

Communities, Identities and Life Styles: A Multidisciplinary Approach

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Abstract: *Individuals have identities, likewise communities. Characters determine identities and identities inversely portend character. Life styles most often flow from identities, but these factors are not static, they are flexible, that is why there are noticeable fluctuations in individuals and communities behavior and lifestyles. This paper examined the key issues in this discourse, conceptualized the crisis of identity, developed the raw materials of community, showed the basis of transformation in communities and identities and offered critical remarks and conclusion.*

Keywords: *community, identity, lifestyle, culture, image, transformation.*

1. INTRODUCTION

An individual is a social organism. Notwithstanding the natural endowments he has, he requires some association with the other or groups so as to realize himself. Whenever he finds himself, he is part of a family, a group (this group we call a community for the purpose of this work) is a sub-set of society where life is lived to the fullest; and formed too.

Man is by nature limited, so he forms community (communities) to enlarge his abilities, as living alone is absurd and impossible, for he is a dependent being. Community is an objective and positive good, a phenomenon which gives value and significance to man. It arose as a natural tendency of man to preserve himself, his liberties and estates. That means it is a reality of its own kind, unique, as it has its own peculiar structure, customs, account of human situation (condition) and grounded on human nature.

In the course of man's interaction with the other, interactions between groups or communities man exhibits his behaviour and groups theirs. Behaviour is a function of a matrix of factors: cultural, social, personal, and psychological. Man does not and cannot operate in 'vacuo'; these factors, elements or forces tend then to make man behave in one way or the other, hence gives him an image or an identity, likewise communities. There is no gainsaying the fact that the beliefs, norms, values, knowledge, experience, history, other capabilities of a community determine the life style of its people and invariably its identity or image.

As the universes of consciousness and reality embrace, they must meet in the universe of knowledge. Self-knowledge and others perception of oneself and even knowledge is necessary in image formation and identity formation. Little wonders, Groethuysen Bernard (1963: 77) commenting on the Delphic injunction, 'know thyself, writes:

Man wishes to live consciously; he wishes to know how things are with him. His is unknown to himself and wishes to know himself.

What does he want to know? Simply put his identity.

For many scholars, self-knowledge is all that is required, but I beg to disagree.

Since language and understanding must meet in the 'universe of meaning, self-understanding becomes necessary. One can comprehend (understand) an expression and not understand the meaning of an expression (Ogugua, 2002). It is by the virtue of understanding that communities (individuals, more so the elites or leadership) will not only know the symbol used in designating their images, but equally decode the meaning deposited in expression qualifying them by means of analysis and hermeneutics. This understanding will then charge or 'condition' communities to shift grounds, alter some of their policies or programmes or even change radically. As soon as any of this is done, their lifestyle will change, depending on the radicalism and degree of the shift.

Before the advent of man, the cosmos was in a metaphysical coma. Man remains the meaning-giving creature. Is it surprising, Protagoras stated: "Man is the measure of all things, of things that are that they are, of things that are not that they are *not*."

By implication, our description or judgment of a thing affects an event or group affected by our perception, for there is no objective vantage point of vision. It is supported by a principle in marketing, which states that perception is reality and reality is perception. How a group is perceived, that is how they are. Matson, W.I. (1987: 68-69) maintained that reality is subjective and perceptively. Is this not the leading idea today?

As man is the being that gives meaning to reality, and men make up communities, then impliedly their own dreams, visions and ideals, and missions chart the course of their lives. Any meaning given to somebody or everything will be a mumble-jumble. It then means that the identity of any community must come from man, from the community itself, and from others outside the community.

The foregoing sets the tone of this paper. We will call into council, many disciplines more especially sociology, psychology, politics (political science) and philosophy in order to espouse deeply and vigorously this theme.

As the logical frame of what I intend to do permits, I will follow my work in this way: now that the introduction is over, I will examine some of the concepts explicit and implicit in this paper, i.e. community, identity: the ubiquity of identity, the problem of identity, and the crisis of identity. Next, I will examine what I have tagged raw materials of community, and the basis of transformation of community, then as soon as I am through with the above, I will immediately hand over the conclusion of our work.

2. CONCEPTUALIZATION OF OPERATIVE TERMS

2.1. Community

Many scholars have both as individuals and in their councils, used community and society as synonymous. Both concepts are related but they are not the same. Society could mean the human society; it could mean a state when the term political is prefixed to it. Community has many nuances of meaning. In a nutshell, it is a sub-set of society (even a political society). According to Procter Paul (1979: 218) a community is

A group of people living together and/or united by shared interests, religion, nationality, etc: ... a group of plants or animals living together in the same surroundings use, dependent on each other for the means of existence ...

The term community connotes the idea of closeness, likeness, nearness, shared possession, etc, are expressed therein. The idea of continuity and the craving to see this continuity thrive is implied therein. Will it then be wrong to tie the concept of community to culture? For culture can be said to be a set of learned belief, knowledge, values, attitudes and other capabilities acquired by man as a community being which are learned, shared and transmitted from generation to generation.

We can talk of political, religious, revolutionary and ecological communities. In this work, we are concerned with ecological community as it is the most natural of all the others: and by way of extension political community. Community is a concept contested normatively and descriptively by disciplines and scholars. Scholars are agreed that it refers to a range of social facts and ideal with varying interpretation. According to Ingels, S.J. (1985: 229):

Political communities ... may be coextensive with or even help to create or maintain "natural communities" as defined by coincident territorial and social features...

