

BWAARAUNE: TOWARDS A METAPHYSICS OF DEVELOPMENT FOR AFRICA

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Abstract

This paper examines the viability of a metaphysics of development for Africa. It focuses specifically on the assimilation of a Nigerian indigenous Bwatiye philosophy known as Bwaaraune into a possible metaphysics of development for Africa. The current body of literature on African Metaphysics for development exhibits discernible lacunae, particularly in the nuanced exploration of its philosophical underpinnings, specifically concerning its ignoring of the concept of humaneness. This paper identifies and accentuates these gaps, emphasizing the indispensability of addressing the human dimension for the cultivation of a resilient and enduring metaphysics of development for African societies. The term Bwaaraune, which translates as 'humaneness' originates from the Bwatiye culture of Adamawa State in Nigeria. It represents a profound philosophy of existence that encompasses the core values, beliefs, and worldview of the Bwatiye people. It provides a unique lens through which individuals understand and navigate their existence, relationships, and societal roles. The paper elucidates dominant perspectives on the metaphysics for Africa's development, scrutinizes their manifestations, and proposes innovative avenues for the reconceptualization of these ideologies to effectively grapple with contemporary socio-political challenges in Africa. It meticulously evaluates the historical instantiation of Bwaaraune and its plausible relevance as a foundational philosophy for a metaphysics of development for Africa. Theoretical insights drawn from Aristotle's Theory of Substance are intricately woven into a unique framework. By so doing, the paper furnishes nuanced insights, advancing a scholarly discourse that transcends prevailing deficiencies in African Metaphysics. It advocates for a comprehensive re-evaluation of a metaphysics for development, tailored explicitly for the intricate socio-political development of Africa.

Keywords: Metaphysics, African Socialist Ideology, Development, Bwaaraune

Introduction

Rethinking a Metaphysics of Development for Africa as a whole involves a critical examination of the principles and relevance of a metaphysical framework in the context of the continent's socio-economic and political landscape. Africa, as a diverse and populous continent, has faced numerous challenges in its pursuit of sustainable development, equitable distribution of resources, and social justice. In light of these challenges, there is a need to explore how a metaphysics of development can be reimagined and tailored to address Africa's specific realities. This metaphysical framework for development must be rooted in the communal values of solidarity and cooperation, emphasizing, economic self-reliance, social justice, and the welfare of the people. It must seek to address historical inequalities and foster inclusive development. To rethink this metaphysics of development for Africa, it is crucial to understand the historical

context and its relevance to the continent. Africa's struggles for independence and subsequent challenges in nation-building highlight the need for a metaphysical framework that promotes unity, social cohesion, and equitable development.

Moreover, Africa grapples with significant socio-economic disparities, including poverty, unemployment, and income inequality. Rethinking this metaphysics of development can provide an opportunity to address these disparities through policies and programs that prioritize social welfare, wealth redistribution, and inclusive economic growth. Emphasizing social safety nets, job creation, and poverty alleviation measures can be central to this reimagined metaphysics. By doing so, this metaphysical framework can promote participatory governance and the involvement of citizens in decision-making processes. Africa's political systems can benefit from increased citizen participation, transparency, and accountability. By rethinking this metaphysics of development, Africa can explore avenues to strengthen democratic institutions, promote good governance, and ensure that the voices and concerns of the people are heard and acted upon.

Cultural identity and Pan-Africanism are crucial aspects of Africa's development. In this regard, this metaphysical framework underscores the importance of cultural identity and Pan-Africanism. Africa, with its diverse ethnic groups and rich cultural heritage, can leverage these principles to promote unity and continental cohesion. By celebrating cultural diversity while embracing a common African identity, a reimagined metaphysics of development can reinforce the sense of continental identity and solidarity.

Development Planning in Africa

To comprehend the essence of development planning in Africa, it is instructive to initially dissect the two constituent concepts: development and planning. Development, as per Todaro (1992), embodies a multifaceted progression that encompasses alterations in societal structures, attitudes, and institutions. It involves not only the acceleration of economic growth but also the reduction of inequality and the eradication of absolute poverty. Furthermore, development signifies the process of societal metamorphosis, transitioning from traditional to modern norms—a transformation often referred to as modernization. Essentially, development is synonymous with advancing the well-being of individuals, typically measured through the provision of infrastructure that affords them improved living conditions. Elevating standards of living, education, healthcare, and broadening opportunities for a richer and more diverse life experience are all integral aspects of development. The core objective of development revolves around enhancing the condition of humankind and the environment (Iheanacho: 2017).

