

# MARXIAN SOCIALISM VIS-À-VIS AFRICAN SOCIALISM: A COMPARATIVE ANALYSIS

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## Abstract

*Marxian ideology was a revolution of 19<sup>th</sup> century Europe that has continued to challenge contemporary industrial relations and work ethics in general. Although Marx leaned heavily on the ideas of preceding thinkers, he was able to originally discover the dialectical movement of history from a careful social-industrial analysis of the class-conflict problematic. All these are matter-driven whereby quantitative contradictions in matter give rise eventually to qualitative material forces, hence the reality of dialectical materialism. Historical and materialist dialectics would necessitate the capitalism-self-destruct; and in its place socialism would arise. Socialism is an ideology of secular salvation in which the contradictions in capitalism would be resolved to ensure proletarian freedom. Absolute resolution of all contradictions is realized in communism. African socialism, with root in traditional communalism, promises secular salvation from socio-economic want; but beyond this avers that the ideology recognizes the significance of otherworldly realities for Africa. It is majorly non-Marxian but with Marxian ideas incorporation in the minority of cases. The work is an expose of the two ideologies; highlighting their differences and similarities. The aim is to achieve critical balance and present objective assessment for utilitarian purposes if need be for contemporary times.*

**Keywords:** Ideology, Bourgeois-Proletarian, Classism, Dialectics, Socialism.

## Introduction

Socialism is a systems ideological theory. Like other such theories, its goal is human oriented based on positive constructivist ideological values for the overall wellbeing of the human person. Advisedly, systems philosophic theories, irrespective of their tendency towards the encompassment of greater elements of human welfare, can be said to be better described in terms of the pigeon-holing of scope than the shift towards open-endedness. Man is hereby circumscribed in the paradigm shift that channels his vision of reality in the direction of a given ideology. Needless to say, ideologies emerge from its potentialities in human nature; which potentialities find articulation in the phenomenon of experience. Socialism is an ideology that can be said to be coterminous with the praxiology of human social realities, where recourse is had to the critique of non-humanizing social, economic and even political practices. Praxiology refers to practice:

actually, it is Marxian term that allows theory inform practice and practice in turn to determine further development of theory. That is to say that when humans face value-vacuties that dovetail in non-humanizing or outright dehumanizing practices, the nostalgia, whether imagined or real, is for the anticipation of realities wheresuch inhumanities are non-existent, and the theory that promises to fulfill this longing is most often socialism.

Whether in antiquity or contemporary times, socialism has its features. One of these which needs highlighting as of a common denominator is that the beauty of socialism is more a matter of praxiology than mere theoretical aesthetics. Whenever socialism is the theme under consideration, it registers more in the substance of it than anything else. Socialism does not subsist merely in prescribed tenets worthy of belief but in the beliefs which are meant to be factors that spearhead commitment. Full commitment tends towards the realization of the ideological prescriptions in practice. Socialism is the systems theory farthest from the speculative enterprise, whether of the early Greek thinkers or allied thinkers at any other point in human history. Socialism sharp-focuses on man and his activities in the cultural, economic, social and political 'sitz-in-leben' – the phenomenon of lived experience. As such it is always action-prone. It was Karl Marx, the socialist systems protagonist of contemporary times, who opined quite pointedly that philosophers have dissected the world in all conceivable perspectives but what remains is 'to change it' (Omoregbe, 1991, p. 149). This is the fundamental spirit of socialism as a philosophy: the inherent reference to modifications or alterations of the world in the realities of its structural and operational presentations within the period under the ideological scrutiny. The substance of socialism is this action-oriented challenge for change.

Socialism is not a theory to be gleaned but a systems construction to be understood and acted upon; failure which one may fall for the simplistic in the ideology. This is because socialism is the generic concept for a number of its strands. It is not just socialism in any perspective until defined. Socialism in the specificities manifests the multiform faces of the sub-ideologies within the mega-ideological construct. One can identify within the unifying conceptualization of socialism such theoretical variants as scientific socialism, Christian socialism, Marxian socialism, African socialism, Fabian socialism and so on (Nisbet, 1983, p. 228). It has to be noted that African socialism has its variants as well. All these socialisms compete for comprehension and as functional tools for structural transformations. However, in our context as Africans, socialism makes more sense in recognizable formidable and prominent frontiers in which it presents: these are Marxian socialism and African socialism.