When we talk of community we have in mind a natural extension of the family, village, town or even clan, a sub society whose members like each other or have the inclination to like each other. Or else where lies the meaning of this expression "Anara Ofu onye Olu azu, obu Olu nine ka anara ya" if a fish is ceased from an Olu man, it is the entire Olu people that it is taken (ceased) from. These members are in personal contact, concerned with each other's welfare, committed to common purposes and procedures, share responsibility for joint actions, and value their membership in the community and would do anything to maintain it. The meaning of community has to do with communitarian existence; this is not reflected in life in society.

If these terms are the same, why then did these scholars Burke, Aristotle, Tocqueville, Okolo, C.B, etc make subtle distinctions. Nisbet Robert (1983: 21) stressing of a theme running through these scholars save Okolo, stated:

Intimacy, unity, and even communality are virtues in a small group such as the family, monastery, small village, community...

Again, he stressed (1983: 54) "For Burke, state and society are virtually the same, "Burke did emphasize that "Society is indeed a contract"; I believe he was referring to political society. Nisbet (1983: 55) expressing the mind of Burke writes: Society cannot be understood except in terms of itself: that is, "*customs, conventions, groups and communities*" (Nisbet, 1983: 50). Okolo, C.B. et al (1998: 49) hold that by its nature, society "is the most complete, most self-sufficing of all communities' or political associations natural to man." For Appadorai (1978: 13) 'society' applies to all human communities.

Some scholars might stress the enduring nature of society as a distinguishing mark but I tend to think that natural communities are more enduring than political societies. Let us then look at identity.

2.2. Identity

Longman Dictionary of Contemporary English sees it as "who or what a particular person or thing is sameness; exact likeness ..."

Casting the lens of philosophy, one immediately discovers ambiguity in the dictionary's definition. For instance, if one says, he is Obi, the 'is' there, is that of identity but if one says, he is a human being, the 'is' there, is not that of identity but rather that of relation. Lacey, A.R. (1979: 87) holds that identity is an "attribute of being a single thing or single kind". You see that the idea of sharp distinctness is not present, between a thing and itself, hence the whole statement of identity will then be trivial or tautologous. Philosophers noticed sameness in a changing organism or being, hence they can refer to two things as being numerically identical i.e. Persia and Iran are identical (or one) in type (species) i.e. exactly alike as in the case of identical twins. For the first case, they use 'identical' to refer to it, while 'indiscernible' is used to refer to the second case. For any meaning of identity to be useful and really functional it must be capable of referring to the same object at this time and at another point in time. To avoid this problem, Frege distinguished between sense and reference i.e. 'God is God', is trivial while 'God is father', is not. The father there refers to God. The former is necessary while the latter is contingent.

We can say that a man is identical with the baby born sometime ago, but we cannot rightly hold that a man is strictly identical with the baby because a lot of things have changed and there are some characteristics associated with the man which cannot be associated with the baby. Irrespective of everything, there is continuity in change; though the human organism changes, he remains the same person (being).

Freud in his works paved the way for a great discourse on identity, when he talked about his consciousness of his inner Jewish identity. Erik Erikson, a great psychologist like Sigmund Freud came across the cryptic statement above made by Freud, and developed a psychoanalytic notion of identity and even linked the protestant reformation to one man's identity crisis (Erikson, 1998). Erikson's introduction of the 'crisis of identity' as a notion shaded new light on the issue of identity and brought out implicitly the Janus- faced nature of identity. It helps us to 'address the problem of explaining' both the contractedness and the power of social identity categories'. Identity implies for William James a voice within which one can say this is I (me).

Identity is a quest, a project both for individuals and groups (nations). Identity has the idea of distinctness, separateness therein, for it holds this is it; 'I am black', 'I am 'A' or 'B'. This is the real me, 'this is the me that is me'. It is a life quest, and failure to achieve it can be destructive. Hitler, Mussolini, Idi Amin Dada, etc failed to find and realize their identities and messed themselves and others up. This quest for identity is both personal (referring to individuals) and social (referring to groups, i.e. communities, nations, etc). According to Erikson, Erik H. (: 19, 22-23)

Identity formation (as a process... by which the individual judges himself in the light of what he perceives to be the way in which others judge him in comparison to themselves and to a topology significant to them; while he judges their way of judging him in the light of how he perceives himself in comparison to them and to types that have become relevant to him.

You can see that perception plays a role in determining identity.

David Laitin (1986) talked of two-faced nature of culture; he linked these two faces of culture to identity formation. One face of culture sees identities as real and given, hence discoverable. By implication, social solidarities or realities or facts are built on the real and discoverable foundations.

The second face of culture, focuses on the quest for the 'me' and not the 'real me' already present waiting to be found or discovered. The face reveals identities as project to be executed; hence as constructed and reconstructed as situation demands. This understanding of identities is in vogue today, people think more of identities to construct more so with the authority and presence of globalization. Laitin (1998: 20) holds,

Identities from this point of view are adopted, or constructed, according to how well they serve individual purpose and reconstructed to the advantage of new opportunities.

These two faces of culture are represented by the primordialists and constructivists, both are blind to reality, each behave like the six blind men of Hindustan who went to observe (experience) the elephant, made a synthesis of both views possible, in a sense identity is given, as it can be generated by one's family reference groups), typologies of identities around and even the identity possibilities of a place and age, the same view, individuals and communities can seek to adjust their identities as demanded by social realities, in that sense, identity can be(s) constructed. Today, the constructivist model of identity seems, more real as individuals and communities get identities based on a set of typologies. We have to add that no individual has just an identity; there is a multiple of identities for individuals and communities.

