

# Integration - the Item of Ultimate Concern on the CONTINENTAL & ODL Development Agenda – a philosophical point of view

Jameson Kurasha, Chrispen Chiome

**Abstract—** The setting in Africa since the 15th Century is characterised by divisions, social tensions and political struggles. Natural conditions have also contributed to the plight. Most problems however, are interpersonal and moral. What seems to be evident is that African nations on their own cannot, independently, manage the challenges hence the call for unity and specifically continental integration. Integration faces cultural obstacles. How can a nation like Namibia integrate with Egypt where 600 citizens were sentenced to death, apparently without any hearing? How does the project incorporate a group which kidnaps over 200 girl children for religious purposes? How can African economies, diverse as they are, be melded into one? As of 2011, the IMF's World economic outlook database showed that the GDP levels of African nations ranged from 408 billion dollars to 0.25 billion dollars. How do we form an average economy out of nations that have such varying poverty levels? Data also reveals the fact that poverty rates across African nations span from 3% to 84%. So, the economist hastens to ask, "How one can integrate such vastly different economies?" The paper defines its conception of integration by pointing at nations that are already integrated such as USA. The sceptic's question; whether, integration is possible or not is, explained positively. Philosophical tools are cited and discussed - with African philosophical theories such as Hunhuism/Ubuntuism getting considerable attention. The conclusion is that continental integration is a good idea and that Open and Distance Learning is the ideal vehicle to promote it. The methodology employed is eclectic and sources are generally classical.

## I. THE AFRICAN SETTING

Major events and issues in Africa since the 15<sup>th</sup> century include; slave trade, scramble for the continent, colonisation, evangelisation, struggle for independence, decolonisation, the problem of South Sahara, Sierra Leone, the Civil war of the Ivory Coast, civil and religious wars of Nigeria, the Civil war in Mali, the War in Libya, tensions in Tunisia, unrest in Egypt, regional wars in the Sudan, war in Ethiopia, wars in Somalia, Tensions near the Somali boundary in Kenya, terrorist wars in Uganda, the Genocide in Rwanda, perennial wars in the

**Manuscript received Oct 10, 2014**

Jameson Kurasha, Higher Degrees Directorate Zimbabwe Open University, Zimbabwe

Chiome Chrispen, Research Fellow; Office of the Vice Chancellor; Zimbabwe Open University, Zimbabwe

Democratic Republic of the Congo, the War in the Central African Republic, the Civil war in Angola, the Civil war in Mozambique, tensions between Inkata Freedom Party (IFP) and ANC. Even where there is no physical conflict, feelings of tribal mistrust and alienation are of epidemic proportion<sup>i</sup> - this is the phenomenon which led the first President of Zambia, Dr. Kenneth Kaunda, to the slogan: "One Zambia One Nation." So Dr. Kaunda through mass media and at political rallies and jamborees used a slogan to promote peace and unity<sup>ii</sup> while exclusive educational institutions were teaching reading writing and arithmetic and inadvertently creating elite social classes where the students were, as Patrice Lumumba says somewhere, closing the gap between them and the European colonialists while creating another behind.

Twenty killer diseases such as cholera, lessa fever, dengue, diphtheria, yellow fever, anthrax, HIV/AIDS, Ebola and E Coli 0157:H that were identified between 1991 and 1996<sup>iii</sup> have greatly affected Africans on the continent. Natural disasters like drought, desertification and extreme flooding are part of the African tapestry/background too.

Against that backdrop, dreamers on the Continent, From Nkrumah to Dr. Nkosazana Zuma, many Africans are aspiring for peaceful integrated nations and continent. As Kenneth Kaunda insisted on; "One Zambia one Nation," Kwame Nkrumah (1963)<sup>iv</sup> wrote a treatise called, *Africa must unite*. The Idea of integration in African countries and continent is not recent. The paraphrased words of Ghana's former president, the late Professor John Atta Mills conveys the dream for peace and integration so aptly. He said; "As a people our greatest achievements have come when we have lived up to ideals that unite rather than divide us..."<sup>v</sup> Recently on May 13<sup>th</sup> 2013 Dr Nkosazana Dlamini-Zuma painted a picture of what Africa will be like in 50 years from now which is very optimistic characterised by a high speed railway system and a common language, in fact by 2063 she dreams of a unified prosperous continent.