On the other hand, planning revolves around determining the actions required to achieve organizational goals in the future. Planning necessitates forward-thinking, initiating predefined courses of action, and making decisions in advance about what should be done, how, when, and by whom. The absence of planning could render the activities of organizations, institutions, societies, and nations a series of random, purposeless actions with no meaningful objectives (Datta: 2017). Planning is a dynamic endeavor that encompasses decisions regarding both the ends and means of a pursuit, as well as conduct and outcomes. It involves determining not only what needs to be done but also how to do it and assigning responsibility (Koonzt, Donnel, and Weihrich: 2006). That planning entails the determination of control, direction, and methods for achieving overarching organizational or national objectives. Plans must be effectively directed and monitored to attain the desired goals.

Development planning, as conceptualized by Todaro (1992), signifies the deliberate governmental endeavor to influence, guide, and sometimes regulate changes in the principal economic parameters of a country over time, all aimed at achieving a predefined set of

objectives. It is evident from the above definitions that without thorough planning, no meaningful development can materialize in any African system or state. Development planning represents a long-term program devised to instigate permanent structural changes in the economy. It entails government intervention in the economy, wherein objectives are delineated concerning the desired future development of the continent. Subsequently, governments intervene to realize these goals (UNPD 2008). Development planning encompasses processes that ensure the realization of continental policies and strategies and the complete integration of development considerations at all levels into the broader Pan-African development agenda (Datta 2017).

Challenges to Development in Africa

Numerous factors have been identified as challenges to development in Africa, as highlighted by various studies (Makinde: 2015, Babawale: 2017, Nnabuife: 2016, Yunusa2019, Itah: 2015, Gberevbie, Shodipo & Oviasogie: 2018). According to Makinde (2015), the major impediments to development across the continent include the imposition of policies on citizens, insufficient human and capital resources to implement these policies, corruption, and a lack of credible leadership. He emphasizes that many challenges to national development in Africa stem from the poor implementation of policies and the absence of adequate and reliable human resources. He points out that most policies are imposed on the populace without their active involvement in the policy formulation process, hindering their ability to contribute to policies that affect their well-being. Furthermore, the lack of human and capital resources is a direct result of the continent's low level of human development. The United Nations Development Programmes' 2014 report ranked Africa as a whole 152 out of 187 countries in terms of Human Development, indicating an average quality of life and standard of living. The Human Development Index, at 0.381, falls below the prescribed level. Consequently, policy continuity is disrupted when specific governments complete their tenures.

Corruption also poses a significant challenge to development in Africa. While corruption is a global issue, many African nations have struggled to combat it effectively, resulting in the misappropriation of funds allocated for policy implementation, to the detriment of the continent. Additionally, the absence of credible leadership capable of recognizing and articulating the specific needs of the people further hampers development. Dike (2017) echoes the sentiment that leadership is a hindrance to development in Africa, with many leaders failing to understand the responsibilities that come with their positions. Deducing from the above, it can be said that poor governance has led to a lack of proper checks and balances and regulatory mechanisms for government officials and institutions. Ethical politics often takes a back seat, and the leadership structure is plagued by inadequacies in accountability and transparency of public affairs management.

Another challenge to development is the improper assessment of policies implemented (Itah: 2015). Policymakers frequently fail to assess the goal-achievement gap, as their policies are often overly ambitious and difficult to realize within their limited time in office. Consequently, most plans for national development are abandoned at the end of their tenures, and subsequent governments often fail to continue these unfinished projects. This results in numerous abandoned projects across the continent. Poor management of public funds, lack of accountability, and transparency further hinder development.