2.3. Image

This word conjures immediately the idea of a picture that is mental; likeness, form of something, a copy, an appearance, etc. An image is primarily mental; one's image of oneself and the things one believes as being true; for one's perception is one's view or perspective of reality, its interpretation; for it is by so doing that one gets at meaning. According to Berelson Bernard et al (1964: 188 - 184);

An image is a natural representation, in that it embodies or recaptures some of the associated with what it represents.

One can hold that an image is a subjective representation of a sensation, perception or experience. Although images are subjective representations, they are difficult to change, usually modifications occur where core values and beliefs are not touched or involved, and where they occur generally they are "more frequently minor reformulations, clarifications, and additions of new, usually supportive information" so opined Nimmo Dan (1974: 6). This is due to the fact that once images are formed, they guide and direct or influence our vision of reality; the already existing image(s) influence the formation of new ones. It does not mean that an image cannot change on encountering a new sensation, experience or reality.

When a sensation is interpreted on the basis of images already stored in our systems and given meaning, they are no longer signs rather they become symbols. A symbol is the universe of knowledge, and relationship between symbols is understood. That means images and symbols are related. The symbolic aspect of any act is the significance of the act in question. Is it surprising that Supreme Langer (1942: 44) holds that:

Images have all the characteristics of symbols... we do not take ... (symbols) for bona fide sensations, but attend to them only in their capacity of meaning things, bring images of 'things-symbols whereby those things are' conceived, remembered, considered, but not encouraged.

And the transaction involving signs and images resulting in symbols is known as imagery. Bernard Meltzer (1967: 5 - 24) believes that imagery is a complex process of active imagination, a minded behaviour.

The expressions a person make, influence, determine and govern peoples' impression of him, likewise people's impression govern and determine the expression one makes. Is it not the secret behind the dictum 'if you want to become a millionaire think like a millionaire '? Your image of yourself is definitely affected by image of others and vice versa.

An image of what we perceive, think and believe about something. Little wonder, Piaget Jean (1962: 5) qualified it, as interiorized imitation of reality" (external world). All said and done, most images reflect poorly the rarely possible to be fully informed of every fact needed in order to assess a situation or form an image. We rely on clues, hints and appearances to form an image. We 'hic et nunc' point out that an image has some aspects: perceptual, cognitive, affective and co native.

We need point out that there are several kinds of images: the mirror image, current image, wish image, corporate and multiple. Let us now examine the concept-culture.

2.4. Culture

Culture although a house hold term is still one of the least understood terms. This is due to the complexity of this concept; it covers all human potentials in relation to man's environment. Culture is from the Latin term 'cultura' from the verb 'colere' which means to nurse, to cultivate, etc. It means a litany of things to different people.

Culture is exclusively a human phenomenon. It is a holistic phenomenon definitions of culture abound yet none is universally accepted and made compulsory for everybody to use. Onwuanibe, R'C. (1984: 62) expressed:

The term 'culture' is often charged with emotional overtones which evoke hostility and sensitivity because of how it has been in some historical periods.

The German Romantic school sees this term 'culture' as a 'soul' or 'spiritual essence' of civilization, and Hilde Mosse (nd: 1) held 'spiritual essence' refers to its mythical origin in The Culture of Western Europe.

Some people say culture is a way of life. These people are not wholly correct, hence, we need to point out that it is not a complete qualification for animals have way of life. For Ostwald, W. (1907), cited in Barclay, H. (1986: 27) it is "that which distinguishes man from animals". Anigbo, O.A.C. (1988: 25) similarly sees it as: "all the 'qualities which group men together and distinguish them from the rest of the animal kingdom". A litany of scholars has defined this term. In the words of Taylor (1871), culture is

That complex whole which include knowledge, beliefs, arts, ' moral laws, customs and any other capabilities other capabilities acquired by man as a member of the (sic) society.

Reyter sees it as a sum total of human creation, while Popenoe sees it as a system of shared values and meaning of a people. By and large, it is a totalization of a people's belief, knowledge, skills and values, inherited, acquired, shared, and transmitted from one generation to another in order to maintain the line or chain of continuity in society.

Culture is too large to be cramped down into a tailored definition; it is like logical geography with a sketchy map. Culture is a static and ever-changing phenomenon, in continuous flux, it remains a culture, hence is distinct. It is a historical, anthropocentric, and spiritual or else why did Mosse Hilde qualify it as the soul of a civilization?

3. IDENTITY

3.1. The Ubiquity of Identity

Today the globalization phenomenon has made the issue of acquisition and maintenance of identity very crucial in modern sociological studies. There is today crisis in the social theory of identity as scholars from different disciplines make postulations on it; contradictions abound in theorization of identity.

Historical records made us know that identity has roots in psychoanalysis, psychology, philosophy and sociology primarily, but today other disciplines have joined in the 'mad' rush to decode its meaning. According to Wrong (2000: 10) identity is now 'the most widely used concept these days in the social sciences and humanities.' This is because of current social realities. In the words of Baumeister (1999: 3) this concern reflects,

A broader social trend which individual self has become a fascinating problem, (reflecting) how the self has actually changed in recent history to become more difficult, challenging and important to explore.

This is because in the survivalist experiment we call hope nobody can rightly exist and live in society without a sense of identity. Is it surprising then we see, many who are title hungry, acquiring these titles through crook; mechanics addressing themselves as engineers; everybody prefixing Dr, Rev, etc against his/her name; or even self published, sponsored biographies.