## II. STATEMENT OF THE PROBLEM

One third (1/3) of the population on the continent resides in war environments. For them, the post independence dream where it was going to be good and pleasant to behold brothers and sisters dwelling in unity<sup>vi</sup> has turned into a nightmare because nation has now turned against nation and brother against brother. From 1967 to 1970 Nigeria dealt with the Biafran war. Since 2002, this African nation is facing the challenge of Boko Haram which, "has resulted in an estimated 10,000 deaths between 2002 and 2013..."<sup>vii</sup> In Somalia, since the end of Siad Barre's government in the 1980s, five armed groups have been at war with each other. These political, military and cultural divisions are common throughout the

## Integration - the Item of Ultimate Concern on the CONTINENTAL & ODL Development Agenda – a philosophical point of view

continent. Since colonisation, the distinctions between Anglophones, Francophones and Lusophones have now separated the African minds into pseudo-Europeans with neither a common market nor a union. The continental divisions are really physical, spiritual and philosophical. Where there is no intentional unity, the community disintegrates. At the beginning of the 21<sup>st</sup> Century, disintegration within and without each nation is what characterises the African continent.

The other problem is that all strategies to deal with the said divisions are political and religious. Conventional institutions of education are invariably distant from the real arena of the battles. Discussions in seminar rooms remove people from places where events and divisions occur. Open and distance students and centres are usually immanent or existing within the context of the problem however, conventional culture sees otherwise.

Besides these political (moral problems) Africa is terribly affected by natural problems (problems of evil) such as infectious diseases and droughts. Poverty, pollution, illness are terribly separating. The question is: "How will ODL promote integration from a state of disintegration caused by politics, religion, culture, disease, poverty and illiteracy?"

### III. PURPOSE OF THE PRESENTATION

Today, the African Council for Distance Education (ACDE) meets, after and as the continent experiences these deadly events and problems like tribalism, religious wars, disunity and armed conflict. Our purpose is to think and make sense of it all and to promote the real strategy and philosophy of integration which is regarded in this presentation as; "...the Item of Ultimate concern on the Continental Development Agenda. As for my own country, Zimbabwe, I want to declare that integration ought to be the most decisive item in the Zimbabwe Agenda for Sustainable Socio-Economic Transformation – (Zim Asset).<sup>viii</sup> "Polarised or not; aligned or not; biased or not",<sup>ix</sup> the African scholar now has a responsibility to research, report and participate in deliberations on how to promote and to sustain the Idea of a free integrated continent – of course through education – especially through the Open and Distance model.

### IV. THE OBJECTIVES OF THE PRESENTATION:

*The objective of this presentation is:*

1. To put together a proposal or to design a torch that will guide leaders and their people in Africa to thread African nations and cultures into one continental quilt with a common thread that unites the continent from Cape to Cairo and from Monrovia to Mombasa.
2. To build on Dr Nkrumah's *Africa must unite*; a philosophical evolution leading to a concrete entity or a country called the United States of Africa (USA) or Amalgamated States of Africa (ASA).
3. To demonstrate that education and Open and Distance Education in particular is the ideal model to team up with political, law enforcement social and economic agencies in order to accomplish meaningful integration of the Continent.
4. To establish that continental integration is a S.M.A.R.T. objective especially looking at it through the eyes of evolutionary epistemology and

history. Therefore the ultimate goal is to encourage the faint hearted and the sceptic to buy into the dream.

### V. BASIC QUESTIONS IN THE PRESENTATION

1. What is our conception of the integrated continent?
2. Is continental integration a SMART objective?
3. What sort of flush lights or philosophical ideas should guide us?
4. What will sustain continental integration?

#### 5.1 Conception of Continental Integration:

The idea of an integrated continent is best defined demonstratively. If for example, we were asked to define a tree we could define it ostensibly by pointing to a tree. Therefore, being asked to define continental integration could be done by pointing to continents that are integrated such as the United States of America, China and India. However, the issue here is not just about, "a large extension of land mass," which is one meaning of a continent. The question about continental integration of Africa implies the amalgamation or incorporation of populations and cultures under one political roof, constitution and culture. That type of togetherness is characterised by "a kind of unity and diversity." Which, borrowing the Rev. Jesse Jackson's metaphor, I call; 'an African quilt.' During his 1984 address at the Democratic Party Convention, the then Presidential candidate Rev. Jesse Jackson gave the following description of the American nation:

"America is not like a blanket-one piece of unbroken cloth, the same colour, the same texture, the same size. America is more like a quilt-many patches, many pieces, many colours, and many sizes, all woven and held together by a common thread. The white, the Hispanic, the black, the Arab, the Jew, the woman, the native American, the small farmer, the businessperson, the environmentalist, the peace activist. The young, the old.... and the disabled make up the American quilt"<sup>x</sup>

So what we have in mind here is not something like a blanket but something like a quilt which is a combination of all the tongues and beliefs under 1, 2, or 3 governments whose purpose is to ensure that all citizens are well fed, schooled well and serviced well at clinics and hospitals – as youth and as aged, as physically able as well as physically challenged. The aim is also to ensure that poverty is challenged through the facilitation of good business policies and good business environment throughout the nation i.e. the integrated land, and to ensure something beyond race and gender equality but equality for all human beings whatever their condition. This is what continental integration is about. The next step is on the diversity that will be the nature of the African quilt.

#### 5.2. Is the African quilt a real possibility?

Africa has been totally decolonised. Colour bar or racial segregation is now a thing of the past, sex discrimination is no longer constitutional in most parts. Nonetheless, egalitarian constitutions, regionalism, tribalism and economic imbalances are still present. The top three nations on the continent namely; Nigeria, South Africa and Egypt are characterised by real expressions of disunity and group

conflict. The dream of some of our founding fathers is unity and integration of the entire continent. The goal was to thread African nations and cultures into one continental quilt with a common thread that unites the continent from Cape to Cairo and from Monrovia to Mombasa. This noble vision is facing remarkable obstacles. The objective is to craft a continent like the United States of America or Modern day China or India. An African quilt is practically possible and achievable. Hence history has put the United States of America, the Republic of China and India on the table as specific concrete cases that can be replicated elsewhere.

#### METHODOLOGICAL LIMITATIONS?

My point is that integration in Africa is a logical and practical possibility and moral necessity. Therefore, it is a legitimate dream: when all God's children; Christian, Moslem and African Traditional Religionists will eat, play and make things together united in their diversity. As mentioned above, for those who are sceptical of the idea of continental integration, the United States of America is an attractive case to study. To my knowledge, such a continental project is a product of historical evolution which was not evident in ancient records of civilisations of the East and the Far East, such as the *Vedanta* and the *Upanishads*. These are silent on that item.<sup>xi</sup> Also silent on the item of integration are the Eastern Philosophical authorities such as J. Krishnamurti (2000)<sup>xii</sup> and S. Radhakrishnan's (2013)<sup>xiii</sup> two volumes of *Indian Philosophy*.

In the Old Testament, there are two classical passages that could be understood to be making references to integration namely: Genesis Chapter 11 and also Psalms 133. The Great Greek philosophers did not discuss that item as much as they discussed items like justice, knowledge, and virtue. The evolution of discussions that eventually lead to integration started in the New Testament of the Christian Bible. There, it is declared that; "There is neither slave nor free, neither is there male nor female. **All of you are one in Christ**"<sup>xiv</sup> John Locke (1690) in his *Second Treatise of Government* suggests that equality is not something that depends on the generosity of the government. Less than 100 years later, Thomas Jefferson states, in the 'Declaration of Independence' that it is "self evident that all men are created equal with unalienable rights to life, liberty, and the pursuit of happiness" all granted by God the creator.<sup>xv</sup> In less than 90 years later, in November 1863 Abraham Lincoln affirmed what St Paul, John Lock and Thomas Jefferson observed when at Gettysburg he said: "Four score and seven years ago our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that: **All men are created equal.**"<sup>xvi</sup> Almost a century from the Gettysburg address, Dr Martin Luther King Jr. demonstrated that he belonged to a generation that was part of the moral and epistemological evolution. His was a generation that understood the Human condition and the past better. He had seen all the moral mistakes connected with slavery, racism, segregation and group oppression so he could then go beyond just interpreting the human condition, as Hegel had recommended the task of philosophy to be, to dreaming about the future. "When freedom will ring from every village and hamlet, from every state and city...when all God's children – Black men and White men, Jews and

Gentiles, Catholics and Protestant – will be able to join hands..."<sup>xvii</sup> that is real integration.

Moreover, Dr King's generation in 1963 could understand their plight well because they had read the history of moral development from the day when man was created in God's own image to a point when all the races on earth spoke one language and developed a city in harmony but "for themselves,"<sup>xviii</sup> up to the point the Psalmist could express the pleasure of witnessing the beauty of a community where "kindred" were living together in unity,<sup>xix</sup> to St Paul saying that: "you are all one," to John Locke's appearance in history to claim that all men are: "by nature equal,"<sup>xx</sup> Abraham Lincoln as mentioned above declaring that America is the concretisation of the dreams of hitherto monotheistic religions and political philosophies.

