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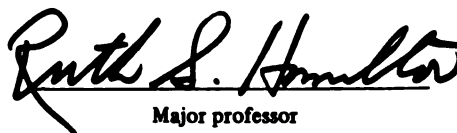
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OF THE AFRICAN PERSONALITY
AMONG ZAMBIAN STUDENTS

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A SOCIOLOGICAL ANALYSIS
OF THE AFRICAN PERSONALITY
AMONG ZAMBIAN STUDENTS

By

Jacob Sani Tembo

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirement
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ABSTRACT

A SOCIOLOGICAL ANALYSIS OF THE AFRICAN PERSONALITY AMONG ZAMBIAN STUDENTS

By Jacob Sani Tembo

A sample of 135 University of Zambia (Africa) freshmen responded to a questionnaire to determine their performance on an African Personality Scale. There were no significant differences in the scores along the following factors: marital status, rural and urban schooling, sexual status and choice of further education. However, the sample mean scores performance was higher than the average, indicating that they consistently exhibited Pro-African Personality trends. The results suggest that whereas differences in manifestations of the African Personality might not be evident within social groups, the general population might manifest the African Personality.

The social factors (independent variables) that have been influential in the development of the African Personality have been identified as the traditional indigenous African social phenomena including ideology, economic institutions, values, norms, beliefs. These have dialectically interacted with the colonial and independent patterns to produce the phenomenon of African Personality.

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TABLE OF CONTENTS

CHAPTER	<u>Page</u>
I	CONCEPTUAL AND EMPIRICAL FRAMEWORK 1
	Introduction 1
	Literature Review and Theoretical Framework 3
	Perspectives on the concept of the African personality 4
	Anti-African Personality 8
	Pro-African Personality 11
	Hypotheses 30
	Methodology 30
II	PRESENTATION AND ANALYSIS OF DATA 51
	Measures of Central Tendency for Entire Sample on Variables 13 to 30 51
	Discussion 62
	Conclusion 71
	BIBLIOGRAPHY 75
	APPENDICES 81
A	QUESTIONNAIRE FORMAT 82
B	QUESTIONNAIRE ANSWER RATING 86
C	MAP OF ZAMBIA 91
D	MAP OF AFRICAN COUNTRIES 92

LIST OF TABLES

TABLE		<u>Page</u>
1	Government Expenditure on Health	45
2	Hospital and Health Centers: 1966-71	45
3	One way Analysis of Variance, Total Score of Sample by Sex	58
4	One way Analysis of Variance, Total Score by Rural or Urban Schooling	60
5	Total Score of Sample by Marital Status . . .	61
6	Total Score by Choice of Further Education . .	62
7	Cross tabulation, Age, Urban Secondary Schooling by Sex by Choice of Further Education	64
8	Cross tabulation, Urban Primary and Secondary Education by Sex by Choice of Further Education	64

CHAPTER I

CONCEPTUAL AND EMPIRICAL FRAMEWORK

Introduction

The objective of the thesis is to demonstrate the performance of a sample of African students on an African Personality scale.

The empirical problem is theoretically linked to that of the continuing controversy among sociologists regarding the relationship between social structure and ideas. The immediately relevant points will be briefly addressed in order to isolate the conceptual foundation that will be the basis of the empirical evidence, analysis and conclusions.

The pertinent issue which constitutes the foundation of the empirical study is that African society has been influenced by internal African social values and economic systems on the one hand, and external social values of predominantly western origin on the other. To what extent is the African personality a manifestation of the combination of these social forces?

The significance of empirical implications of the study of the African personality can be tentatively viewed in terms of development. The concept and objectives of development have been a particularly urgent and tenacious

issue in the Third World countries. The African countries particularly after independence, have generated various programs to activate economic, political and social development. Since this African personality study explores the contemporary values and attitudes of Africans, the results could provide a basis for forecasting the direction of social change and development. On the other hand, the empirical study could also provide further concrete information and shed light on the continuing theoretical debate about the relationship between consciousness, ideas and social change.

The general objective of the thesis is to explore the social consciousness of a small subpopulation of African society with a view toward making an empirical contribution which may clarify the extent to which African social structure and experiences influence the subjects' view of reality and environment. Specifically, the objectives are:

1. To examine empirically the role that an African social system has played in the development of social consciousness.
2. To empirically study relative differences in the influence of African ideology and social values on male and female respondents in an African country.
3. To explore the relative differences in the influence of African social values and ideology and Western values, views and thought systems on

Africans who have acquired their formal education in a predominantly rural or urban environment in Africa.

4. To suggest and speculate on possible areas of further research in the field of African ideology, social consciousness and development.

Literature Review and Theoretical Framework

The theoretical controversy concerning the relationship between ideas and social change is broadly represented in the opposing views of two sociological theorists and philosophers: Hegel and Karl Marx.

Hegel¹ stated that thoughts, concepts, ideas and all the products of human consciousness have an independent existence. Hughes² elaborates by saying that, while as in the Anglo-French tradition sense perception was conceived as absolute in the examination of human ideas, the Hegelian philosophy in Germany regarded the "idea" as supreme in human society. Hegel said that, "the ultimate reality of the universe lay in 'spirit' or 'idea' rather than in the data of sense perception."³ To Hegel, therefore, ideology and its antecedents constitute a legitimate and independent source of social change.

The Marxist⁴ theory of social change attributes the primary source of change to material conditions. He maintains that material conditions, which he terms the economic base,

constitute the primary source of social change; while the beliefs, ideology, customs, and values which he terms the superstructure, constitute secondary and, therefore by implication, less significant sources of social change. In fact, in his manuscript; "Contributions to the Critique of Hegel's Philosophy of Right,"⁵ and in subsequent writings, Marx claimed that Hegel had turned things upside down and that he (Marx) had, "put him on his feet". In other words, Marx meant that Hegel had attributed and explained human social consciousness in terms of inverted, opposite and, therefore, inappropriate responses to social change and conflict.

The relevance of the controversy between ideas and social change is that perhaps a theory of African personality can provide some basis for exploring the influence of western colonial social and economic patterns on changes in African social values and ideas.

Perspectives on the concept of the African personality:

The concept of African personality generally refers to manifestations of cultural uniqueness among Africans as reflected in their behavior, social norms, customs, values, beliefs, religious zeal, attitudes, explanations of the cosmos and the supernatural, social and political systems historically or in contemporary times.

The basic origins of the term "personality" are in psychology.

Allport⁶ defines personality as, "the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment." To operationalize this definition to suit the research objectives and an orientation encompassing the African personality, the substitution of a number of concepts is necessary. The position is taken that the African personality is the dynamic organization within the African individual in the African society of those socio-cultural and physical systems that determine his unique responses, and adjustments to his environment.

The concept of the African personality has been addressed by many past and contemporary Africans and Afro-Americans. It has been defined differently when used to designate all the black people with an African heritage; mainly those of the Carribean Islands and the United States of America. An examination of a few of these definitions reveals that some do not precisely define the African Personality but merely seek to describe and explain the personality and cultural uniqueness of Africans. Kaunda explains:

Possibly 'Psychology' is not the appropriate word, but I do believe that there is a distinctively African way of looking at things, of problem solving and indeed of thinking--we have our own logic-system which makes sense to us, however confusing it might be to the Westerner. If we were, from my own observation, to try to summarize the difference between African and Western psychology and I would say that the Westerner has a problem solving mind whilst the African has a situation experiencing mind.⁷

In the words of D. Chisiza:

There is a tendency in the West, whether the Westerners themselves know it or not, for people to assume that man lives to work. We believe that man works to life. This view of life gives rise to our high preference for leisure. With us, life has always meant the pursuit of happiness rather than the pursuit of beauty or truth. We pursue happiness by rejecting isolationism, individualism, negative emotions, and tensions, on the one hand; and by encouraging positive emotions and habitual relaxation, and by restraining our desires on the other.⁸

Or, Cedric X (Clark) et. al. felt that:

African psychology is the recognition and practice of a body of knowledge which is fundamentally different in origin, content, and direction than that recognized and practiced by Euro-American psychologists. The differences between African psychology and Euro-American psychology reflect the differences between Black people and White people or, in terms of basic culture, between Africans and Europeans.⁹

In an article published in the Presence Africaine A. N'daw explained that:

The conception of man is different (among Africans) and, unlike that of Cartesian Europe, is never dualistic or dichotomous. There is never the separation between body and soul found elsewhere.¹⁰

These quotations constitute only a small fraction of the numerous black and African definitions of what can be conceived as the "African Personality".

Certain prominent and relevant themes prevail in these works. For example, one fundamental issue is that of the African living in communities with little or no emphasis on the individualism prevalent in western society. Another

is that the African lives by natural rhythms, hence establishing a primordial attachment to the universe and the cosmos. Their attachment to nature makes it imperative that they be a religious people who believe in the powers of supernatural forces. Because the African is immersed in the totality of the social life and his strong belief in nature and the ancestral spirits, the African finds it difficult to tear social phenomenon into small bits for purposes of abstract analysis and philosophy. This is, for example, what Kaunda implies when he describes the African as having a "situation experiencing mind", and the Westerner as having "a problem solving mind".

The arguments about the "African Personality" arises mainly from two schools of thought. One is the Western and Western-oriented scholars who express the view that the African does not exhibit Western traits of thought and culture because he is not yet civilized. Therefore, they believe what is needed is to provide him with Western knowledge and culture so that eventually he will become like the Westerner.

The other school of thought maintains that the African behaves, thinks and lives as he does because he is unique. It holds that Western education and culture should be used to enhance further his uniqueness. A few of the views from these two opposing schools of thought will be briefly reviewed. The former will be termed the "Anti-African Personality", the latter the "Pro-African Personality".

Anti-African Personality:

An author on black Africa quotes an incident in which an African appeared before a Chief Justice in the then Nyasaland (Malawi). The African was charged with murder. During the trial, the African's defense was that he had been changed by magic into a crocodile. The Chief Justice's three African assessors, who had apparently been chosen for their intelligence and sobriety, agreed with the charged man's claim. "The Westerner may find this inconceivable but it is quite consistent with African's obsession with the supernatural."¹¹

The author, Potter, makes further assertions, some of which cannot clearly be substantiated academically, and therefore are merely debatable subjective opinions about Africans. But one claim he makes may be quoted. He claims that educated Africans have a limited choice of topics of conversation. As such, the only subject matter is politics.

I think it was Lessing who wrote that when Africans are educated they are deprived of all subjects of conversation between themselves except politics. Any two Europeans will discuss sports, weather, women, money, wisecracks, the theatre, cinema, clothes, even books and will perhaps mention politics in passing. Two educated Africans will discuss politics for hours on end and when they have finished talking about politics have nothing more to say to each other.¹²

Another author, Oyebola observes that in the historical and contemporary situation the Africans constitute the least developed society in terms of advancement in technology.

Africans have been less inventive and seem to make very little or no progress at all in the field of creative technology. He quotes such virtues as determination, honesty, and creative imitation as generally lacking in African society. To this effect he suggests that the African society must initiate a revolution of the mind.

It is a revolution of the mind. It is the conquest of the right to think and admit that in all the crises of man's history, our race has always been the underdog. Ours is the only race that has never made it anywhere in the world. We have for too long remained a poor imitator of the other races.¹³

The author dismisses most of the claims that Africa had great civilizations and a glorious past as mere wishful thinking and a misleading myth. Discussing the issue of pride in the virtues of African communal life, life by rhythm and strong belief in the supernatural, Ayebola declares these as insufficient and claims there is no significant way in which they can contribute to advancement in technology.

