MORALITY AND SOCIAL ORDER: THE BEDROCK OF AFRICAN DEVELOPMENT

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ABSTRACT
Africa today is facing plethora of challenges in this 21st century. These problems are social disorderliness, lack of moral values in contemporary African society. No society can develop its natural and human resources where there is no possibility of social order and morality. The possibility of social order and morality can be the desiderata for African development and the imperative for the improvement of our African humanity. This paper shall analyze the role of social order and morality in contemporary African society. Social order reflects the system of order in human cooperative venture. Morality serves as the basis for the social order. Morality and social order are inextricably linked and both concepts have a great did of role to play in African development and democratic system. No African society can strive in an atmosphere of social vices or violence. Violence breeds more violence; it is negative and counter productive; it is anti human and it disrupts the continuous project of humanity.

Keywords: Morality, Social order, African development, African societies, Violence, and Global ethics.

INTRODUCTION
The problematic of African development is that the issue of morality and social order has eluded us. The issue of morality as the bedrock of social order is an alluring idea which anchors on the need to curb the excesses of human nature but the excesses of human nature can not be totally resolved because human nature is a thorny philosophical problem. My objective in this paper is to undertake a kaleidoscopic view and periscope into the contemporary ideal of morality as universal norms that invariably posit positive values and the idea of the public good in contemporary African society. But there is no universal consensus as to what is morality, good or bad due to the jigsaw puzzle of human biological making, moral relativism and the problem of determinism. The evils of violence in African society and the need for African society to stick to dialogue is an essential issue for morality because dialogue expands the understanding of the world. My conjecture in this intellectual discourse is that the attainment of social order in the African soil should be predicated on strict adherence to moral standards, norms or values and the society is the custodian of morals and customs and in order to guarantee social order, there must be the prevalent existence of peace, love, happiness, equity and equality of opportunity, bridging the gap between the ‘have and have not’ in African societies. All these talks of moral modules and mechanisms may make some shudder, especially if they recall the engines emerged out of an effort to find the biological source of evil. The tendency to postulate an innate moral cognitive faculty is almost irresistible as far as African societies are concerned. What Africans need is moral education and the need for normative ideal social order so that African development can thrive. For one thing it makes us appear nobler as species, and for another, it offers an explanation of the fact that Africans and peoples in every corner of the globe seem to have moral rules and principles.

MORALITY AS THE BEDROCK OF AFRICAN DEVELOPMENT: A CONTEMPORARY PERSPECTIVE
Moral relativism is, in this respect, an optimistic philosophical doctrine one that makes our great big world seems comfortably smaller what I may refer to as the “Global Ethical Project”. The connection between morality, human nature and social order reflects a discernible or avowed affinities, it unravels the problem of psychoanalysis and prediction in human behavior and the crucial or existential import of morality and social order in Africa’s quest for development and our global ethics. Morality, like all human cognitive capacities, depends on having particular biological predispositions towards our immediate environments. Morality is a byproduct of accidental or invented of cognitive faculties that involved for another purposes. Morality is coined from the Latin word “mores”, which simply means norms, rules, values, etiquettes, customs and regulations. It means what we ought to do and what we ought not to do. It is the philosophy of the golden rule-do unto others what you would want others to do unto you. It refers to the philosophy of ethical universalism or universal conscience and the pre-requisite for human development. Africa needs not just philosophy but moral imperative or moral education as the yardstick for radical transformation of Africa. Morality has an irresistible utilitarian underpinning and could serve as the bedrock for African development. It is geared toward public utility or public good or African social order. It helps us to curb the heinous excesses of men in global society and African society in particular. African society should not just be governed by a free-rider-system or social violence caused by ethno-religious crises. It connotes part-whole analysis. Africa is part and parcel of this globalized world. It connotes a holistic process. It is the Coolean “looking glass self”. The African society is governed by the Durkheimian custodian of norms, values, traditions, customs, rules, and regulations. As such, morality is considerably more viable alternative for African development, that is, the moral realism connotes a system of social engineering or structural program for African development. It might lead us to the use of our critical thinking faculty in order to make contemporary African societies much better for us Africans. It is the logic of the rational reasoning and order so to speak. It is exciting to see cognitive scientists taking keen and unalloyed interest in morality, but this contemporary trend carries the risk of reification. My role is to urge on how we Africans can come to care about the idea of the public good in African societies.