Dr. Martin Luther King Jr. observes the difference between written documents and their implementation and he challenges American leaders by pointing out that the Negro is still not free... because his life is "still crippled by the manacles of segregation and chains of discrimination and poverty," exiled in his own land.<sup>xxi</sup> After the "I have a dream speech and developments in America led to the Civil Rights Act of 1964 which outlawed discrimination based on race, colour, sex, religion, national origin, racially segregated schools and unequal voter registration. The evolution of the moral mind, up to the 1984 Democratic Convention, was long. In 1690, if a strategist or John Locke would have suggested that he dreamt of an America that looks like a quilt by 1984, 296 years later, when a grandson of slaves (Jesse Jackson) and a woman Geraldine Ferraro would be presidential candidates, he would have been advised to revise that particular objective because it was inconceivable, unachievable and basically, 'unrealistic'. Such an objective would not meet the current criteria prescribed by G.T. Doran. The Doran formulation<sup>xxii</sup> is now accepted as classical and almost infallible.

The American, Chinese and Indian cases ought to inspire Africans that the dream of a United Africa is conceivable and realistic. We must avoid the fallacy of comparing the timelines of corporate objectives with the timelines of continental objectives. The timelines of corporate goals is within the visibility of the 'eye of the mind' whereas objectives of continental politics defy visibility by the eye of the human mind. However both are quantifiably measurable.

In the late 1960s there were three fertiliser companies in Zimbabwe namely, Fizzer Pvt. Ltd., Rhodea Pvt. Ltd. and Windmill Pvt. Ltd. Windmill realised that they were, in terms of market share, at the bottom; especially in the black African market. The then Director of the African Section, Mr Head, crafted a plan that included the objective of capturing the African market within four years; by 1972. The other two companies had practically conquered and occupied the black farming areas and were distributing their products through cooperative stores located in townships. Windmill recruited 11 young extension officers from the Ministry of Agriculture for rural salesmanship under the legendary agriculturalist Gary Magadzire. Each was personally issued a brand new Mazda truck to distribute windmill chemical products in a designated region. By 1971 Windmill Pvt. Ltd. had made over

## Integration - the Item of Ultimate Concern on the CONTINENTAL & ODL Development Agenda – a philosophical point of view

20 million dollar sales in its African sales and Fizzer was a third of that. Rhodea now lagged behind. The Windmill plan was specific, measurable, and achievable, in a realistic time frame. My point is that **timelines in corporate objectives are easily determined and look more realistic than national or continental timelines but everything depends on the size of the enterprise.** We thought Kenneth Kaunda had an “extraordinary fantasy” when he regularly sang of; “crossing the Zambezi and the Limpopo in his:

*Tinende Pamodzi ndi Mutima ubodzi.*

*Tulonge Zambezi ndimutima ubodzi*

*Tulonge Limpopo ndimutima ubodzi*

The timeline involved was beyond the range of our imagination therefore we could not accept it as a SMART OBJECTIVE but all his dreams have been concretely realised now, in his lifetime. **I humbly suggest that we set the goal of integrating Africa with the timeline of a lifetime!**

My point is that theoretically and philosophically, Africa now understands itself but we do not have to stop there. Egypt cannot stop where she is right now. Nigeria cannot stop where she is now. South African industrial relations are philosophically well understood but South Africans cannot stop where they are now. The economy in Zimbabwe is well understood philosophically but this is not where we ought to stop – hence the agenda for socio-economic transformation (Zim Asset) whose point is to go beyond the interpretation of reality in Zimbabwe but to change that reality. **The past has been understood but the point is to change Africa.** Moslem Brotherhood and the rest of Egyptians are thirsting for integration. Boka Haram and the rest of Nigeria need to join together for the progress of Africa’s economic leader. Industrial partners in South Africa need a unified vision if that powerful industrial lead is going to be maintained. Both the formal and the informal sector need to work together with the government for the socio economic revival of Zimbabwe. If there is a word that needs to remain on the minds of African leaders and academics since Nkrumah to date, it is **continental integration.** My argument in this section was meant to demonstrate that **the African quilt is indeed a real possibility through moral revolutions.**