As peoples who are just emerging from centuries of backwardness, foreign domination and dehumanization, the concept of African personality is a constructive force for the blacks. But the idea that black man's past, his religious and spiritual life, his respect for elders and communal spirit are more important than his technology is inimical to our progress.¹⁴

The Anti-African personality school maintains that there is nothing that Africans can be proud of because historically they have been technologically backward. This school of thought does not entertain, at length, any questions

regarding why the Africans behave and think as they do. Implicitly, the school of thought overemphasizes technological advancement and westernization as the only way out of the problems of backwardness.

With an identical orientation, LeVine¹⁵ goes into further detail. He states that evidence indicates that the African Society is distinguishable from societies elsewhere, which coincides with the definition in the opening remarks. LeVine further says that there are certain characteristics which are distinctively African; that they prevail with dominant frequency in Africa: subsistence agriculture, polygamous marriages, strong and wide family and kinship relationships and bride price (dowry) as a marriage custom. He suggests seven other characteristics which he claims are widely shared by all Africans on the continent; social distance between persons differing in age and sex, age-sex hierarchy, emphasis on material transactions in interpersonal relations, functional diffuseness of authority relations, a tendency to blame and fear others under stress, a relative absence of separation anxiety and related effects and, finally, concreteness of thought.

Some of these characteristics which LeVine ascribes to most Africans are, at best, highly subjective value judgments of the African society, and they implicitly assume that Western social values should prevail in Africa.

LeVine states that there is social distance between persons who differ in age and sex. He explains:

What is most striking about these social distance patterns to a Western observer is that they apply to interpersonal relations within the family, which we are used to thinking of as a unit of relaxed informality. . . .¹⁶

He describes these particular African social patterns as "institutionalized restrictions", "segregation patterns", "customary prescriptions" and "avoidance patterns". These descriptions implicitly portray (to the African and Westerner) African social relationships as being negative, rigid and miserable. Anything which is described in these terms must be inherently bad, primitive and, therefore, undesirable. However, an important point to be noted is that this view is consistent with the Anti-African personality school of thought.

Pro-African Personality:

The Pro-African personality school of thought is sympathetic towards the African and seeks to analyze the issue as a genuine and authentic subject of social inquiry. The proponents of this school of thought generally maintain that the African social consciousness owes its origins to the rapid and mostly destructive effects of slavery, colonialism and, in contemporary times, neo-colonialism. The African social consciousness has been described as a unique and genuine system of social thought and character arising from social environmental conditions and historical experiences which are predominantly different from those of Asia, Europe and the United States. Among the proponents of more

abstract theories of African personality are Senghor, Mbiti and Cesaire.

Negritude is a philosophy of African being. It seeks to define the African's personality in terms of his total response to the environment; his emotions, responses to nature, speech, communal existence, explanations of the cosmos and beliefs in the supernatural. "Quite simply, negritude is the sum total of the values of the civilization of the African world."¹⁷

Senghor explains the characteristics and virtues of the African culture and the significance of articulating and defining them. He establishes the uniqueness of the African culture by discussing in detail African metaphysics, emotions, religion, conception and apprehension of reality and democracy. He contrasts the African approach with the Western approach toward social phenomena in order to illustrate the differences.

For example, he explains the differences in African and Western apprehensions of reality. Senghor says that the European distinguishes the object from himself; "a pitiless factual analysis."¹⁸ The European uses an object he killed or fixed for practical ends and, apart from mere scientific analysis, destroys it in the process. Whereas,

The African is, as it were, shut up inside his black skin. He lives in primordial night. He does not begin by distinguishing himself from the object, the tree or stone, the man or animal or social event. He does not keep it at a distance. He does not analyze it. Once he has come under its

influence, he takes it like a blind man,
still living into his hands. He does
not fix it or kill it.¹⁹

He further mentions that Africans react more naturally to stimuli because of rhythm. The African has direct reactions to sensations which give rise to memory, language and art. Africans live in symbiosis with others in the communal society. As Senghor puts it, "Subject and object are dialectically confronted in the very act of knowing one another."²⁰

The concept of Negritude is said to have been the reaction of black intellectuals to the effects of colonialism, including the cumulative effects of the slavery which had preceded it, such as the racial inferiority complex. It was a literal and ideological movement of French-speaking intellectuals in France in conjunction with black people in America and the West Indies. The movement sought to fight what was seen as a subjection of black people to the political, social and moral domination of the West. "Negritude as we had then began to conceive and define it was a weapon of defense and attack and inspiration rather than an instrument of construction."²¹

Senghor further describes the nature of Negritude and seeks to pick out strands of behavior in the African consciousness which are said to reflect characteristics or dominant traits of Negritude. For example, "emotive disposition" represents a being of emotion. It is further claimed that even the physical constitution of the African

predisposes him to respond to the external world in such a way that it becomes an engulfing experience in which the whole of the self is involved and, by implication, no distinction is made between the physical and psychic self on the one hand and the external natural environment on the other.

The above assertions are confirmed by the author's own observation. Some Americans seem to be unable to perceive a social experience such as a beautiful sunset, a meal or the like unless they mention in advance that it is beautiful, nice or looks good. It seems essential and an integral part of the experience to know and mention that one is experiencing enjoyment before he can perceive the enjoyment or ecstasy inherent in nature. The theme of this thesis (which is in slight contradiction with some elements of Negritude) is not that one or the other is better but that both should be regarded as genuine and legitimate perceptions of the social and natural environment.

"Senghor derives from his exposition of the distinctive psychology of Negro-African, what one might call a theory of knowledge implicit in the African's attitude to the world, a black epistemology."²²

From what has transpired, it is evident that knowledge becomes discovery through emotion. It is this sensuous grasp on reality that Senghor refers to as intuition. He states that an African is not moved by the outward appearance of an object. One example which he cites to illustrate

this point is that, "what moves him in water is not that it flows, is liquid and blue, but that it washes and purifies."²³ Physical appearance, therefore, is of less significance than function. This exposition seems to imply that the African looks at objects in terms of their utility in the dynamics of society and their seeming existence in the continuation of the life cycle in nature.

Some critics like Abiola²⁴ have denounced Negritude. Abiola maintains that the theoretical formulation of Negritude is poor and that its practical implications are insignificant. In his words,

On the grounds of its facile and unscientific attribution of a racial basis to mental processes and the suggestion that it seems to carry of an inherent incapacity of the African to employ and to penetrate discursive forms of intellectual operations.²⁵

Abiola claims that the theory of Negritude seems to bear some racist connotations and, therefore, is not suitable as a basis for practical action. He regards negritude views of the black man as static and unaffected by time.

Senghor disagrees with these views. To support his assertions, he maintains rightly that there are some young African intellectuals who have read Marx carelessly and are also uncured of the inferiority complex from colonialism. They consequently blame him for reducing the African, "mode of knowledge to pure emotion."²⁶ They accuse him of denying that there is an African rationality and an African technology. Senghor refutes these notions and emphasizes

that there is a white European civilization and a black African civilization and according to him their significance is to explain the reasons for prevailing differences. He says that contrary to popular belief, emotion is not failure of consciousness but rather constitutes, "the accession to a higher state of consciousness."²⁷ It is the emotive attitude toward the world that explains African cultural values.

What is the relationship of the concept of African personality to Negritude? It bears a major positive element in that it draws attention to the reality and existence of the African cultural values and philosophy of life. These were assumed not to exist in a dark and backward continent. Beyond this point, direct relevance to contemporary African thinking needs further searching, an issue which will be addressed later.

Another pro-African personality proponent²⁸ explains the African's social consciousness and its uniqueness in the modern world in terms of the traditional concept of time in Africa and how this has changed radically under modern conditions. This change did not occur under normal and usual circumstances where creativity, assimilation and accommodation was possible. On the contrary, colonialism and racial myths that Africa had essentially neither a culture nor a history because of technological backwardness made the African society's adoption of the modern or Western concept of

time such that it has produced perverted features in Africans.

Mbiti²⁹ says that the conception of time in African society was in terms of "sasa" which meant now; "zamani" meant the past. Events receded into zamani when they were over and this included human beings after death, except that man joined his ancestors after death. African society did not have the concept of future in the Western mathematical sense. Mbiti asserts that the rapid changes brought by modernization have hardly been harmonious or creative for most Africans. He says, "Modern change has imported into Africa a future dimension of time. This is perhaps the most dynamic and dangerous discovery of the African peoples in the Twentieth Century."³⁰

Finally, there is an observation that Mbiti makes which seems to be in direct opposition to the Anti-African thought of Potter³¹ who claims that educated Africans converse about politics exclusively.

Mbiti³² on the other hand, claims that Africans are obsessed with politics because they have only recently been released from the shackles of colonialism, during which open political discussion was forbidden among Africans. In his words,

The spirit which ignited the fires of nationalism during the colonial days has not lost its power; it has ignited more fires since independence returned to the majority of African states; and it will continue to do so until its energy is harnessed and channelled in

other directions. The political pot in Africa is still bubbling, and great is the man who can stir it without getting smeared or even scorched.³³

An American sociologist expresses views which bear some relevance to discussion of the pro-African Personality school of thought. Dixon³⁴ states that the assumptions made in certain research often rule out explanation. He cites as an example the assumption that the nuclear family is the only valid form of marital organization. Accordingly, therefore, pathologies arise when there is no male head in a black family. This perspective is said to be determined by the orientation of the knowers. Hence, different world views lead to different research methodologies.

Dixon examines African and Euro-American differences in axiology (values which one holds), epistemology (how one knows) and logic (organization of what one knows). He quotes a variety of examples to illustrate the differences between the two societies. For example, under axiology he quotes "pure" Euro-American emphasis on the future which is anticipated to be "bigger and better". Nobody wants to be old fashioned and they are rarely satisfied with the present. Time is transformed into an object--sold, bought, and utilized as in the popular Western saying, "Time is money". Individuals with this disposition inherently, "function more effectively when activities are preplanned and time scheduled. Clock-time rules the day when the phenomenal world (object) is separated from self."³⁵ This is not the case in the

African orientation in which time has to be experienced. That is why Mbiti says it is experienced into events which have occurred, those which are to take place and those immediately to occur. Events which haven't occurred, and those which have no likelihood of occurring are in "no-time". It has to be experienced in order to become real. Proceeding from this statement, the future is not real. Dixon says: "Since Africanized time orientation is governed by the dimensions of past and present, the drive for investment of the future-oriented Euro-American time becomes substantially less important."³⁶

Dixon suggests that the African orientation provides a way of knowing reality that is an alternative to the European way. The implication of Dixon's thesis that the African orientation of thought vis-a-vis the African Personality can be regarded as a positive alternative in modern intellectual orientation and social thought.

Where the African orientation is recognized or just suggested as a possible alternative way of doing things, there is overwhelming opposition from the Africans themselves. The difficulties facing any efforts to change the status quo in African society are enormous. The writer recalls a Zambian friend who was a senior at the University of Zambia. During an argument about Zambian values and education, the researcher said the way to avoid adopting inappropriate and distorted values and knowledge is to change our educational system. Burn all the current books particularly in the

social studies (history, language, geography, art, music). Instead, use textbooks with a Zambian (African) orientation. The Zambian friend broke into contemptuous laughter, "Where will the new books come from, who will write them?" He challenged the idea with so many questions that the prospects were made to look gloomy and his negative bias was revealed. This is the attitude that, not only Africans, need to eliminate but academicians in the social sciences also.

