

The Youths And Their Capacity To Partner And Co-Operate In The Creation Of Wealth In Zimbabwe – A Hunhu/Ubuntu Approach

By

TyanaiCharamba

*Department of African Languages and Culture – Midlands State
University – Zimbabwe*

Email address: Charambason@gmail.com

Abstract

Like most African countries, Zimbabwe belongs to the category of what Sorensen (2004) has called weak postcolonial states. For Sorensen, most Africa states are weak since they fail to produce enough wealth to sustain their citizens. That being the case, this article argues that, both the development and the future of any country lie with its youths. In fact, the article argues that the youths are the reservoirs of both the energy that is needed for the creation of a country's wealth. The article further argues that, for the youths to play their part in the creation of wealth they need to co-operate in good faith: and that they will be incapacitated to play their part if they are alienated from group identity. That is argued to be the case since the youths, who do not have a genuine group identity, will lack an internal spur that will propel them to work together for the benefit of their people. The spur that can propel the youths to partner in the creation of wealth is hunhu/ubuntu. In light of that, the article grapples with what can be considered hunhu/ubuntu in Zimbabwe and also tackles how that which can be considered hunhu/ubuntu can empower the Zimbabwean youths to co-operate in the process of creating wealth. This article benefits from the use of Freire's (1972) characteristics of good dialogue and of wa Thiong'o's (1987) thesis of the "human heart" (1987, P. 51-57).

Key words: Hunhu/ubuntu, youths, creation of wealth, developmental socialisation, elite of leisure, elite of labour, neo-colonialism, humanness of a being animal-ness of a beast.

Introduction

There is no agreed definition of hunhu/ubuntu. Different scholars, different commissions and different associations have tried to define it. Among them are the Nziramasanga Commission (1999) and Makuvaza (1996). However, as what will be made clear in this article, when those scholars, associations and commissions define hunhu/ubuntu they rarely link that concept to a country's programmes of development. Hunhu/ubuntu should be defined in relation to a country's development on all the three levels of statehood namely government, nationhood and economy (Sorensen, 2004, p. 172). That means that all systems of state and government should thrive to "...produce youths who can face the rapid changes in the socio-economic environment without losing their identity and integrity" (Nziramasanga, 1999, p. 77). Therefore, the article lobbies for the idea that, the systems of state and government should thrive to "produce youth with initiative, creativity, personal integrity, and a spirit of service and commitment to ensure a bright future for Zimbabwe" (Nziramasanga, 1999, p. 78). The systems in question have to thrive to produce youths whose behaviour and actions are guided by the philosophy of hunhu/ubuntu.

This article has some four goals to achieve. First, the article seeks to discuss how Zimbabweans as represented by Makuvaza (1996) and by the Nziramasanga Commission (1999) understand the concept of hunhu/ubuntu. Second, the article establishes how Freire's (1972) characteristics of good dialogue and wa Thiong'o's (1987) thesis of the 'human heart' can possibly broaden the views of Makuvaza and of the Nziramasanga Commission on hunhu/ubuntu. Hunhu/ubuntu should be linked to a country's process of development. Third, the article discusses how hunhu/ubuntu can propel the youths to take part in the production and distribution of wealth in Zimbabwe. Fourthly, the article discusses factors that militate against the Zimbabwean youths' attainment of hunhu/ubuntu.

Hunhu/ubuntu

Makuvaza (1996, p. 45) believes that hunhu/buntu "...connotes, kindness, courtesy, consideration and friendliness in the relationship between people, a particular attitude to other people and to life". For Makuvaza, hunhu/ubuntu is synonymous to altruism. That is interpreted to be the case since Makuvaza considers altruistic values to be pointers of hunhu/ubuntu. Makuvaza also relates hunhu/ubuntu to "a particular attitude to other people and to life" (1996 p. 45). The critic does that without specifying and qualifying

the sort of attitude that he is referring to. However, when he defines hunhu/ubuntu, Makuvaza does not attempt to link altruism to patriotic national activities. Makuvaza makes some two very important observations which pertain to hunhu/ubuntu. He observes that hunhu/ubuntu is something that is bestowed on an individual by his/her society, (Makuvaza, 1996, p. 46). Makuvaza has also established that, hunhu/ubuntu is not determined by age since some people, who fail to attain hunhu/ubuntu, “sail through their adult life being looked upon as children” (Makuvaza, 1996, p. 45). In other words, people have to make efforts to attain and maintain hunhu/ubuntu at different stages of their life.

The Nziramasanga Commission (1999, p. 62) defines hunhu/ubuntu as;

a concept that denotes a good human being, well behaved and morally upright person, characterized by qualities such as responsibility, honesty, justice, trustworthiness, hard work, integrity, a cooperative spirit, solidarity, hospitality, devotion to family and the welfare of the community.