Perspectives on Metaphysics of Development for Africa

Afro-centric Perspective

Ngũgĩ wa Thiong'o, an eminent scholar, advocates for an Afro-centric metaphysics of development rooted in the profound decolonization of the African psyche. Central to his discourse is the imperative to liberate the African mind from the shackles of colonial impositions,

particularly through language and cultural revitalization. Thiong'o underscores the intrinsic link between language, culture, and the ontological framework of a people, positing that the domination of African languages by colonial tongues perpetuates intellectual subjugation and cultural erosion (Gülden: 2022). In his works, Thiong'o champions the resurgence of indigenous languages and knowledge systems as potent instruments for African emancipation and self-realization. He posits that the revival of African languages serves not only as a means of cultural preservation but also as a conduit for the reclamation of historical narratives, epistemologies, and ontologies intrinsic to the African experience. Thus, Thiong'o's Afro-centric perspective heralds a metaphysics of development grounded in the reclamation of linguistic and cultural autonomy, fostering a renaissance of African identity and agency in the global discourse of progress and enlightenment (Casey: 2022).

Ethno-philosophy perspective

In the Ethno-philosophy perspective, Onyewuenyi, illuminates the intricate interplay between philosophical discourse and cultural diversity within Africa. Onyewuenyi critiques the inclination towards universalizing African philosophy, emphasizing instead the necessity of contextualizing philosophical inquiries within the rich tapestry of diverse African cultural traditions. He argues that philosophical thought cannot be divorced from its cultural milieu, and thus calls for a nuanced understanding of the variegated philosophical landscapes across the continent (Onyewuenyi: 2005).

Ubuntu perspective

In African society today, ubuntu as a notion of African humanism has been, and still is, subject to critical discussion. In African literature, philosophy, ethics, anthropology and theology, ubuntu plays a vast role and scholars in Africa and globally find the notion highly debated. The concept of identity development on the African continent has been written about broadly. Within the Ubuntu perspective, scholars such as John Mbiti and Desmond Tutu illuminate an indigenous African philosophy rooted in communal values, interconnectedness, and spiritual harmony. Mbiti discusses the African conception of time and spirituality, emphasizing the symbiotic relationship between individuals and their communities. He elucidates Ubuntu's core tenet of interconnectedness, wherein the well-being of the individual is intricately linked to the welfare of the collective. In a similar vein, Desmond Tutu extends Ubuntu philosophy into socio-political realms, particularly in post-apartheid South Africa. He applies Ubuntu principles to advocate for reconciliation, justice, and human rights, envisioning a society where mutual respect and empathy form the cornerstone of governance and societal interactions. Tutu's application of Ubuntu fosters healing and restoration in fractured communities, nurturing a collective consciousness that transcends divisions and promotes inclusivity (Anofuechi and Klaasen: 2024).

Sage Philosophy Perspective

According to Masolo (2016), prominent figures in the Sage Philosophy perspective, which endeavors to unearth indigenous wisdom and integrate it into contemporary African discourse include scholars like Henry Odera Oruka and Ifeanyi A. Menkiti. According to him, Oruka's work involves conducting interviews with African sages to document their profound philosophical insights and preserve indigenous knowledge systems. By engaging directly with traditional authorities, Oruka facilitates the transmission of sage wisdom to successive generations and advocates for its recognition within broader philosophical conversations. In alignment with Oruka's efforts, Ifeanyi A. Menkiti advocates for the reconstruction of African philosophical thought. He seeks to bridge traditional metaphysical concepts with modern philosophical frameworks, thus facilitating a dynamic synthesis of ancient wisdom and contemporary discourse. Menkiti's approach fosters a nuanced understanding of African metaphysics while positioning it within the context of global philosophical dialogues.

Pan-Africanist Perspective

Pan-Africanism treats the psychological and cultural repercussions of colonial subjugation, elucidating how it engenders a sense of inferiority and alienation among colonized peoples (Ola: 1979). It fervently advocates for the dismantling of colonial structures and the cultivation of a renewed African consciousness grounded in self-assertion and cultural reclamation. It is a movement in propounding the notion of a unified African identity and championing economic independence for African nations. The advocacy for a Pan-Africanist movement serves as a clarion call for solidarity among peoples of African descent worldwide, fostering a collective vision of liberation, empowerment, and socio-political autonomy. Together, all Pan-Africanists propel forward a metaphysics of development in Africa that emphasizes the imperative of emancipation, unity, and self-actualization as fundamental pillars of African progress and resilience against colonial legacies (Clarke: 2012).

