

## 12. BOOK REVIEW

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| <b>TITLE:</b>     | SOCIOPOLITICAL PHILOSOPHY: KPIM KPOM-KWEM. CRITICAL ESSAYS ON SOME QUINTESSENTIAL AUTHORITIES, THEMES, DEBATES, POLEMICS, DISCUSSIONS, ISSUES, PROBLEMS, AND THEORIES.                                |
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### Introduction

In "Sociopolitical Philosophy: Kpim Kpom-Kwem", Prof. Iks J. Nwankwor presents a comprehensive collection of critical essays on various aspects of sociopolitical philosophy. The book delves into the thoughts of influential authorities, explores pivotal themes and debates, and examines pressing issues and problems in the field. Through his in-depth analysis, the author provides valuable insights into the complexities of sociopolitical philosophy, making the book a valuable resource for scholars and students alike.

The author reflects on his two decades of studying and teaching Sociopolitical Philosophy, expressing gratitude for the opportunities and experiences that have shaped his wisdom. He emphasized the importance of social cooperation, dialogue, and critical thinking in Sociopolitical Philosophizing, drawing from his upbringing and Christian beliefs. He identified the solution to the problem of the society to a missing link in the ages in which solution is sought out of the context of the great Philosopher Emmanuel Christus. Thus, he stated that the four key pillars of - Love, Mercy, Justice, and Peace - are essential concepts in achieving social and political fulfillment because they are rooted in the nature and heart of God, as manifested in Emmanuel Christus. The author invites readers to thoughtfully consider their sociopolitical propositions, hoping to inspire deep reflection and meaningful action leading to positive change.

The book is divided into four parts. Part one exploring the nature of Social and Political Philosophy, including its definition, purpose, scope, and relevance. This part also examines the distinction between Sociopolitical Philosophy and Political Science, why humans are considered sociopolitical animals, and key concepts in the field. The author notes that they use the terms Social and Political Philosophy and Sociopolitical Philosophy interchangeably. It comprises chapters one and two. Part Two examines the contributions of Western and Eastern authorities in Sociopolitical Philosophy, including Plato, Aristotle, and Mahatma Gandhi. It comprises chapters three to eleven. Part Three explores the ideas of selected African authorities, such as Julius Nyerere and Kwame Nkrumah. It comprises chapters twelve to sixteen. Part Four contains essays on various sociopolitical topics, including democracy, governance, and humanism, Ohacracy. It is a practical application of the ideas of reviewed authors to the challenges in the society. It comprises chapters seventeen to twenty-four. In total, the book has 24 chapters.

## Chapter reviews

Chapter 1 of the book contains the definition and explanation of terms. In page 2, the author defined Social and political philosophy as that discipline that applies the wisdom and methods of philosophizing in prodding into the delicate intricacies involved in sociopolitical events and theories. Historically speaking, social and political philosophy is the philosophical study of the social and political life and activities of man in different epochs of existence. The author explains the meaning of "Kpim Kpom-Kwem". "Kpim" is an Igbo onomatopoeic word signifying "rest" or "yes, I have landed", while "Kpom-Kwem" emphasizes finality, with "Kpom" representing a knocking sound and "Kwem" denoting finality or rest. The combined phrase "Kpim Kpom-Kwem" represents the true path or gateway to valuable and meaningful discussions on Social and Political Philosophy.

In this chapter the author stated the purpose, aims, and objectives of sociopolitical philosophy: To bring wisdom into social and political existence and theories; To establish peace and harmony in sociopolitical existence; To criticize political practices and institutions against human wellbeing and prescribe ideal theories and principles which are the principles and theory of Ohachukwu-ducacy or Christo-ducacy otherwise known as Theo-demo-ducacy or Demo-Theo-ducacy (God's people leadership) as a foundation for Sociopolitical Philosophy.

The chapter 2 introduces key concepts in sociopolitical philosophy, including:

1. Love: the central focus for sociopolitical cohesion, reflecting God's nature and heart.
2. Mercy: a complement to love, introducing God's deeper nature and motivating sociopolitical activities.
3. Justice: a cardinal virtue, incorporating righteousness, fairness, holiness, excellence, and perfection.
4. Peace: the divine wish and expectation, the goal and end of all sociopolitical enterprises, representing total well-being or shalom.