Furthermore, morality is quite fundamental for African development, human public good and the general well being of all in society as far as social order is concerned because no African society can progressively strive and develop so rapidly in a atmosphere of rancor, moral quandary and quicksand, social conflict, menacing drumbeat of killings, bombing as prevalent in Maiduguri, Kaduna, Adamawa, Jos and other parts of Nigeria, in a state of dog eat dog society because such avalanche will make the African society get caught in the grip of fear, turmoil, mistrust, the menacing of blood letting, ethnic clashes and religious bigotry. Development can only strive in an African societies where by morality is embraced, where there is the cognizance of the sacredness and respect for human life. In a situation where there is man’s in humanity to man, it will lead to the glaring balkanization and draconization of the human person as far as African societies and the “Global Ethical Project” are concerned. This is the clarion call for a return to African morality of communalism, socialism, brotherhood and to the philosophy of humanity because any attempt to escape from philosophy is an attempt to escape from our humanity. Morality arises because humans are essentially social animals. According to Jim Herrick (2003: 27-57), in his book Humanism, the social nature of humans create the need for morality not from a god but from the nature of human self responsibility and social interaction. This is the role the philosophy of morality or moral development has to play in ensuring the unalloyed African freedom and the ethics of the idea of the good in contemporary African society. Morality or the essence of morality has been thrown into a state of
epistemological, social, ethical quandaries, drumbeating menaces and intellectual crises in this new millennium.

My major focus in this intellectual discourse is to take a kaleidoscopic views and invariably periscope on the conceptual analysis of morality as the bedrock for contemporary African development, and normative ideal social order. But in order to do justice to this conceptual analysis of morality as the bedrock for African development and social order, the thorny philosophical problems of human nature, the socio-cultural conundrums of this present day and age can not be isolated in this intellectual discourse. This intellectual discourse deserves a bird’s eye view and a million dollar question so lucidly and succinctly. What is human nature? The world is characterized by a spiritual unity of dialectical sequence and human society is governed by social values, norms and moral order. The world in no small measure is a dynamic set of reciprocal relations. You can call it the socio-ethical-epistemic-cultural-metaphysical-inter-subjective relations. This all-inclusive system of reciprocal relation is dialogical. It demands normative dispositions and ethical responses. It is devoid of war or violence which is the annihilation of human persons or races. Violence, for instance, arises through political inclinations, ethno-religious sentiments. African society demands responsibility and generosity. Responsibility, on the one hand, is deemed as a noble task and generosity, on the one hand, is deemed as a noble task and violence on the other hand can still be present even in the act of generosity. Many philosophers from Antiquity to the Medieval, Modern and Contemporary periods such as Socrates, Plato, Aristotle, St. Augustine, St. Aurelius, John Rawls, David Hume, Karl Marx, John Locke, Jean Jacques Rousseau, Thomas Hobbes, and Habermas has done a great deal of intellectual works on the problems of human nature, social order and morality. The million-dollar question is that why do things go wrong in society? This is the most prevalent human predicament in our contemporary social world of anomic and amoral water whereby the normative question of respect for human life has been trivialized and bastardized. Our humanity has also been balkanized and draconized in our today’s world whereby man is the Hobbesian wolf to his fellow man. Man’s inhumanity to man has been the major contemporary challenge of our times because these excesses such as war or ethno-religious crises, ignorance, corruption and other social vices could drastically hamper African development.