Lezichanga: Patterns and Dynamics of the African Personality:

Enormous social changes have occurred in the African society over the last decade which require new tools of analysis and indigenous rationales for the emerging attitudes and social consciousness. This is why in this thesis, the African Personality should be termed "Lezichanga". This is a swahili-like derivative and combination of "Mchanganyika" which means "mixture" and "Malezi" which means "Upbringing". Lezichanga, therefore, is the dynamic manifestation of the contemporary African character which is a product of the dialectical interaction of cumulative social experiences of African pre-colonial social dynamics cumulatively surviving through the processes of social change during slavery, colonialism, (racism), neo-colonialism and political independence.

The concept of African Personality is a system of values and ideas. It is a world view based on the cumulative social and cultural experiences of the African people. As

used in this thesis, the concept does not refer to behavioristic and attitudinal factors in the strict psychological sense. It is used as African thinkers like Nkrumah, Senghor, Nyerere use it. For example, in his discussion of the history of African Personality, Pan-Africanism and Negritude, Drake³⁷ defines the African Personality as social values, ideas and a world view which is unique to Africans. Drake says, "The African Personality is something that can be proclaimed, formulated, asserted and projected."³⁸ The concept is used to capture the macro level cultural and value experiences that affect the general consciousness and thought systems of Africans. How does one view the developmental process of the African Personality.

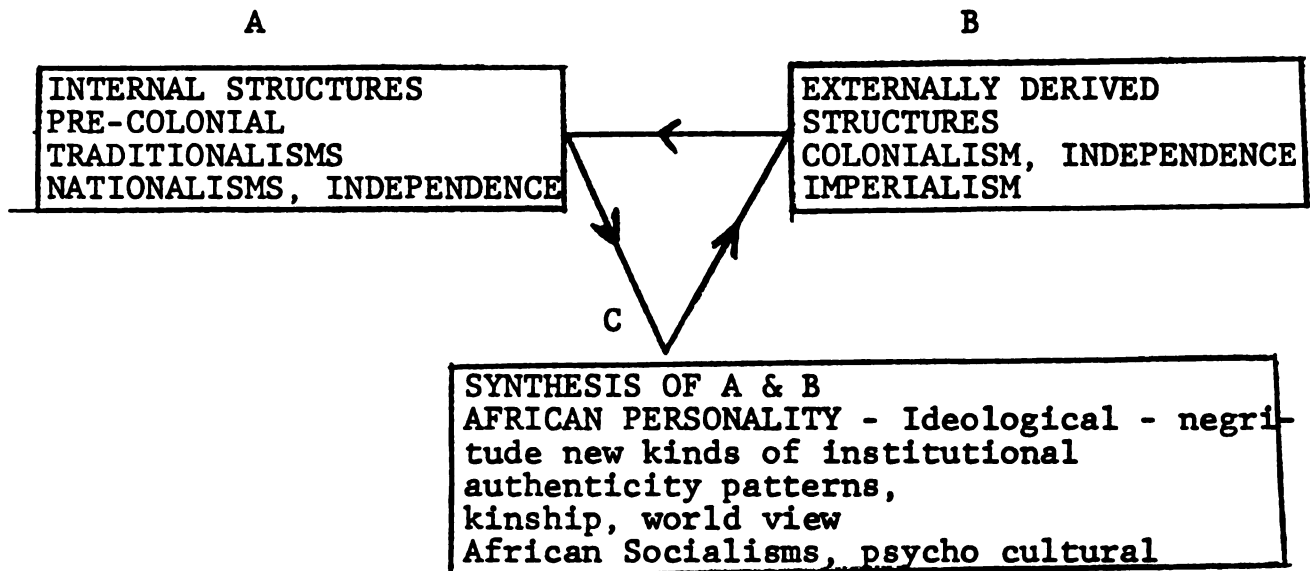
The major cumulative historical events that have shaped the African personality are three. First, those unique experiences and perspectives which have been traditionally called "African". These include the social institutions such as kinship, marriage and communal existence, economic institutions and a particular cosmological view of the world. Second, specific externally derived political and economic experiences (material conditions) such as slavery, colonialism, and neocolonialism. Third, the condition of national independence which has brought to the surface and revealed the various manifestations of African personality defined in this thesis.

In essence then, the African Personality is a cumulative developmental phenomenon derived from both internal and

external social forces. Figure one is a diagram which identifies the external and internal social forces which are suggested as major factors in the development of the African personality.

Figure 1

African Personality - A Diagrammatic Representation



All the elements in A constitute the indigenous African social characteristics like cosmology, values, norms, beliefs, marriage kinship, political structures reflected in the hierarchy of judicial systems from the village headman up to the paramount chiefs who ruled and had jurisdiction over large ethnic groups, the indigenous nationalisms which inspired the political struggles leading to national independence, such as the United National Independence Party (UNIP) and the former African National Congress Party (ANC) in Zambia, the Tanganyika National Union (TANU) in

Tanzania. Finally, methods of subsistence which include soil cultivation, hunting and gathering, pastoral, nomadic war with and raiding of neighboring ethnic groups.

All the elements in B constitute predominantly externally derived characteristics which were adopted, imposed and sometimes assimilated, chiefly through slavery, colonialism, occasional explorers, imperialism and neo-colonialism, such as money as the basis of economic exchange, industrialization, reading and writing, western agricultural practice.

The concept of dialectics refers to the process in which two or more opposing social phenomena interact against each other and produce a by-product which is a synthesis of the opposing social matter. In the diagram, C constitutes the synthesis of the dialectical product of the internal African social characteristics (A) and external social characteristics (B). It is argued in this thesis that the synthesis is reflected in a proliferation of ideologies; (i.e., negritude, authenticity, African socialisms, psychocultural world views, and new kinds of institutional patterns.

In the final analysis it is the pattern of social consciousness which arises from this synthesis which this thesis explores, quantifies and terms the "African Personality".

Variation of African Personality:

There are two opposite views of African personality which are backed by two schools of thought. On the basis of the literature examined, it is evident that in the general

field of sociology and sociology of knowledge in particular, academicians, political leaders and laymen alike take different and sometimes unpredictable sides. The African personality constitutes a unique view, and idea of the external world. The uniqueness of the concept of African Personality arises from some of the issues discussed in the literature on the Pro-African Personality and Anti-African Personality schools of thought. The empirical tool for testing the African Personality will also reflect the continuum from the Anti-African Personality to the Pro-African Personality.

Conceptualization of the African personality must take into account the cumulative historical experience of people in Africa within the context of their social and geographical space. It should take into consideration both external and internal dialectical interactions of psychocultural and social-political processes that intermingle to constitute the range of behavior which can generally be termed the African Personality.

Taking into account the socio-geographical space and internal and external psycho-cultural aspects of African personality suggests a vital factor in the demonstration and exploration of the African Personality; that is its possible differential manifestations among different segments of African society. This means that, depending on the cumulative historical experiences of an African region or individual and their social geographical space, the African Personality is likely to manifest itself with varying form, content, and intensity. This further suggests

that the African Personality might demonstrate differential manifestation according to the sexual status, marital status, age, regional status of the individual and perhaps their elite status and, therefore, their knowledge of the external world. All these factors could be responsible for and contribute to differences in intensity of the African Personality among individuals.

Take, for example, the elite status of an individual in Africa. The sample on which the empirical enquiry is based consists of University of Zambia students. By virtue of the subjects' elite status, their manifestation of the African Personality, may show some complex variations. These could perhaps be produced mainly by the strategic role of elites in the process of social change in Africa.

Although the elites are defined as a group which has influence over power and redefines the norms of the society³⁹ the major significance of our sample is that the students constitute a part of the African society which is literate and relatively more aware of both the subtle and salient aspects of the social attitudes inherent in the African and Western viewpoints, by virtue of their education and training at Universities in Africa.

The nature and status of the study sample can best be illustrated by a brief examination of the major prevailing views about elites in African society. Hodder⁴⁰ divides the African elites into three major categories; the first

one is comprised of traditional elites who hold traditional African values and are illiterate. These are people like chiefs, traditional healers and village headmen. Hodder⁴¹ terms the second group of elites the upper middle class, the intelligentsia, whose characteristics show that they are wealthy, literate, 'detribalized' and Westernized. The third group is the lower middle class or sub-intelligentsia who are said to identify themselves with the aspirations of the mass of the population.

In which category does our sample fall? None. This is because even though the university students are highly literate compared to the entire population, they neither hold political power nor wealth. Their scholarships are provided by the government according to the principles of humanism, which has socialized education. On the other hand, they grew up in a traditional culture and because of this they are acquainted with traditional values. The university is exposing them to Western, Eastern and African social ideas. While, as Hodder claims, the new elite in African countries tends to be identical to the type created during the colonial era in terms of their manners of speaking, attitudes and languages; the same cannot be said about contemporary African university students because their curriculum not only comprises a preponderance of Western viewpoints, but it often contrasts African and Eastern points of view on different subject matters.

According to Pareto's theory⁴² of the circulation of elites, elites are classified into two categories; innovators and consolidators. The former create novel things and new interpretations while the latter support the status quo. In the continuous process of social change consolidators replace innovators and innovators, in turn, replace consolidators. This model is largely applicable to African society. However, having ascertained that university students do not fit the three major categories in Africa, it remains to be seen whether they can be classified as innovators or consolidators.

While university students are expected to occupy skilled positions in the social-economic strata of the society, their social ideas and attitudes depart from the elite which was created in the colonial era and now holds the political and economic power of the country. A possible advantage of the sample is that it does not conform to the conventional definitions of elites. Therefore, their social views and attitudes could reflect the nature, attitude and social thought of an emerging elite embodying the contemporary and future African personality.

Chaput⁴³ says that the role of the intellectual in Africa is that of translating social problems into political terms. He points out that the rapid social changes in Africa make the task of locating elites very difficult because groups and classes change rapidly. This might, in fact, be true of the Zambian elite.

The major independent variables which have been assumed to influence relative prevalence of the African Personality in the sample are eight, among which are age, sex, rural or urban education and marital status.

There is a marked difference in socialization between male and female members of the society. In the Zambian society very few females are given the opportunity to acquire elite qualities through education. When they acquire an opportunity they are generally discouraged from being innovative and assertive. The male population, in contrast, is socialized to be innovative and encouraged to adopt Western cultural patterns by, for example, seeking employment in the modern sector of the economy. Males are often encouraged to attain maximum academic qualifications. Chaput⁴⁴ supports this view when he states that the African elite groups are almost exclusively comprised of males between the ages of twenty-five and forty-five. He bases his conclusions on studies he conducted in four African countries: Tanzania, Kenya, Zambia and Senegal. On the basis of this sexual differentiation in socialization, it is logical to expect differences in the amount of African personality traits exhibited by males and females.

Where a respondent did most of his schooling could be a determining factor in the manifestation of African personality characteristics. The rural and urban environments in Zambia (Africa) expose the individual to different levels of dialectical social forces as identified in the diagrammatic

representation in Figure 1. The people who live near or in the metropolitan areas tend to be more exposed to Western and external views, expressed within Africa and overseas through the mass media. Therefore, respondents who attended primary and secondary schools in urban areas are expected to exhibit different levels of the African Personality than those who received their schooling in rural areas.