Just like Makuvaza, the Commission, understands hunhu/ubuntu to be marked by selflessness in the manner an individual behaves and acts in his/her society. However, the Commission broadened Makuvaza’s understanding of the term in some way. In the first place, the Commission links hunhu/ubuntu to hard work, to cooperative spirit, to devotion and to the welfare of the community. Therefore, the Commission seems to understand hunhu/ubuntu to be linked to performing communal service and to undertaking civic duties. wa Thiong’o (1987) further broadens the Commission’s understanding of hunhu/ubuntu when he links the humanness of a being (hunhu/ubuntu) to the production and distribution of wealth.

wa Thiong’o, (1987) understands, humanness of a being (hunhu/ubuntu) as something that is separate and apart from the ‘animal-ness’ of a beast. In wa Thiong’o’s view hunhu/ubuntu is explained using the binary concepts of ‘good’ and ‘evil’ hearts, which are developed by human beings in the process of producing and distributing wealth in a capitalist society. In his thesis, the human heart has a bipolar configuration. It is both “flesh and...not flesh” (wa Thiong’o, 1987, p. 51). As flesh, the human heart is the organ of a human body “that pumps blood into the arteries and veins that carries food to all the cells of the body and removes the waste from all parts of the body” (1987, p. 51). The ‘heart’ that is not flesh, “is the humanity we fashion with our hands, aided by our eyes, our ears, our noses our mouths, (1987, p. 51). wa Thiong’o further elaborates on the idea of the heart as not flesh in these words; “That...heart is the product of our work and our actions which are guided by our minds – the work and actions involved in

modifying nature to make things to meet our needs...” (1987, pp. 51-2). In fact, for wa Thiong’o the human heart, which is not flesh, is humanity that “...is born of many hands working together’ (waThiongo,1987, p. 52). It is that humanity which dichotomizes hunhu/ubuntu (humanness of a being) and what the Shona term umhuka (animal-ness of a beast).

wa Thiong’o further holds that the heart, which is not flesh is sub-divided into two categories. There is the ‘evil’ heart and the ‘good’ heart (1987, p. 54). People who have an ‘evil’ heart are those people who do not want to use their hands to produce wealth for the purpose of satisfying their own wants and the needs and the wants of their society. As such, they belong to the clan of parasites and ogres (blood sucking insects). The people, who have good hearts, are those people who are ready to work for their survival and for the survival of their societies. In fact, wa Thiong’o equates ‘humanity’ of a being to performing patriotic service to one’s nation (wa Thiong’o, 1987, p. 54).

In wa Thiong’o’s philosophy, the people, who possess good hearts, are in most cases the workers and peasants of a given capitalist society. Therefore, it is those workers and peasants who belong to the class of producers. Since they have good human hearts, they are the embodiments of hunhu/ubuntu. The people, who do not want to join hands with others in the production of wealth for the success of the society, survive on looting and plundering what has been produced by the workers. As such, they behave like parasites and ogres, which survive on sucking human blood. Therefore, wa Thiong’o views selflessness in the process of producing wealth as the marker of hunhu/ubuntu and selfishness as the marker of deficiency of hunhu/ubuntu in an individual.

wa Thiong’o believes that both God and the devil survive in colonial and neocolonial societies. For him, the devil is the foreigner who introduced colonialism to Africa and who perpetuates the use of colonial systems of governance and of wealth production and distribution in post-independence Africa. The devil, as wa Thiong’o perceives him, robs some African people of their ‘good’ hearts (humanity) after which he gives them evil hearts so that they aid him to create hell on earth for the peasants and workers of Africa. Therefore, wa Thiong’o’s believes that an evil heart is created by the devil (colonial and neocolonial master). wa Thiong’o also believes that, in Africa, God is not an individual but is the community of people, who survive on forcing nature to provide for the needs and wants of the society. Therefore, it is “The voice of [those] people [which] is the voice of God” (wa Thiong’o, 1987, p. 57). Wa Thiong’o also says that,

God and Satan are images of our actions in our brains as we struggle in our search for something to eat, to wear and to shelter behind to keep out the sun, the cold and the wind. The nature of God is the image of the good we do here on Earth. The nature of Satan is the image of the evil we do here on Earth (1987: 57).

For wa Thiong'o the man "who lives by the sweat of others" is guided by the image of Satan whilst the man, "who lives by his own sweat" is guided by the image of God in all his/her activities on earth, (wa Thiong'o, 1987, p. 57).

Wa Thiong'o's understanding of the humanness of a being is very interesting in that, he seems to perceive hunhu/ubuntu as the patriotic service one renders to his/her nation. What is also interesting in wa Thiong'o's understanding of hunhu/ubuntu is that he links hunhu/ubuntu to historical constructs such as colonialism and neocolonialism. wa Thiong'o also links hunhu/ubuntu to the production and distribution of wealth in capitalist economies. Unlike the Nziramasanga Commission which simply claims that hunhu/ubuntu is linked to a good work ethic, wa Thiong'o theorises from an understanding of the link which exists between hunhu/ubuntu and the structures that shape it for he links the inhumanness of a being to the evils of colonialism and neocolonialism. Be that as it may, wa Thiong'o's theorization has its own weaknesses. Like most classical Marxist theorists, wa Thiong'o suffers what one can consider to be 'pitfalls of class consciousness'. He seems to assume that peasants and workers have 'good' hearts at all times, and that their 'voice' is the voice of God in the society. He also assumes that members of the bourgeois class have 'evil' hearts. Therefore, he seems to be theorizing on the level of inter class oppression neglecting the intra-class oppression which exists in some African societies. There is a possibility that within the class of the workers and peasants, there are also those who wield 'evil' hearts by virtue of their surviving on looting what their counterparts would have produced. The same reality can also apply to the manner in which members of the bourgeois interact with each other.