The factors that can militate against morality as the bedrock for African development, and social order are lack of moral education, political will, war, violence, hatred, greed, ignorance, corruption, absence of love, peace, limited information, limited empathy and sympathy and limited resources. Human society scrabbles for limited resources whereby the Darwinian survival of the fittest has been the order of the day and this has been the major crises of modernity. The factors that can constitute contemporary social order is when there is the prevalent existence of strict adherence to moral education, societal norms, values, customs, traditions, the sacredness and respect for human life, rules and regulations and normative peace. To situate morality with social order human beings have to be unconditionally responsible to immediate societies because to be human is to be indispensably responsible; this marks the bedrock for African development in this new millennium. Social order and morality are like two sides of a dubious tossing coin. A misunderstanding should be avoided here, morality and religion though both are closely connected but they are not invariably the same thing. An Atheist for instance can be highly moral but not religiously inclined. Morality and normative ideal social order as the bedrock of African development is indeed the transmutation of ensuring an atmosphere of peaceful coexistence or tranquility devoid of rancor and commotion in contemporary African societies. Augusta Benda Hofmeyr believes that in the era of the 21st century, we are experiencing intellectual crisis, ethical quandary and moral quicksand. Our society has been bedeviled by myriads of anomic and amoral waters. We no longer recognize the need to
accord strong moral values to our humanity. Philosophy therefore plays a crucial role in this contemporary perspective where by there will be a trans-valuation of theory to practice because Karl Marx believes that theories are fuelling points that if they are well natured and nurtured they can be converted into a material force or praxis. Strictly speaking, morality and social order as the bedrock of African development is not just one form of mawkish sermonization, theoretical acrobatic and liquorice all sort of bucketful of opaque liquid but turning abstract ideas into some form of concrete human affairs. African development and social transformation in this new millennium must be a radical kind of transformation and social reforms. Morality reveals praxio-logical circumstance of ensuring perfect balance of human society whereby transparency, honesty of purpose, purity of intention and truth over falsehood reign supreme (Asouzu: 2004). Morality is therefore crucial for human society because it generates human development, social improvements, public happiness, peace, love, co-operation, dialogues because dialogue expands the understanding of the world and social justice. It vitiates the prevalence of carnivorous insularisms, war and violence. The idea of morality and social order as the bedrock of African development reflects or invariably portrays the ethicality of the universal laws and human freedom. We are all born equal before the creator, we reflects the philosophy of live and lets live, it enunciates the philosophy of the golden rule, it unearths the moral imperative“do not kill me but help me to live”. It guarantees the principle of justice, equality, freedom, equal opportunity for all. African development is only guateed in what Asouzu (2003:155) calls principle of harmonious complementation. The adumbrations stated clearly quite encapsulated the philosophy of morality as the bedrock of African development. African societies are predicated on the connotation of the Durkheimian tradition of society as the only custodian of order, customs, cultures, rules, norms, values, traditions and regulations. It is akin to Jean Paul Sartre’s view that man is a being for himself and a being for others. It is the Foucaultian-Levinasian tradition of self-other dichotomy-the government of the self and the government of the other. Another factors that serves as a sine-qua-non or acid test for morality and social order as the bedrock of African development is the recognition of human freedom, equality and justice as virtue in contemporary human society. Morality as the bedrock of development is a Globalized Ethical Project. According to Pantaleon Iroegbu (2005:27), the 21st Century can be known as the Century of Globalize Ethics. Furthermore, Game theory has been used to analyze the function of morality. A good example is Edna Ullmann Margalit (1977:29-52)'s theory of the ‘Emergence of Norms’ in which she argues that “moral norms enable agents to cooperate and coordinate their actions is situations where the pursuit of self interest presents itself. The game context is equivalent to many everyday interactions governed by morality. The function of morality binds individual together and it is to present the features of ethical rationality and the normative foundation for African development. Morality coincides with mutually advantageous normative outcomes. Morality here is normative, a source of guidance. Morality is introduced as something outside of individual rational choice. Morality is interpreted as the normative outcomes of a bargaining spirit. David Gathier (1967:460-475) believes that rational agents will comply with the terms of the bargain. Morality at least as it is traditionally conceived often requires us to sacrifice our selfish interests or aims at the purpose of the highest good of the highest numbers or the principle of the supreme good (the principle of the Summum Bonum).

SOCIAL ORDER AS THE DOGMAS OF AFRICAN MORALITY

The world is governed by cosmic order so also African society is governed by social order. Social order is a normative concept used in sociology, history, psychology, political science and other social sciences. It refers to a set of linked social structures, social institutions, social groups and social practices which conserve, maintain and enforce “normal” ways of relating and behaving. It is the grundnorm of social
morality. A “Social order” is a relatively stable system of institutions, patterns of social interactions and customs, capable of continually reproducing at least those normative conditions essential for its own continual existence. The concept refers to all those facts of political society which remains relatively constant over time. These existential-normative conditions could include property, exchange and power relations, but also cultural norms, communication relations and ideological systems of values. Social order as discussed in this thesis primarily refers to these normative structures and order in society which connotes proper social arrangement and social conduct. The word ‘order’ means an arrangement, a controlled state, it connotes instructions, goods, it posits the arrangement, of social class, it means to organize-to put things in proper perspectives or form. It is the opposite of disorder or violence or anarchism. This entry reveals the function of art to bring order out of chaos or confusion. The issue of social order is crucial to human existence and how and why it is that social order exists at all? It is historically associated or central to the field of sociology.