Notable Lacunae

Each of the aforementioned perspectives on metaphysics for Africa's development offers valuable insights; yet each also harbors inherent lacunae that could hinder the comprehensive realization of this quest. The Afrocentric perspective, while emphasizing the revival of African languages and indigenous knowledge systems, may inadvertently promote essentialist views. Essentialism can oversimplify and homogenize diverse African cultures, overlooking internal variations and complexities. This perspective risks portraying Africa as a monolithic entity, neglecting the rich diversity of its peoples, languages, and traditions. The Ethno-philosophy perspective, which advocates for contextualizing philosophical thought within diverse African cultural frameworks, runs the risk of sliding into relativism. While celebrating cultural diversity, an excessive embrace of relativism might hinder the possibility of critical dialogue and universal principles. It could undermine the quest for shared understandings and ethical foundations essential for societal cohesion and progress. The Ubuntu perspective, with its emphasis on communal values and interconnectedness, faces challenges in practical implementation.

In contemporary African societies marked by urbanization and globalization, translating Ubuntu principles into concrete policies and practices poses significant challenges. Balancing communal ideals with individual rights and responsibilities in diverse and rapidly changing contexts requires careful negotiation and adaptation. The Sage Philosophy perspective, which seeks to document indigenous wisdom and integrate it into contemporary discourse, grapples with issues of accessibility and documentation. Indigenous knowledge, often transmitted orally, faces the risk of being lost or distorted over time. The challenge lies in adequately preserving and disseminating this knowledge in accessible formats while respecting its cultural context and integrity. The Pan-Africanist perspective, advocating for unity and liberation across the African diaspora, confronts the complexities of diverse realities and historical trajectories. Achieving unity amidst the diversity of languages, cultures, and political systems across Africa and its diaspora is a formidable task. Moreover, differing socio-economic contexts and power dynamics within and among African nations pose challenges to the realization of Pan-Africanist ideals.

Addressing these lacunae requires critical reflection, interdisciplinary dialogue, and inclusive approaches that acknowledge the complexities and nuances of African societies and their development trajectories. It necessitates a recognition of both the strengths and limitations of each perspective, fostering synergies and collaborations aimed at advancing a holistic and sustainable metaphysics for Africa's development.

Extending the Discourse on a Metaphysics of Development for Africa

From the foregoing, we have remotely established that Metaphysics, as a branch of philosophy, deals with the fundamental nature of reality, existence, and the relationships between mind, body, substance, time, and space. We have also implied that a Metaphysics of Development for Africa refers to the exploration and application of metaphysical principles within the context of African societies and their development. This exploration aims to integrate these principles into contemporary frameworks for societal advancement, progress, and development. The idea is to use metaphysical insights and perspectives, often drawn from indigenous African philosophies, to inform and shape various aspects of development, including social, economic, cultural, and political realms. Africa, with its diverse ethnic groups and rich cultural heritage, can leverage these principles to promote unity and continental cohesion. By celebrating cultural diversity while embracing a common African identity, a reimagined metaphysics of development can reinforce the sense of continental identity and development.

Bwaaraune*: An Indigenous Philosophy of the *Bwatiye

The term *Bwaaraune*, originating from the *Bwatiye* culture, represents a profound philosophy of existence that encompasses the core values, beliefs, and worldview of the *Bwatiye* people. It provides a unique lens through which individuals understand and navigate their existence, relationships, and societal roles. According to Dati :

Bwaaraune is derived from *Bwaara*, which means human being. It should be seen rather as 'humaneness' – the quality of, or what is expected of a responsible human being. This expectation or quality makes *Bwaaraune* to have very wide implications. On the one hand, *Bwaaraune* can be said to be a set of virtues, on the other hand, it is the demonstration of the virtues that are acceptable and highly cherished by the society (2007:12).

To corroborate the thoughts of Dati on the concept of *Bwaaraune*, Jaule notes that:

The word *Bwaara* beyond meaning a human being even has a more significant meaning when it is used to describe a person of great character, an unquestionable integrity and much more. It is from this definition that...*Bwaaraune* is derived. The nearest English word I will use for the equivalent of *Bwaaraune* is simply humaneness (2019:3).