However, unlike the goals of a company which start with a strategic plan and its implementation, a goal like continental integration is not an outcome of strategic plan but a result of moral evolution that is a product of moral revolutions such as those that started in the Old Testament through to the Civil Rights Act of 1964 to the declaration that “America is like a quilt”, in 1984. Kwame Nkrumah stated it all by saying that *Africa Must Unite.* With certainty, moral revolutions and evolution will see that coming to pass. Now the question that arises is: “What sort of flash lights or philosophical ideas should guide us because a human being is guided by philosophical ideas? In the beginning was the word and through the word all things were made.”<sup>xxiii</sup>

## VI. PHILOSOPHICAL IDEAS/FLASHLIGHTS TO GUIDE THE CONTINENTAL INTEGRATION (4 FLASHLIGHTS)

### 6.1 Flashlight 1: Hegelian Philosophy:

Africa understanding itself: Now, even scholars in Africa are alarmed by events in the Congo, in Rwanda, in Somalia

and religious sectarianism currently affecting many neighbourhoods in the Continent. Academics are now concerned about the possible impact of these problems in as much as politicians were concerned, in May 1963 and July 2002, respectively, when such matters led them to the formation of the Organisation of African Unity (OAU) and of the formation of African Union (AU). Academics have now realised that problems in any part of the continent ought to occupy their attention also because what affects a ‘neighbour’ affects us all.

When religious conflict affected the British and the Irish communities in the 1970, we watched with indifference because we thought it to be ‘their’ affair. When religious sectarianism and conflict spread to Kenya and Tanzania where innocent victims were killed in Nairobi and Dar Es Salam, the world watched with indifference and concluded that such conflicts could be settled by something called ‘good governance’, ‘rule of law’ and enforcement agencies until it became apparent that even super powers could not settle such matters by powers of uninformed forces and institutions of the so called ‘democracy.’

The African world is beginning to understand its past and itself. The role of philosophy is to make sense of it all after the events have happened because it is in the nature of philosophy to come after the events, and to think and to dream ‘at night’ – *Nacht denken.* Hegel says that “the Owl of Minerva spreads its wings and takes flight only when shades of night are falling” – meaning that philosophy comes to understand historical reality just as it passes away.

The real nature of colonialism and neo colonialism was only understood and made sense of long after the events by founding fathers like Kwame Nkrumah (1964).<sup>xxiv</sup> Development of knowledge is evolutionary. We are always improving on previous mistakes which happen in our normal day to day operations. Life provides our minds ‘black boxes’ that record our activities. Correct things and wrong things of the past are recorded and only in hindsight do we make corrections and adjustments.

Most of the countries in Southern Africa have not had political coups because they have learnt how to preserve their security after observing how their counterparts were overthrown by neo-colonialists. They only became wiser after the events of the past when, for example; Patrice Lumumba, Abubakar Tafawa Balewa, Kwame Nkrumah, Milton Obote were overthrown and succeeded by retrogressive figures like Idi Amini DhaDha. The understanding of Revolutions and Counter-Revolutions in Africa,<sup>xxv</sup> scientific, social and religious matters are an evolutionary process. So it follows that our understanding of colonialism, decolonisation, segregation and desegregation, continental conflicts namely; the African past comes too late when mistakes have been committed.

Wisdom comes when an individual thinks over the facts and events that would have happened and stimulated the thinking – may be at night. Kind Solomon was confronted, during the day, with a dilemma caused by two women quarrelling over the ownership of a baby. He decided, after having heard the two women arguing, to test them by suggesting cutting the

baby into 2 halves. The woman who may not have been the mother accepted the suggestion but the apparent real mother was prepared to relinquish her claim as long as the child was left alive. She got the child. The story illustrates the material source of King Solomon's wisdom. It also illustrates that facts and events are the raw materials of wisdom. Therefore an African leader called Yoweri Museveni, after years of being a witness of bloodshed power struggles and underdevelopment, he was prompted to think over what he had seen, heard and read about and to ask the question; "*What is Africa's Problem?*"<sup>xxvi</sup> - 35 years after the independence of Ghana! After many problems such as regionalism, tribalism, apartheid and sectarianism he provided his theory in a 282 pages treatise. It's a great philosophical and theoretical reflection after the events. 57 after the independency of Ghana African scholars, unlike King Solomon who had just 2 women to reflect about, African academics have enough data to philosophise over and the interim conclusion is that Africa now understands itself more deeply – but after the facts. Presentations and discussions at this ACDE conference are by participant already understand the African reality deeply. The role of philosophy is to think deeply about that reality and to think deeply about that understanding – "the real is rational and the rational is real."

