

ENTRENCHING THE SPIRIT OF UBUNTU IN AFRICA DEMOCRATIC STRUCTURE: NIGERIA AS A FOCAL POINT

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Abstract

Ubuntu as a concept of humanism in the African context remains a doctrine that can be practiced by anyone. It is not a philosophy limited to a certain race, gender, or group of people. Ubuntu relates to bonding with others. This is in line with what the word expresses in most African languages as being self because of others. The sayings that, “I am because we are and I am human because I belong” expresses the tenet of ubuntu. The Ubuntu doctrine is a concept introduced and adapted into social work practice by the South Africa’s social workers, with the aim of reemphasizing the use of humane methods to achieve human goals as hitherto espoused by social work profession. Most Africa countries democratic structure looks tense and challenging due to inhumane feelings adopted by various leaders upon the lead. Nigeria, being one of the most populous Black Country in Africa and with over 200 million inhabitants while fully endowed with both human and natural resources. Yet, most of her populace still suffers from issues such as insecurity, illiteracy, poverty, unemployment, food insecurity, religious sentiments, multi-ethnic/cultural disparities, and to mention just a few. These are social problems constituted by leadership ineptitude, corruption and inhumane treatment towards one another. This paper examined the ubuntu doctrine with the aim of emphasizing on entrenching the spirit of ubuntuism in African democratic structure. With focus on the Nigeria democratic system, while using the ubuntu doctrine as basis for social welfare and political development. However, the implications for social work practitioners are as well stated. The paper recommends that ubuntu doctrine should be introduced into the Nigeria social work curriculum, in a bid to acclimatize Nigerians with the spirit of ubuntu practices.

Key Words: Nigeria, Practices, Profession, Social Work, Spirit, Ubuntu.

Introduction

The creation of the African Union (AU) in 2002 sparked hopes for a new era in African integration that would put an end to the most egregious violations of human rights and democratic norms that have plagued the region since its countries achieved independence. And since independence, most African nations experienced internal power struggles followed by military dictatorships, which dominated their histories from the middle of the 1960s to the 1970s and 1980s and created an environment conducive to internal economic development. The expansion for the glory of the African continent has not been as expected due to these challenges. Western capitalism, already firmly established in most African countries, offered liberal democracy as an option during the chaos brought on by the absence of a development ideology among African leaders. Thus, democracy is the form of government adopted

by African nations in the 1980s and 1990s, which refers to as the “third wave of democracy” (Diamond, 1996). However, democracy comes with its dividends such as social welfare, economic growth, political stability, enabling environment for social wellbeing, and democratic development.

Yet, democratic development is elusive for almost all countries in Africa, although some countries have been democratic for close to two or three decades still, infrastructure has continued to deteriorate, nutrition and health problems have worsened. All human development indices are decrease, and the poverty rate is increasing. To a large extent, all of these aforementioned challenges are questions raised against the democratic development promises made by Africa leaders. The situation has made it more important to keep addressing democracy and development issues. According to data from The Africa Report (2019), six African nations are rated as

“extremely corrupt” (scores below 20), and another 35 are rated as “very corrupt” (scores between 20 and 39). Only Botswana is rated as “slightly corrupt,” and no African nation is rated as “least corrupt,” including most economically developed countries. Thus, approximately one billion of Africa’s 1.2 billion people live under corrupt regimes, a higher percentage than the rest of the world. One of the issues preventing African economies from developing is corruption, a governance issue with various unfavourable social and political repercussions probably due to humane feelings for one another (Abdulrasheed 2023)

It is arguable that constitutional, accountability, infrastructural, and electoral challenge are suggested to be among the evidences of bad democratic governance in Nigeria and in some other African countries. The reality of post-colonial Nigeria reveals that democracy in Nigeria is in contradistinction of the other developed democracies. This is evident in the harbinger of multiple of woes because there seems to be a visible lack of semblance of good governance (Sunday 2016). In the same vein, the system of Nigerian democratic governance since post-colonial era has obtained less dividends of good. This argument on the fewer dividends of good and the occurrences of evils has empirical evidences in the manifestations of devastations, failures, backwardness, crimes, and other related cases (Olabode 2017).