Bwaaraune and the *Bwatiye* moral code did not just spring out of a vacuum. They all had a basis which could be argued to be both innate and historical. In practice, the *Bwatiye* had several examples of the ideal human behaviour or the practice of *Bwaaraune* in various circumstances. Jaule notes that the display of these human behaviour can be found in 'how to respond to an elder approaching with load, the choice of words and kneeling posture in greeting, reverence of royalty, how to behave around in-laws, how children were disciplined, mourning rites, communal meals, addressing seniors in the plural form, communal hunting and farming, traditional wedding customs, the justice system etc.' (Jaule: 6)

It is generally agreed among the *Bwatiye* that *Bwaaraune* is the attribute of being good to fellow humans. A disposition of *Bwaaraune* (humaneness) disposes the person to life of 'humaneness'. *Bwaaraune* emphasizes the interrelatedness (*Kussoto*) of all aspects of existence. It perceives individuals as interconnected beings, intimately tied to their families, communities, and the natural world. *Bwaaraune* recognizes the harmony that exists within these interconnected relationships and underscores the importance of maintaining balance and equilibrium in one's interactions with others and the environment. Furthermore, *Bwaaraune* places significant value on ancestral wisdom and cultural heritage. It acknowledges the wisdom passed down through generations and reveres the knowledge, traditions, and customs of the *Bwatiye* ancestors. Dati posits that:

The beliefs and practices of a society depend to a large extent on the foundation laid by its founding fathers and on the experiences of the people over the years, their worldviews as well as other beliefs and practices which might have diffused in to that society overtime (2007:28).

Bwaaraune encompasses a deep sense of spirituality (*Sukwalle*) and an understanding of the cosmos. It recognizes the existence of higher powers and acknowledges the spiritual dimensions that shape human life. *Bwaaraune* encourages individuals to connect with their spirituality and maintain a harmonious relationship with the spiritual realm, seeking guidance, protection, and purpose in their spiritual beliefs.

From the perspective of community life, *Bwaaraune* places a strong emphasis on communalism (*Kulosoto*) and the spirit of cooperation. It recognizes the importance of collective well-being, unity, and support within the community (Jeremiah: 2021). *Bwaaraune* encourages individuals to actively participate in communal activities, cooperate with others, and contribute to the overall welfare of the community. It fosters a sense of shared responsibility, communal harmony, and the belief that collective progress is intertwined with individual development.

The essence of *Bwaaraune* lies in its holistic and interconnected understanding of existence, emphasizing the interplay between individuals, communities, nature, and the spiritual realm. It embodies the rich cultural heritage and ancestral wisdom of the *Bwatiye* people, promoting a deep sense of communal harmony, and the pursuit of individual and collective well-being. *Bwaaraune* provides individuals with a guiding philosophy for navigating life's challenges, embracing their cultural identity, and fostering a harmonious relationship with the world around them (Jaule: 2019).

At the core of *Bwaaraune* is the belief that social life, as a communal ideology, should emanate from the consciousness of our humaneness rather than our social dimension alone. Again, according to Dati:

Bwaaraune in the *Bwatiye* way of life, the essence, the soul of *Bwatiye* society. It is an integral and central part of their culture. *Bwaaraune* is what endears a person to his immediate and wider community. It is inextricably bound up with the *Bwatiye* moral code. *Bwaaraune* connotes the totality of the *Bwatiye* accepted way of life...it suggests not only a well cultured or good mannered person, but also portrays a life of discipline, self-control, bravery, resourcefulness and industry (2007:12)

Whenever people are in search for the good life (*Mento Fyeme*), there is always the element of seeking to out-do each other to access limited resources. The *Bwatiye*, even in the primitive environment, had a system of communal laws and regulations that ensured good behaviour within them and for peace with the neighboring communities (Madou: 2021). What made this possible is the belief system of the people. The ancestral *Bwatiye* believed in a higher being and worshipped *Humonpwa* through the medium of spirits. Therefore, a 'foundation had existed over time for *Bwaaraune*, and whatever has become of the *Bwaatiye* today can be attributed to their adherence to the principles of *Bwaaraune* (Jaule: 2019). This has furthermore created and embedded a nature that comes from within the recess of the *Bwaaty*e person to guide their outward behaviour. The expression of *Bwaaraune* in the socio-cultural organisation of the *Bwatiye* people can be seen in the aspects of their social and political organisation.