Marxian socialism is a phenomenon of the 19<sup>th</sup> century with its impactful transformations not only leaving its trails in nation states of succeeding periods since its emergence but also still struggling ideologically to determine the socio-economic and

political faces of future generations. Marxian socialism, pioneered by Karl Marx and Frederick Engels, moves with, within or in the shadow of its shell so to speak, since according to Marx, it incubates in the bosom of capitalism. One can say, without contradiction, that Marxian socialism is related in the real sense to capitalism (Ochieng'-Odhiambo, 1994, p. 59). Capitalism is the background in which Marxian socialism can be discussed to any benefits. Socialist ideology of the Marxian type is the result of the critique of capitalist ideology. It can be said also that capitalist ideology, by its mere existence, is already an existential critique of Marxian socialist ideology. Marxian socialist and the diametrically opposed structural capitalist theories, usually of the Western brands, exist in tension-laden correlations since one always sees the other as a contradiction in the theoretical projections, operations and consequences. Therefore, inexorably intertwined with Marxian socialism is structural capitalist systems theory both of which tend to present as salvation ideologies, promising the resolution of the contradictions either-way and again promising to usher in a secularism free of the unnecessary strivings of human existence.

African socialism is seen as a salvation ideology (Ruch&Anyanwu, 1984, p. 224 – 225): in this it appears, all socialisms' 'ends' coincide. However, African socialism has its unique features. The first move in the understanding of African socialism is the clarification of what it is not: African socialism is neither scientific socialism nor Marxian socialism; neither Christian socialism nor democratic socialism. African socialism is a unique socialist theory for systems building and the realistic approach to the African world in the spirit of togetherness that takes cue from the African family (Osuh, 1978, p. 11). There is the cultural Africanism to African socialism. In effect, it has roots in the African way of life. African socialism aims at reducing the problems occasioned by realities of existing in the African world. Again, it aims to enhance the quality of life of the African not only in unit-personalities but also as self-conscious-communities that must walk together to make life better for its members and for humanity. As can be seen in this introductory swipe, comparisons can be advanced that both Marxian socialism and African socialism promise to solve the nagging socio-economic problems of man whereby man is enabled to be set free for attaining his foremost development-and-humanization-ends. However, the constitutions and paths to this envisaged end differ, justifying the attempt to highlight the two ideologies in this paper for critical value appreciations and subsequent praxiological applications.

### **Marxian socialism**

The term Marxian rather than Marxist socialism is used in this work to portray the Marx-Engel's direct bearing on the discourse and play down on the followership of Marx and Engels which is the historical ensemble of like-or-unlike-minds intent on promoting and projecting the Marxian ideological course. Although this emphasizes an ideological inclination, Marxism itself sums up 'several systems of thought or approaches to social criticism derived from Marx' (Audi, 2011, p. 465). This simply means that in certain

circumstances the distinction between Marxian and Marxist thought may be thin-line while in others, Marxian core ideas may be substantially lacking to a much greater extent (Flew, 1984, p. 221 – 222). Like any other philosophies, Marxism is a response to the historical realities of the 19<sup>th</sup> century capitalist Europe with its dismal outlook on proletarian-humanitarianism and the natural tendency towards remediation. To a large extent, this could be said of any other socialisms but the differentiations begin to be clear with the specification of methodologies for realizing this end.