With the emergence of social work profession and its efforts to promote social change and social development, and liberation of the less privileged which can be seen as closely linked to the primordial tendency of humans, helping one another in all stages of evolution in human societies (Durkheim, 1893 in Anugwom 2010). Therefore, entrenching the spirit of ubuntu doctrine in Africa democratic structure entails social work practices. However, social work does not only address needs and problems at the personal or family level but also at the neighborhood, organizational, national and international levels. Ubutun doctrine is predominantly practiced as social work discipline mostly within south and east Africa countries. The aim of this paper is to examine the ubutun doctrine, its practitioners, and how to entrench the spirit of ubutun into Africa democratic structure with a focus on Nigeria democratic system. It further posited the implications for social work practitioners in Nigeria.

Statement of the Problem

Africa Democratic Structure

The African continent has long been seen as a continent of bad leaders. This has been widely

observed since some of those countries gained independence in the 1950s/60s. True examples of such leaders are Idi Amin of Uganda (1971-1979), Mobutu Sese Seko of the Democratic Republic of the Congo (1965-1997), General Sani Abacha of Nigeria (1993-1998), Charles Taylor of Liberia (1997-2003), and Muammar Ghadafi of Libya (1969-2011), (Malang & Jimmy 2022). These leaders were known for their sit-tight power syndrome in governance, with the idea of establishing a one-party state with total disregard for human rights. Their reign daunted the image of African leaders in an unprecedented manner due to their ruthless and autocratic leadership style, and the only alternative means of getting them out of power was either through coup, international interventions or pressures.

Countries in sub-Saharan Africa started opening up to democracy three decades ago, and citizens in most of these African countries have been raising their voices, calling on their governments to fulfill their democratic aspirations (International Idea Report, 2019). Yet, the region is still characterised by a high heterogeneity of political regimes while, a lot of uncertainty about whether this crossroads will also mark a turning point in the continent’s political and economic path toward democratization (Abdulrasheed 2021). Although calls for more political openness have shaken Africa in the past, the political instability in the past decades has hindered the continent’s progress, despite many of the authoritarian regimes having been obliged to make modest concessions before implementing more drastic political changes (Abdulyakeen & Aminu 2020). The problem in Africa democratic system is that not only a precondition for democracy is missing, but it further lacks structures that can make democracy survive in any sense. Among these impediments according to Arezki & Gylfason (2013), are Lack of credible opposition, weak institutions, weak economies, weak democratic political culture, lack of proper legal frameworks for electoral processes, absence of independence of the judiciary, potentials of military coups, ethnicity, religion, nepotism, unemployment, poverty, corruption, and just to mention a few.

Democracy in Africa also suffers because of external interventions, be it from measures imposed by international financial institutions or military intervention by France (Abdulyakeen & Aminu 2020). Therefore, there are two sets of reasons accountable for the fragility of democratic structure in sub-Saharan Africa. These include those that are extrinsic and those that are intrinsic to political and institutional settings. The first include low socio-economic development, conflict and insecurity;

while the second include weak institutions, lack of judicial independence, manipulation of electoral laws and constitutional norms, as well as serious limitations of civil and political rights (Abdulyakeen & Aminu 2020). From this point of view, the question of whether democracy is bringing about the promised developmental benefits needed to sustain humane relationship between one another (that is, the leader and the lead) becomes the centre point of discuss in this study with emphasis on entrenching the spirit of Ubuntu in Africa democratic structure while using Nigeria as a focus point.

Literature Review

The concept of ubuntu doctrine

Ubuntu doctrine is a philosophy that can be practiced by anyone. It is not a philosophy limited to a certain race, gender, or group of people (Bhengu, 1996; Makgoba, 1996; Ngubane, 1979). Ubuntu relates to bonding with others. This is in line with what the word expresses in most African languages: being self because of others. This is also in line with the popular Zulu saying: *ubuntu gumuntu gabantu*. Such sayings as *I am because we are and I am human because I belong*, expresses this tenet. This means that Ubuntu is embedded in African philosophy, an individual is human if he or she says *I participate, therefore I am*. In Western aphorism, the individual is expected to say *I think, therefore I am* (Hailey, 2008).