Metaphysical Foundations of *Bwaaraune*

The metaphysical base for *Bwaaraune*'s potentiality to address Africa's developmental challenges lies in its resonance with fundamental principles articulated by Aristotle's Theory of Substance (Fernando: 2019, Lindsay: 2023, Robert: 2019) and Placide Tempels' Theory of Vital

Force in Bantu Metaphysics (Okafor: 1982, Kanu, 2019).

Aristotle's notion of Substance as the underlying principle of reality draws parallels with the concept of *Bwaaraune* in terms of being foundational to existence. Just as Substance is deemed essential for the existence of reality (Fabian and Jorge: 2022), *Bwaaraune* serves as a pervasive life force that animates and sustains all aspects of existence within the *Bwatiye* philosophy. This similarity suggests that adopting *Bwaaraune* within the framework of African Socialist ideology could provide a philosophical grounding akin to Aristotle's Substance (Fabian: 2020), which could potentially address Nigeria's developmental challenges. By incorporating this indigenous concept, there's an opportunity to infuse a foundational principle into the ideological framework, potentially addressing gaps and enhancing the understanding of societal development.

Placid Tempels' Theory of Vital Force in Bantu Metaphysics further strengthens the argument for *Bwaaraune*'s potentiality. Tempels' assertion of the inseparability of "force" from the concept of "being" (Okafor: 1982) resonates deeply with the essence of *Bwaaraune*. The alignment between Tempels' theory and *Bwaaraune* underscores the idea that this vital force is not merely an attribute but an integral part of existence itself. This alignment suggests that integrating *Bwaaraune* into the ideological discourse can provide a holistic perspective on development, emphasizing the vital force that influences individual lives, societal structures, and the broader cosmic order. This is corroborated by Kanu's evaluation of Tempels' view on Vital Force, that 'two things cannot be taken away from him. His philosophy is at the base of modern discourse on African philosophy, and in him we see a fundamental effort towards appreciating the thought of the black man (Kanu: 2019).

The parallel between Tempels' theory and *Bwaaraune* emphasizes the recognition of an inherent energy permeating reality, granting vitality and dynamism to existence. This alignment reinforces the holistic worldview where this vital force is central to understanding being, encompassing spiritual, physical, and metaphysical dimensions—a perspective that can potentially enrich and fortify the African Socialist ideology in addressing Nigeria's developmental challenges. By drawing on the philosophical underpinnings of both Aristotle's Theory of Substance and Placid Tempels' Theory of Vital Force in Bantu Metaphysics, the integration of *Bwaaraune* within the African Socialist ideology presents a promising avenue to address Nigeria's ideological deficiencies in addressing developmental challenges. Its resonance with fundamental philosophical concepts and its ability to provide a holistic perspective on existence and vitality can potentially contribute to a more robust framework for societal development.

The Role of *Bwaaraune* in addressing Africa's Developmental Challenges

Africa's developmental challenge is deeply rooted in dysfunctional leadership styles that plague many nations across the continent. Leaders often fail to grasp the responsibilities entrusted to them, leading to poor governance marked by a lack of accountability, transparency, and ethical practices. The absence of proper checks and balances further exacerbates the situation, allowing corruption to thrive and public resources to be mismanaged. Moreover, inadequate leadership stifles citizen participation in policy formulation and implementation, hindering the alignment of development initiatives with the needs of the people. Without visionary and accountable leadership, Africa struggles to realize its full potential and address pressing socio-economic issues, perpetuating a cycle of underdevelopment and missed opportunities for progress.

Traditionally, many African societies, including the *Bwatiye*, have had different forms of leadership (*Jinha*) based on various principles such as lineage, age, wisdom (*Kuta*), bravery, or spiritual connection. In some communities, leadership roles are inherited within specific families or lineages, while in others, leaders are chosen based on their qualities, capabilities, or

contributions to the community (Jethniel: 2021). For the *Bwatiye*, Dati states that:

Central among the prerequisite for appointment into political office was one's demonstration of *Bwaaraune*. Before the advent of European colonialism in the early 20th century in Bwaatiyeland, Lamurde had been both the political as well as the religious headquarters of the western Bwaatiye. From Lamurde, various religious festivals were initiated and offerings in their respect were taken to the major shrines.... During the usual trips to the shrines, the priest-messengers... would usually rest or lodge for some time in some of the villages enroute the shrines. It was during those moments of resting/lodging that politically ambitious men would make overtures to or directly seek the favours of those priest messengers regarding their intentions. Such aspirants usually demonstrated their ambitions through their *Bwaaraune* made manifest in the lavish entertainment, gift, good behaviour etc to the priests. Those of them who consistently demonstrated hospitality were recommended to the *Hama Bachama* who had to approve their appointment when due (49).

