out of these issues at hand? It is seeing humanism as communalism in the lens of Dr. Kenneth Kaunda. When humanism is achieved, it will eradicate the present day Boko Haram insurgency, because they will see their fellow human beings as one who needs to be loved and cherished and should not be infringed on their fundamental human right for any religious fanatical belief. Religion will preach love, tolerance of other people's belief and compassion.

The cases of rape, where even minors, who have not come of age are been abused at a tender age, at some pot affects their psychological and mental way of seeing people which leads to them being depressed and to some they carry out the act of suicide, is this not so inhuman? Is this not wickedness and torture to someone who is meant to enjoy life and the free gift of nature as his fundamental human right? Sometimes when the act (rape) is carried out by someone from a political family, or born with a blue blood the parent or guardian of the victim is been bribed to keep mute and they actually keep mute because they are scared. When people understand this term, this wickedness will definitely come to an end. When we talk of inhuman what do we mean? This means being callous, not caring about the way people suffer and lack of kindness.

More so, value is the kernel of communalism and this was the interest of Kenneth Kaunda in his humanism thus projecting the African unique value systems. In the contemporary world or African, the reverse is the case ladies do not have value for themselves, they give away themselves into marriage just for material gain, and they go into prostitution all in the search for money and to meet up with standard. Forgetting and pulling off their cloak of dignity, self-worth and pride, most of these girls are not into this because they lack or because their parents does not have but greed has become a disease in the modern world. As such, there is need to put a stop to this menace, programs should be organized and schools should also try to teach value systems so as to restore the African value system in our contemporary world.

Humanism been achieved will lead to peace both in family and community at large, the “unity is strength” adage will be restored and be put into action. Man will no longer be living a life of fear, depression and be thinking that whatever negative thing that happens to them in life that they deserve it, but no they don't.

However, the physical torture and emotional abuse of guardians to orphans will be eradicated just like in Dr. Kenneth Kaunda's philosophy of humanism. They (orphans) are to be treated with love, affection and attention. It also baffles me that those in power seem to abuse this power and use it against their subject, forgetting that these subjects are the ones that voted them in. they (leaders) introduce absolute power and tyranny, nepotism becomes the order of the day while the poor masses suffer without hope of things getting better, unequal distribution of resources comes invoke and the leaders seem to be blinded by their wealth that it eludes them that their main purpose of been in power is to foresee the welfare of the people, fight for their fundamental human right, provide social amenities such as light, free education and hospitals. The communal spirit seems to leave them and they become inhuman to their fellow human beings. This menace can also be stopped when the communal spirit is restored. What then are the features of this communal sprit or communalism? It includes: ownership of resources collectively, individuals are permitted and opportune to take part in decision making, there is no class division such as the class of the rich and the poor, individuals are allowed to participate in the development of

their community. It does not give room for exploitation. But then, let us ask, “Is there anyone, who would not like to live in this kind of a communal society?”

In all, our submission is that we should restore back humanity and communalism because it will fuel, propel and trigger happiness which is the ultimate desire of everyone. Let us all in unity and in communal spirit make this world a better place for everyone. Let love lead, let humanism and communism be restored.

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