There is no doubt that Erikson (1965) popularization of the notion of identity crisis; and Goffman (1963) qualification of stigma as 'spoiled identity' helped tremendously in making identity a pervasive societal phenomenon. In the sphere of politics, the identity issue is prominent. Gitlin (1995) emphasized the great impact it had on American (political) culture. Val Verde (199: 345) stated that American politics is carried out

Largely in identity-based claims... marginalized groups (deploying) experiential and historical knowledge of oppressed identities to further their claims.

In our own Nigerian society, politics is equally cloaked in identity garb or else why religious, or ethnic politics? Why have we had the same group ruling Nigeria, the NPC, NPN, SDP, PDP?

Identity is central in gender studies. Even in youth and adolescence studies. In these studies identity formation is problematized. In this era of globalization, identities can no longer be constructed within the imagery and culture created by one's family, reference groups, school, church or even organization; for efforts are made to establish coherent, 'fitting' identities in order to have constructive relationship with others. Browning et al (2000) did invoke identity in a significant way in discussion of the role of narrative in society, post modernity, globalization, 'intellectual, nationalism, cultural pluralism, the body, intimacy, social movements, and social inequalities' cited in Hill, S. (2002: 2). In this age on account of multiplicity of identities, unity of individuals and even collective bodies (communities) may be destroyed or hampered as these organisms are propelled by contradictory or opposing social forces.

The conflict in the social theory can be seen in the postulations of these scholars.

Heelas, et al (1996) argue that crisis of identity is due to detraditionalization while Touraine (1997: 81) holds demodernization responsible for fragmentation, crisis or even loss of identity. There are mixed feelings towards identity in contemporary period, but a fact remains that as individuals and communities respond, to globalization and its attendant new social realities, new identities spring up, there will be readjustments and new ways of living or lifestyles will emerge.

In the sphere of health, there is crisis of identity more so mental health; in its cultural representations and institutional form. Or else why do we talk of split personalities, sub-personalities, second self, or sinister 'alter' self? When some 'rites of passage' which a community is known are not made, identities tend to be stalled and stifled, as no vital transitions are made. Individuals and communities as dynamic organisms are meant to be on the move in order to follow the trends in society, for society itself is dynamic and not static. For Kluft et al (1999) when depression, anxiety and stress increase, identity increasingly breaks down producing dissociative identity disorder' cited in Hills, S. (2002: 3). In pathological cases psychoanalyst and psychiatrists essay their best to dispose the insane to reacquire the sense of personal identity they lost so as to be once again incorporated into society. This move automatically will change the lifestyle of the insane.

Every dynamic being must find itself at the levels of history, conceptualization and theory. The issue of identity cannot be de-emphasized, as one cannot do without it. It is everywhere, the concern of individuals, institutions, organizations, communities, nations etc. Freidman (1994: 85) captures it thus

History is the history of identity, (and) the question of who 'owns' or appropriates the past is a question of who is able to identify him or herself and the other at a given time and place.

Identity is the concern or business of the illiterate, semi-illiterate, cultured, uncultured, intellectuals; traders, great and small, rich and poor, advanced and undeveloped and developing nations.

3.2. Conceptualizing Crisis of Identity

The term 'identity' has become an omnibus concept, being applied to a chain or string of things. By so doing, it tends to lose meaning. Gilroy (2000: 98) discovered this and stated: "the new popularity of identity as an interpretative device is ... as a result of the exceptional plurality of meanings the term can harness". David Laitin (1998: 17) in the same vein added;

Because social identities are constructed from the available repertoire of social categories, misfits are inevitable. Some people cannot find a label that adequately represents their identities. Or they may not like the identity they have chosen or were compelled to go by.

Again crisis can arise where identity is used ambiguously without specifying the exact or actual meaning, its theoretical, ideological cloak (and commitment) or even the source of its positive valorization. Where identity is theorized it is theorized according to an alien tradition, problem is bound to occur; hence identity disorder or crisis.

There is gender identity disorder in society. Houston Chronicle of August, 2 12 1995 reports that:

Gay and lesbian teen-agers often find society unsympathetic to their situation, and this can provoke psychological problems, many of which are also symptoms of gender identity disorder;...

The young (lawyer) Jesus met in the gospel, who claimed he was righteous, met identity-crisis when Jesus asked him to go home, sell all he had so as to follow him.

Those who have no identity like the Belgians, have a problem, people who have multiple identities have problem too.

The notion that lack of a clear identity will lead to crisis is not accepted by all and sundry. Guardian, July 20, 1995 in Britain reported:

The liberal believes that a man, once stripped of his national and cultural identity, will become Everyman- citizen of the world. The conservative knows that, in fact, he will become bewildered, schizophrenic, unhappy and lonely.

On account of this riot in opinion both in individual scholars and scholars in their councils, there is need therefore to inject a kind of order in the use of this phenomenon- identity. We may ask should it be the concern of philosophy, should it be left to psychology, or psychoanalysis, or politics, or sociology? Hill (2002: 4) argues:

Indeed there is a crisis, and it must concern sociology because analysis in these various areas is profoundly weakened by an excessive and uncritical reliance on what has become a politicized, residual and under theorized concept. In fact this variety and imprecision is in itself an important component of the problem.

When identity is defined loosely or in a flexible fashion, groups tend to carry out gate- keeping functions; in the form it will benefit them while necessarily excluding others.

We must 'hic et nunc' accept that this term identity though popularized by psychologists is not the reserve of sociology and/or psychology; it is now multi- disciplinary concept. It therefore requires not only sociological analysis but proper, adequate and weighty critical analysis and theorization; more especially in this period when globalization and identity act as polarities in social analysis of facts, events in modernity.

There is agreement by some scholars that the problem of identity is related to these problems of self: problematization of self knowledge; valorization of human potential; rise of individualism, social mobility; and new flexibility of self definition (Hill, 2002: 6).