Finally, if in fact University of Zambia students constitute a potential future social and political elite, it is essential to know whether the dialectical social forces, which include indigenous ideology and values with external sources, have had any impact on their attitudes as a reflection of some deeper potential African social thought. This could be a fruitful pointer to what type of elites will prevail in Africa.

Summary:

The African Personality is the distinctive values and ideas of Africans arising from the cultural uniqueness of their historical experience. There is one group of authors who maintain that this uniqueness is nothing more than reflections of the cultural backwardness of Africans. This is the Anti-African Personality school of thought. The other group maintains that the African Personality is an alternative and legitimate concept important in understanding the Africans as a separate civilization and distinct from the Europeans, Asians or any other civilizations. The complexity of the

African Personality is manifested differently among various segments of the African population. The use of Zambian University students as the basis for African Personality investigation provides some indication of this variation among one subpopulation of a contemporary African society.

Hypotheses:

1. That male respondents will score significantly higher on the African Personality scale than the female respondents.
2. That the married respondents will score significantly higher on the African Personality scale than the single respondents.
3. That the respondents who went to primary and secondary schools in rural areas will score significantly higher on the African Personality scale than those who attended the same in an urban environment.
4. Those who prefer to do their advanced studies in Zambia will score significantly higher on the African Personality Scale than those who chose to go to Britain.

Methodology

Operationalizing the African Personality:

Figure 1 identifies two significant sources of social change which cumulatively contribute to the molding of contemporary Africans, external and internal forces. The next step is to find out if there is some modality of thought that is likely to be reflected in the thinking and consciousness of a

sample of Africans. The critical epistemological question is, how is it known that the African Personality exists?

The African Personality can be measured by developing a questionnaire. The responses to the questionnaire will then be rated on an African Personality scale. The questions reflect aspects of the African society that are both internally and externally derived. Certain aspects or traits of Africans discussed in the literature can be classified under the rubric externally derived and others as internally derived. For example, under the classification internally derived traits, Senghor discusses African cosmology. He states that an African is not moved by the outward appearance of an object. An example which he cites to illustrate this point is that, "What moves him in water is not that it flows, is liquid and blue, but that it washes and purifies."⁴⁵ Physical appearance, therefore, is less significant than function. On the basis of this statement one would expect Africans to explain the significance of physical phenomenon in terms of function rather than the beauty of physical appearance. Questions 24 to 27 (see Appendix A) in the questionnaire were formulated with this internal African cosmological view in mind.

The strength of kinship ties among Africans is particularly emphasized by LeVine.⁴⁶ On the basis of his work, one would expect an African responding to a question about family values to respond in a way that would reflect his belief in African kinship ties. Questions 16 and 29 are designed to measure this aspect of African personality.

Among the externally derived African traits, colonialism seems to have played the most dominant role in the definition of African social reality. Colonialism introduced new political and economic systems, as well as western patterns to the African social structure. Colonialism also introduced racism. Racism has become reflected in the African's racial inferiority complex. As a consequence, anything that has an African origin has come to be regarded as inferior. Africans were once prohibited to participate in or even discuss politics openly. However, political independence and the zealously of African political leaders to develop and restore confidence in the Africans may have reversed this deleterious trend. Some questionnaire items were formulated for the purpose of measuring the influence of these external elements on individual African respondents.

There are several questions concerning politics. For example, the colonialists introduced new political processes in the African countries from which the Africans were effectively excluded. The western multi-party political system was regarded by the colonialists as the most democratic. One party states are regarded as oppressive and dictatorial since there is no formal opposition to the government. Question 13 (see Appendix A) was designed to determine the respondents' view of the prevailing political systems which have African overtones.⁴⁷ On the other hand, as indicated in

the literature review, Potter⁴⁸ maintained that Africans seem to discuss mostly politics during conversations among themselves. Question 28 (see Appendix A), "Politics is the best subject to discuss when we meet friends for casual conversations," was designed to determine the respondents' views regarding Potter's statements. Individuals exhibiting high levels of African Personality would be expected to strongly agree with both statements 13 and 28.

Colonialists impressed on the Africans that everything from western society is superior and better than anything that is African. Certain questionnaire items were formulated for the purpose of finding out whether this belief is still strongly held by the respondents. The format of these questions was generally a comparison between Zambian and Western social phenomena. Questions 14,15,20, 21, fit into this category. Oyebola states that Africans have contributed nothing to the world in terms of technological development. He states that Africans have nothing to be proud of in their past. Questions 18,19,22,23 and 30 (see Appendix A) were designed to determine the respondents views about this matter. In the final analysis, the African Personality will be measured by the responses to these questionnaire items which show confidence in African values and ideas, as discussed in the literature review.

While postulating that there are common views and shared ideas of reality among Africans, there is no inference that the African Personality is a monolithic concept. On the

contrary, one will find many variations based upon the various social and cultural differences and differing experiences of Africans.

The nature of the structured questionnaire was such that the first 12 items concerned demographic information about the vital statistics of the respondents. (See Appendices A and B). Items 13 to 30 were comprised of statements to which the subjects had to respond by choosing from five possible responses; Strongly Agree, Agree, Don't Know, Disagree and Strongly Disagree. In the assignment of scores the minimum score was 1, reflecting the least and 5 reflected maximum agreement on the African Personality scale. The rationale for scoring the statements was based on Zambian ideological propositions that Africans/Zambians must have confidence and pride in their own being, social, educational and political institutions as well as their cultural heritage. A few examples from the questionnaire will illustrate this point.

Item 13 states: "One party states are suitable for African countries." Actually, one party states are very prevalent in African countries; Tanzania, Malawi, Zaire, and Zambia to mention just a few. The explanations of leaders have always justified the one party states directly on a political platform and/or the principles of their ideologies. Accordingly a respondent who strongly disagrees with item 13 would be exhibiting characteristics that were least in keeping with the African personality. On the other hand, some items generally sought to determine the attitude of the respondents

toward nature although these questions were also structured. For example, item 25 asks "What is the significance of water flowing in a river?" Questions of this nature (four of them) sought to test certain philosophical predispositions which have been attributed to Africans by such authors as Senghor.

The questionnaire as the testing instrument for the sample data was entirely developed by the researcher. The items were very carefully selected keeping in mind limitations of time, funding, the type of subjects who were going to be respondents and finally the objective of the study.

Sample Data:

The study sample consists of 135 University of Zambia freshmen taking an introductory psychology course in their first year of study in the School of Humanities and Social Sciences. The total number in the introductory psychology class is 370. The students responded to a structured questionnaire which contained 30 items (see Appendix A).

Sample Bias:

During construction of the questionnaire, four African graduate students at Michigan State University examined it and made comments on it. On the basis of their comments and responses some items were withdrawn either because they were vague or irrelevant to the objectives of the study. Because of the limited resources available to the researcher,

it was not possible to establish the validity and the reliability of the test.

Research Context:

Zambia is an African country with an estimated population of five million⁴⁹ inhabitants. The country has an area of 290,586 square miles and is landlocked with no direct access to the sea. Zambia shares borders with nine countries namely Malawi, Tanzania, Angola, Zaire, Mozambique, Botswana, Namibia (South West Africa), Rhodesia and South Africa. From sharing its borders with racist Rhodesia and South Africa on its Southern boundaries, the country has suffered physical aggression, economic hardship and embarrassment from her two hostile neighbors.

Zambia is situated on a plateau with mountainous regions in the Eastern and Northern parts of the country. The country has a savannah type vegetation and climate, meaning that it has generally grassy plains with scattered trees. Rainfall occurs only during the six months from November to April and most of the farming is done during this period. During most of the year it is dry and warm. Since the lifestyle of the rural population is dependent on farming, peoples' activities are dictated by the seasons.

After 1885 the British moved to occupy Northern Rhodesia (colonial name of Zambia) by securing treaties with

major chiefs such as Lewanika, Kazembe and Mpezeni. These treaties were for mineral rights and protection from African invaders, as well as any potential European rival who wanted African raw materials for the rapidly expanding industries in Europe.

On the economic front, the British or European money system as a basis of exchange was superimposed on the internal African system of trade. New incentives were introduced by the importation of British manufactured goods and the new urban industrial centers which were a source of curiosity and awe to the Africans. Poll and hut taxes forced Zambians to migrate to European commercial farms, urban centers and copper mines to earn money to pay for taxes and buy the new consumer goods. It is pertinent to mention that it was largely men who migrated over long distances on foot to wherever they could find a wage earning job. This was sometimes as far away as the gold mines of South Africa.

On the political front, a new system was introduced in which Europeans participated exclusively in the executive, judiciary and the legislature. This was a source of conflict between European colonial rulers and the African intelligentsia in the 1950's. The multi-party system of politics was also introduced.

Because of racial oppression and exclusion from the political decision-making process, the few Zambian

intelligentsia spotted the potential for, not only participation, but self rule as well. Therefore, Zambian political parties and trade unions were formed in the 1940's. The political parties, through a bitter struggle against the British colonial administration, won independence from the British in 1964.

The significance of the colonial period is that the Zambian society was penetrated deeply by foreign culture as well as integrated with world system economically. Non-indigenous and, therefore, external elements interacted to form an on-going cumulative symbiosis. This process would spill over into the period of independence.

The point to be emphasized is the cumulative nature of the socio-historical dialectical interaction of these elements in Zambian society. The nature of these experiences when empirically determined reflects the African Personality.

Independence Patterns 1964-1979:

The social, economic and political conditions during Zambia's independence are said to descend from its colonial legacy. This refers to the fact that conditions of a dual economy, underdevelopment and national dependence on copper export, as a source of national income, have been inherited from the British colonial government.

The fight against dependency on the white dominated south has had major influence on internal and foreign policy, as well as on the citizens' perception of the Africans and international world.

In the realm of education, in 1963 there were less than 100 Zambians with university degrees and less than 1000 with secondary or high school certificates. Within a few years of independence, the government opened over 100 secondary schools and more than 54,000 students were enrolled. The university of Zambia opened in 1965 and by 1971 the number of students enrolled was 2,000.

Zambians now dominate the civil service and further measures have been taken to increase the number of Zambians in skilled jobs instead of employing white foreign experts.

In 1974 over one-third of the population of Zambia was living in urban areas. To a large extent there is now a division between town and country but not along racial lines, as was the case during the colonial era. The commercial weight of the copper industry has concentrated development around the copper belt and the railway line. The rural area is, therefore, less developed and also relatively less integrated with the rest of the world system.

On the political front, dissent and conflict was very intense between 1964 and 1972. A multiplicity of political parties emerged which caused much friction and violence. Finally in December 1973 a one party participatory democracy was formed. Factionalism in (UNIP), the only political party, has persisted based on regional and "tribal" or ethnic affiliation; the incumbent president, however, has kept the situation under control.

Summary:

One of the most important points to keep in mind is that the three stages and process of social change in Zambia are not as clearcut as they have been presented here for reasons of simplicity, clarity and precision. For instance, the dividing point between the pre-colonial and colonial periods is not very clear because the process of social change never halts to provide divisions. This, in some ways, confirms earlier propositions about the cumulative nature of social phenomena.

The social characteristics of the pre-colonial period which survived were carried on in the colonial era. Those which were obsolete disappeared. Those which have survived social forces of change continue to undergo further change as external and internal elements continue to dialectically interact in a continuous fashion.