These concepts are essential for understanding sociopolitical theory and practice, and are rooted in the nature and heart of God, as manifested in Emmanuel Christus. This chapter also looks at the theories of the origin the state that include: Divine Origin Theory, Patriarchal Theory, Matriarchal Theory, Force Theory, Early Kingship and Priesthood Theory: Evolutionary Theory, Social Contract Theory:

Chapter 3 looks at Plato's ideas about leadership. Plato's philosophy advocates for a philosopher-king and aristocratic system of government, where the best individuals' rule, with a focus on education and training for leadership and citizenship. However, his ideas have been criticized for leading to absolutism and authoritarianism, and for being anti-democratic and elitist.

Chapter 4 is on Aristotle. Aristotle believes that humans are social and political animals, and that the state exists to provide for the good life and secure the fulfillment of human virtues. He emphasized the importance of law, justice, and equality, but his views on equality and sharing of power were influenced by his belief in natural superiority and inferiority. Aristotle's economic theory was capitalistic, favoring private ownership of property. He also believes that education should emphasize moral ideals, decency, and appreciation of beauty, and that it is necessary for achieving political goals and cultivating virtue.

Chapter 5 captures the focus of the work. Here, the author introduces Emmanuel Christus as a paradigmatic socio-political leader and his contributions to socio-political philosophy:

- He brought true knowledge of the hierarchical structure of beings and their due respect

- He taught essential principles of socio-political orderliness, beauty, and excellence, such as love, forgiveness, and justice
- He balanced authority and freedom, putting them in proper purpose and perspective
- He taught love as the basis of moral actions and societal relationships
- He defined law morally, based on genuine love and ratio-spirituality, and emphasized obedience to law as obedience to God's will

Emmanuel Christus' leadership style is described as transformational, inclusive, servant-oriented, analytical, and balanced. For the author, the methods and styles of Emmanuel Christus' socio-political demonstrates his ingenuity, providing a paradigm for leadership that prioritizes service, inclusivity, and balance. Socio-political systems: Monarchy, despotism, dictatorship, aristocracy, totalitarianism, and democracy are condemned by Christus' Theocentric governance. Philosopher-kings: Christus is the ultimate philosopher-educator, teaching wisdom, knowledge, and understanding. Emmanuel Christus' socio-political wisdom remains the firmest foundation for establishing a harmonious and prosperous society. His teachings offer a paradigmatic approach to understanding authority and freedom, providing a solution to global troubles and conflicts.

Chapter 6 ex-rays St. Thomas Aquinas' contributions to Sociopolitical philosophy which is rooted in his natural law theory which plays a vital role in his moral and political philosophy. He believes that human governments and authority should operate in harmony with divine law to achieve freedom, peace, and harmony in society.

Chapter 7 introduces Niccolò di Bernardo Machiavelli (1467-1527 AD). Machiavelli was a renowned Renaissance political philosopher from Florence, Italy. His most famous work, "The Prince," contains his major contributions to sociopolitical philosophy. Machiavelli's philosophy was shaped by his time and circumstances, including the division and weakness of the Italian state and the corruption of the Catholic Church. He believed that a strong ruler was necessary to unify and stabilize Italy. He advocates among others that a ruler should:

1. Be mean: Hold a reputation for meanness to govern effectively.
2. Be feared: Fear is safer than love, as it is easier to maintain.
3. Respect citizens' property: Abstain from taking citizens' property and women.
4. Be cruel: Use cruelty to control the army and maintain order.
5. Break promises: Do not keep faith or promises if it is advantageous.
6. Appear virtuous: Appear to keep good qualities, but only when necessary.
7. Be bold and courageous: Show greatness, courage, and fortitude.