Though original in some respects, Marxian ideas were eclectic, deriving from ancient and more modern thinkers (Nwoko, 1988, p. 174; Windsor, 1990, p. 43; Omoregbe, 1991, p. 147; Stumpf&Fieser, 2003, p. 364). Marx was a Hegelian leftist who made inroads into Hegel's ideas in order to transform them into his own vision of society, developing in clear antagonism to Hegel, such concepts as alienation which has implications for productive, social and industrial relations (Audi, 2011, p. 465). Marxian alienation in the perception of this work is apparently the dismemberment of complete-and-complementary individualism in which case a gulf is made to exist between the individual and the normal values accruing from culture, social norms and economic systems-realities to the disadvantage of the former. Marx blames this state of affairs on capitalism.

Marx again leaning on Hegel, theorized on a dialectic that would see capitalism subjected to 'increasing severe crises' (Audi, 2011, p. 465). In other words, capitalism is self-generating of contradictions that would have to be its undoing. If true, it entails that capitalism would eventually succumb to being its own antagonism with the ensuing internecine forces leading to capitalism self-undoing that will see to the emergence of communism (Velasquez, 1994, p. 577 – 578). The emerging Western industrial power was cause for quantum-leaps in economic growth. At the same time, Marx recognized in this industrial phenomenon correlations of classism in the proletarian-bourgeoisie classification (Audi, 2011, p. 465). It is obvious that for Marx, societal problematic is class-induced; a reality in epochal historicism (Emmanuel &Goold, 2002, p. 468 – 469; Ochieng'-Odhiambo, 1994, p. 57 – 58). The problems occasioned by the industrialization process tended to be class-exclusivism-inclusivism centrist in objective economic terms. The head-on socio-economic remedy has to be class centered. A convenient way to approach Marxian socialism is to see it as class exclusivism-inclusivism struggle and the psycho-sociology that the resolution of the central question of classism determines peace, progress and the eradication on the comprehensive degree, the cultural, social and economic pathologies of the society. The tenability of this assumption invites deeper social analysis in terms of whether socio-economic engineered classism is the sole issue of societal problematic. In other words, is the project of full proletarian evacuation tenable, and where so, is it sufficient to guarantee the perpetual secularism of peace, justice and development?

Marx in furtherance of the above trend of thought, developed a theory of history in which classism was contextualized at the peak of each historical period making good the intended proof that historical society is class-conditioned and this has to be located within a historical conception of philosophy based on 'human activity' (Audi, 2011, p. 465; Nwoko, 1988, p. 178 – 179). History progresses towards a pre-determined course in what Marxian theory of history refers to as 'dialectical materialism' or historical materialism: matter is the substance of history in contradistinction to the Hegelian postulation of Idea since history is 'a movement caused by conflicts in the material order and for this reason history is dialectical materialism' (Stumpf & Fieser, 2003, p. 368). Marxian materialist forces are unlike forces in mechanics since the former does not deny the reality of mind but makes the assumption that mind results from quantitative tensions in matter that transform to the qualitative (Flew, 1984, pp. 94 – 95).

However, in all these it can be ascertained that Marxian ideology is non-theistic or rather atheistic. Marx developed a secular-theology-like history that transposed the doctrinaire in Judeo-Christian world view to the Marxian ideological world-view thereby making elements of the former strongly present in Marxism (Omogbe, 1991, p. 150). This begs the question in the question of the Marxian ideological jettisoning of theism; a radically genuine commitment or the mere transfer of values from one world view to the other?

The other important issue to point out is Marx's approach to philosophy. Philosophy in the Marxian sense is to undergo transformation into an ideology: an ideology of change meant to translate theory into practice in this project (Audi, 2011, p. 465). An ideology remains a systems construction that ought to be self-sufficient in its beliefs and prescriptions for achieving the best society in the true sense. In the Marxian sense, philosophy has missed its track; instead of scholarly ponderings, it should be a paradigm shift into a theory of praxiology and more than this, the praxis of ideas, principles and theories.