Therefore, this presentation on the most decisive item on the developmental agenda; i.e. integration, of the Continent through ODL is a philosophical reflection in the Hegelian tradition stated above (Flashlight 1:). However, 3 other traditions namely; Marxism, Hunhuism/Ubuntuism and Christian philosophy will be implemented to supersede Hegelianism.

### 6.2 Flashlight 2: Karl Marx:

But Hegel's formulation, that philosophy come too late to change the world, was challenged by Karl Marx when he replied that; "Philosophers have so far only interpreted the world in various ways; the point, however, is to change it."<sup>xxvii</sup> Like Marx; I contend that as much as we have used philosophy to understand the African past condition, we now have philosophical apparatus to change Africa through Hunhuism/Ubuntuism and Christian philosophy especially through the eyes of professor Stanlake Samkange and Dr. Martin Luther King Jr.

### 6.3 Flashlight 3: Hunhuism/Ubuntuism

Professor Stanlake Samkange was an African scholar and the first Zimbabwean to present a treatise on African political philosophy called *Hunhuism/Ubuntuism*.<sup>xxviii</sup> 'Hunhuism' is a Shona word referring to that philosophical theory and 'Ubuntuism' is a Ndebele way of doing the same thing. Hunhuism/Ubuntuism is essentially a metaphysical theory and an ethical theory with political implications.<sup>xxix</sup> 'Hunhu/ubuntu' is a word which refers to a standard of conducting oneself that is uniquely human, a criterion far above that of animals especially dogs. In the African tradition, says professor Samkange, a person (munhu) is viewed in a very special way. A human being, for example Chenjerai, is a spiritual being as well as social being. He is spiritual because he belongs to a community of persons (yavanhu) who are unique beings among all living organisms. A human being is a combination of the physical and the spiritual. So physically,

he is connected to this material reality. Spiritually, he is connected to the world of ancestors who continue to exist in the environment made of trees, rivers and mountains and all living organisms within.

The ancestors are active participants in the affairs of the family and of the environment. So mountains are special because in them the ancestors dwell. The rivers are sacred because they belong to these forbearers and the ancestors of the river totem are symbolised by these water ways and pools hence spoiling the water in the river is to sin against the people of the rivers.<sup>xxx</sup> The animals are sacred because the ancestors are connected to them. The lion is special because the ancestors of the lion totem are symbolised by the wild cat.

The implication of this ontology is that the environment is special because it is the dwelling place or home of the ancestors therefore it has a profound spiritual significance. Any environment is significant because of who lives within it. For example, the State house is significant because it is the dwelling of the Head of the State. It's not about bricks and motor but about the value placed on the person who dwells within the walls. Professor Samkange says the environment and the ancestors are interconnected and are one. He says traditionally when a person died he was buried in the homestead. African society had no cemeteries. Africans did not separate with the departed. In fact after a year the departed relative is called back into the family through a ceremony called, *kurova guva/umbuyiso* (the ceremony of inviting or welcoming back the spirit of the departed home). When called back into the family he/she participates in the affairs of the family. So, if I want to relocate my family to another part of the world or country, I ought to inform, notify, consult or seek advice of the ancestors though a ceremony to get their blessing. I must also treat Chenjerai with respect and dignity because his belongs to his ancestors who care about his wellbeing. If I abuse my wife and my children the respective ancestors will be offended and misfortune (*ngozi*) will be my portion.

The key words in African philosophy are relatedness, connectivity and participation. In traditional African society there were no prisons, says professor Samkange. According to the culture, a human being is a special being different from an animal that can be locked in or away as a matter of fact. If a human being sins against other human beings a court is called and matters are carefully discussed and the offence exposed. However, the point of the court is not to lock the offender away but to promote reconciliation when in end the offender must apologise and the offended must forgive. When the two parties are reconciled then the offender is integrated into the family where he/she cooperates creatively, rather than being left outside the community, angry and dangerous. A person is always reminded that he is special because he is a social being and is expected to behave accordingly. So, you cannot sexually abuse your child because persons are different from animals who behave as such with their family members. Again, if one behaves like an animal he/she ought to be spoken to with the objective of being integrated into the family where he/she is expected to participate gratefully in the affairs of a community that would have forgiven him/her.