The author in p.83 gave an evaluative criticism of the Machiavellian principles by arguing that: 'history has shown that those who practiced Machiavellian principles and dicta have not always been successful as he predicted'. In page 84, he avers that '...we merely observe that some people hold him in disdain while others think him a political realist. Whatever is the case however, the fact that views still differ, points to the reality that *Machiavelli has not given the final answer(s) to sociopolitical problems, nor for that matter, the problem of authority, power and freedom in Sociopolitical arena*'.

Chapter 8 looks at John Locke and the Limitations of Democracy. Locke's political theory justifies the establishment of constitutional government and champions democracy, private ownership, and self-preservation. Locke's main contribution to sociopolitical philosophy is his idea of democracy. He:

1. Opposed authoritarianism: Locke hated authoritarianism and advocated for democratic arrangements to guarantee freedom.
2. Rejected divine right of kings: Locke opposed the doctrine of divine right of kings, arguing that power comes from the people, not God.

3. Believed in natural freedom and equality: Locke held that men are naturally free and equal in the state of nature.
4. Distinguished between state of nature and civil society: Locke distinguished between the state of nature, where men live peaceably, and civil society, where government is established.
5. Advocates for private property and possessions: Locke believed that individuals own private property and possessions in the state of nature.

Despite Locke's contributions, democracy has limitations, including:

1. Failure to achieve integral sociopolitical development in many countries.
2. The adoption of democratic principles has often ignored their foundational assumptions.
3. Democracy has imperfections even in its founding societies, such as the United States.

Democracy has fundamental limitations due to its lack of ontological grounding. Without a solid metaphysical foundation, democratic claims and assertions are weak and tentative. The author, argues that democracy has epistemological and ethical limitations.

The author, introduced Jean-Jacques Rousseau, a French philosopher, in chapter 9, and examines his contributions to the problem of authority and liberty. Beginning with his Social Contract and The General Will: The author highlights the complexities and potential contradictions in Rousseau's ideas, setting the stage for further exploration of his political philosophy. The author concludes that Rousseau's ideas, while flawed, contribute to the ongoing discussion on balancing authority and liberty. The task of maintaining this balance is essential for social survival and requires continued effort and awareness.

In Chapter 10, The author, discusses Karl Marx's life, philosophy, and influence. Marx's views on exploitation and alienation, destruction of capitalism, socialism and communism were discussed. The author concludes by highlighting the relevance of Marx's ideas and the challenges in understanding and implementing his theories.

In Chapter 11, The author, discusses Mahatma Gandhi's sociopolitical philosophy of peace and non-violence.

Chapter 12 looks at Julius kambarage Nyerere and his ujamaa socialism and sees it as an option for Africa's socio-economic and political quandaries

Chapter 13 discusses Kwame Nkrumah as a visionary leader who played a key role in Ghana's independence and African unity. His ideology, Nkrumahism or Scientific Socialism, aimed to create a united and self-sufficient Africa through:

1. Government control of means of production and distribution
2. Industrialization and agrarian revolution
3. Economic emancipation and self-reliance

Nkrumah's vision was to create a prosperous and united Africa, free from exploitation and debt.

Chapter 14 presents a critical analysis of Nnamdi Azikiwe's ideological option for Nigerian (African) development, specifically his concept of "Neo-Welfarism." Azikiwe proposed a blend of modern foreign ideologies with indigenous ideologies, combining elements of capitalism, socialism, and welfarism. However, critics raise several concerns about:

1. Practicability: The ideology's ideals seem far-fetched, considering human fallibility and the corruptible nature of man in society.
2. Leadership: Efficient and effective leadership is required to implement Neo-Welfarism, which is a challenge in Africa where leadership is often corrupt, inept, and dishonest.

3. State involvement: The extent of state involvement in economic life and production processes is unclear, raising questions about balancing individual ambition with general economic well-being.
4. Ownership: The issue of who owns the means of production, distribution, and exchange remains unresolved, affecting economic progress and efficiency.
5. Anthropological perception: Azikiwe's view of human nature neglects the spiritual aspect, overlooking the need to address man's immoral and corrupt behavior.