Marxian socialism derives from specific ideological postulations that can be said to be quintessential to the emerging vision of reality: one of those characterizations is its scientific nature. The aversion of Marxian socialism to randomized ungrounded shifts in thought seeks to anchor it on scientific statements that are looked up to as practically realizable; 'Marx was firmly convinced that he had discovered a scientific method for studying the history of human societies...' (Velasquez, 1994, p. 577). History according to Marx is determined by the forces of production and economic relations rather than by metaphysical Absolute. One way to ensure the sustaining of the practical realization is the quasi-religious secularist doctrinaire development. Marxian socialism is fundamentally doctrinaire (Audi, 2011, p. 466). This means that the ideology subscribes to a given set of doctrines meant to be factors in ushering in the envisaged socio-economic landscape. The dialectics in Marxian thought, obviously developed and



popularized by Engels, is 'purported to discover certain universal natural laws', as ultimate course of the capitalist system (Audi, 2011, p. 465). The implication here is that part of the scientificity-program is the assent to this natural course. This in effect is the intellectual map-design against capitalism and cause for the dialectical birthing of the socialist substitute. The substitution of one for the other, in the Marxian understanding, is consequent on the self-destruct of capitalism from the contradictions of internal dynamic forces. However, the capitalist demise and the dialectics that workup to it can be hastened by external struggles meant to usher in Marxian ideological revolution.

### **African socialism**

African socialism can be articulated in two main ways: as the reconstruction of the Africanisms in the cultural identity of the people or as the articulation of the thought trajectories of African scholars and statesmen who have had the time to systematize the pattern of living of the African embodied in ideologies. In the present investigation into African socialism, the two dimensions and approaches would have to be combined in the quest for the re-articulation of African socialism in the true sense.

The best way to begin is to underscore that socialism is Africa. African cultural fundamentals have socialist elements; this makes socialism inherent in the cultural ideology of the people. The socialist bearing of African cultural existence makes it pertinent to ascribe 'salvific' end to African ideology as imbued in the cultural realities of the people (Ruch&Anyanwu, 1984, p. 224). One can always begin the expose by reference to the social unit as uniquely important; this is sometimes more emphasized than atomistic individualism in cultural existence. There is also the waxing socio-centrism in the quest for values that would impact on communities. The socialist implications of the fundamentals are obvious: there is herein the recognition and operations based on togetherness, fellowship, brotherhood and, these days, sisterhood. The starting point is the appreciation of wholes rather than units; larger degrees rather than just the unit of it. However, the quest for wholes begins with the unit-social whole, the family with its possible extension to the family-hood of mankind (Erumevba, 1985, p. 195). Africans are gregarious people with the concept reflecting in the quest for welfare or achieving the best conditions for living and productivity within self-conscious communities and the society at large. This view is foundational to any fruitful discourse on African socialism upon which scholars and statesmen attempted the articulation of African socialism as can be shown from henceforth.

Senghor's African socialism is a cultural phenomenon. It is on this cultural base that he must have to relate to 'universal civilization' from the theistic view point: emphasis is on 'the unity of man and the world' and the reaching out to all of existence (Ruch&Anyanwu, 1984, p. 225). Senghor's African socialism is commonsensical: re-examines the past in order to revitalize relevant cultural values; re-examines colonialism for what it was; and re-examines 'our economic resources' and overall needs

and 'potentialities' with a view to adapting foreign values – East or West; capitalist or socialist – to the realities of our African situation (Ruch&Anyanwu, 1984, p. 225 – 226). The rejection of colonialism should not lead to 'xenophobic isolation' according to Senghor, hence the need to preserve and foster the African spirit of togetherness and solidarity. Senghor must always stress the fact that African socialism is people oriented in the upscale perception of it and that even when Africa has need to appraise anti-African ideologies such as colonialism, she has to do so without detriment to the consciousness of African solidarity. African socialism is rooted in traditional African civilization (Nwoko, 1988, p. 212). The caution is towards the salvaging of the concentricity of socio-centrism as an abiding cultural phenomenon in African socialism. The affirmation of this foundational element notwithstanding, African socialism must search 'for the civilization of the universal', without subscribing, according to Soyinka in Ruth & Anyanwu to the 'political motivation' of those who want Africa to 'sublimate' their existence in 'theirs' (Ruch&Anyanwu, 1984, p. 226 – 227). The political side to the subscription to any ideology matters especially to Africa since this if not dealt with properly might lead to exchanging the fruit of the socialism of our dreams to the undercurrents in the ideology of the non-African other.