The complexity of the matter is exacerbated by the fact that in the continuing dialectical and interactive

process of social change in Zambia/Africa, the various strands are so closely entwined that absolute isolation is a virtual impossibility, except for exposing a general trend. For instance, there is a wide variety of characteristics including social patterns, ideology, psychocultural elements, new kinds of institutional patterns, kinship, world views and individual differentiation. The complexity of the phenomena is evident in the ideological principles which all influence and shape prevailing political views. Because of ideology, for example, the virtues of what exists as the Zambian family are exalted while the extended family system is waning. The world view is closely related to Zambia's social exposure and economic ties to the international global system. The Zambian conception of the external world is influenced by the mass media' portrayals of such countries as "racist South Africa", the history and struggle of Africans against colonialism, the black American struggle, and radio and television portrayals of life in the European or Western and Eastern countries. Finally, and perhaps most decisively life and events in the country itself are influenced vis-a-vis the conception of it held in relationship to the external world.

The Ideology of Humanism:

Humanism is the political ideology of the Republic of Zambia. It was formulated by that country's President Kaunda in 1968. The ideology is the society's guideline for its

economic, social and political policy internally as well as externally. In the following pages the rationale behind the ideology and its effects on economic, social and political life will be examined.

The ideology is based on the principles of the egalitarian traditional African society. The traditional society was a mutual aid society and it was man or people-centered. Pooling human resources in terms of labor to satisfy the needs of the society was the norm. There was collective ownership of land and other property. The sick, old and infirm were always looked after by the able-bodied.

The traditional African society was an accepting community. It did not consider failure in the absolute sense but rather everyone was accepted with social cohesion in mind. Individual achievement was given less emphasis. It was the presence of the person which was emphasized rather than achievement.

The traditional community is said to have been an inclusive society. This refers to the tradition that the web of kinship was wide and strong. The inclusive nature of Africans can be illustrated in one example.

An African does not restrict the term "father" to his male biological parent. His father's brothers are called father and the mother's sisters are also addressed as mother. These titles are not mere courtesy but strict devotion to the roles is expected. Kaunda, the President of

Zambia explained the characteristics of the system,

Granted, the characteristics of small-scale societies have been described and it could be argued that such a system would not work where hundreds of thousands of people are gathered together in cities and towns. But the attitudes to human beings as described above are not solely a function social organization. They are now part of the African Psychology.⁵⁰

Kaunda maintains that the west has a lot to learn from Africa about human relations and the virtues of the man-centeredness prevalent in African societies.

The ideology of humanism has had some of wide-ranging repercussions. It has had a tremendous influence on economic policy, medicine and education have been socialized, and farming cooperative have been established.

During the First National Development Plan, which lasted from 1966 to 1970, total enrollment in primary education increased by 219,164 or 48.2%. Total enrollment in all secondary schools increased by 128%, from 23,000 to 52,472. In 1960, during the colonial era, the enrollment in African secondary schools was only 7,050.⁵¹

Under socialized medicine expenditures for health by the government have increased even more quickly than the school enrollments just discussed. Table 1 below details governments health expenditures for the years of the First National Development Plan.

TABLE 1. GOVERNMENT EXPENDITURES ON HEALTH (K'MILLION)⁵²

	Recurrent Expenditure	Capital Expenditure	Total Expenditure
1966 (July-Dec.)	4.7m (9.4mS)	0.8 (1.6mS)	5.5 (S11.0m)
1967	12.2 (S24.4)	3.3 (S6.6m)	15.5 (31.0)
1968	14.8 (29.6)	4.8 (9.6)	19.6 (39.2)
1969	16.8 (33.6)	6.5 (13.0)	23.3 (46.6)
1970	20.0 (40.0)	7.2 (14.4)	27.2 (54.4)
1971 Budget est.	20.5 (43.0)	11.7 (23.4)	32.2 (64.4)
TOTAL	89.0 (178.0)	34.3 (68.6)	123.3 (266.6)

(Dollars in brackets are an approximation of the Zambian Kwacha equivalent.)

TABLE 2. HOSPITAL AND HEALTH CENTERS: 1966-71⁵³

Institution	1966	1971	Percent Increase
Hospitals	51	75	49
Health Centers	343	553	61
TOTAL	394	628	59

In the words of the Zambian president, Kaunda:

Our African personality contains elements of simplicity of service--of community which all the world needs. Our economic life has always been based on what I should like to describe as a traditional cooperative way of living. This is the African substitute for the Capitalism, Socialism, and Communism of the East and

West. We offer it as our contribution to the world sum of experience.⁵⁴

It is evident that at independence in 1964, Zambian society was faced with a crisis of confidence, identity and orientation. For example, in the preamble of a guide to the implementation of Humanism Kaunda admits, among other things, that change has remained and will be inevitable. But the crucial question he addresses is how much of the rich African traditions should be preserved in the light of technological changes associated with the change from a non-money to a money-based society. He draws a very sharp contrast between the difficulties of human relations in the technological West and the almost primordial richness of human social relationships in the African society.

Summary:

Through the use of a questionnaire, externally and internally derived traits of Africans are identified according to the views of various authors in the literature review such as Senghor, LeVine, Potter.

The external source of social influences are identified as colonialism, imperialism, and neo-colonialism. The internal source of social influences are identified as African/Zambian social norms, beliefs, culture, political and economic patterns. The Zambian ideology of Humanism is briefly reviewed because it shows how Zambia has evolved

an ideology to be the basis of and guideline to the development of all sectors of the society in the aftermath of colonialism.

FOOTNOTES FOR CHAPTER I

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³Ibid., p. 183.

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⁵T.B. Bottomore, ed. and trans. Karl-Marx: Early Writings, Foreword Erich Fromm (New York, McGraw-Hill, 1963), pp. 41-60.

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¹³Aredye Oyebola, Black Man's Dilemma, (Lagos, Nigeria, 1976), p. 13.

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¹⁶Ibid., p. 116.

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¹⁸Ibid., p. 29.

¹⁹Ibid., p. 26.

²⁰Ibid., p. 32.

²¹Ibid., p. 99.

²²Irele Abiola, "Negritude: Philosophy of African Being," Nigeria Magazine, Festac Edition, No. 122-123, 1977, p.6.

²³Leopold Sedar Senghor. Prose and Poetry, Selected and trans. John Reed and Clive Wake (London, Heinemann Educational Books, 1965), p. 35.

²⁴Irele Abiola, "Negritude: Philosophy of African Being," Nigeria Magazine, Festac Edition, No. 122-123, 1977 pp. 1-13.

²⁵Ibid., p. 11.

²⁶Leopold Sedar Senghor, Prose and Poetry, Selected and trans. John Reed and Clive Wake (London, Heinemann Educational Books, 1965), p. 33.

²⁷Ibid., p. 35/

²⁸John S. Mbiti, African Religions and Philosophy, (New York, Anchor Books, Double Day and Company, 1970).

²⁹Ibid., p. 288.

³⁰Ibid., p. 289.

³¹Barnett Potter, The Fault, Black Man. . . (Capetown, Howard Timmins, 1970).

³²John S. Mbiti, p. 286.

³³Ibid., p. 287.

³⁴Vernon J. Dixon, "African-oriented and Euro-American Oriented World Views: Research Methodologies and Economics," The Review of Black Political Economy, Vol. 7, No.2, Winter 1, pp. 119-156.

³⁵Ibid., p. 135.

³⁶Ibid., p. 130.

³⁷St.Clair Drake, "Pan-Africanism, Negritude and the African Personality," Reprint from University Graduate Journal X 1961, pp. 38-51.

³⁸Ibid., in the reprint; p. 511.

³⁹Leopold S. Senghor, p. 35.

⁴⁰LeVine, pp. 114-6.

⁴¹This refers to the new political systems in Africa particularly the establishment of one party states, for example, in Zambia, Malawi, Tanzania and Kenya.

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⁴⁶Vilfredo Pareto, "Pareto Theory of Elites," Introductory Chapter by Hans L. Zetterberg, The Rise and Fall of Elites: An Application of Theoretical Sociology, (The Bedminster Press, 1968).

⁴⁷Michael Chaput, (ed.), Patterns of Elite Formation and Distribution in Kenya, Zambia, Tanzania and Senegal. Occasional paper No.42 (Maxwell Graduate School of Citizenship and Public Affairs, Syracuse University, Oct. 1968), Chapter on Education.

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⁵¹Ibid., Table 1, Government Expenditures on Health, p. 26.

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CHAPTER II

PRESENTATION AND ANALYSIS OF DATA

Measures of Central Tendency for Entire Sample on Variables 13 to 30

The responses to items 13 to 30 were rated 1 to 5. A score of 1 was the lowest score which reflected anti-African personality views and score of 5 the highest which represented Pro-African views on the African Personality scale. The scores for the entire sample of 135 were analyzed in order to determine the mean, variance and standard deviation on each variable as shown below. The mean scores have been arranged in descending order from the variable with the highest mean score.

	<u>Mean Score</u>	<u>Variance</u>	<u>Standard Deviation</u>
30. The African society has contributed nothing to the modern civilization	4.496	0.849	0.921
14. Dr.Livingstone discovered the Victoria Falls	4.170	1.635	1.279
20. The Western Democratic System is best for African governments.	3.978	1.514	1.231
22. There is no such thing as an African Personality.	3.585	1.856	1.363
16. The extended family is better than the nuclear family.	3.556	1.846	1.359

	<u>Mean Score</u>	<u>Variance</u>	<u>Standard Deviation</u>
18. There is no philosophy of life in the Zambian or African society.	3.474	1.669	1.292
29. If I had K20-00 I would spend it on helping needy relatives	3.193	1.604	1.267
27. Apart from transportation, what is the significance of a car?	3.163	3.481	1.866
24. What is the significance of a dog?	3.030	1.522	1.233
21. Zambian social life is better than the Western social life.	2.941	1.056	1.028
13. One party states are suitable for African countries.	2.881	1.956	1.399
17. There is no democracy in African countries	2.837	1.988	1.410
25. What is the significance of water flowing in a river?	2.837	1.973	1.405
28. Politics is the best subject to discuss when we meet friends for casual conversation	2.837	1.645	1.283
26. What is the significance of birds?	2.800	3.481	1.866
15. The Zambian educational system is better than the British educational system	2.719	1.159	1.077
23. There is no such thing as an American Personality	2.600	1.779	1.334
19. Africans need to learn more about African society	1.681	1.159	1.077

Considering the overall performance of the respondents, it can be said that the respondents consistently expressed pro-African personality traits. This is evidenced in the mean scores for all the subjects on items 13 to 20, as shown above. It is found that the continuous dimensions of Anti-African Personality = 0 up to pro-African personality which is the score of 5, all the mean scores were above 2.5 with the exception of variable 19 which yielded the mean score of 1.681. The findings suggest that, contrary to the popular opinion that the forces of colonialism, Westernization and other foreign elements have had a disruptive and debilitating influence on the values, ideas and world view of the African society; the empirical evidence shows that the sample of freshman students at the University of Zambia have confidence and believe in Zambian African values and ideas. As discussed in the operational definition, this piece of evidence suggests that the sample exhibits pro-African values and ideas. For example, the pro-African view was strongest on item 30, "The African society has contributed nothing to modern civilization." There was nearly unanimous strong disagreement with a mean score of 4.496. Similarly, item 13 elicited a strong negative response with a mean score of 4.170.

The frequencies below show the sample vital statistics. For example, 68.1% of the sample were male respondents, 54.5% of the respondents were 16 to 20 years old and 91.1% were single. Figure 2 is a histogram which shows the half

shape of a normal distribution curve of age of the sample.