Some scholars have tilted towards the primordialist conception of identity and others towards the constructivists. The works cited in this paper, occupy the conceptual space for theorization of identity. There is a conceptual burden here, originally the notion of identity contains explicitly the idea of subsisting self-sameness; Locke, Hume did equally emphasize this. This understanding reinforces oppression and is known as essentialism, which sees the actor or individual as endowed. It concerns the 'core' of personality, it can be discovered, in short, it is given. The constructivists see identity as entirely constructed, malleable, fragmented, multiple and transient. It emphasizes the fluidity and plasticity of the self, which can be 'this or that', or 'this' and 'that'. This understanding of identity leads to progressive social outcomes. These approaches or models are opposed to each other.

We make bold to say that none of them is complete they are rather two sides of the same coin. The best approach will recognize that there is a quality, or element(s) that remain unchanged in spite of the adjustments to meet the trend of the time and fast moving social realities. Stem as cited in Allport (1960: 36) seems to capture it thus though impliedly, the person is "a living whole, individual, unique, striving towards goals, self-contained and yet open to the world around him. Brightman holds a

person is more than a conscious unity. According to Inyang-Etoh, Peter (1981: 36) "Self consciousness is not however, a wholly inherited property. It is the gradual product of maturation and learning". Let us examine the raw materials of communities.

4. RAW MATERIALS OF COMMUNITY

Scholars both individually and/or in councils have never talked of 'raw materials of community' it is an entirely new expression, which we will go all out to espouse and bring to light clearly in this paper. This is what I think the caption of this work yearns and groans with poverty of heart and voice before now. This work will then strike the necessary and required cord, which will produce the melody to harmonize the entire structure and content of this paper with resounding rhythm.

Every community as an organism is self-evolving for it is dynamic and alive. As it tends towards the realization of the common good for its members, it posits ideals, visions and values which act as standards. As an individual is distinct and unique likewise every community is distinct. A pivotal question is, how is the primitive, unsocialized communities transformed into civil one? It is the process of becoming and maturation; even in the course of becoming, there is consistency for the community will ever remain unique. It is the issue of permanence and persistence in spite of change that we will discuss here, though briefly.

The theory of raw materials we are developing here and now and positing is based on the thesis that a community has a self-personality. Whether it is called artificial personality or real personality does not bother me for now. The term personality could refer to the most striking features or characteristics of a community (in our context). According to Hilgard, E.R. et al (nd: 378) personality is "the characteristic pattern of behaviour and the modes of thinking that determine a person's adjustment to the environment."

It welds what is already present with forces arising in line. Mischel (1976: 2) sees it as referring to "the distinctive patterns of behaviour (including thoughts and emotions) that characterized each individual's adaptation to the situations of his or her life".

Kempf (1931) cited in Allport (1971: 114) sees it as a mode of adjustment or survival that results from the interaction of an organism's cravings with environment.

Now let us look at our 'raw materials'. Before postulating these raw materials, we have first and foremost to reject the innatism of Descartes and 'tabla rasa' of Locke, which grounded the scholars who held to inheritance and behaviour being the overall influence on human beings respectively. True to fact both have influence but there is equally a disposition, natural inclination or tendency which is inborn.

- Every organism has needs (there is a difference between need and want. Ogugua in Rudiments on Marketing made the distinction clearly. There are some organic exigencies and homeostatic processes, which then on coming in contact with the environmental factors evolve habits, attitudes, desires: traits and even forms of sublimation and thought; all for the survival of the organism, here in context, a community.

There is no doubt that men make up the communities, and are faced with strong drives in life: nutritional, sexual and fearful drives and as such influence the state of the communities. We have to say that the community regulates the expression of these drives through its customs, rules, regulations and taboos. In the community, there are people behind the scene, they are not seen or heard but they think for the leadership that is seen. While the former advisers and policy planners or strategies are silent, tend being passive, the leaders are seen as agents who execute the required adjustment for the continuity of the community. The cravings of a community cannot be only organic, to reproduce and feed its members' needs, etc but equally intellectual and spiritual for in Africa, even the dead and not yet born are members of the community: so ideals and values are stressed.

- Every community has a culture. It is this culture that distinguishes it from the rest of communities. No two communities are the same. Culture is the totalization of a peoples' body of beliefs, knowledge, mores, values, skills, etc which are learned, shared and transmitted from one generation to another for the survival and well being of the people. In Igboland for instance, it will mean 'odinani'-Igbo existential heritage, functionalized in "Omenani" the design of the land custom and tradition.

Each community then has got an infinite, more precisely limitless possibilities of growth and shifting of grounds which might be caused by new social realities (social and environmental factors). There is no doubt the community's gene, history and territory, its size, position and population or even religion could determine its personality.

- Environment is a raw material for community's onward move towards maturity development and survival. A community is dynamic, hence it changes; this is why Watson was in error when he stated that "there is nothing from within to develop" in respect to personality. The truth is that there is something within to develop; and environment (social change) contributes its quota in seeing that the things there in are brought out.

There is a germ-plasma in every society; the environmental factors awake the organism to learn to adjust. Nobody, no community is without history, experience, an age, or what else is environment.' In short, point blank, it 'is a raw material of community development.

- Every community has latent (potential) capacities. Every community is a tissue of potentialities and possibilities; it can be the ability and capability of responding either way in life to the vagaries and exigencies of nature.