Chapter 15 explores the sociopolitical philosophy of philanthropy as embodied by Dr. Alex Ekwueme, a Nigerian politician and statesman. The main point here is - Philanthropy as a philosophy: Philanthropy emphasizes the love of mankind, shown through services to general welfare, as the goal of human existence.

Chapter 16 explores Prof. Pantaleon Iroegbu's concept of Ohacracy, a theoretical and practical approach to sociopolitical existence that prioritizes community-centeredness (Umunna) and divine principles. The author clarifies key concepts such as Ohacracy: a society-centered approach that recognizes divine prerogatives, emphasizing wisdom, knowledge, and reasonableness. The author however, advocated for Ohachicracy as an improvement on Ohacracy, thus: "Ohachicracy" (community-of-God leadership), is indeed an alternative and meritorious intellectual offer which could be explored and developed for integral sociopolitical development and existence in the third millennium A.D. and beyond (197).

Chapter 17 discusses some 'quintessential issues' in social-political philosophy that includes the concept of the Philosopher-Educator. The philosopher-educator is a thoroughgoing philosopher with in-depth knowledge of philosophy and education. He/she has a divine direction and dimension in teaching and is responsible for preparing a solid foundation for wisdom, knowledge, and philosophical insights. The philosopher-educator plays a crucial role in education and sociopolitical order.

Chapter 18 explores critical essays on some schools of jurisprudence including the Natural Law School, The Positivist School of Jurisprudence, and Historical School of Jurisprudence.

Chapter 19 is entitled - Consolidating Democracy in Nigeria: A Philosophical Prognosis. It discusses topics such as Democratic ideals, Principal ideals of democracy, and Forms of Democracy.

Chapter 20 discusses responsible governance in Africa while Chapter 21 looks at feminism and the meta-politics of existence. Chapter 22 focuses on Philosophy and the Social Person. Chapter 23 looks at Humanism and Politics including its Convergence and Divergence. Chapter 24, which is the last chapter addresses the recurrent sociopolitical crises in Nigeria from its meta-philosophical perspective.

## Critique

The author Prof Iks J. Nwankwor in this book made sincere efforts to situate its invaluable contributions to the academia. The author presented to us Emmanuel Christus as a paradigm leader to solve the current problem of the world. The world of today summarily takes politics as a game of interest, thus guiding their socio-political worldview. The manifesto of Emmanuel Christus is not of personal interest or that of a nation. His manifesto is too eternal and idealistic for the politics of today that is pragmatic and lacks altruism. Emmanuel Christus promises his followers the Cross as a benchmark for being a candidate of his Kingdom- 'whoever wants to be my disciple must deny themselves and take up their cross and follow me'. - Mark 8:34. Again, he said "You have heard that it was said, 'Eye for eye, and tooth for tooth,

but I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also." - Matthew 5:38-39 (NIV)

In this passage, Jesus is teaching his followers to go beyond the traditional principle of retaliation and instead choose to respond with nonviolence and kindness, even in the face of adversity. This leadership principle does not go down well with so many people, even with the brothers of Emmanuel Christus, the Israelites, who could not turn the other cheek for another slap from Hamas in Gaza but is replying with heavier slaps. In the world today, Emmanuel Christus could be considered a good ideologist but not a good politician.

On another note, is Christus a surname or a title of Emmanuel? The Title: "Christ" comes from the Greek word "Christos" (Χριστός), meaning "anointed one" or "messiah." In this sense, it's a title given to Jesus, signifying his role as the Messiah, the savior of humanity. Over time, "Christ" has become so closely associated with Jesus of Nazareth that it is often used as a proper name, synonymous with "Jesus Christ." In this case, it is used to refer specifically to Jesus, the son of God. In the New Testament, "Christ" is often used in conjunction with "Jesus" (e.g., "Jesus Christ") to emphasize his role as the Messiah. However, in some cases, "Christ" is used alone to refer to Jesus, blurring the line between title and proper name.