wa Thiong'o also explains the binary concepts of 'evil' and 'good' – that is of God and Satan, not from an understanding of African philosophy of religion. Like most classical Marxists, wa Thiong'o resorts to using projectionist theories of religion to try and explain the concept of God. For him, God is a good image that one creates in his/her mind and which guides him/her in the process of producing and distributing wealth. God is also the voice of the united peasants and workers. That philosophy is alien to Africa for in most African societies, God is an omnipotent deity, who is believed to exist and is not perceived as a mere image. For instance, the Shona of Zimbabwe refer

to God as the creator of human beings (Musikavanhu) and as someone who dwells on high (Nyadenga). The Shona believe that God is living and that he speaks to his people and the people contact him through their ancestors. Therefore wa Thiong'o's philosophy of the human heart to some extent alienates the discourse of hunhu/ubuntu from African people's philosophy of religion. Something pertaining to hunhu/ubuntu can be learnt from Freire (1972).

Freire (1972) confirms as well as broadens understanding of the concept of hunhu/ubuntu. Freire emphasizes the fact that, a human being is human by virtue of his/her not behaving like a beast. The critic is of the view that the humanness of a being (hunhu/ubuntu) is evident in the process of human beings working together for the benefit of all. In Freire's thesis, particular aspects differentiate a human being from a beast. In the first place, unlike a beast, man acts on nature, reflects on his actions and then reacts if there is need. In contrast, the beast simply acts on nature and reacts without reflecting on the consequences of its previous actions. Therefore, those people who uphold principles of hunhu/ubuntu act, reflect and re-act in the struggle to produce wealth. In that way, they avoid disastrous consequences during wealth production and distribution and they learn to keep on holding to the benefits of their actions. In Freire's view, what aids human beings to have the power to act and reflect before they act again is their having a language that allows them to engage in critical dialogue.

Freire (1972) believes that it is the power to engage in critical productive dialogue that marks hunhu/ubuntu. As such, in Freire's thesis it is dialogue and not silence, which is the key to human success and development. Again, in Freire's understanding, the key to productive dialogue is the 'word'. Freire says that, 'Human existence cannot be silent, nor can it be nourished by false words, but only by true words with which men and women transform the world,' (1972, p. 69). In other words Freire is of the view that for dialogue that breeds hunhu/ubuntu, to be achieved, there should be a language. The ability to dialogue differentiates the humanness from the animal-ness of a beast. For Freire, there are certain characteristics that need to condition dialogue which ought to take place between human beings during wealth production. Those characteristics include, love, humility, hope, trust, faith, and critical thought.

Freire says of critical thought as a characteristic of human dialogue;

...true dialogue cannot exist unless the dialoguers engage in critical thinking - thinking which discerns an indivisible solidarity between the world and the people and admits of no dichotomy between them - thinking which perceives

reality as process, as transformation, rather than as static entity - thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved (1972, p.73).

With the above words Freire establishes that hunhu/ubuntu result when human beings enter into critical and not naïve dialogue during wealth production. That dialogue is characterized by non-acceptance by dialoguers of the policy of divide-and-rule. It is also characterized by the dialoguers' efforts to act without fear. Furthermore, it is characterised by the dialoguers' appreciating of change and continuity in the manner they survive in a given environment.

Freire has established that human dialogue cannot be possible when there is no profound love between and among the dialoguers during wealth production. He says that,

Dialogue cannot exist, however, in the absence of profound love for the world and for people. The naming of the world, which is an act of creation and recreation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself." (1972, p.70).

Based on what Freire says, one can conclude that, hunhu/ubuntu is marked by a human being's ability to work with others amid dialogue that is embedded in love that has roots in commitment to others.

Freire (1972, p.71) says that, "...dialogue cannot exist without humility. The naming of the world, by which people constantly re-create that world, cannot be an act of arrogance." He further says that, "Self-sufficiency is incompatible with dialogue...Men and women who lack humility (or have lost love) cannot come to the people, cannot be their partners in the naming of the world," (1972, p.71). What that means is that a man who is arrogant, cannot enter into a meaningful dialogue with other fellow men. That is the case since arrogance defies altruism and unity of purpose.

Freire adds that, 'Dialogue further requires an intense faith in humankind, faith in their power, to make and re-make, to create and re-create...Faith in people is an priori requirement for dialogue' (1972, p.71). Freire makes it clear that dialogue that makes men human and not animal-like in their behaviour, is founded on holistic harmony and is only possible if men and women have faith in each other as possible active movers of their history.