Every community as it matures has the tendency to imbibe some values and qualities which were not originally present, noticeable because it has the potentiality to do so. That shows that the community is conscious of what is happening, it starts to develop some traits it sees and deems as necessary and vital; and even a conscience. Or else why are some communities more morally sound than others? as it develops a conscience, a sense of self worth, value, destiny and a hierarchical organization of desired traits.

The community-ego is aware of the varied way it could manifest and different dimensions it could take if it is maturing or growing. The aspiration the community has determines how it will fare. There is the tendency that when its ego is community centred, once is committed to a task it is usually achieved. This points to the relevance of "Ohazulume" cum "Bunu bunu ibu anyi ndanda" philosophy.

"Conscience has a bi-polarity, a self-imposed idea or self-image and the realization of the idea in the concrete existential situation" Inyang-Etoh, Peter (1981: 52). To desire an end is directly desiring the means. It does seem that the 'must' conscience precedes the 'ought' conscience because before the members of a community start to reason they have had a litany of beliefs, customs, sold to them, external sanctions, prohibitions, etc.

We have seen that every community has raw materials which distinguish it from others and which could help it to grow beyond leaps and bounds. Now, let us go to the basis of transformation.

5. BASIS OF TRANSFORMATION

If we were to apply the psychological hedonism of (Bentham J. and Mill J.S) the hormic theory of McDougall); and the instinct theory of (Sigmund Freud) we will reach a conclusion of unchanging motives in an organism. They all agree on the facts:

- All men have essentially the same dynamics of action.
- These dynamics of action are inborn.
- These dynamics are unchanging.
- If perchance they seem to be changing they are being attached to other object(s).

These theories bank and stress on the given. These theories have not duely accounted for the qualitative difference between communities as they were in the past century or generation and as they are presently. It is a truism that the past does influence an organism but we must realize too that an organism lives in the present and project itself into the future. There is always a trust into the future; the 'reactive' alone miss the mark, they must equally talk of the opposites.

Some neo-Freudians like Fromm and Hartman discovered the problem their master Freud entered into and posited productive personality and apparatus of primary autonomy respectively to ensure that there is relative autonomy granted to the ego and that there is a move towards creativity and self-actualization. Some other neo-Freudians have come to see the ego as the healthy source of energy, they include: Freud, D. Rapport, Homey, etc.

Gestalt psychologists like Kohler, Koffka, Lewin, etc, tend to use some motivational concepts i.e. 'field', 'ego', 'closure', 'belongingness', etc. The ego is now seen as a dynamic agent or process of great positive power. Even if the ego takes command, it projects itself into the future in terms of intensions and plans, for eventually a problem today (now) can only be solved in the future.

Some other scholars think that motives change in life of organisms to influence them or change them. The postulators of behaviour primacy theory (Hartman, H., Murphy, G. and White, R.W.) held that organisms act primarily to adopt their environment and not necessarily to satisfy their basic drives. They then left the essentials in motivations already done by McDougall and Freud, and espoused the non-essentials and pointed this out as vital too. They stressed on explorative tendency and competence or principle of mastering as these non-essentials (elements) in motivation.

Every organism wants to explore its environment. This is an insatiable urge in man. Man is a curious animal or else why did Aristotle in his Metaphysics hold that man by nature desires to know. We add that an organism can explore (into) itself to maintain a balance in its life.

It was White, R.W. (1959) who used the word competence to qualify all conflict-free or spontaneous activities of the child. These activities include: 'exploring, manipulating, listening, looking, imitating parents, making things, interacting with playmates, etc. The communities do likewise, more especially now that the Mc Luhan's expression that the world is a global village has been realized in globalization phenomenon. Communities through interaction and their activities in their environment learn through their failures and successes and work out modalities and policies for enhancing their images, identities and personalities. You can then see that the pull of the intellectual, athletic, economic, religious, and socio-political pursuits are features of a normal and maturing community.

Each community works out its programme for actualization and realization of its self-actualization progress, of course by putting in scale and place motives which can compel it or 'coerce' it to do so. Deficit motives can be outgrown and replaced with grown motives. Communities do not just solve problems just to exist or continue in existence rather they solve problems to grow and develop.

The past has gone; it should be seen as relevant only in the sense of being dynamically active in the now. Hence communities should not cling to past glory. Again, there is pluralism of motives some transient, monetary, unconscious, opportunistic, tension-reduction and vice versa. One should expect some novelty as these motives stick to each other or influence each other.

Organisms in our context, communities should then plan strategically with intention of 'their' values, goals and objectives, or else community motives become instincts of Mc Doughall, 'id' of Freud S., and/or blind will of Schopenhauer. It is the position of this paper that motives, desires, visions, goals etc, stand a great chance of making communities realize self-hood. This can be done when the interest is there and the members are disposed to learn; for it is mostly by learning that we acquire new experiences and status.

6. COMMUNITIES AND IDENTITIES

Identity issues, problems of identity and even its ubiquity have all been there with men and communities but was triggered and blown (like in harmattan) by the spirit and actions of the enlightenment period, industrial, democratic revolutions, decline of feudalism and erosion of the authority of Catholicism and the Church. On account of these changes with far reaching results; rise in romanticism, emergence of modernity existing social structures more so, the external ones, geography, class, group, affiliations, etc, were destabilized and at times de-legitimized. The value consensus of both individuals and communities though not core values started' to disintegrate: It then behoves the concerned to fashion an integrated world-view to retain the self-sameness he or it has overtime.

Communities are as a result of common culture, language, territory and economic-social life. These distinguish them from mere religious or revolutionary groups or (even) communities.

Communities can be influenced by external forces but communities where their members are not feeling fulfilled as persons or think they are not doing well are bound and doomed to acculturation.