For Senghor, African society is collectivist with the emphasis on community as against Western society with its preoccupation with autonomy and distinctive individualism: this does not imply that Africa 'neglects' the individual but only that the personhood of the individual is realized within the community; the individual is so in 'communion' with the others in the society (Ruch&Anyanwu, 1984, p. 230).

Kaunda takes delight in the cultural socialist ideology which is at the heart of Africa's world of being but beyond this, thinks that this discovery is value-laden and should be 'extended to the whole world' (Ruch&Anyanwu, 1984, p. 228 – 229). Kaunda makes the case that the Westerner is more narrow-minded and pigeon-holed in their views, hence 'more racist and nationalist than the African'. It appears that Kaunda is portraying racist and nationalist views as detracting from the civilization of the universal which he believes African socialism should strive towards its attainment. Yet this universal concept of civilization can only be grounded in socio-centrism as spring board for African socialism with the universal reach as its highest realization.

Nyerere's foundation of African socialism is the family social unit of the past, and sees society as an extension of the family (Ruch&Anyanwu, 1984, p. 324; Nwoko, 1988, p. 241). Ujamaa – the ideology that expresses Nyerere's socialism, uncovered from antiquity the values of the African concept of brotherhood with the socio-economic relations that derive from that conceptualization. Africans sought to promote their kin socially and economically with the comprehension 'of wealth as being at the service of the community rather than for the benefit of the individuals' (Ruth & Anyanwu, 1984, p. 324). The outlook on collectivity and solidarity makes wealth distribution imperative.

Benefits and burdens are collectivists thereby bringing forth the social context of wealth as phenomenal in African socialism.

Ujamaa insists that in traditional African society, work was paramount: everybody was a worker; not only as opposed to unemployment but as opposed to the loiterer or lazy bunch (Ruch&Anyanwu, 1984, p. 327; Nwoko, 1988, p. 241). Nobody looked for work simply because livelihood was based on care of the land and everyone had a piece of land to cultivate and enjoy the dividends of manual agriculture – hospitality allowed that others enjoyed this fruit of the land although this privilege is opposed to parasitism and economic exploitation of the latter (Nwoko, 1988, p. 241).

Nkrumah's socialism is contingent on 'historical and dialectical materialism' and intends to defend communalism in the form of socialism in contemporary Africa (Egbemuche-Okeke, 2006, p. 68 – 69). Nkrumah considers socialism as intricately related to democracy and concludes that the path to democracy has to be socialist. In Philosophical Consciencism, Nkrumah goes eclectic in wanting to forge a socio-pragmatic relationship that would source its principles from the best in the ideologies of the West and Africa: this being necessary to ensure the co-existence among the competing ideologies of Arab-Islamism, Christianity and African traditional values (Ruch&Anyanwu, 1984, p. 325). Nkrumah held that traditional Africa is conceptually materialist. Matter is suffused with a plenum of forces in contradictory relations: the tensions generated by these forces move history in the direction of the development of socialism (Ruch&Anyanwu, 1984, p. 326). It has to be emphasized that Nkrumah curiously shares extents of ideological alignment with the scientific theory of Marxian ideology.

Zik's socialism is essentially neo-welfarist. It is an amalgam of the best elements in capitalism, socialism and welfarism, the ideology should be under the influence of 'indigenous Nigerian mores' (Nwoko, 1988, p. 203). Specifically, Neo-welfarism drew heavily from 'liberal democracy, Fabian socialism, welfarism and capitalism (Ozumba, 2000, p. 181). Neo-Welfarist methodological approach is both pragmatism and eclecticism whereby in a mixed economy system, the government, the private sector and non-governmental agencies find room and collaboration in economic management for the purpose of providing social services for the welfare of the citizenry (Nwoko, 1988, p. 204). Ozumba highlighted the hybridism of the philosophic ideas that go into the making of neo-welfarist ideology whose end would be the elimination of retrogressive factors such as discrimination, nepotism and social vices (Ozumba, 2000, p. 179 – 180). The defining features of neo-welfarism include the enthronement of the rule of law, the guarantee of human rights, the incorporation of local experience in governmental affairs, the provision of welfare services such as 'public utilities', 'education, agriculture, recreational services and entertainment' (Nwoko, 1988, p. 204 – 205).