## Integration - the Item of Ultimate Concern on the CONTINENTAL & ODL Development Agenda – a philosophical point of view

In African society, this has been lived out practically. A real example is that at the Independence of Zimbabwe, the colonial Prime Minister Ian Smith and his army were integrated into the new dispensation rather than being locked away or being sent to the Haig not because of weaknesses on the part of the new government but according to Hunhuism/Ubuntuism that was the descent way to deal with offenders, even to the extent of including them in parliament and government. The Eurocentric legalism dehumanises people in prisons and creates bitterness instead of reconciliation and oneness. Hunhuism/Ubuntuism was the guiding philosophical theory that led to peaceful transition in Zimbabwe, in South Africa, Namibia and Mozambique and for over 30 years the communities have been integrated for social and economic development and the model could be extended to the entire continent. That seems to be the meaning of the theme of this continental conference. Therefore, Open and Distance Learning is the ideal mode of education because the client is not removed from the environment to pursue education in exclusive surroundings. During the struggle for liberation, University of South Africa (UNISA) reached the freedom fighters in their localities, that is, in detention camps and in marginalised rural areas.

Hunhuism/Ubuntuism has the key ideas in environmental connectedness, relatedness and participation that is integration of the past and the present of the living and the dead.

### 6.4. Flashlight 4: Martin Luther King's Revolutionary Christianity

Dr Martin Luther King Jr., with philosophical and theological insights, takes the discussion to another level where integration is concerned with, "the spirit of the law" and where the ultimate concern is the real democratic processes because desegregation, like decolonisation or illegalising apartheid, does not grant participation in the affairs of the society. In fact, after desegregation was legalised, many communities in America, South Africa and Zimbabwe voluntarily segregated themselves. In America, even in universities students and professors group themselves along ethnicities of whites, Hispanics, blacks, Arabs and Jews. In Zimbabwe, after independence many schools were built to keep certain racial groups' children (apart) from integrating with their black counterparts. Christian institutions were not immune of this moral disease either. Catholic schools became exclusively Catholic and Protestant schools became exclusively Protestant so did Mosque institutions. With the origins of most being religious, you would think that religious exclusivism is no longer a goal most education institutions want to aspire for but the troubling aspect of this phenomenon is that many religious institutions/schools champion exclusivism. As Mentioned above, Patrice Lumumba was concerned about young Congolese who wanted to close the gap between them and the Belgians but through educational institutions they were influenced to create another gap behind them. The values of such graduate were not better than the values of colonial masters. Therefore Dr. King (1991) says:

"We do not have to go very far to see the pernicious effects of a desegregated society that is not integrated. It leads to physical proximity without spiritual affinity. It gives us a society where men are physically desegregated and spiritually

segregated where elbows are together and hearts are apart. It gives us special togetherness and spiritual apartness. It leaves us with a stagnant equality of sameness rather than a constructive equality of oneness."

Oneness in Nigeria and Egypt today implies togetherness between a Moslem and a secularist and. In Rwanda, it means a Hutu and a Tutsi really forgiving each other and caring for each other. Integration means going beyond national interest to continental interests. Loyalties must become continental rather than sectional. That universal approach is what will sustain the project of integration when individuals can rise from particularity to universality and that comes through education which promotes this philosophical outlook. When consciousness of a people is raised to the level of awareness that all human beings are of the same nature that is what moral development is about, this is a big step towards continental integration. Differences of language and ethnicity are accidental rather than necessary. Continental integration will be sustained when all citizens of the continent appreciate and protect the reality of human dignity, human freedom as a natural condition and solidarity of the human family.

## VII. THE NATURE AND THE ROLE OF ODL

There is the general role of education and ODL is best suited to deal with peculiar circumstances to peculiar cases. So looking at the role of ODL, I begin with the role of education in general.

"Through education we seek to change attitudes, through legislation and court orders we seek to regulate behaviour. Through education we seek to change internal feelings (prejudice, hate, etc); through legislation and court orders we seek to control the effects of those feelings. Through education we seek to break down the spiritual barriers to integration; through legislation and court orders we seek to breakdown the physical barriers to integration. One method is not the substitute for the other, but a meaningful and necessary supplement. Anyone who starts with the conviction that the road to social justice is only one lane wide will inevitably create a traffic jam and make the journey infinitely longer"

ODL by its very nature is integrative. The former President of The University of the District of Columbia, Dr Alexander Mathews used to say "Open entry but not open graduation". Zimbabwe Open University has graduated over 30000 students since 1999.<sup>xxxii</sup> Two thirds of them were most probably locked out of conventional universities. Many may probably not have had the types of jobs and positions they currently occupy, however, through ODL they were therefore integrated into the community of knowledge, into the market and into the economy.