Freire believes that, 'Founding itself upon love, humility and faith, dialogue becomes a horizontal relationship of which mutual trust between the dialoguers is the logical consequence' (1972. P.72). Dialogue between participants in the process of producing and distributing wealth should be founded on trust, that should be existing between members of the society. Freire, considers, hope to be yet another characteristic of dialogue when he says that,

Nor yet can dialogue exist without hope. Hope is rooted in man's incompleteness, from which they move out in constant search - a search which can be carried out only in communion with others. Hopelessness is a form of silence, of denying the world and fleeing from it. The dehumanization resulting from an unjust order is not a cause for despair but for hope, leading to the incessant pursuit of the humanity denied by injustice... (1972, pp.72-3).

Freire implies that hunhu/ubuntu is marked by dialoguers' continued hope for success in their endeavour to conquer whatever militates against them in the process together towards achieving a goal.

For Freire, hunhu/ubuntu is marked by the ability of men and women to act in human and not in animal-like manner. Again, and for him, hunhu/ubuntu is defined within a communal and/or societal set up. Behaving less than an animal that Freire makes reference to, is marked by human beings' ability to act, reflect and re-act as members of a group or community.

Freire's thesis broadens the concept of hunhu/ubuntu by virtue of the fact that he has related hunhu/ubuntu to altruistic values such as hope, faith, humility, trust, love and critical thought. In that way, Freire's sense of hunhu/ubuntu is related to that one of Makuvaza (1996) and to that one of the Nziramasanga Commission (1999). However, unlike the two, Freire foregrounds the centrality of language and dialogue to the whole discourse of hunhuism/ubuntuism. Freire also foregrounds the concept of hunhu/ubuntu within the confines of production relations. Unlike wa Thiong'o, Freire does not fall victim of the pitfalls of class consciousness. His thesis operates above the orthodox Marxist class consciousness. Of course, he is writing for the oppressed, but he does not emphasise the class binary structure of the proletariat and the bourgeoisie as wa Thiong'o does. Therefore, his thesis can readily apply when one seeks to discuss the concept of hunhu/ubuntu as it applies in both intra-class and inter-class production relations.

What results from the discussion is that, hunhu/ubuntu is a complex phenomenon: but generally speaking, hunhu/ubuntu connotes the humanness of every being in the process of wealth production and distribution. Therefore, hunhu/ubuntu becomes both the position one occupies during wealth production and distribution and the character one displays during the same processes. As such, hunhu/ubuntu is more of a work ethic which individuals and groups of individuals uphold and abide by in the process of developing a nation. Hunhu/ubuntu also connotes one's ability to uphold and to abide by altruistic values during the production and distribution of wealth. What should be noted is that, if individuals practice altruistic values outside a laid down work ethic, their behaviours will not add up to hunhu/ubuntu. Again, if an individual is part of the workers but does not abide by the demands of altruistic values during wealth production and distribution, he/she is not a munhu/umuntu. Hunhu/ubuntu, thus, implies upholding altruistic values in the process of nation building and development. That being the case, hunhu/ubuntu will become attainable and should only be defined in relation to the service one renders to his/her nation. What that means is, no one should claim to have attained hunhu/ubuntu when he/she is not committed to developing his nation whether or not he/she abides by the demands of altruism. A song by wa Thiong'o (1987) sums it all and it goes;

Even if you sob and weep
Because of your sins,
Until you enter into patriotic service to help the nation
You will never find peace.
When you were lost and couldn't see the way:
To life
The guide used to point out the only way:
Organized unity of the people.(1987, p. 54).

Hunhu/ubuntu and the capacity of the youths to co-operate in the creation of wealth in Zimbabwe

Having discussed the theoretical basis of hunhu/ubuntu above, there are two things that are necessary for the Zimbabwean youths to acquire hunhu/ubuntu which will propel them to co-operate and take part in the production and distribution of wealth. There is the need of what Mazrui (1978) has called developmental socialization on one hand. On the other hand, there is also need for the Zimbabwean society to enjoy full political, cultural and economic liberations. Developmental socialization is "a form of education

and upbringing which produces attitudes relevant to national development” (Mazrui, 1978, p. 225). For Mazrui (1978), developmental socialization is possible in the process of education. The critic believes that, an education system that upholds developmental socialization promotes, tolerance, toil and team work among members of a given society, (1978: 190). In other words, an education system, that has the potential to enforce developmental socialization of the youths, exposes them to situations that demand tolerance, love and commitment to the spirit of altruism in general. That education also exposes the youths to conditions that demand hard work (toiling) and that demand team work. It is the products of such an education system that will be vanhu/abantu and that will become totally geared to take part in nation building activities that will be guided by altruism. In Zimbabwe the education of the young takes place at different levels. There is education that happens before one goes to school. There is also education that takes place in institutions of learning. Furthermore there is informal education that takes place at home when an individual is already attending formal schooling.