However, Ubuntu can as well be understood from four different frameworks which are: i- the orature, ii- scholarly, iii- liberation, and iv- practice. These schemes are explained been interconnected and juxtaposed as thus: The orature framework opined that Ubuntu is to a large extent not documented, but 'tacit, sacred and embedded in practices, relationships and rituals' (Muwanga-Zake, 2009). In the same vein, Gikandi (2003) posited that orature is literarily pronounced through spoken words and exists in the communities when it is practiced or domiciled. Ubuntu thrives in African orature (oral literature) since time immemorial. Most of it is not written, hence the use of the term orature which was coined by Ugandan theorist Pio Zirimu (Gikandi, 2003). In Zimbabwe, Ubuntu is carried in folklore (*ngano*), songs (*nziyo*), stories (*nyaya*), poems (*detembo*), teasing (*zvituko*), epics, jokes or humour (comic/funnies) (*nyambo*), irony (*dimikira*) and proverbs (*tsumo*) and (*zvirahwe*). It is a rich oral tradition and a lived experience which form part of the African culture (Gikandi, 2003). The scholarly scheme originates from the work of different Ubuntu writers and scholars. Although, ubuntu has been in existence before these writers, only that it was not in

written format and these writers can be divided into two streams. That is, the early writers and the present-day writers. Mbiti and Samkange are among the early writers. They (Mbiti and Samkange) are regarded as the fathers of written Ubuntu, but not necessarily the fathers of Ubuntu. In Mbiti's view, he posits that, "What happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: 'I am because we are; and since we are, therefore I am', (Mbiti, 1969). Samkange and Samkange and Samkange (1980) in their own views, defined Hunhuism or Ubuntuism as African humanism classified into three maxims: valuing human wellbeing, respectful relationships and people-centred leadership.

Spiritual inter-relatedness of Ubuntu doctrine

According to Maphalala (2017), Ubuntu has three pillars which are: interpersonal values (regard for others), intrapersonal values (regard for self) and environmental values (regard for environment). More so, Mugumbate and Nyanguru (2013) opined that the philosophy of ubuntu could improve social work education, practices and research studies while, Ramose (1999) and Chilisa (2012) are of the same views that, Ubuntu as ontological (has philosophical assumptions about the nature of reality), epistemological (a way of knowing) and axiological (it forms ethics and values). While, Tutu (2000) have argued that ubuntu is spiritual and theological. All of these ideologies posit the relevance of ubuntu as a concept of humanism in the African context. Yet, the liberation framework of Ubuntu was another scheme advanced during the fight against, and transition from colonial rule. Ubuntu as a philosophy was adopted and popularised as a social and political ideology by Africans (Dolamo, 2014). Fighters, supporters and promoters of the liberation wars would always tell communities that they were fighting so that Africans 'could become humans again'. The idea was to decolonize just to bring back the spirit of Ubuntu. The likes of Kwameh Nkrumah of Ghana, Julius Nyerere of Tanzania, Kenneth Kaunda of Zambia, Robert Mugabe of Zimbabwe and Nelson Mandela of South Africa whom are elder Statesmen and liberators of ubuntu philosophy practiced the preaching of ubutun concept (Dolamo, 2014). It was in the light of this that Archbishop Emeritus Desmond Tutu who is as well, a liberation activist popularised the philosophy of Ubuntu through efforts to reconcile black and white South Africans after centuries of colonialism, dispossession and apartheid (Battle, 1997; Tutu, 2000).

From the foregoing, the principles of the liberation framework echo more on ownership of 'nhaka' (meaning inheritance) and what this implies is that, ancestral land; possession (as opposed to dispossession or colonialism); liberty of self-determination, recognition, respect, forgiveness, cohesion, justice, and communalism among other virtues are all inclusive to the liberation framework. The relevance of ubuntu perspective to this framework is that you cannot be a person if you are dispossessed of your inheritance, land, rights or property. The framework did not end with the coming of political independence, because present day leaders and politicians are fronting the ubuntu philosophy with much anticipated argument and practices (Battle, 1997). The Ubuntu philosophy also exists in professional practices. For example, the Code of Ethics of Social Workers in Zimbabwe produced by the CSW describes Ubuntu as humaneness. The Code says "ubuntu/unhu/humaneness includes the stipulations of the philosophy that: 'places emphasis on values of human solidarity, empathy, human dignity and the humaneness in every person, and that holds that a person is a person through others' (CSW, 2012). It is pertinent to note that the ubuntu philosophy is worthy of emulation and credible of being practice despite the fact that, the word ubuntu is a phrase that has similar and literal meaning in all Lingua Franca across African states.