So, in summary: Christ is both a title (signifying Jesus' role as Messiah) and a proper name (referring specifically to Jesus of Nazareth). However, I would rather go with Jesus BenDavid. Jesus is the name given to him at birth while *BenDavid* which translates as *Son of David*, should be his surname, the name of his forefather as a descendant from the lineage of David. This historically and rightly earns him the throne of his father David (cf Mtt 1:1-16; Lk 1:32-33 and the Lord will give him the throne of his ancestor David...). Thus, Bartimaeus, the blind man of Jericho (Mark 10:46-52) rightly called him Jesus Son of David (Jesus BenDavid as the author of the Book in review is called Iks Nwankwor which means Iks, Son of Nkwor). In the Old Testament, Emmanuel (God-with-us) served as a descriptive name or role the Messiah will play while Jesus- meaning Saviour was his personal name given to him when He was born. Probably, the author chose Emmanuel to blur the religious attachment to the name Jesus in a discuss on sociopolitical philosophy

Furthermore, in chapter 5, the author discussed Emmanuel Christus as the paradigm leader and ideologist, then in chapter 8 under John Locke he criticized his democratic principles and proposed demotheocracy also called Ohachicracy. Is he proposing two good leading principles or that Emmanuel Christus' principles is the Ohachicracy mentioned in chapter 8? The author's principles of Ohachicracy is not farfetched from the principles he identified in the leadership style and sociopolitical philosophy of Emmanuel Christus. However, there was no link established between these two ideas nor clarifications made in reference to both. Also, in chapter 5 where Emmanuel Christus was discussed, nothing was mentioned about DemoTheoducacy or Christoducacy in which it was preempted in chapter one, p.5 to be discussed later. I quote:

In this work however, we shall also explore: The principles and theory of Ohachukwu-ducacy or Christo-ducacy otherwise known as Theo-demo-ducacy or Demo-Theo-ducacy (God's people leadership or People of God's leadership or people led by God's principles) to show how its constitutes a quintessential meta-political foundation for Sociopolitical Philosophy or Social and Political Philosophy in theory and practice.

My submission is that where Emmanuel Christus was discussed, nothing on Christo-ducacy was mentioned. Is Christo-ducacy different from the principle of Emmanuel Christus?

In chapter 8, where John Locke's idea of democracy was discussed. The author after evaluating the ontological, ethical and epistemological limitations of democracy, one would have expected the author to suggest Emmanuel Christus' principle- the Kpim Kpom Kwem itself, which should be Christoducacy (though not mentioned or linked to Emmanuel Christus principle in chapter 5) to be the alternative best form of government. The author rather suggested *Demotheocracy (Ohachicracy) as the way forward*.

I quote, "It is after careful notations of the fundamental loopholes of democracy and other systems of government, that we hereby project Demotheocracy<sup>ll</sup> or Ohachicracy<sup>ll</sup> as the only possible adequate remedy" (sic). p. 101. Another observation which could be an omission is in p. 14, where a parenthesis was placed without any citation in it.

### Evaluation

Despite the reviewer's subjective critique of this book, the author provides a consistent historical narrative and representation of the development of sociopolitical philosophy. He significantly highlights the omissions by the literati in discussions regarding notable ideologists within this field. I would describe the author's work in an image of a herd of sheep that jumps over an imagined or real object without considering the consequences, simply because others have done so. Many authors have similarly leaped over the fundamental aspects of sociopolitical philosophy, particularly regarding Emmanuel Christus, the kpim kpom kwem of sociopolitical philosophy. Recognizing and applying the principles of this divine-human figure could offer solutions through *Ohachicracy* to the perennial problems of politics. Thus, this book stands out as a unique contribution to the study of sociopolitical philosophy.

### Conclusion:

This book offers a fresh and insightful contribution to the field of sociopolitical philosophy, challenging readers to consider alternative perspectives and solutions to the challenges facing society. Its unique approach and the potential of *Ohachicracy* to address political issues makes it a valuable read for anyone seeking to broaden their understanding of sociopolitical philosophy and its practical applications. I recommend this book to both the young and the old generations of our time and for those interested in sociopolitical philosophy, particularly those seeking a deeper understanding of the subject's key themes, debates, and issues.

### References

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