The way of knowing and the conceptual framework of morality vis-à-vis culture has been identified in Western society. Western society has kept social order for many centuries through norms and social conventions. Human behaviors are constrained and structured or patterned alongside social conventions. Therefore, how well and necessary the idea of the public good and social order is being maintained and fundamental for the African continent? A new political force is, under the normative circumstances, required, to replace the moral programs of a viable public alternative. Thus, all kinds of political idealisms arose in the nineteenth and twentieth centuries—revolutionary ideas, communalistic ideas, egalitarian ideas, capitalistic ideas, all kinds of political experimenting—the basic purpose of which is to keep people in social order, to keep material production going, to maintain public peace devoid of rancor, to make life somehow acceptable to the people, so that the people will not rise in revolt, or go mad, or create havocs. Human centeredness has become the acceptable convention of “Universal Mind”. Human “Knowing” is now devoted to an analytical reduction of everything to the individual human being. The idea of social order is borne out of the context of human nature. Human nature is the concept that there is a set of inherent distinguishing characteristics, including ways of thinking, feeling and acting that humans tend to have. The question of what causes these distinguishing characteristics of humanity and fixed human nature is “nature versus nurture” which has important normative implications in ethics, politics and theology because they are seen as providing standards or norms that humans can use by judging how to live. The complex normative implications of such are dealt within the need for African development. The branches of science associated with the study of human nature include sociology, sociobiology, and psychology, particularly evolutionary psychology and developmental psychology. Understandings human nature is understood through proper and critical rational knowledge. The individual can not exist independently without socio-ethical and reciprocal relation in an inter-subjective community. The existence of an insatiable human nature is a subject of historical and moral debates. Broadly speaking, the Modern times since the 19th century, the concept of human nature has been called into question by thinkers such as Hegel, Marx, Nietzsche, Sartre, Thomas Hobbes, Rousseau and Locke. The issue of human nature has become problematic and it constitutes one of the crises of modernity. Human nature vis a vis social order is conceptually link with human processes, to humankind in the lowest rudimentary and material sense. Many social and cultural enterprises remain valuable, with the potential to improve the condition of humanity. Yet a profoundly (materialistic, analytical and anti-sacred) human issues have become philosophical enterprise which is also operative and relevant at the same time. The state as it were creates political and social order. The state must find other means for creating order such as law, justice, freedom, equality, order, punishment, rewards. Public institution or corporate
authority must proffer current political corrections of the state. To maintain order in the state of political and social realism is the fundamental function and the normative force whereby political and social order is developed and maintained. Another key factor concerning social order is the principle of extensiveness. This explicates that the more norms tie and hold together the social group as a whole. Social order reflects social groups, social networks and reciprocal relation. In every society, people belong to groups, such as businesses, families, churches, athletic groups or neighborhood. The structural/normative framework of these social groups mirrors that of the whole society. There are social networks and ties between groups as well as each of these groups create social order. Some people belong to more than one group, which sometimes causes conflict. It is necessary to have social ties between groups to strengthen the society as a whole and to promote the pride of each group. It is best for a group to have stronger social ties within a group so that social norms and values are reinforced. Status group can be based on a person’s characteristics such as race, ethnicity, sexual orientation, religion, region, occupation, physical attractiveness, gender and education. They are defined as a subculture having a rather specific status within the stratification system, that is, societies tend to create a hierarchy of status groups, enjoying high ranking and some low-ranking. Social order is circumscribed within the perspective of value and normative system. Values constitute individual values, which pertains to some thing that we think has worth and then there are social values. Social values are needs and desires modified according to ethical principles or according to the group we associate with. Norms, on the other hand, tell us what people ought to do in a given acceptable general situation. Norms are certain values acceptable to the generality of people. It is a situation or a pattern of normative behaviour that is usual or expected. It is the normative standards of behaviour that are typical of or accepted within a particular group or society. We have both social and cultural norms. A society as a whole determines norms, and they are passed down from generation to generation. Sometimes, the need for power and authority stem from lack of social justice and the problems of social norms. In order to ensure effective social justice and social norms the need for the use of the control of power and authority is to guarantee social order in society, to reduce social tensions and to ensure or to guarantee the public good. Tension can arise, therefore, between social classes when norms, laws and rules are put in place that do not conform to the values of these social classes. Social tension arises when the laws, regulations, norms and rules are made at the detriment of the less privilege in society.