Practice and principles of Ubuntu doctrine

The philosophy of care giving and service delivering beyond one's self by putting others into consideration encompasses all other human relation and to be exclusionary in reasoning with the Ubuntu philosophy would be detrimental to the doctrine. Without other humans' interactions and inter relatedness, the relationships that can promote societal growth and evolution are limited. According to Bhengu (1996), ubuntu "does not give up on people and it starts from the premise that everybody has a potential to realize the promise of being human". Even if a different group of people has different laws or customs, one must still respect individuals from that group, because ultimately, they are still individual human beings, created by God, deserving of respect and dignity (Bhengu, 1996; Ngubane, 1979).

There are three maxims of hunhuism or ubuntuism. The first maxim asserts that, to be human is to affirm one's humanity by recognizing the humanity of others and, on that basis, establish respectful human relations with them. And the second maxim means that, if and when one is faced with a decisive choice between wealth and the preservation of the life of

another human being, then one should opt for the preservation of life. The third maxim as a principle deeply embedded in traditional African political philosophy which says that, the king owed his status, including all the powers associated with it, to the will of the people under him (Samkange and Samkange, 1980). What these simply means is that humans have come of age to decide on how their being/livelihood would be, either as true friends, who own the dignity of life and its preservations over one another and most importantly, the consented will power submitted to a single person who oversees their care/services at the most deserved time without pride and prejudice. The ubuntu philosophy opposes vengeance, confrontations and retributions which most often times occurs in human existence. The African concept of community is best understood using *Ubuntu*, an isiZulu phrase, '*umuntungu muntungabantu*', which translates to '*I am because we are.*' *Ubuntu* is a unique way of life, deeply embedded across Africa, with geographical differences reflecting the rich cultural diversity of the continent. The ubuntu practitioners from the onset are the great men of honour who had fought tirelessly by making sure that African culture/image must be redeemed even at the expense of their lives.

The great advocate of ubuntu, is Archbishop Emeritus Desmond Tutu, who gave a quite encouraging contribution to this philosophy. He asserts that in the African context, the backbone of African spirituality lies in ubuntu doctrine, because great statesmen in Africa espoused the values of ubuntu. And the likes of Marcus Garvey and Kwameh Nkrumah talked about consciencism and humanism. They argued that egalitarianism was going to be achieved through humanism and, humanism is being impulsive for Africa socialism, a philosophy that relates to ubuntu practices. Kwameh Nkrumah further avers that, the Union of African States was a lead way forward to Africa's progress. He declared in the first constitution of Ghana that, the nation was going to surrender its sovereignty to such a union. The fight to liberate Africa was in itself a value based on ubuntu, the need for equality and justice. In view of this, *ujamaa* according to Julius Nyerere referred to the concept of community building based on villagisation. The Arusha Declaration he said, results in Africa communal living and family ties, however, his ideas were more or less not transformable in Tanzania, (Mugumbate and Nyanguru 2013). Consequently, the former President of Zambia, that is, Kenneth Kaunda talked about Zambian humanism based on African values of mutual trust, aid and loyalty to the community. He wrote several literal books promoting African humanism.

On the other hand, the reconciliatory tones by President Robert Mugabe of Zimbabwe at the end of the war of liberation in 1980 are attributes of ubuntu practice and with no doubt, his beliefs in fair distribution of wealth is as a result of ubuntu philosophy. In the same vein, Maamar Gadhaffi of Libya insisted on African collectivity, by promoting the ideas of formation towards a United States of Africa, (Mbigi and Maree 1997). It was asserted that, Nelson Mandela do also contribute to the development of ubuntu practices. At the end of apartheid in South Africa, the former/late President talked of liberating the oppressor (Mbigi and Maree 1997). The existence of Ubuntu was not exclusive to Africans alone. Thus, Marginalized communities within the globe survive on the principles of collective solidarity and not on the suffering methods of individual self-sufficiency. This happens because of necessity, where the material circumstances of poverty and powerlessness leave little or no option to no one, other than collective bargain. People have to show unity not about everything, but on certain selected survival issues such as collective work, liberation, strikes, riots, mass actions and consumer boycotts. This solidarity tendency of Ubuntu is displayed in the poverty-stricken cities of developed economies too (Mbigi, 1997).