FREQUENCIES

N = 135

	<u>ABSOLUTE</u>	<u>RELATIVE %</u>	<u>ADJUSTED %</u>	<u>CUMULATIVE %</u>
1. Sex				
Male	92	68.1	68.1	68.1
Female	43	31.9	31.9	<u>100.0</u>
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	
2. Age				
16-20 yrs.	72	53.3	54.5	54.5
21-25	48	35.6	36.4	90.9
26-30	10	7.4	7.6	98.5
31-35	2	1.5	1.5	<u>100.0</u>
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	
Missing Cases = 3				
3. Marital Status				
Single	123	91.1	91.1	91.1
Married	12	8.9	8.9	<u>100.0</u>
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	
4. Major Field of Study				
Law	5	3.7	4.6	4.6
Social Work	14	10.4	12.8	17.4
Education	28	20.7	25.7	43.1
Publ.Ami/ Econ.	24	17.8	22.0	65.1
Medicine/ Publ.Health				
Nurse	7	5.2	6.4	71.6
Sociology	8	5.9	7.3	78.9
Math/ Accounting	7	5.2	6.4	85.3
History	2	1.5	1.8	87.2
Psychology	14	10.4	12.8	100.0
Missing Cases	26	19.3		
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	<u> </u>

	<u>ABSOLUTE</u>	<u>RELATIVE %</u>	<u>ADJUSTED %</u>	<u>CUMULATIVE %</u>
5. Primary School				
Rural	52	38.5	39.4	39.4
Urban	80	59.3	60.8	100.0
Missing Cases	14	10.4		
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	<u> </u>
6. Secondary School				
Rural	44	32.5	32.8	32.8
Urban	90	66.7	67.2	100.0
Missing Cases	<u>1</u>	<u>.7</u>	<u> </u>	
Total	135	100.0	100.0	
7. Choice of Further Education				
Britain	49	36.3	40.5	40.5
Zambia	72	53.3	59.5	100.0
Missing Cases	14	10.4		
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	<u> </u>
8. Father/Guardian's occupation				
Professional/Techn.	5	3.7	4.0	4.0
Business/Manager	20	14.8	15.9	19.8
Peasant Farmer	43	31.9	34.1	54.0
Community Farmer	1	0.7	0.8	54.8
Civil Service	37	27.4	29.4	84.1
Production/Service	19	14.1	15.1	99.2
Don't Know				
Missing Cases	<u>9</u>	<u>6.1</u>	<u> </u>	
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	<u> </u>
9. Are you on study leave from a job?				
Yes	12	8.9	9.0	9.0
No	122	90.4	91.0	100.0
Missing Cases	<u>1</u>	<u>0.7</u>	<u> </u>	
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	<u> </u>

	<u>ABSOLUTE</u>	<u>RELATIVE %</u>	<u>ADJUSTED %</u>	<u>CUMULATIVE %</u>
10. Do you know people who have been to Europe or U.S.A.?				
Yes	108	80.0	81.8	81.8
No	24	17.8	18.2	100.0
Missing Cases	3	2.2		
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	<u> </u>
11. Future Occupation/Career				
Professional/ Tech.	70	51.9	61.9	61.9
Business/ Manager	7	5.2	6.2	68.1
Peasant Farmer	0	0	0	
Commercial Farmer	3	2.2	2.7	70.8
Civil Service	24	14.8	17.7	88.5
Production/ Service	4	3.0	3.5	92.0
Don't Know	9	6.7	8.0	100.0
Missing Cases	<u>22</u>	<u>16.3</u>	<u> </u>	<u> </u>
Total	135	100.0	100.0	
12. Have you been to Europe and or USA?				
Yes	13	9.6	9.6	9.6
No	<u>122</u>	<u>90.4</u>	<u>90.4</u>	<u>100.0</u>
Total	<u>135</u>	<u>100.0</u>	<u>100.0</u>	

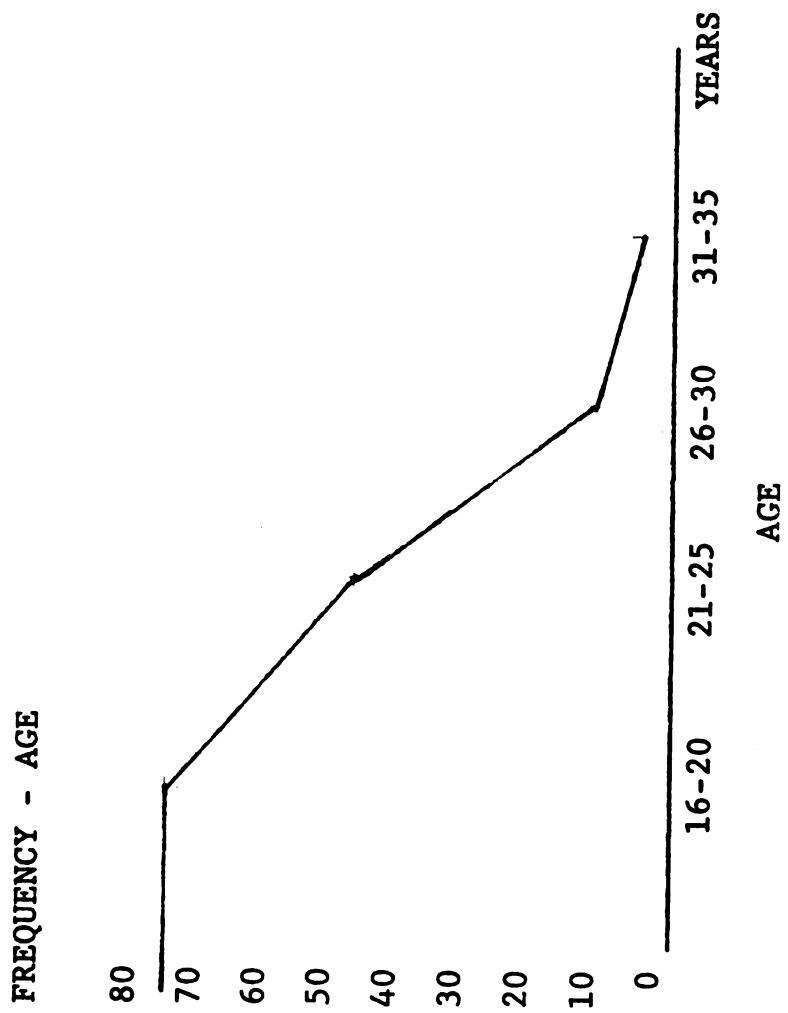


FIGURE 2

Data Analysis

A one way analysis of variance was the statistical measure used to test the four hypotheses advanced at the end of the previous chapter.

In Table 3 the total score of female respondents is compared with that of males to test if the differences in the scores are significant.

TABLE 3. One Way Analysis of Variance: Total Score By Sex

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	1	22.0934	22.0934	.5072	.4776
Within Groups	133	5793.2399	44.5582		
Total	134	5815.3333			

Level of Significance = 0.05

Required Table F Value = 3.84

Test Sample F Value = 0.5072

Using a one way analysis of variance, with an F ratio of 0.5072 level of significance, the hypothesis that male respondents will score significantly higher on the African Personality Scale than female respondents has not been confirmed. Although the hypothesis requires a directional statistical test, this is irrelevant when the differences are statistically insignificant.

The lack of the sexual differences in the study has implications for African social values, ideas (ideology), sexual differentiation and the influence of (modernization) westernization on the African culture.

The concept of sexual differentiation as a basis for the hypothetical expectation of differences in scores on the African Personality scale had as its rationale the traditional sex roles and the process of socialization in that society. In the event of social change, males have tended to be more innovative and assertive and to assume leadership roles more often and endure the hazards that accompany the adoption of novel phenomenon. Females have always been in a subservient role and have been allocated a smaller share of the benefits of innovation. This particular result begs a re-examination of these traditional conceptions of socialization.

The result suggests that, at least among University students, sexual status does not seem to influence the attitudes of respondents to any significant extent.

The following table shows the total score on the African Personality scale of all the respondents who did their primary and secondary school in the rural area compared with the total score of all who did their primary and secondary school in the urban environment.

TABLE 4. TOTAL SUM BY RURAL PRIMARY AND SECONDARY SCHOOL
URBAN PRIMARY AND SECONDARY SCHOOL

Source	DF	Sum of Squares	Mean Square	F Ratio	F. Prob.
Between Groups	1	29.4596	29.4596	.6618	.4177
Within Groups	110	4896.8172	44.5165		
Total	111	4926.2768			

Level of Significance = 0.5

Required Table F Value = 3.92

Test Sample F Value = 0.6618

At a significance level of 0.05 and the test sample F ratio of 0.6618 the differences in the scores were not significant. This means the null hypothesis cannot be rejected. In other words, whether the respondent received both his primary and secondary education in a rural or urban area did not influence the differences in the scores significantly.

The results suggest that African personality does not vary with the size of town and social environment in which an African university student was raised. This further suggests that the interactive effects of Westernization and the impact of African social values and ideas having a uniform penetration in African society.

Table 5 shows the comparison between the married and single respondents.

TABLE 5. ONE WAY ANALYSIS OF VARIANCE: TOTAL SCORE BY MARITAL STATUS

Source	DF	Sum of Squares	Mean Square	F Ratio	F Prob.
Between Groups	1	1.0163	1.0163	.0232	.8790
Within Groups	133	5814.3171	43.7167		
Total	134	5815.333			

Level of Significance = 0.05

Required Table F Value= 3.84

Test Sample F Value = 0.0232

As indicated in Table 5, the differences in scores according to the marital status of the respondents were not significant at a level of 0.05 and sample test value of 0.0232. The null hypothesis cannot be rejected.

Table 6 shows the comparison of the total scores of all the respondents who preferred to do their further education in Zambia or Britain.

The differences in scores according to whether the respondent chose to obtain their further education in Zambia or Britain were not significant. In other words, the preference of locality for further education did not have a

TABLE 6. ONE WAY ANALYSIS OF VARIANCE: TOTAL SCORE BY CHOICE OF FURTHER EDUCATION

Source	DF	Sum of Squares	Mean Square	F Ratio	F Prob.
Between Groups	1	32.5041	32.5041	.7587	.3855
Within Group	119	5098.4215	42.8439		
Total	120	5130.9256			

Level of Significance = 0.05

Required Table F Value= 3.92

Test Sample F Value = 0.7587

significant influence on the African Personality score performance. The null hypothesis cannot be rejected.

Discussion

The importance of the findings of non-significance for sexual differences in the scores on the African Personality Scale can be explained in many ways. The explanations, however, will be limited to the major expectations of an earlier proposition in this thesis; the possible heterogeneous distribution of the impact on African social values, ideas and the external social characteristics influencing intellectuals in universities. This finding contradicts conventional wisdom which usually maintains that males and females perform differently on tasks with qualities which

are ingrained through socialization as major influential factors. This finding may provide additional evidence for research into the issue of sexual inequality. The finding suggests that if males and females are exposed to common or identical social environments and academic training in Zambia, their performance on the African Personality Scale is bound to be very similar. If the significance of these findings could be confirmed for larger African populations of young people, it may point to the possibility that African society stands a better chance of closing the gap of sexual inequality which is currently such a pervasive issue in the Western world -- in the sense that the economic and social gap in modern industry has been wide for centuries whereas in Africa this might have prevailed over relatively shorter periods of time; hence making it easier to change.