According to Nkeonye Otakpor (2005:162), these rules, regulations and laws are required to preclude the breakdown of the social order, which is part of the framework of our world. Order does not necessarily need to be controlled by the government. The ambivalence of human interests can make human society unpredictable and individual pursuing selfish interest can make social systems unpredictable. When individuals pursue their own preferences society disintegrates and segregates. The Schellian tradition believes that when all individuals pursue their own preferences, the outcome is segregation rather than integration. The unregulated interactions of rational selfish individual interests produce an unwanted or unwarranted outcome. The jigsaw puzzle in attaining normative ideal social order is when there are antisocial behaviors, lack of conformity to society’s rules, traditions, norms and values. Deviance is the invariably the opposite of conformity to society’s rules and regulations. Order results from a large number of independent decisions to transfer individual rights and liberties to a coercive state. Moreover, social order guarantees the security of persons and their properties as well as its establishment of dynamic mechanism to resolve disputes. The ultimate source of social order is residing not in external controls but in accordance to specific values and norms that individuals somehow have managed to internalize in society. To develop the idea of social order and ultimately and radically transforming society, there is the
need for the importance of society’s domination and symbolic-social-systems in social life as retained by Pierre Bourdieu.

WHY DO THINGS GO WRONG IN CONTEMPORARY AFRICAN SOCIETY: THE HUMAN PREDICAMENT?

The fundamental reason why do things go wrong in contemporary African society is that many African peoples have lost their sense of reasoning. African leaders are busy looting the rich treasuries of African resources. The reason why things virtually go wrong in human society and which seems to be the human predicament is because between the two boundaries of life and death, life appears to be meaningless to some people while life seems to be meaningful to some people. People lie and cheat and swindle, and bring despair to others. African leaders lack the moral fibre to lead African continent to that state of eldorado or the state of uhuru. For most people, life generally makes sense, but always, somehow distorted by human insensitivity, there is the experience of gross unfairness, looting, inequality, unfreedom, ignorance, corruption, ethno-religious crises rocking African continent due to the irrationality of some African leaders. Life has become meaningless also, due to the accident, the bereavement, the illness, unemployment of teeming youths in Nigeria, old age, deception, cunning acts, fraud, and there is that meaninglessness that causes a cry out from, deep down inside us “it not fair”. The major cause of why things go wrong in African society is the prevalence of individual or mass tragedies, the problem of human disorder, political lockjam, economic woes bedeviling the African continent. But this social disorder is not just of the individual tragedy. We must take into our critical thinking the mass tragedies that multiply the sense of meaninglessness caused by African governments. African leaders should know that “politics” is all about service to humanity. Another issue of human predicament is the issue of natural disaster such as earthquakes and one might ask why did God allows certain natural disasters to happen. Why did six million Jews slaughtered by the Nazi terrorists. And there is the frustration and the impotence of the human will. We must conduct a remarkable critical dialogue within ourselves and find ways of dousing our inner tension and the internal contradictions in African society in particular and the contemporary world in general. The ‘I’ battling against myself and the ‘I’ battling against the other and the other battling against me tend to create a social tension within me. Furthermore, on this occasion when we attempt to confront the human existential condition, we eventually encounter what the Macquarrian tradition of our human predicaments and human existence, the conflicting parameters within which, somehow, our African potentials must be realized in this new millennium.