Pre-school socialization takes place in kindergarten schools and at home. For hunhu/ubuntu to be promoted in the home, parental discipline and parental care, that emphasise the need for children to be responsible, should be given precedence over the issues of children’s rights which at times unreasonably discourage the participation of children in manual work. The Nziramasanga Commission recorded that, “...parents believed that the Legal Age of Majority Act undermined their authority. Parents would like to see this piece of legislation reviewed. Human rights awareness had not emphasised the impact of human responsibilities and therefore it seemed to erode morals” (1999, p. 66). An education system that has the potential to promote developmental socialization emphasizes the interface of theory and practice. For instance, in a rural home, children should be exposed to hard work in the fields on weekends and during school holidays. That will give parents a chance to dialogue with their children during a moment of hard work, of toiling and during team work activities. For that dialogue to instil hunhu/ubuntu into the children, it should uphold altruistic values such as love, humility, hope, faith and critical thought.

For Mazrui, developmental socialization of the youth is achieved in a school set up if students are introduced to “manual labour and general toil” (1978, p. 225). That can be achieved by exposing learners to practical subjects such as Home Management, Fashion and Fabrics, Wood work, Agriculture etc. As they do those academic subjects, the children will learn to produce goods and services without being either wagged or salaried for it. However, what they produce should be used to develop their schools. In that way they will learn to produce for the benefit of all and of their schools. That sort of exercise

will prepare them to be positive about producing wealth for the benefit of the whole society when they join the world of employment. During the students' performance of practical academic work, educationists should make sure the students learn to dialogue within the spirit of altruism. In fact, educationists should apply reasonable positive and negative reinforcement strategies to make sure they inculcate the demands of altruistic values in the students during toil and hard work. When this is successfully practiced, it will help to make sure education becomes a real struggle "so that the real hard work does not only begin when students join the world of adults graduating from the world of the youth", (Mazrui, 1978, p. 225).

Mazrui(1978: 225) also believes that altruistic values are learnt by students if they are to engage in national service. This article advocates that, after completing every level of education for which a student obtains a certificate of excellence, the student should go for one year national service before he/she proceeds to the next level. In the case of Zimbabwe, students might have to go for national service when they pass "O" level, as they wait to go for "A" Level or as they wait to join the world of employment. Those who proceed to "A" Level should partake in national service soon after they pass "A" Level examinations and as they will be waiting to join institutions of higher learning. Those who proceed to colleges and universities and manage to complete their studies before they attain the age of thirty five, should join national service for a year before they either become enterprising or join waged and salaried employment. However, it should be stated here that national service should by no means become military. If it becomes military it may serve to produce armed robbers and political hooligans and brigands. Therefore, the national service that students should take part in, has to be strictly socio-economic in nature: it should be meant to produce wealth and to provide services that benefit the nation at large. In that way, it will train the youths to grow up quite prepared to work for the benefit of their nation.

What should be taken note of is that, what the youths produce in material terms during national service should benefit them and the society at large for three reasons. In the first place, if it benefits the society at large, it gives the youths a sense of toiling for the benefit of their people. In that way it teaches them to be selfless. In the second place, it teaches them the art of distributing wealth democratically in that, the wealth, which they will have produced, will benefit not a dozen of individuals but the majority of the members of the society. In the third place, it will give the youths anew identity. They will be identified as producers and not as mere consumers and/or parasites in the process of producing and distributing wealth. In the Mazruana philosophy, developmental

socialization helps to curb elites of leisure since it promotes the rise of the elites of labour.

An elite of leisure “is usually one which minimizes social commitment and exertion, and is placed in a situation in which it can pursue a life of comfort without worrying about social disapproval” (Mazrui, 1978, p. 222). The elites of leisure are what Makuwaza (1996, p. 57) has called ‘educated uneducated graduates with an identity crisis’. They will be educated in the sense that they will be holding certificates of excellence which are awarded to them when they successfully complete a particular level of education. However, they will be uneducated in the sense that, their education will only be bookish. As such, it will lead them to lose their African mentality (hunhu/ubuntu).

An elite of labour is the direct opposite of an elite of leisure. An elite of labour “is one which finds it necessary to justify its elite status by providing effective leadership and by setting an example of hard work through its own behaviour and performance” (Mazrui, 1978, p. 222). Therefore, what that means is, an elite of labour is eager to work for himself/herself and for his nation. As such, his/her behaviour and conduct will be endowed in hunhu/ubuntu. What that means is if the youths are to become committed to partake in the production of wealth for the benefit of their nation, the Zimbabwean education system should thrive to produce elites of labour and not elites of leisure through enforcing programmes of developmental socialization.