Another interesting finding concerning the sexual differences is the proportions of males and females who chose to obtain higher education in Britain or Zambia. In Tables 7 and 8 in the cross tabulation below, among 56% of the sample who had their secondary schooling in urban areas, sexual status seems to have been important in the choice of location for their further education. Approximately 46% of the sample who had their primary and secondary schooling in an urban environment, sexual status also seems to have been important in their preference or location for further education. In each case there were more females who preferred

to obtain their further education in Britain rather than Zambia.

TABLE 7. CROSS TABULATION, AGE, URBAN SECONDARY SCHOOLING, BY SEX BY CHOICE OF FURTHER EDUCATION

	URBAN EDUCATION		
	BRITAIN	ZAMBIA	TOTAL
MALE	16	31	47
FEMALE	21	8	29
TOTAL	37	39	76

d.f. = 1

X = 0.01 level

Chi-square = 10.56

Table value = 3.84

The differences in both Tables 7 and 8 are significant; the null hypotheses are rejected.

TABLE 8. URBAN PRIMARY AND SECONDARY EDUCATION BY SEX BY CHOICE OF FURTHER EDUCATION

	BRITAIN	ZAMBIA	TOTAL
MALE	17	23	40
FEMALE	18	6	24
TOTAL	35	29	64

d.f. = 1

Uncorrected chi-square = 5.14943

Significance level = 0.05 level

Table chi-square = 3.84146

These differences might be explained in terms of rapidly changing socialization. In the sense that independence in Zambia has opened greater career opportunities for females than during the preceding colonial and pre-colonial eras. This has perhaps created a more outward orientation among the female population in terms of their future professional aspirations.

Another possible explanation of the marked differences is that perhaps a larger percentage of the female respondents came from elite family backgrounds. For example their parents might have been teachers, medical orderlies, clerks. As such they might have been socialized to be ambitious contrary to the customs pursued during pre-independence or colonial period. In which case they wrongly or rightly perceived going to Britain for their advanced education as the highest epitome of their educational career achievement and experiences.

The rationale for expecting that there would be significant differences in the scores according to marital status relates to the responsibilities that go with being either single or married in the Zambian/African society. One assumption was that a single Zambian university student is less involved in traditional kinship ties and social responsibilities. The married student has more kinship involvement in terms of raising offspring, responsibility for in-laws, brothers, grandparents; the individual is bound to perceive more value and confidence in the African social values.

Therefore, the married respondents were expected to score higher on the African personality scale than the single respondents. But the empirical evidence suggests this is not the case at all since the differences in the scores are insignificant. This suggests that according to this study, marital status does not influence an individual's confidence in the African cultural values. Perhaps the broader familial and cultural socialization experience are sufficient to build confidence of Africans in their own societal values.

The rationale behind the expectation of significant differences in the scores between respondents who had their primary and secondary school in rural areas and those who had it in the urban area was that there is a different level of penetration of African social values, beliefs, ideology by external forces in the respective areas.

Firstly, the rural area is a predominantly traditional environment where the impact of Western or external values is not perceived to be intense. Secondly, the principles of the ideology of Zambian humanism, virtues of extended family, sharing, egalitarianism, are already existent in the lifestyles of the rural dwellers. Therefore, the respondents who originate from a rural environment are in fact supposed to have scored higher on the African Personality scale. But this was not the case. This finding suggests that whether an African intellectual was brought up in the rural or urban environment is not a decisive factor. The

lack of differences can perhaps be explained in terms of uniform penetration of external social forces in the society contrary to the dual explanations advanced by many theorists which usually assert differences in social consciousness according to whether individuals have an urban or rural social background. In fact, it can be argued that the penetration of ideas may even be greater in the rural areas because individuals encounter less varied social ideas and customs to serve as a basis of contrasting. The scores according to marital status, school region and sexual status did not show any significant differences. But generally along the continuum established by the Anti-African Personality and Pro-African Personality, the sample of students showed values and a world view that are predominantly Pro-African. What is the implication of this result? University of Zambia students, and most likely African University students, perhaps believe that the African society has its own values, norms, attitudes, beliefs, customs, culture which have their own independent existence and integrity, and as such should be developed to the fullest extent.

They perhaps regard the "African way of doing" things as not reflecting inferiority, contrary to the Anti-African Personality school of thought.

The sociological theoretical controversy regarding whether ideas (Hegel) or material conditions (Marx) are the prime movers in social change cannot be settled based on the results of this study. But one speculation can be made;

that colonial conditions do not seem to have transformed African values, norms, ideas, customs dramatically. Considering that the Western social patterns influenced Zambia for almost a century, it is amazing that the sample of African students expressed pro-African values.

The cumulative effects of slavery and colonialism oriented individuals negatively towards themselves and their social environment. The young African intellectuals, like the ones who participated in the study, are products of the past cumulative knowledge base and experiences but with one additional positive factor; the experience of political independence has transformed their social consciousness to a large degree. Since independence there has been a conscious effort on the part of government as well as individuals to wipe out the effects of colonialism. For example the principles of the ideology of Zambian humanism encourage individuals to be self-reliant, endorse policies of racial equality, economic, social and political development programs. Curricula in higher institutions of learning like the universities include studies of history of colonialism, the black American struggle and racial oppression. These conditions and experiences have produced more enlightened youth and as such, the young generation particularly in the institutions of learning is bound to exhibit patterns of social consciousness that are pro-African.

There is a possibility that the African Personality is a fluid phenomena which is likely to manifest itself among

Africans in different levels although the evidence from the study of the sample of students shows that it had uniform distribution. It is possible that it would be manifested differently among West Africans, Francophone Africa, North Africans, Central and South Africans. This is because of differences in historical backgrounds in terms of strengths of traditions, levels of religion, intensity of colonial experiences and the individual regional interaction with the international economic system. Despite the apparent fluidity of the African Personality, however, it is also perhaps concurrently resilient to the impact of certain social forces; generally projected in colonialism.

The implications of the African Personality theoretical model are that it provides a more contemporary and relevant approach to the sociological study of the African society. The approach promises possibilities of dismissing the popular traditional portrayal of the Africans as being a mere fertile ground for anthropological studies of exotic culture. About 75% of the African countries are living under independent and sovereign conditions. Generations of Africans are developing and emerging which will never have experienced explicit colonialism, and racial prejudice in their societies. These Africans cannot be defined exclusively in terms of negritude or African villagers or western-oriented metropolitans. The African Personality is more encompassing.

The scores according to marital status, school region and sexual status did not show any significant differences.

But generally along the continuum established by the Anti-African Personality and Pro-African Personality, the sample of students showed values and a world view that are predominantly Pro-African. What is the implication of this result? University of Zambia students, and most likely African University students, perhaps believe that the African society has its own values, norms, attitudes, beliefs, customs, culture which have their own independent existence and integrity, and as such should be developed to the fullest extent.

In considering the dominant social philosophies of the Western and African world today, it is clear that Capitalism, Marxism, the Christian doctrine, Cartesian dualism are concepts which evolved in line with the spirit of the times in the societies. These philosophies easily gained ground and recognizance because there was nothing better in existence to explain social phenomenon and/or the philosophies were imposed on other societies. The latter was true in Africa during colonialism. During the period of their proliferation there was no need to defend them against external threats.

However, this is not the case in this day and age. The espousing of a philosophy per se is not enough. The philosophy has the disadvantage of attempting to change the status quo and the way of thinking which has prevailed perhaps for long periods of time. This is the context in which the concept of the African personality should be viewed. The notion of the African Personality should establish the point that African social consciousness is neither superior nor inferior to any other but certainly different.

There is an erroneous tendency to judge societies according to how much technological advancement they have made and then put them on a scale; everything else becoming irrelevant. This is not very healthy as there is much more in societies than mere technology, although technology obviously makes life more easy and comfortable.

Recommendations for further research:

For further improvement of the test instrument, tests of item analysis, validity, reliability should be conducted for larger comparable African samples.

An item analysis for the instrument would entail administering the questionnaire to a larger African sample (Helmstadter¹ recommends a sample of 400). Then it would be possible to determine the difficulty level of each of the test items and also the extent to which it discriminates between respondents. For example, between male and female, young and older respondents or married and single respondents. This information could be used to improve the variety of items.

As proposed earlier, the African Personality is perhaps a fluid phenomenon. It would be necessary to conduct the same study across different generations in a specific area, and within the generations compare the results according to age, amount of travel, western education social status. The same study conducted across regions in Africa could provide a reflection of how fluid the phenomenon is across the African society.

One of the serious shortcomings of the previous theories prior to African independence was that the theories

emerged out of protest against racial injustice and colonialism; for example negritude, pan-Africanism, Biko's black consciousness. When independence was achieved charges have been made around intellectual circles that these theories are either inadequate, no longer applicable to the new African social aspirations and changing image. Critics like Abiola have charged that negritude is racist and, therefore, negative.² Because of the rapidly changing image of the African society the African Personality theory should be expanded and integrated into formal economic, social and political theory where and whenever possible. This would serve two purposes; practical matters relating to development and development of authentic African intellectual theory.

On the practical perspective, the principles of African Personality theory could be used for better planning, understanding and implementation of policies relating to development programs in the African society because the theory will help to identify the limitations and possibilities in pursuing certain development policies.

As regards intellectual theory a concerted effort on the part of African and African-oriented intellectuals to conduct research in different parts of Africa, would yield a legitimate basis for articulation of the theory so that it can relate to villagers on the one hand, and capture and explain the rapidly changing cultural values of the African youth on the other hand. This is a complicated task. But it can be done.³

Conclusion:

The objective of the thesis was to demonstrate the performance of a sample of African students on an African Personality scale. The major responsible factors in the levels of African Personality were suggested to be external and internal social forces which interact dialectically to form a synthesis which is termed the African Personality. African ideas and values were presented and operationally defined to illustrate the actual and potential social force they have on African society.

A sample of pro-African Personality and anti-African Personality views were presented to illustrate the controversy which surrounds the conceptual framework. The African Personality was defined as a manifestation of the cultural uniqueness of Africans as reflected in their ideas, social norms, customs, values and beliefs.

Zambia was the case study. A sample of University of Zambia first-year students in the School of Humanities and Social Science responded to a questionnaire on African Personality. The results showed no significant differences in the scores along lines of sexual status, marital status, regional status for acquisition of education and choice of further education. The entire sample performance elicited mean scores above the 2.5 level which indicated that the sample had pro-African Personality views on the pro- and anti-African Personality continuum.

Recommendations for further research consisted not only of conducting the study over larger populations of Africa but as well as articulating the theory and principles of African Personality to serve as guidelines in development policy as well as a basis for African social theory.

FOOTNOTES FOR CHAPTER II

¹G.C. Helmstadter, Principles of Psychological Measurement, (New York, Appleton-Century-Crofts, 1964), p. 162.

²Irele Abiola. "Negritude: Philosophy of African Being", Nigeria Magazine, Festac Edition, No.122-123, 1977, p. 11.

³Chinua Achebe, C., "The Chi in Ibo Cosmology", Morning Yet on Creation Day, 1975, pp. 131-45. He puts forward a magnificent explanation of Ibo cosmology and explanations of the supernatural. Tries to relate the explanation to practical Ibo life. (Ibo are a Nigerian ethnic group).