MORALITY AND SOCIAL ORDER: UNVEILING AFRICAN POTENTIALS IN THE NEW MILLENNIUM

African Development has been so slow due to lack of political will and economic ideology by African leaders, African leaders are busying looting their countries treasuries at the detriments of the African people. African leaders must begin to see the need to embrace honesty of purpopse and purity of intentions in their quest for leadership transformation. Morality serves as the basis of human quest for social order or social transformation and development. What is at the centre of the human being is morality. Morality serves as the normative foundation for contemporary human society and African development. Development or sustainable development in African is not possible if the emergence of human morality and the principle of social order are not encouraged. Morality and social order can bring about the possibility of African development and social tranquility. African development can only thrive when there is the possibility of social stability, law and order, respect for human dignity, peaceful coexistence of human persons, religious tolerance, political stability, economic improvement, capacity building or human development. African societies can not be governed by a free-rider-system. African
societies must be integrated into a massive scale of human development and capacity building. Walter Rodney in his book, *How Europe Underdeveloped Africa*, duly observed that the problem with the African peoples is Africa’s inability to harness both her natural and human resources. Today, Africa is suffering from brain-drain syndrome due to economic woes and bad leadership or lack of good governance by African leaders. Good governance can really serve as a catalyst for Africa’s sustainable development. The indices of sustainable development are good governance, provision of health facilities, good road network, pipe borne water supply, steady power supply, good economic policies and effective implementation of such economic policies, law and order, security, good standard of living, provision of infrastructures such as housing scheme, good communication or information network, good educational facilities to fast track high level of literacy among the African populace and the need for good foreign policies in order to guarantee socio-political, cultural and economic interests of countries in a globalize world. The problem of African development is the problem of lack of good governance, strong political will, lack of economic and political ideology, the problem of ignorance and corruption. Corruption has been the bane to African development. Corruption is unethical and it is the subversion of the collective will of the African people. African development could only thrive when there is the possibility of social order and good ethical conduct by Africans. The problems of Africa are not religion and globalization, but the problem of social order. Africa has been facing the problem of ethno-religious crises. Religion is not really the problem of humanity but the inability to understand what religion really entails. Religion serves as a medium for the human being to interact with a superior or supernatural being such as God. God is seen as the creator of the universe and the human beings and non-human beings must interact with Him. God is *summe perfectum* (supreme perfect being) and is causa-sui (cause of His own self). Religion should serve as a unifying force and not a means of social or human division. The problem of social order has become both a national and international problem. Fundamentalism and terrorism which has its roots in religion has become a global challenge. Contemporary global society is faced with the crisis of morality and global order. Kant’s conception of perpetual peace reflects the need for international pact or social cooperation. The need for Africa’s development and international cooperation or perpetual peace has been shattered by human irrationality or immaturity. The unveiling of the African potentials in the new millennium is only feasible when Africans are imbied by the possibility of social morality and social order. African potentials in the new millennium can only be actualized when we begin to redefine the African person. The African personality has been distorted due to the problem of lack of effective leadership and poor economic policies. The African personality is characterized by the crisis of identity. The African person has lost his human dignity due to social frustrations and bad government. The African person has become a distorted and a frustrated being. The African being-ness has been taken away from him. He is seriously looking for his lost identity. What define the African person is his full potentials for rational capacity and his sense of authentic existence. What characterizes the contemporary African person is the problem of in-authentic existence and loss of freedom, loss of meaning and loss of his ego. The ego of the African person has been bastardized. We need to retrace our steps. The bastardization and draconization of African democratic states is due to the hydra-headed nature of corruption and ignorance and ethno-religious crises.

The African potentials in the new millennium assumed the need for global humanism. This global humanism is invariably moral humanism as an alternative for Africa’s development and the unveiling of African potentials in the new millennium. The only viable alternative to Africa’s development is effective moral education. According to Nkeonye Otakpor (2000:19) the viable alternative to the moral crusades is effective moral education. African potentials can only be unveiled by effective moral pedagogy and
continuous cultural learning processes. African societies must adopt a pragmatic method as the only alternative in achieving African potentials, development, culture, freedom, morality, and the need for noble task and normative disposition. According to Nkeonye Otakpor, (2000: Ibid) Africa’s predicament and Nigerian problems would be such that ideas necessarily evolve into practical solutions through the process of acute moral awareness, moral reasoning and the refinement of noble dispositions. African programme would be tailored to meet the needs for the quality of political leadership and economic growth and development. Development is an all-embracing concept. It is an all-inclusive concept that has to do with national development and national security. Comprehensive development can bring about natural security. In a situation where economic and political freedom of the African person is not guaranteed there will be threat to national security. Development and security are interwoven. The economic security, social security, political security, psychological security of the African person must be fully harnessed. If fully harnessed will automatically aid the unveiling of the African potentials in this new millennium. Africans must rise up to the contemporary global challenge. Africa’s quest for social order as the bedrock of African development must be hinged on universal aspiration of contemporary African political philosophy. According to Ukagba George (2013: 42), in his work Understanding Human Nature as Kpim of Social Order: A Metaphysical cum Political Analysis, social order in form of universal aspiration is a political philosophy with a vision of how best to organize humans. Order reflects how promises are kept especially African leaders in their bid to seek political power during their electoral campaigns. For John Hoffman and Paul Graham (2009:499) order means stability in the possession of things; security against violence and a trust in others that promises will be kept. The quest for African development is a special area in philosophical thinking. According to Prof. Obi Oguejiofor (2001:127), in his work Philosophy and African Predicament the quest for development is a special area where the African condition has greatly influence African philosophical thinking. No European or North American conference of philosophy busies itself with such matters. But it turns out to be one of the most frequent themes in philosophy conferences and symposia in the African continent. This has a lot to say about the contextualization of the practice of philosophy in Africa. African leaders must be equipped with sense of purpose, enthusiasm, integrity and reasoning faculty. According to Benjamin, I. Ewelu, (2004:546-547) in his work Altruism and Sincerity: Indispensable Ingredients for Responsible Governance in Africa: To be able to accomplish good leadership, a leader needs to posses certain qualities. The following qualities are needed in a good leader; (1) Physical and nervous energy, (2) A sense of purpose and direction, (3) Enthusiasm (push fullness), (4) Competence: technical know-how and mastery, (5) Decisiveness, (6) Friendliness and affection, (7) Integrity, (8) Man of reason rather than emotion and (9) Man of authority