As preparation to his socialism, Obafemi Awolowo came hard on capitalism which he sees as exploitative and responsible for the gulf between the rich and the poor (Ozumba, 2000, p. 198). Awo acquiesced in the understanding that socialism is a normative science that prescribes human ends and how economic forces can work or be managed to achieve such ends (Ozumba, 2000, p. 198). The dividends of Awo's socialism would be in the likes of the abolition of rent and employment for all able bodied workers with commensurate wages, 'free education at all levels, free health services, modernized and mechanized agriculture, rapid industrialization and comprehensive and compulsory insurance scheme' (Ozumba, 2000, p. 196 – 199). When Awo saw that increasing control generated poverty, he abandoned his socialist ideas and advocated for a system close to egalitarian-socialism (Ozumba, 2000, pp. 199- 200).

### **Comparative analysis**

The first distinguishing feature in the analysis has to do with origination. Marxian socialism is the result of Marx's experience of the changing social and economic relations in Europe of the 19<sup>th</sup> century due to rise in industrial power and the proletarian experience of this emergence. Marx and Engels welcomed industrialism, technology urbanism, mass democracy and even the factory system but not private property and profit (Nisbet, 1983, p. 229) which he saw as the bane of capitalism. Marxian dismay with capitalism is consequent on production processes and the social relations involved in this activity. In terms of origin, Marxian socialism traces to the ideas of Karl Marx and Frederick Engels in their effort to generate an ideology that would remedy the fissures created by the industrial revolution of 19<sup>th</sup> century Europe. One can thus safely opine that Karl Marx was the frontier proponent, who fortunately found collaboration with a willing ally, Frederick Engels. As regards African socialism, the origin cannot be traced to an individual or group, but can be said to be a continental geo-socio-economic phenomenon. Because African socialism runs through the length and breadth of the African continent, it can be said that the ideology runs through the whole matrix of cultural existence of the African people. As such, its origin cannot be dated in time except to underline that it must have been as old as the cultural development of the African people. African socialism is not a theory to be developed but rather a lived experience that can give room to theoretical articulation. African socialism was a cultural evolution whereby in its phenomenological and existential forms, it was unconsciously realized before it began to be developed as an ideology. It was praxis first before the praxiology. Marxian socialism was first and foremost, praxiology in the theoretical construct before the realization in praxis.

The second distinction is in terms of the perception of philosophy with reference to its roles in history. Marxian socialism sought to change the definition of philosophy in its reductionism to a tool for structural societal transformation. For Marx, philosophy is simply ideology (Audi, 2011, p. 465). All that can be concluded here is that rather than philosophy shedding its weight in the reductionist agenda, it has gone on to rake in this

view as one of the several approaches to its definitions. In other words, the Marxian perspective qualifies as one such among the array of others. African socialism does not advocate for peculiarity in conception of the philosophic enterprise except to highlight that philosophy is culturally-related from where it seeks universal appeal. If this true, then the philosophic enterprise can be regionalized in which case at least a strand of the enterprise may have to devote its enquiry to issues that bother Africa. Part of this inquiry is to articulate socialism as discoverable in the cultural context of Africa.