One thing for certain, that is quite vital in the process of trying to enforce developmental socialization of the Zimbabwean youths is the choice of the language of youth education and the language used during programmes of national service in which the youths take part. Prah (2000,) and Mutasa (2006) have argued that, people understand educational concepts better if they are delivered in their mother tongue. In Freire’s thesis, language is the key to dialogue and is power. What is important is that, the language of the majority of learners and of the majority of people partaking national service programmes should automatically become the language of mass education and of wealth production. It is usual that indigenous languages are in most cases the languages of the majority of learners in Zimbabwe. Indigenous languages should be preferred to English and the other foreign languages to serve as the languages of education and of national service in Zimbabwe. The argument is not that indigenous languages determine production of wealth and the development of the Zimbabwean nation as what Magwa and Mutasa (2007) assert. Rather, the more valid argument is that it is the indigenous languages that can create a better community of dialoguers than foreign languages during academic and economic activities. Improved communicative efficiency has the potential of

improving the understanding and sharing of ideas during wealth production. What is of critical importance is that indigenous knowledge systems should be centred in the processes of producing and distributing wealth in Zimbabwe since they are the ones that tally well with the use of the languages of the majority (indigenous languages) in those processes.

For the youths to fully participate in national development, they should receive developmental socialization at home, in schools and when they complete each level of formal education as they await to move to the other level. Although that may seem attractive, it cannot happen easily since the youths may not be easily socialized to attain *hunhu/ubuntu* when genuine political, economic and cultural liberations do not exist.

Mazrui understands political liberation to refer to ‘the decolonization process which resulted in sovereign political independence for African states’, (1978, p. 297). Political liberation is freedom from western political domination. This sort of understanding implies that all African states are enjoying genuine political liberation. However, that view mystifies reality since most scholars believe African states did not attain political independence at the end of the colonial era, since the new African elitist rulers collaborated with former colonizers to perpetuate political domination of the African continent. This view is supported by Ngara (1985), Fanon (1963) and wa Thiong’o (1986). To these scholars, colonialism was replaced by neocolonialism in almost all African states. The essence of neocolonialism is that, “the state which is subject to it is in theory independent and has all the outward trappings of international sovereignty. In reality its economic system and thus its political policy is directed from the outside” (Nkurumah as, cited by Slemmon, 2001, p. 102). If the political policy of an independent African state is directed from outside by the former colonialist and the other great powers in world affairs, that state will not be politically independent. *Hunhu/ubuntu* cannot be easily attained in a zone that is not politically liberated.

What should be taken note of is that, “Economic liberation will come when African countries acquire greater autonomy, and when they establish adequate economic leverage on the international economic system as a whole” (Mazrui, 1978, p. 297). In order for economic autonomy to be achieved by African states, there is need of

...re-orienting African economies away from excessive reliance on the export markets and towards great exploitation of the domestic market, away from excessive reliance on foreign capital and capital-intensive projects and towards more efficient use of surplus labour, and away from indiscriminate importation

of foreign goods and towards developing the kind of import-substitution which has genuine developmental consequences.(Mazrui, 1978, p. 297).

What Mazrui is lobbying for, has the potential to lead to economic liberation. Anderson (1985) accounts for how Europe developed between 1815 and 1914. The nationalism that led to the development of Europe, between 1815 and 1914, was characterized by each of the European great nation's ability to: minimize foreign economic influence in its domestic affairs and to stick to home-grown industries. Furthermore, in order to develop, those nations operated with the minimal resources that they could produce at local level. They also blocked inter-state free trade encouraging intra-state free trade. Therefore, for them to develop, European countries adopted a protective isolationist policy that did not tolerate careless and wanton internationalism and universalism on the level of politics, economics and culture. Therefore, their nationalism was conservative and isolationist.

African states have something to learn from the example of European countries of the 17th and 18th centuries at the economic and nationalist fronts if they are to attain economic liberation. Be that as it may, the problem is that, at the moment, they are great powers in world affairs (Agnew 1998). There is also the Number 1 Great Power among those great powers, (Agnew Ibid). Those great powers are the 'nuclear-have-lots' of the world, (Muppidi, 2005). The great powers in world affairs are great because of their military stamina and their economic and technological advancement. They include the USA, England, France, Germany, Japan, China etc. The Number 1 Great Power among them is the USA (Agnew, 1998, Mazrui, 2004, Flint, 2006). Using their military and technological muscles, they enforce neocolonialism in Africa. That means the nuclear-have-lots of the world use their military power and their techno-economic muscles to make sure they keep African countries in political submission: a situation that allows them to loot raw materials and some other economic resources from Africa. Under such circumstances, it is noteworthy that whether or not the youths are socialized to uphold altruistic values that mark *hunhu/ubuntu*, they will not be able to live according to those values. That becomes the case since the youths will not have enough resources for producing wealth that will benefit the majority of their people. That being the case, African countries will remain weak postcolonial states, and the youths will find themselves in positions that will not allow them to uphold *hunhu/ubuntu*. If the youths are to be driven by *hunhu/ubuntu* to produce wealth for their societies, those societies should embark on a very massive project of indigenizing the economy. That is only possible in colonial and neocolonial free environments.

According to Mazrui (1978), cultural liberation comes in two stages. The first stage is the stage of cultural revivalism which involves the “readiness to pay renewed homage to local traditions and incorporate those traditions into the educational system more systematically” (Mazrui, 1978, p. 297). The second stage is that of cultural innovation which entails, “a process of synthesizing the old with the new and then moving own in independent intellectual directions” (Mazrui, 1978, p. 297). wa Thiong’o (1986) has established that cultural imperialism and political repression, lead to the domination of a people on the level of economics. If wa Thiong’o’s vision is correct, one can conclude that cultural revivalism, cultural innovation and political sovereignty can potentially aid a nation to attain economic liberation. Political liberation and cultural liberations become important stepping stones to attaining economic liberation.