RECOMMENDATIONS
Africa’s quest for radical transformation should be deeply rooted in a viable alternative of moral imperative. African development should strive in an atmosphere of a prevalent social order. African potentials in the new millennium could only be expanded in an existential human condition of complementary reciprocal relation. African morality and social order should be governed by harmonious coexistence. Africa con not grow politically and economically in an atmosphere of violence. Violence can only breeds more violent and it serves as a disruption to the project bof humanity.

CONCLUDING REMARKS
Morality and social order as the bedrock of African development and the defining features of social life, individuals and the collective identity of any African society are usually assumed to be instrumentally rational in that they are seeking to maximize the satisfaction of their preferences and individual rational choices given uniformities in human behaviors. Broadly speaking, the power of rationality in man
accounts for mutual interest of complementation and coordination. Morality and social order as the bedrock of African development reflect the existential condition of contemporary African societies and can make our existence meaningful. Morality begets meaningful being, cohesive states of affairs and mutually cooperative human existence. First, the polarity of possibility of the individual existence and his sense of belonging to an inter-subjective community is of crucial importance to contemporary moral philosophy. Man’s life is filled with discontinuities, unpredictability and uncertainties. There is the polarity of rationality and irrationality. We pride ourselves as being rational yet, some humans often behave irrationally. We have the polarity of community and individuality. The African continent is currently facing prevalent existence of the social gap between the rich and the poor coupled with limited resources, limited information, and lack of empathy could lead to human or social disorder and implications of undue exploitation of the masses by the few, for example, African leaders, in contemporary African society will resort to violence or disorder. Karl Marx appalled by what he had seen and learned in the prosaic surroundings of the British-Museum Library, and there worked out his science of society, his theory of class struggle, or warfare, revolution, history and offers the great eschatological age of peace and plenty in a coming classless new millennium, but his utopia classless society of eldoradic blissful society never existed at all. African leaders can therefore learn from this Marxist ideology. Marxism can be the most viable alternative as an ideology for African liberation. Religion on the other hand, has led to appalling cruelty. Multitudes claim to obey its sacredness (religious) modest demands to love one’s neighbor as one self, to do one’s best, to live a decent life, to live at peace, to display the virtue of middle class, to be devoid of avarice and greed, to walk the jumpy way despite the apparent meaninglessness of life that confront us. We do not need to await the perfect analysis before we offer a remedy to African societies. First and foremost, we recognize that we live in a world of regularities. Without these regularities life would be impossible. Our contemporary African society is replete and fraught with plethora of social dangers. What God has done is to leave us with a moral choice and of moral codes or regularity, of moral laws which may be discovered and used with confidence as far as contemporary African societies are concerned. Society collapses on the ground that we become prisoners of our conscience when we do not keep to the moral rules and the normative foundation of contemporary human society. Society can only wither away in the chill blasts of the gates of power and authority whose savagery and oppressive measures far outstripped those who are less privilege. John Rawls theory of justice comes to the foreground in this normative dimension of addressing social ills in Africa and in an emancipated global society. Morality and social order as the bedrock of African development become a moral imperative and the only viable alternative or condition-sine-qua-non of a stable society and the spring board for African/human development.

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