Thirdly, Marxian socialism is non-theistic in which case religious concepts do not enter into the ideological development. Aligning to Hegelian leftism, as Marx did, connotes the negation of Idea or the Absolute as spiritual entity (Stumpf&Fieser, 2003, p. 365). However, in a non-consistent move, Marx seems to have abandoned religious concepts only temporarily as he still found space for the transposition of religious concepts onto the secularized ideological counterpart. Religious doctrines found doctrinaire parallels in Marxian thought. The de-substantializing of these concepts found new substantializing in ideological secularism of the materialist historical order. The transition from socialism to communism which would be the last stage in the ideological process could find parallel in the cessation of earthly existence and the coming of the parousia (Omogbe, 1991, p. 150). African socialism is in the main theistic with heavy bearing on the mystical. African socialism is interwoven in the religious practices of the African people. As a matter of fact, it cannot be extricated from African religion. African socialism recognizes spirit entities; the intermediation of spiritual agents in the form of deities, ancestors, angels or personal 'chi'; the metaphysics of forces that are primarily immaterial and spiritual. African socialism reckons with a web of connections and interrelationships that co-exist between man and the rest of the beings and forces in creation. It also looks forward to otherworldly reality and the continuation of existence beyond the material sphere of existence.

The fourth distinction has to do with the attribution of scientificity to the Marxian process. Marxian socialism is not supposed to be a chance phenomenon: it is rather the reflection of a scientific process. It is based on justifiable laws of nature: the historical process in dialectical materialism is predictable. Like all scientific laws, the course is sure – being historically determined, the process is unstoppable, thus said to be inexorable (Stumpf&Fieser, 2003, p. 370; Velasquez, 1994, p. 577). The progression could be a matter of time, the natural outcome of the overcoming of capitalism is not in doubt; and the emergence of socialism as replacement is again, a fact of history. African socialism never claimed any scientificity to its development. This is because Africa did not know of the time when socialism was not there in her historical past. Whether seen as a natural process or culturally engineered, African socialism was determined into the life of the people by its operational convenience. The people found it convenient to operate the system on which their cultural existence is sustained.

In the fifth place is the methodology for the attainment of the lofty ideals of socialism. Although the Marxian ideology is an inexorable fact of history, yet the end could be catalyzed by radical struggle (Stumpf&Fieser, 2003, p. 370). The human agency in the methodology of arrival is an ancillary part of the process since the end would thus be quickened. History can be assisted in its dialectical progression by the engendering of socio-economic class struggle. African socialism did not spring from class consciousness and the embitterment that attends it. No one knew of a time when socialism was not part of the socio-economic operational matrix. No one needed to war towards the attainment of that which was already attained; or to pursue a goal whose achievement was historically conditioned as present before the thought of it.

Sixth, if conventional ethical theories can be factored into Marxian ideology, what one is confronted with is the acknowledgement that it is not part of the methodology for the achievement of socialism. Marx never theorized on ethics. In other words, the end is in view always, without ethical consideration as to how this would be reached. Therefore, Marxian ethics is indeed the absence any articulation of it. What needs to be done is the overthrow of capitalism by any means. The instigation of wars is continuous with Marxian socialism (Velasquez, 1994, p. 577). One can fairly associate with this system the widespread occasioning of wars among nations in the bid to deploy force in the attainment of the goals of socialism. African socialism is a people oriented ideology that did not need any wars for its dissemination. The growth of the people is the surest means of its spread.

The seventh consideration is in terms of conditioned emergence. Marxian socialism is the child of the industrial revolution in Europe. The mechanization of labor in factories and agricultural industrialization especially necessitated the insight into the need for the heightened analysis of the capitalist system which exposed it as overdue for replacement by socialism. What needs to be understood is that capitalism must exist and be seen to be self-undermining and performing poorly as ground for the emergence of scientific socialism. In Africa, there was absence of capitalism in the western industrial revolution sense; and if there were elements of the capitalistic, they were compatible and as such subsumed in her substantial socialism. African socialism did not have conditions of possibility for its development save the normality of socio-economic existence within the cultural preserve of family-hood and its widest extension.