## REFERENCES

- [1] Gordon April A. and Gordon Donald L. (1992), *Understanding Contemporary Africa*, Lynne Rienner Publishers, Boulder & London, p 56.
- [2] Zambia has approximately 73 tribal communities.
- [3] Erine Ekckert, Dinshaw k. Dadanchanji and G. Carroll Streit (1998), 'The Reemergence of Infectious Diseases',

- in *The World & I (October Issue)*, Washington Times Corporation, New York.
- [5] Nkrumah K. (1963) *Africa Must Unite*, Frederick A. Praeger, New York. <http://african.howzit.msn.com> (Psalms 133).
- [6] [http://en.wikipedia.org/wiki/Boko\\_Haram](http://en.wikipedia.org/wiki/Boko_Haram)
- [7] Government of Zimbabwe (2013), *Zimbabwe Agenda for Sustainable Socio-Economic*
- [8] *Transformation (Zim Asset)*, Government Printers, Harare. <http://african.howzit.msn.com>
- [9] Jackson Jesse, (1984), Speech at the Democratic Party Convention, American Rhetoric: top 100 speeches, <http://www.americanrhetoric.com/speeches/jessjackson1984dnc.htm>
- [10] Shankaracharya Adi (Selected) & Muller F. Max (translated 7 edited), *Upanishads: The Holy Spirit of the Vedas*, Vijay Goel, INDIA Bookvarsiry Delhi, India.
- [11] Krishnamurti J. (2000), *The Awakening of Intelligence*, Penguin Books, Delhi, India.
- [12] Radhakrishnan S. (2013), *Indian Philosophy vol 1 & 2, (2<sup>nd</sup> Edition)*, Oxford University Press, New Delhi, India. Galatians 3:28.
- [13] Jefferson Thomas (1776), 'Declaration of Independence,' *Webster's New Universal*
- [14] *Unabridged Dictionary – Deluxe Second Edition*, Simon & Schuster, New York, 1979.
- [15] Lincoln Abraham (1863) 'Gettysburg Address.' <http://www.americanrhetoric.com/speeches/gettysburgadrss.htm>
- [16] King Jr., Martin Luther, (1986) *A Testament of Hope: The Essential writings and Speeches of Martin Luther King Jr.*, edited by James Melvin Washington, Harper, San Francisco. Genesis 5:4 Psalm 133:1
- [17] Lock John (1690), *Second Treatise of Government*, in Todd M. Furman & Mitchell Avila's (2004), *The Canon & Its Critics*, McGraw Hill, Boston.
- [18] King Jr., Martin Luther, (1986) *A Testament of Hope: The Essential writings and Speeches* p.
- [19] Doran G.T. (1981) "There is a SMART way to write management goals and objectives; in *Management Review*, Vol.70, Issue 11, p. 25 to 36. John Chapter 1:1 – 3.
- [20] Nkrumah Kwame (1970); *Consciencism, Philosophy and Ideology for Decolonization*, Monthly Review Press, New York.
- [21] Nsongola-Ntalaja (1987), *Revolution and Counter-Revolution in Africa: essays in contemporary politics*, Institute for Alternatives Zed Books Ltd. London Meseveni Yoweri K., (1992); *what is Africa's Problem?* NRM Publications, Kampala, Uganda.
- [22] Karl Marx quoted by Professor Thelma Lavine (1984), *From Socrates to Sartre the Philosophical Quest*, Bantam Books, New York p.254. Samkange Stanlake & Tommie Marie (1980), *Hunhuism/Ubuntuism a Zimbabwean indigenous political philosophy*, Graham Publishing, Salisbury, p.55
- [23] We must remember that in Platonic tradition, politics was practical application of ethical Theories.
- [24] Bertrand Russell argued that beginnings of ideas can be crude but the originality Cannot be underestimated.
- [25] The same spirit ought to guide the reader of African Metaphysics whose philosophical consequences are profound indeed
- [26] Kurasha Primrose Prof. (2013) 11<sup>th</sup> Graduation Ceremony Speech Nov. 29<sup>th</sup>, Harare.
-