However, cultural liberation is not easy to attain in a period of neocolonialism: which is a period that is dominated by the world’s nuclear-have-lots. That is the case since the great powers perpetuate cultural repression and block cultural revivalism and cultural innovation in Africa through enforcing what McPhail (2006) has called ‘Electronic Colonialism’; what Altbach (as cited in Phillipson, 2012, p. 58) has called ‘literary colonialism’; what Phillipson (2012, p. 58) has termed ‘educational imperialism’ and what he has termed ‘English linguistic imperialism’ (2012, p. 47). Whilst education for hunhu/ubuntu (developmental socialization) can be enforced in African states and has the potential to propel the youth to partake in the production of wealth in their states, Electronic Colonialism, Literary Colonialism. Educational imperialism and English linguistic imperialism enforce counter-hunhu/ubuntu education in the countries of the nuclear-have-nots of the world.

McPhail (2006, p. 19) says;

Electronic colonialism represents the dependent relationship of poor regions on the post industrial nations established by the importation of communication software and foreign produced software, along with engineers, technicians and related information protocols, that establish a set of foreign norms, values and expectations that to varying degrees, affect domestic cultures, habits, values and the socialization process itself. From comic books to satellites, computers to fax machines, CDs and DVDs to the internet, a wide range of information technologies makes it easy to send and thus receive information”

In fact, Electronic Colonialism is concerned with the role that electronic and the other forms of media play in perpetuating cultural repression in the countries of the Third-World by the great powers. Electronic Colonialism enforces an anti-hunhu/ubuntu

socialization in the youths through exposing them to foreign cultural values that in most cases militate against developmental socialisation. In its report, the Nziramasanga Commission has this, to say;

It was regretted that the media are influenced by external forces and did not always serve a diet that was appropriate and healthy for consumption [by the youths]. Outdated and discarded films from the West found their way onto our screens. Some of these promoted promiscuous behaviour. They showed us role models of ill-gotten affluence, violence, corruption, dishonesty and license. People felt that the situation was such that some form of censorship might be called for. (1999, p. 66).

Media can promote counter-hunnu/ubuntu values by screening values that militate against altruism. Indeed, if the youth are to be socialized to be producers of wealth and not to become parasites and ogres in the society, some form of censorship of what the media avails to the youths is needed. However, without military power, that is founded in nuclear engineering and which is mother to political sovereignty, Zimbabwe cannot easily censor the electronic colonial activities of the great powers in world affairs.

Literary colonialism refers to "...the exports of books and other reading matter (referred to in relation to subsidized textbooks for higher education...)" (Phillipson, 2012, p. 58). Commenting on what he learnt from buying attractive books for his daughter Chinelo as birth day presents, Achebe says that;

With Chinelo, I learned that, parents must not assume that, all they had to do for books was to find the smartest department store and pick up the most attractive-looking book in stock. Our complacency was well and truly rebuked by the poison we now saw wrapped and taken home to our little girl. I learned that, if I wanted a safe book for my child I should at least read it through and at best write it myself. (2009, p. 71).

Achebe has correctly discovered that, there is poison in some literature that our children and the youths in general receive from outside and read either for leisure or for academic purposes. That literature, which celebrates alien cultural values at the expense of the indigenous ones, militates against education for hunhu/ubuntu and promotes literary colonialism in Zimbabwe and Africa. What that means is literature, that African countries receive from the West, needs to be censored and at best Africans should write literature, that has roots in hunhu/ubuntu, for their societies.

Unless Africans indigenize the writing and publication of literature for use by their children and their youths during leisure and during educational activities, they will be 'poisoned' by education promoted by neocolonialists. The problem, is whilst the solution to literary colonialism is for Africa to censor literature from the West, the West appears too powerful to impose at will even the most unwelcome literary matter on Africa. Whilst Africa can potentially fight literary colonialism through writing and publishing literature on its own, the problem is that, the continued looting of economic resources by foreigners from Africa, and the mismanagement of the available resources by African people themselves continue to reduce African countries to poor neocolonial economies.

The so-called educational imperialism comes in many forms. In fact, literary colonialism is part of educational imperialism. The other form of educational imperialism is identified by Roy-Campbell (2001). He discovered that it is the West that still defines what is knowledge and knowledge ability in countries of the Third-World. It does that by making sure the curriculum for the Third-World education is directly and indirectly crafted on the basis of the Western philosophy of life. Probably, that is why Makuvaza (1996) suggests that university education in Zimbabwe is producing 'educated uneducated graduates with an identity crisis'. For him that is the case since the graduates are products of two philosophies namely the dominant western philosophy of life that has roots in individualism and the dominated African philosophy of life, that has roots in communal values. For Makuvaza (1996), educational imperialism can come to a halt when the curriculum is crafted on the basis of the philosophy of hunhu/ubuntu. That process is what Mazrui (1978, p. 203) has called the "Africanization of the syllabus..."