Some social theorists tend to see identity like skin colour, rather it is constructed like an art design or object as one is bound to be influenced in society or life. According to David Laitin (1998: 11)

Usually people's identities change with the level of aggregation. Within their communities they may identify themselves on the basis of socioeconomic background; within their country, outside of their community, they may identify themselves with a brand of politics; and outside their country, they may identify themselves with their nation.

On account of this, many kinds of identities are bound to be constructed: personal identity and social identity: conglomerate, transnational, diasporic, and multiple individuals too have multiple identities. Giddens in his study made the issue of identity central; most especially in his theory of individuation, reflexive modernization and emergence of groups in the global scheme of things. Giddens (1991: 5) states:

The more tradition loses its hold, and the more daily life is reconstituted in terms of the dialectical interplay of the local and the global, the more individuals are forced to negotiate lifestyles choices (from) among a diversity of options.

You see there is tendency that his reflexive and conscious planning of life restructures the already existing identity. In spite of this, there is still something that subsists to show that it is the same self-same organism that is involved. For Calhoun (1994) self knowledge is a resultant effect of encounter with (the) other(s). Castells (1991) claims that

Identities are sources of meaning for the actors themselves, and by themselves, constructed through a process of individuation.

Be it as it may, something is at the core of personality; this cannot be changed easily, it is on cultural attributes or features that either individuals or groups, or. Communities constructed has to do with an organism identification which is symbolic with his or its purpose.

In virtually many communities due to globalization phenomenon, there are cultural entrepreneurs who 'sell' identity projects, essaying their best to see and catch 'buyers'. It could be regional, national, religious, sexual etc. (Ask yourself what actually does the film industry do?). This identity project carries along a set of values, a set of principles soliciting for commitments. Little wonder, many tend to see construction and choice as the story line of identification, and not blood and/or inheritance. Is it surprising then that Bhikhu Parekh (1994: 503 - 504) opined that if identities are the products of history, they could be remade by history.

Heraclitus of Elea is remembered for his 'omnia fluunt' - everything is in flux.

Change and possibly the taste of rain are permanent. On this score, we hold that community, identity and lifestyle of persons and groups change.

Central to the notion of community identity are common culture, common language, economic cum social life and even ancestry. Grounding these communities are love, care, trust and goodwill. These alone can generate a sense of belongingness and togetherness and sustain ontological safety or security, believing that individuals die and the type remains. These factors will build up a kind of confidence in the continuity and the belief that others around are reliable and not traitors. The idea of fighting for a common cause, can aid the community to face the chaos threatened by the ordinances of everyday hazards of living for society itself is dynamic and spins change. What we have espoused above could be likened to what Giddens (1991: 39) borrowed from ego-psychology, and objects relations theory of Erikson and Winnicott respectively when he stated "a sort of emotional inoculation against essential anxieties, is given to the child during childhood to aid it face the further threats and damages".

The community needs an inalienable, stable identity in order to remain safe and sane in the hostile and friendly society full of crisis, a world that is constantly changing and is unpredictable. There is no doubt that if a community is deskilled in vital areas of intimate life i.e. core beliefs and core values, it will be highly problematic for it to maintain its identity.

Lash (1999: 3) believes that identities are constructed in a pragmatic fashion. He holds as cited in Stephen Hill (2002: 8),

Rather than being something arrived at in a predetermined way and then sustained, identity becomes an ongoing, projects of construction, change and development:

Of course, he did borrow the notion of 'bricolage' from Levi-Strauss.

People who stress on retaining the status quo, the conservatives are indirectly waging a kind of war against identity change. Even some liberalists would not allow some kinds of reforms, why? Deep down, it is because there is an identity that they do not want to toy with, all social forces are left to be influenced by and tailored by it.

Identity and globalization are polarities in our world today. These issues are blowing like harmattan fire, crisis-crossing nationalities, religious, and personal spheres. For Castells, there are three kinds of identities: legitimizing, resistance, and project identities. The first supports systems of dominion let the 'status quo' remain, in the capitalist system, the caste system in India, the 'Osu' system in Igboland, etc. The second reflects on the efforts, sacrifices and struggle of the marginalized i.e. MASSOB in Nigeria. The third involves itself with the transformation of the overall social structure so as to construct new identity (or identities) i.e. Soviet Union during the emergence of communism or the globalizing influence of democracy presently. Be it as it may, the truth is that our families, our communities more especially those with information and communication gadgets, those in the know with regard to information flow (news); our lives and our world are being gradually and less often radically changed by the conflicting trend of identity and globalization.

Once identities change, communities change then invariably life style must follow suit. A pivotal question 'hic et nunc' is how does identity change? Thomas Schelling (1978) talked of identity shift in terms of a 'tip' or 'cascade'; which shows common features of our social (everyday) life. Whether the identity shift is a 'tip' or a 'cascade' it is based on people's perception of what reality is or (situations are). How they perceive others and think others are going to react. For instance, if the lecturers in a school start going to a particular estate to live, some lecturers fearing they would be left out in the race to acquire a place there, and would be the last to live in the villages might start moving down to the estate. Very quickly, there is no doubt, the estate 'tips' to become lecturer's quarters (estate). In Nigeria, most especially in Igbo land, because the Igbo people are patient group of people, street protests were non-existent. But today, street protests have grown literally to revolutionary level probably due to hardship, awareness, etc. We can say there is a 'cascade' with regard to protests.