Eight, Marxism is a revolutionary ideology (Nisbet, 1982, p. 229 – 230). What this comes to is the dissemination by force of the values of the ideological construct and indeed the enthronement of the ideology. In African socialism, revolution is an apt concept. Nkrumah for instance theorized on ideological revolution in Africa in which what was meant is the revolution of ideas (Nwoko, 1988, p. 223; Ruch&Anyanwu, 1984, p. 291 – 292). It is the socialistic conquest by means of change of mindset in the direction of African socialism. Nyerere also sees the revolutionary dimension of African

socialism in terms of re-education and re-programming of the modern African mind (Osu, 1978, p. 27). The issue really is the need to recover the pristine African mind for the moderns as regards those values that once made Africa thick: fellowship, economic justice, hard work and the ubiquity of work for the industrious African, the moral sensitivity in economic and production relations and need for mass upliftment of the people. The revolution in African socialism is for heightened consciousness of sensitivity to value-demands in Africa socialism.

Finally, Marxian socialism trails off in communism; the end-point of the socialist struggle ((Emmanuel & Goold, 2002, p. 458). It is the point whereby the contradictions in materialism are finally resolved. One may view it as absolute tranquility devoid of the tensions brought about by inequality, classism and socio-economic relations. Communism is the final triumph of materialism and the ultimate attainment of the Marxian ideological own goals. African socialism believes in the Africanity of the person who eventually has to continue otherworldly existence in the company of the revered ancestors. One would make bold to surmise that this is the ultimate goal of African socialism.

### Similarities

Marxian socialism and African socialism share certain features. In the first place, both socialisms project as salvific: a salvation ideology is one that has come to the rescue of the people in the way of charting the course for their socio-economic empowerment and overall wellbeing. The salvation in Marxian socialism is within the context of materialist secularism. African socialism promotes the same view with a caveat that there is intertwined the spiritual dimension beyond the material order. To this extent both ideologies radically work for the eradication of poverty and the restoration of dignity to the people at the periphery of existence.

Both ideologies share elements of scientificity. While for Marx, this is a great discovery, for the African it remains part of normal existence. The apperception of the scientificity in African socialism is simply a loss in theoretical development but not so in praxis since the natural phenomenon goes into the definition of the practical existence and core values of the people within the cultural context of Africa.

Marxian socialism is founded on the 'plenum' of material forces in dynamic operation; to that extent, it is essentially materialist (Flew, 1984, p. 222 – 223). Although African socialism derives strength in a web of relations that involves spirit-entities and the immaterial and metaphysical forces in operation, there is a growing tendency among certain African scholars, for the acceptance that Africa is not entirely insulated from materialist ideological conceptualizations as already seen in Nkrumah. If anything, this shift in views of the African world conceptualization has had a significant role to play in the attempt to spread Marxism within the African geopolitical region.

## Conclusion

Both Marxian socialism and the African counterpart are secular ideologies that are meant to respond to the imbalance in the conditions of living of the people. Marxism is a fierce reaction to what was perceived as programmed massive proletarianization by the rise of labor mechanization and industrial power in Europe. To that extent, the ideological orientation is towards the poor and the people at the fringe of the society. Beyond being a philosophy of radical change, Marxism is as well a philosophy of care. The Marxian mindset and psyche would be described in terms of dispositions for giving value to the disadvantaged from economic systems value-quantifications. No one seems to pick holes with Marx in his social analysis of societal ills and the search for a better society consequent on this. However, a lot is theorized into the Marxian methodology that has worked towards the continuous vitiation of the Marxian project. African socialism appears to be naturally programmed into the African way of life. The goal is the same, as indeed for all ideologies of secular salvation: the operation of structures for mass welfare. Socialism comes to the rescue by the re-education and re-orientation of the people's psyche towards the values inherent in the socialist ideologies: compassion, socio-economic justice, reduction in the expenditures of frequent wars and the rechanneling of resources for mass economic programs. Thinking right in the socialist sense of it calls for more of the benefits of such ideological mode of existence. Therefore, socialism properly articulated and implemented would not only usher in quality existence but put mankind on the part of unprecedented development in all the dimensions or aspects of human endeavor.

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