The doctrine of Ubuntu practice is attributed to the blacks of Africa, especially sub-Saharan Africa and the principles have also been utilized in other areas such as management, welfare, and social administration while, the application of ubuntu is now worldwide (Wichtner-Zoia 2012; Hailey 2008; Mbigi and Maree 1997). According to Mugumbate and Nyanguru (2013), it can be seen in computer science where the Ubuntu software, a Linux based application developed in the United State of America is open source software that has been widely distributed. The software is based on the sharing principles of ubuntu and on top of these, ubuntu has also been applied at various levels 'I am because we are on the Malawi orphans' was a film produced by Madonna and a true reflection of ubuntu influence and practice. More so, in a party conference in 2006, a former US President: Bill Clinton used the term ubuntu to call for people centeredness in Labour Party policy. The American Episcopal Church had the theme 'ubuntu for its 76th Convention' more as well as, the concept of ubuntu has been introduced by the USA together on issues of common interest' (Mugumbate and Nyanguru, 2013). The essence of this narration is that, Western culture has not been spared from the influence and practices of ubuntu philosophy.

Spirit of Ubutun in Democracy: a focus on Nigeria

Nigeria is one among the 54 nations in Africa with gradually a stable democratic structure. In Nigeria, respect for the constitutionality and rule of law is the rule rather than the exception. This task is complicated by the fact that Nigeria as a nation was created by colonial powers in 1861 by the British conquest. In 1914 the Southern and Northern protectorate was amalgamated with different ethnic groups and distinguished values, traditions, cultures, norms, and in fact governmental system which brought about the existence of Nigeria as a sovereign state. This was the beginning of uneasy and unresolved tension between the North and the South in all ramifications. The fear of domination which is usually expressed against the majority ethnic groups by the minority groups, number challenges befalling the nation. Aside this, democratic system of governance took long to stand due to interception of long over stayed military rule which constituted another age long problem to the democratic structure of Nigeria. Democracy is judged according to the degree of its commitment to the ingredients of democracy. Little or none of the dividends of democracy ad been felt due to unruly electoral processes that can deliver a free and fare election based on universal adult suffrage. Similarly, the phenomenon of corruption which has eaten deep all fabrics of the society and thwarting the legitimate aspiration of the common makes Nigeria a fertile ground for fraudulent practices (Yagboyaju & Akinola 2019).

Consequently, Nigeria leaders themselves constitute problems to the growth and development of the nation. Many of whom have perfected the art of brutal and inhuman politics with a desire to retain power and keep the citizens out of politics and constitutional development (Olabode 2017). Another focus on Nigeria democracy is the refusal of governments to adhere to the 'Good Governance' agenda. "Good governance is understood to denote: a system of values, policies, and institution by which a society manages its economic, political, and social affairs through interaction within and among the state, civil society, and private sector." (Yagboyaju, et al 2019). However, good governance according to Doorknobs (2000) is closely linked to "the extent which a government is perceived and accepted as legitimate, committed to improving the public welfare and responsive to the needs of its citizens, competent to assure law and order and deliver public services, able to create an enabling policy environment for productive activities in its conduct." When the government is against this rule democracy

cannot survive. In the same vein, the issue of institutionalizing and delivering democracy in Nigeria cannot be over emphasized. Nigerians need to be introduced to significant economic prosperity by reducing poverty and improving the quality of life. These processes may be slow and tedious, but economic development need to go hand in hand with improving democratic governance. Better governance means better conditions for the people. Hence, governments that are genuinely interested in democratic development must be more interested in mass economic development of her citizenries.

Above all these, other nefarious act of commitments such as killings, kidnapping, illiteracy, poverty, unemployment, food insecurity, religious sentiments, multi ethnic/cultural disparities, inhumane treatment towards one another and to mention just a few. These are social problems constituted by leadership ineptitude which can gradually be solved through entrenching the spirit of ubuntu into the democratization of governance in Nigeria and beyond. With Nigeria being the giant of Africa by her population, geographical land mass, ethnic diversity, religion infirmity, agricultural productivity, economic output etc. It is deem fit to say that, the context of challenge of democratic governance in Nigeria, the spirit of ubuntu can be entrenched through critical approach which would build a good and sustainable democratic governance. In fact, much could be done at curbing the challenge of democratic governance in Nigeria where it is assumed that the activities of the various arms of government, agencies, and institutions seem to be evident in the role of ubuntu practices in order to appease humanity through social justice. Ubuntu values life, dignity, compassion, humaneness, harmony, reconciliation and just to mention a few. This argument considers Nigerians to be a god loving people from time immemorial. A country with good people who could enjoy workable democratic governance built on trust and humanism, but the reverse seems to always be the case. If all the institutions are critical in their activities or actions against the challenge of constitution, accountability, infrastructure, election and other related issues, it is believed that good and sustainable democratic governance is attainable via the spirit of ubuntu practices.