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APPENDIX A

QUESTIONNAIRE

Age _____ Sex: Male__ Female__ Marital Status: Single__

Married__

Other__

Major field of study _____

Year - 1st ____ 2nd ____ 3rd ____ 4th ____

Where did you do your primary schooling: Name _____

Country _____

Where would you rather do your further education:

Britain ____ Zambia ____ (Pick one)

Father/Guardian's Occupation _____

Are you on Study Leave from a job? Yes ____ No ____

If yes, for how long have you been working? ____ years?

If yes, what type of job? _____

What are your plans for the future in terms of occupation?

Do you know of any relatives and close friends who have been
to U.S.A. and/or Europe? Yes ____ No ____

Have you ever been overseas to Europe and the USA? Yes ____ No ____

The following questions are asking about your opinion on
various issues. There is no right or wrong answer.

13. One party states are suitable for African Societies?

____ Strongly agree ____ Agree ____ Don't Know ____ Disagree

____ Strongly Disagree

14. Dr. Livingstone discovered the Victoria Falls.

____ Strongly agree ____ Agree ____ Don't Know ____ Disagree

____ Strongly Disagree

15. The Zambian Educational System is better than the British Educational System.

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

16. The extended family is better than the nuclear family.

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

17. There is no democracy in African countries.

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

18. There is no philosophy of life in the Zambian or African Society.

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

19. Africans need to learn more about the African society.

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

20. The Western democratic system is best for African governments.

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

21. Zambian social life is better than the Western social life.

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

22. There is no such thing as an "African Personality"

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

23. There is no such thing as an "American Personality"

☐ Strongly Agree ☐ Agree ☐ Don't Know ☐ Disagree
☐ Strongly Disagree

Choose what you think is the best answer to the following questions. Please pick one answer only.

24. What is the significance of a dog?

- ☐ A person's most reliable pet
- ☐ Guards a person's house
- ☐ Used for hunting animals
- ☐ It is a beautiful animal
- ☐ None of the above

25. What is the significance of water flowing in a river?

- ☐ Washes and purifies
- ☐ It has a nice scent and it is blue and beautiful
- ☐ Can be used for hydro-electricity supply
- ☐ Fishing
- ☐ None of the above

26. What is the significance of birds?

- ☐ They sing pretty songs
- ☐ Can be eaten by man
- ☐ Have beautifully colored feathers
- ☐ They are good pets
- ☐ None of the above

27. Apart from transportation, what is the significance of a car?

- ☐ It is a nice and pretty object
- ☐ Can be used for security for a loan
- ☐ Causes many deaths in road accidents
- ☐ None of the above

28. Politics is the best subject to discuss when we meet friends for casual conversations.

- ☐ Strongly Agree
- ☐ Agree
- ☐ Don't Know
- ☐ Disagree
- ☐ Strongly Disagree

29. If I had K20-00 I would spend it on helping my needy relatives.

- ☐ Strongly Agree
- ☐ Agree
- ☐ Don't Know
- ☐ Disagree
- ☐ Strongly Disagree

30. The African society has contributed nothing to the modern civilization.

- ☐ Strongly Agree
- ☐ Agree
- ☐ Don't Know
- ☐ Disagree
- ☐ Strongly Disagree

APPENDIX B

VARIABLE	NAME AND CHOICES
1.	<u>Sex</u> 1. M 2. F
2.	<u>Age</u> 1. 16-20 yrs. 2. 21-25 yrs. 3. 26-30 yrs. 4. 31-35 yrs.
3.	<u>Marital Status</u> 1. Single 2. Married 3. Other
4.	<u>Major Field of Study</u> 1. Law 2. Social Work 3. Education 4. Public Administration and E. Con. 5. Medicine/Public Health Nurse 6. Sociology 7. Mathematics and Accounting 8. History 9. Psychology
5.	<u>Primary School</u> 1. Rural 2. Urban
6.	<u>Secondary School</u> 1. Rural 2. Urban
7.	<u>Choice of Further Education</u> 1. Britain 2. Zambia
8.	<u>Father/Guardian's Occupation</u> 1. Professional and Technical 2. Business and Manager 3. Peasant Farmer 4. Commercial Farmer 5. Civil Service 6. Production and Service 7. Don't Know

9. Study Leave From Job
 1. Yes
 2. No
10. Future Occupation/Career
 1. Professional and Technical
 2. Business and Managerial
 3. Peasant Farmer
 4. Commercial Farmer
 5. Civil Service
 6. Production and Service
 7. Don't Know
11. Do you know people who have been to U.S.A. or Europe.
 1. Yes
 2. No
12. Have you been to overseas to Europe and U.S.A.
 1. Yes
 2. No
13. One party states are suitable for African countries
 1. Strongly Disagree
 2. Disagree
 3. Don't Know
 4. Agree
 5. Strongly Agree
14. Dr. Livingstone discovered the Victoria Falls
 1. Strongly Agree
 2. Agree
 3. Don't Know
 4. Disagree
 5. Strongly Disagree
15. The Zambian Educational System is better than the British Educational System
 1. Strongly Disagree
 2. Disagree
 3. Don't Know
 4. Agree
 5. Strongly Agree

16. The extended family is better than
the nuclear family
 1. Strongly Disagree
 2. Disagree
 3. Don't Know
 4. Agree
 5. Strongly Agree
17. There is no democracy in African
countries.
 1. Strongly Agree
 2. Agree
 3. Don't Know
 4. Disagree
 5. Strongly Disagree
18. There is no philosophy of life in the
Zambian or African society
 1. Strongly Agree
 2. Agree
 3. Don't Know
 4. Disagree
 5. Strongly Disagree
19. Africans need to learn more about the
African society.
 1. Strongly Agree
 2. Agree
 3. Don't Know
 4. Disagree
 5. Strongly Disagree
20. The Western Democratic System is best
for African governments.
 1. Strongly Agree
 2. Agree
 3. Don't Know
 4. Disagree
 5. Strongly Disagree
21. Zambian social life is better than
Western social life.
 1. Strongly Disagree
 2. Disagree
 3. Don't Know
 4. Agree
 5. Strongly Agree

22. There is no such thing as an "African Personality"
1. Strongly Agree
 2. Agree
 3. Don't Know
 4. Disagree
 5. Strongly Disagree
23. There is no such thing as an "American Personality"
1. Strongly Disagree
 2. Disagree
 3. Don't Know
 4. Agree
 5. Strongly Agree
24. What is the significance of a dog?
1. None of them all
 2. Beautiful animal
 3. A person's reliable pet
 4. Guards house
 5. Hunting Animals
25. What is the significance of water flowing in a river?
1. None of them all
 2. Nice Scent
 3. Hydroelectricity
 4. Fishing
 5. Washes and Purifies
26. What is the significance of birds?
1. None of the above
 2. Sing Pretty Songs
 3. Beautiful feathers
 4. They are good pets
 5. Can be eaten by man
27. Apart from transportation, what is the significance of a car?
1. Same
 2. None of them all
 3. Nice and Pretty object
 4. Can be used as security for a loan.
 5. Deaths in Road Accidents

28. Politics is the best subject to discuss when we meet friends for casual conversations.

1. Strongly Disagree
2. Disagree
3. Don't Know
4. Agree
5. Strongly Agree

29. If I had K20-00 I would spend it on helping needy relatives.

1. Strongly Disagree
2. Disagree
3. Don't Know
4. Agree
5. Strongly Agree

30. The African Society has contributed nothing to the modern civilization.

1. Strongly Agree
2. Agree
3. Don't Know
4. Disagree
5. Strongly Disagree

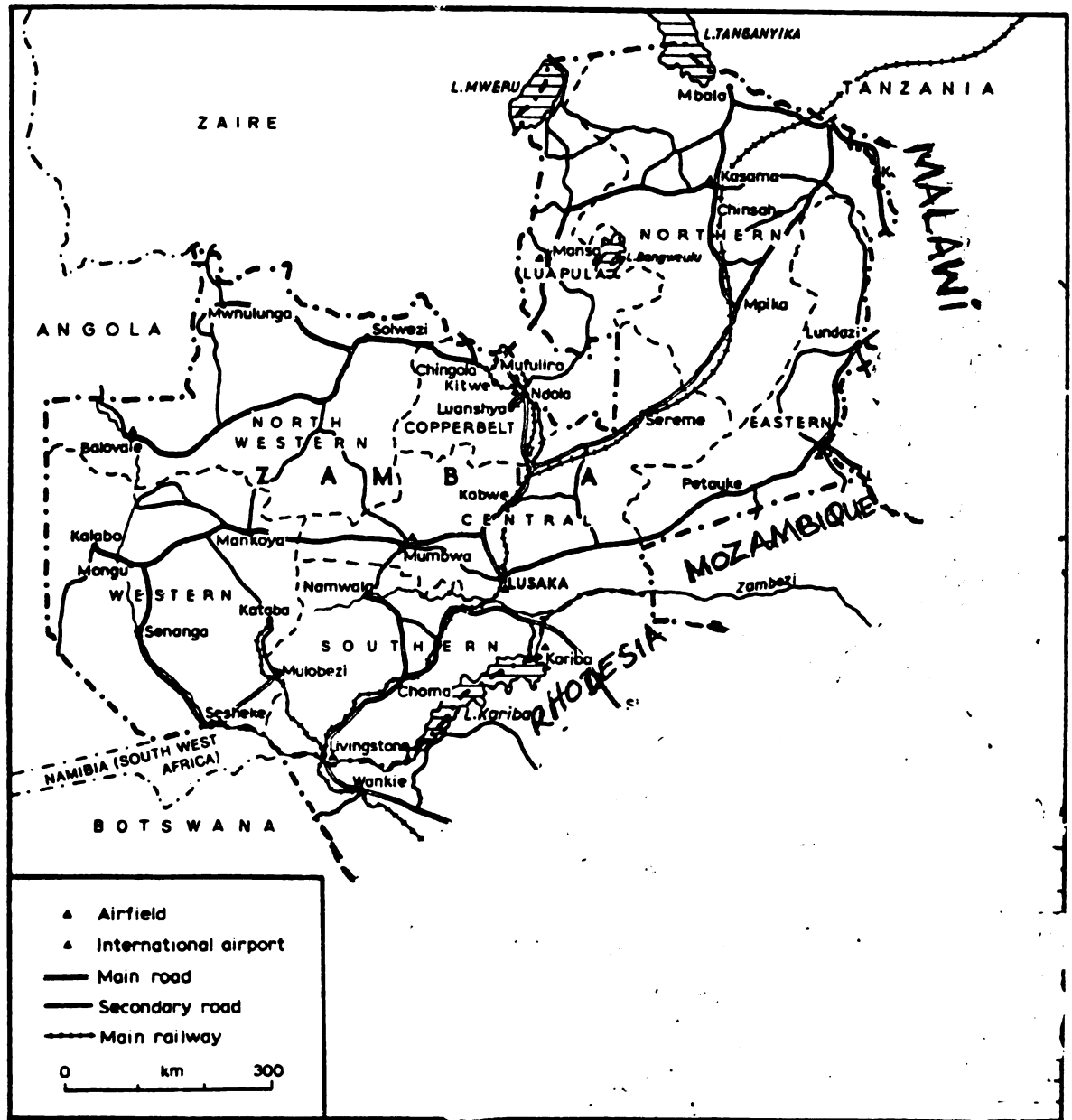
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APPENDIX C

REPUBLIC OF ZAMBIA



Zambia

APPENDIX D

MAP OF AFRICA



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