It is the Africanization of the syllabus that can potentially aid the school to "...promote holistic education and expound the hunhu/ubuntu philosophy" (Nziramasanga Commission, 1999, p. 79). Whilst localizing the syllabus (Mazrui, 1938, p. 206) with the view of making sure it has roots in hunhu/ubuntu, has the potential to enhance developmental socialization in institutions of learning, however, by virtue of their being 'poorfare states' (Chinweizu, 1987) African societies currently do not have enough resources to fund the indigenization of every syllabus that is used in their education systems and enough resources to train human capital to teach content based on the indigenized syllabuses.

What Phillipson has termed English linguistic imperialism is what both Ives (2009) and Charamba (2012) have called the hegemony of English in world affairs. For Ives, the hegemony of the English language is

...the unexamined acceptance that English is and should be the most important language in the world despite or because of the fact that it is connected to “westernization”, “modernization”, British colonialism, American economic, military and cultural dominance and anyone who wishes to have control over their own conditions of life must speak English and acquiesce to these power structures, (Ives, 2009, p. 679).

Charamba (2012, p. 2) has defined the hegemony of the English language as “...the unprecedented domination and suppression of indigenous African languages by English and the inadvertent and unprecedented peripherality, exclusionism and isolationism suffered by African languages under the dominance of the English language...”. Phillipson (2012) has noticed that the hegemony of English is imposed on periphery-English countries (former British colonies) by the core-English countries such as the USA, England, Australia, New Zealand, Canada and Wales.

For Phillipson, the latter use the teaching of English as both a second language and a foreign language in world affairs to make sure it is acquired by many people as quickly as possible and that it retains hegemonic status in world affairs. Wright (2004) has established that the superpower and its allies use their economic power, politico-military power and technological power to make sure they connect the English language to important domains in world affairs. The domains include international travel, industry and commerce, science and technology, educational activities, religion and ideology etc. Once it is connected to important domains in world affairs, English will enjoy a high functional load and a prestigious utilitarian value. As such it will be celebrated as the global language (Crystal, 2003). Its being connected to important domains in world affairs, makes it closely linked to gainful employment especially in periphery-English countries (Chiwome and Gambahaya, 1998, p. 100).

Once that happens, the English language will dominate indigenous languages. Again, once that happens, English will be preferred to indigenous languages as the language of education and of the general socialization of the youths. In the process of its use, it will militate against the altruistic values that mark hunhu/ubuntu since the English language embodies “negative qualities [such] as racism, sexism, national chauvinism and negative images of other nationalities and races...” (wa Thiong’o, 1990, p. 40). Therefore, the use of the English language in programmes of developmental socialization helps to promote values which counter-hunhu/ubuntu. Again, since English is spoken not by the majority of the Africans, its use during wealth production can disturb the development of a community of communication. In so doing, it hampers productive dialogue that has the potential to nurture altruism.

All what that means is, for hunhu/ubuntu to become a genuine dynamo that propels the youths to participate in the creation of wealth, there is need for Africa to struggle against neocolonialism. In fact, in the current world order, neocolonialism cannot be divorced from the Americanization of the world. The USA is the Number 1 Great Power among the great powers of the world. Therefore, it is the USA and its major allies in world affairs which condition and direct either directly or indirectly the affairs of the world. Probably that is why Chinweizu (1987, p. 430) directly equates neo-colonialism to Americanization of the world when he defines neo-colonialism as “The American style of empire being emulated by Europe”. For Chinweizu neocolonialism is Americanization-cum-Europeanization of the world. In a neocolonial environment Electronic, Colonialism, Literary Colonialism, Educational imperialism and the English linguistic imperialism will always militate against developmental socialisation. Because of the ongoing Americanization and Europeanization of the world, most of the Zimbabwean youths will fail to attain hunhu/ubuntu. As such, they will “sail through their adult life being looked upon as children”, (Makuvaza, 1996, p. 46). Developmental socialization is the condition that will help the youths to attain hunhu/ubuntu and then participate meaningfully in the production of wealth in Zimbabwe.

Conclusion

What comes from this discussion is that, if the youths are to partake in the production of wealth in Zimbabwe, they should receive education that is guided by the principles and values of hunhu/ubuntu. It is that sort of education that will lead the youths to become elites of labour and not to become elites of leisure when they complete different academic courses. However, although that is the case, there are many factors that militate against the rise of developmental education and socialization for hunhu/ubuntu in Zimbabwe and Africa. They include Electronic Colonialism, Literary colonialism, educational imperialism and the English linguistic imperialism. All these are components of neocolonialism that are promoted in the world affairs by the USA with the help that it gets from other great powers in world politics. Of course the youths are the reservoirs of the energy Zimbabwe needs to produce wealth but without their having to receive education for hunhu/ubuntu they will become very much unprepared to engage in patriotic activities that lead to the creation of wealth for their nation.

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