The ubuntu doctrine is attributable to blacks of Africa, especially sub-Saharan Africa. It consists of different descriptive and practicing words such as sympathy, compassion, benevolence, solidarity, hospitality, generosity, sharing, openness, affirming, availability, kindness, caring, harmony, interdependence, obedience, collectivity and

consensus (Hailey, 2008; Wichtner-Zoia, 2012; & Tutu, 2000).

Ubuntu seems to have some other human oriented teachings such as respect for life, dignity and sanctity of human life. In addition, the spirit of ubuntu seems to give a perspective of non-discriminatory selfless service and care for every citizen that democratic governance can transmit in Nigeria. The model of the selfless service and care demonstrated by the leadership could serve as a motivation for promoting honesty, integrity, and accountability in a society such as Nigeria. Possibly, the consistent of selfless efforts of the leadership in democratic governance could become the model of self-sacrifice and the framework for thinking about people's welfare at all levels in Nigeria.

From the foregoing, entrenching the spirit of ubuntu doctrine into communities could provide emotional and social support for the people. While everyone sees his or her self as a member of a family where emotional, social, and economic gains are built and sustained in the society. Thus, ubuntu is a tool for providing emotional, psychological, social and spiritual supports for every individual irrespective of age or sex if well and critically entrenched. The doctrine of ubuntu practices would be of high advantage for both leaders and followers. As emotional, psychological, social and spiritual well being of individuals form a healthy couple, so also healthy families form a better society where members find solace in the workable constitution, accountability, social justice, and infrastructural development of a greater nation worthy of emulation.

Implications for Social Work Educators in Nigeria

From the foregoing, it can be deduced that the ubuntu practitioners had the foresight of imbibing cultural values and principles of moral accordance to human existence. Therefore, social work is a dual profession, either as a discipline or a practitioner. Hence, social work practitioners are tasked with the principle of impacting, training, and educating people concerning social welfare and humanitarian services.

Ubuntu as a concept/approach provides for considerable opportunities in social work practice in Africa and particularly in Nigeria, both in the academic and in practical context. With social work students graduating from various universities in Nigeria and being that social work profession is a new discipline in the country, and with passing of the social work bill into law as a profession in Nigeria by president Muhammadu Buhari (the immediate past president), educators and practitioners of social work

profession can develop their competencies, techniques and skills based on the framework of this doctrine into the education curriculum. It is ideal for schools of social work across the globe, particularly within Africa regions, and precisely in Nigeria to adopt the spirit of ubuntu, both in practice and in adherence within homes and environment, in a bid to making life more humane and generous.

Conclusion

By entrenching the spirit of ubuntu doctrine into the Africa democratic structure with focus on Nigeria political system means that all hands needs to be on deck. This is because several challenges are seen befalling the political Struggle of the continent from time immemorial. However, several measures have been taken by different government but little or no result is highlighted due to the fact that self desire and individual goal attainment is keen to most Africans. The practice of ubuntu doctrine depicts the spirit of humanity, collective goal and holistic social policies that uphold justice and development, through democratic system. Ubuntu doctrine is well known for practices that govern the behaviour of the society and subconsciously transmits similar philosophy to incoming generations to adhere to. Therefore, Cowley (1991) emphasized on the retention of traditional norms and culture values which stands as a guide that lead an individual to imbibe on the entrenching spirit of Ubuntu doctrine and serves as an embodiment of human existence.

Recommendations

1. Ubuntu doctrine and practices should be introduced into social work education curriculum and other relevant institutions where the spirit could emerge into development structures in Nigeria.
2. The Nigeria government should introduce and imbibe to the system, the spirit of ubuntu doctrine either directly or indirectly via various ministries (e.g ministry of culture, information, women affairs, National Orientation Agency etc).
3. Nigeria leaders should be practice the ubuntu doctrine and should as well, make sure that our culture and traditions revolve round this principle.
4. Government policies and democratic dividends should be ubuntu driven, and grassroots followers should abide to this doctrine and practices for the good and developmental structure of the nation

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