The tipping model can account for the constructivist thesis as well as the primordialist thesis of community. Communities tend towards maintenance of equilibrium and balance; this is why beliefs, values, principles, norms, constraints and commitments are provided. Some cultural entrepreneurs work to give identity 'value rationality' in the words of Max Weber. The tipping game does shows that identities are powerful focal points of coordinating communities and social life of the people, and yet also malleable (changeable).

On account of the fact that multiple identities exist, and can co-exist within a person or communities choice is not necessary, one can state that the emphasis of tipping game on binary choices is a limitation in its applicability to social life. It boils down to holding that perception, disposition and contingencies or exigencies of a period could aid in identity shift(s).

7. CRITICAL REMARKS

From our discussion so far, we have to stress that Castells derives his idea of collective identity from Erikson, for Erikson (1968: 22) had always hammered on it, that identity is at the core of the individual or at the core of his communal culture. That means that in spite of the environmental forces that one (an individual) has a kind or sense of sameness though he continues to change. The statement buttresses this. Whenever Erikson discusses identity he makes... reference to this meaning - 'a person's sense of sameness and continuity. Yankelovich, and Barrett (1971: 126). The position of Giddens (1991: 35) that

... to be a human being is to know ... both what one is doing and why one is doing it... reflexive awareness... is characteristic of all human action... agents are normally able, if asked, to provide discursive interpretations of the nature of, and the reasons for, the behaviour in which they engage.

Though clear, it seems to tilt towards Cartesianism. It is rationalistic, and tends to define the self in terms of cognition, awareness and reflexivity. In spite of the fluidic and plastic nature of the self it does seem that this self being groomed within a set of values, norms and beliefs has the capacity to condition the changing forces influence irrespective of their complexities.

The position of the constructivists, leaving nothing of essentialism to remain, makes identity to lose every of its conceptual power and makes its analytical power dissipated. Such position according to Brubaker and Cooper (2000: 1),

... Leaves us without a rationale for talking about 'identities' at all and ill-equipped to examine the 'hard' dynamics and essentialist claim of contemporary identity politics ... if identity is everywhere, it is nowhere.

Against the position of Anna Freud, Hartmann, etc; the ego-self, cannot be likened to the 'id' in the determination of behaviour. The self when faced with anxieties and troubles try the much it could to adjust to the environment. That problems abound in identity issue(s) is not unexpected, as concepts are carried from one discipline into another without proper and appropriate articulation, definition, analysis and adoption of these concepts. For example, the concept of identity from philosophy, and psychology or more precisely psychoanalysis to sociology cannot be easily understood; for as psychology and sociology is at the second degree of abstraction, using different methods of study and analysis, philosophy is at the third level of abstraction. If identity is inalienable, and at the same time plastic and multiple what then substitutes the continuity of the self (identity) in an ever changing environment? This question can be answered if we look at the area we talked of raw materials of identity.

Sociologists who see no problems with globalization and detraditionalism, which argue they are natural occurrences in life, hence are historical forces might land into a kind of problematic situation where explanation of certain things will be hard. In psychology, the problem seems reduced. According to Hill, S. (2002: 13),

Giddens wants his model of the self to possess a ready capacity for adaptation to large-scale external change and therefore gives little recognition to the constraining significance of internal psychological conflict and ambivalence.

He did not leave any room for the unconscious force in life, though he attacked Freud in the use of id, ego, superego; his treatment equally lacked focus and ground. Mestrovic (1988: 83) sees his alternative to Freud as vague. Again, he is said to have downplayed the implications of the teachings of Freud and Winnicott he invited in his study. The theories we have looked at above have complexities of identity in this globalization era.

The issue of historicity of identity is something sociologists can take up and research into. Does identity not underline social change? There is no doubt there is crisis of identity today. Some features initially which generated a sense of differentiation in the past such as ancestry, gender, religion, mores, social rank, etc are today de-legitimized in some areas, and gradually being de-legitimized in less developed nations of the world. This is why the statement of Hill, S. (2002: 16) is 'ad rem'; he states:

Subsequently, there has been a 'hyper-differentiation' under high modernity and globalization that makes a stable identity even more desperately sought after and more difficult to achieve.

8. CONCLUDING REMARKS

Having reviewed some positions of the primordialists and constructivists, and given some critical comments, we have only one thing remaining to do, that is, to conclude this paper.

In life, one is a product of nature and nurture; that is why man is said to be a creature of culture and a creator of culture as well; culture being totalization of every force that makes him what he is. Kluckhohn, C. and Murray, H.A. (ed) write:

The observed characters of organisms are, at any given point in time, the product of a long series of complex interactions between biologically inherited potentialities and environment forces. The outcome of each interaction is a modification of personality.

Even in the course of living, there is interaction between some latent capacities in an organism its predispositions and the environment. Murphy holds that "it is the outer environment that guides, releases and gives expression to hereditary potentialities".

Today the constructivists dominate the scene and they emphasize on the plasticity, fragmentation and multiplicity of identity. It is the position of this paper that in spite of the environmental forces, the

powerful effect of globalization, that there is a core feature in an organism, in our instance, the community that is self-sustaining, same and continuous, hence the relevance of the natural predispositions, potentialities; and the essentialist or promordialist position.

Sociologists need to do proper home work on the dynamics and properties of the self in order to be very useful in analysis of identity which is only a perceptible value. The fact remains that the issue of identity though ubiquitous is not unproblematic. Its variegated nature makes it chameleon, hence problematic for it denies it of any adequate generally accepted method of analysis and as such it lacked conceptual rigour which affected its focus. Baumeister (1986: 265) remarked:

... A final reason for the problematic nature of identity can ... be suggested. Identity is a theory of the self-associated with an inadequate contextual framework and with a concept that injudiciously blends reality and unreality.

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