Bwaaraune philosophy emphasizes the importance of ethical conduct and integrity. As a basis for leadership, *Bwaaraune* encourages leaders to exemplify moral virtues such as honesty (*Tukusto*), justice (*Taka Diyale*), compassion (*hananagto*), and accountability. Leaders who adhere to *Bwaaraune* principles are expected to act as role models and embody the values they espouse (Moyenosom).

Communal Responsibility (*Kulosoto*) is yet another important aspect of *Bwaaraune* philosophy, which places a strong emphasis on communal values and responsibilities. In the context of leadership, *Bwaaraune* expects leaders to prioritize the well-being of the community and act in the best interests of the people they serve (Tumbe: 2021). *Bwaaraune* leaders recognize that they have a responsibility to promote the collective welfare, ensure equitable distribution of resources, and address the needs and concerns of the community. *Bwaaraune* philosophy recognizes the interconnectedness of all beings. In leadership, this means fostering a sense of unity, collaboration, and inclusivity. *Bwaaraune* leaders understand the importance of working together, seeking consensus, and building partnerships for the betterment of the community (Jethniel: 2021). They value diverse perspectives and encourage dialogue and cooperation among different stakeholders.

Also as leaders, individuals who embrace *Bwaaraune* principles are expected to respect and preserve the cultural heritage (*Kalle*) of the community. They play a vital role in safeguarding cultural practices, promoting intergenerational knowledge transmission, and ensuring the continuity of *Bwatiye* identity and traditions. *Bwaaraune* philosophy emphasizes the resolution of conflicts and the promotion of reconciliation (*Kulosoto*) within the community. *Bwaaraune* leaders are expected to demonstrate skills in conflict management, mediation, and fostering peaceful relations. They play a crucial role in facilitating dialogue, understanding, and healing processes to resolve disputes and restore harmony within the community (Madou: 2021). Moreover, leaders are expected to serve as guides and mentors for the younger generation. They pass down ancestral wisdom, knowledge, and cultural values to ensure the continuity of *Bwatiye* traditions and values. *Bwaaraune* leaders provide guidance, support, and inspiration to individuals within the community, fostering personal growth, leadership development, and a sense of identity.

Conclusion

The essence of *Bwaaraune* extends beyond a mere cultural construct; it encapsulates a profound philosophy of 'humaneness' deeply ingrained within the subconscious of individuals. This socio-philosophical concept embodies a fundamental aspect of human consciousness, projecting humaneness (*Bwaaraune*) as the quintessential guiding principle for authentic and socially

acceptable communal existence. Unlike conventional ideologies that enforce communal or socialist ideologies through tangible mandates, Bwaaraune operates as a metaphysical presence, emanating a communal ethos that reveres the subjectivity and distinctiveness of each individual. Consequently, Bwaaraune assumes the form of a metaphysical concept while paradoxically maintaining a pragmatic essence.

Meanwhile, since the discourse surrounding Africa's developmental trajectory intricately intertwines with the caliber of its leadership, dysfunctional leadership not only impedes progress but also perpetuates the cycle of underdevelopment. However, indigenous African philosophies, exemplified by Bwaaraune among the Bwatiye people, offer profound insights into ethical leadership underscored by integrity and cultural preservation. The philosophy of Bwaaraune emphasizes the imperative for leaders to embody moral virtues, foster unity, and facilitate conflict resolution. By embracing these foundational principles, African leaders can foster inclusive, accountable, and visionary leadership capable of addressing the continent's prevalent socio-economic challenges. Consequently, the adoption of Bwaaraune-inspired leadership holds the potential to propel Africa towards a future characterized by sustainable development and prosperity.

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