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Editorial

La *Revue Internationale de Langue, Littérature, Culture et Civilisation* (RILLiCC) est une revue à comité de lecture en phase d'indexation recommandée par le Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES). Elle est la revue du Laboratoire de Recherche en Langues, Littérature, Culture et Civilisation Anglophones (LaReLLiCCA) dont elle publie les résultats des recherches en lien avec la recherche et la pédagogie sur des orientations innovantes et stimulantes à la vie et vision améliorées de l'académie et de la société. La revue accepte les textes qui cadrent avec des enjeux épistémologiques et des problématiques actuels pour être au rendez-vous de la contribution à la résolution des problèmes contemporains.

RILLiCC met en éveil son lectorat par rapport aux défis académiques et sociaux qui se posent en Afrique et dans le monde en matière de science littéraire et des crises éthiques. Il est établi que les difficultés du vivre-ensemble sont fondées sur le radicalisme et l'extrémisme violents. En effet, ces crises et manifestations ne sont que des effets des causes cachées dans l'imaginaire qu'il faut (re)modeler au grand bonheur collectif. Comme il convient de le noter ici, un grand défi se pose aux chercheurs qui se doivent aujourd'hui d'être conscients que la science littéraire n'est pas rétribuée à sa juste valeur quand elle se voit habillée sous leurs yeux du mythe d'Albatros ou d'un cymbale sonore. L'idée qui se cache malheureusement derrière cette mythologie est que la littérature ne semble pas contribuer efficacement à la résolution des problèmes de société comme les sciences exactes. Dire que la recherche a une valeur est une chose, le prouver en est une autre. La *Revue Internationale de Langue, Littérature, Culture et Civilisation* à travers les activités du LaReLLiCCA entend faire bénéficier à son lectorat et à sa société cible, les retombées d'une recherche appliquée.

Le comité spécialisé « Lettres et Sciences Humaines » du Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES) recommande l'utilisation harmonisée des styles de rédaction et la présente revue s'inscrit dans cette logique directrice en adoptant le style APA.

L'orientation éditoriale de cette revue inscrit les résultats pragmatiques et novateurs des recherches sur fond social de médiation, d'inclusion et de réciprocité qui permettent de maîtriser les racines du mal et réaliser les objectifs du développement durable déclencheurs de paix partagée.

Lomé, le 20 octobre 2020.

Le directeur de publication,

Professeur Atafèr PEWISSI,

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Ligne éditoriale

Volume : La taille du manuscrit est comprise entre 4500 et 6000 mots.
Format: papier A4, Police: Times New Roman, Taille: 11,5, Interligne 1,15.

Ordre logique du texte

Un article doit être un tout cohérent. Les différents éléments de la structure doivent faire un tout cohérent avec le titre. Ainsi, tout texte soumis pour publication doit comporter:

- un titre en caractère d'imprimerie ; il doit être expressif et d'actualité, et ne doit pas excéder 24 mots ;
- un résumé en anglais-français, anglais-allemand, ou anglais-espagnol selon la langue utilisée pour rédiger l'article. Se limiter exclusivement à objectif/problématique, cadre théorique et méthodologique, et résultats. Aucun de ces résumés ne devra dépasser 150 mots ;
- des mots clés en français, en anglais, en allemand et en espagnol : entre 5 et 7 mots clés ;
- une introduction (un aperçu historique sur le sujet ou revue de la littérature en bref, une problématique, un cadre théorique et méthodologique, et une structure du travail) en 600 mots au maximum ;
- un développement dont les différents axes sont titrés. Il n'est autorisé que trois niveaux de titres. Pour le titrage, il est vivement recommandé d'utiliser les chiffres arabes ; les titres alphabétiques et alphanumériques ne sont pas acceptés ;
- une conclusion (rappel de la problématique, résumé très bref du travail réalisé, résultats obtenus, implémentation) en 400 mots au maximum ;
- liste des références : par ordre alphabétique des noms de familles des auteurs cités.

Références

Il n'est fait mention dans la liste de références que des sources effectivement utilisées (citées, paraphrasées, résumées) dans le texte de l'auteur. Pour leur présentation, la norme American Psychological Association (APA) ou références intégrées est exigée de tous les auteurs qui veulent faire publier leur texte dans la revue. Il est fait exigence aux auteurs de n'utiliser que la seule norme dans leur texte. Pour en savoir

plus, consultez ces normes sur Internet.

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La gestion des citations :

Longues citations : Les citations de plus de quarante (40) mots sont considérées comme longues ; elles doivent être mises en retrait dans le texte en interligne simple.

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Résumé :

- ✓ Pour Pewissi (2017), le Womanisme transcende les cloisons du genre.
- ✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Résumé ou paraphrase :

- ✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Exemple de référence

Pour un livre

Collin, H. P. (1988). *Dictionary of Government and Politics*. UK: Peter Collin Publishing.

Pour un article tiré d'un ouvrage collectif

Gill, W. (1998/1990). "Writing and Language: Making the Silence Speak." In Sheila Ruth, *Issues in Feminism: An Introduction to Women's Studies*. London: Mayfield Publishing Company, Fourth Edition. Pp. 151-176.

Utilisation de Ibid., op. cit, sic entre autres

Ibidem (Ibid.) intervient à partir de la deuxième note d'une référence source citée. Ibid. est suivi du numéro de page si elle est différente de

référence mère dont elle est consécutive. Exemple : *ibid.*, ou *ibidem*, p. x.
Op. cit. signifie ‘la source pré-citée’. Il est utilisé quand, au lieu de deux références consécutives, une ou plusieurs sources sont intercalées. En ce moment, la deuxième des références consécutives exige l’usage de *op. cit.* suivi de la page si cette dernière diffère de la précédente.

Typographie

-La *Revue Internationale de Langue, Littérature, Culture et Civilisation* interdit tout soulignement et toute mise en gras des caractères ou des portions de textes.

-Les auteurs doivent respecter la typographie choisie concernant la ponctuation, les abréviations...

Tableaux, schémas et illustrations

Pour les textes contenant les tableaux, il est demandé aux auteurs de les numérotter en chiffres romains selon l’ordre de leur apparition dans le texte. Chaque tableau devra comporter un titre précis et une source propre. Par contre, les schémas et illustrations devront être numérotés en chiffres arabes et dans l’ordre d’apparition dans le texte.

La largeur des tableaux intégrés au travail doit être 10 cm maximum, format A4, orientation portrait.

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LITTERATURE

Confidence Dissipation and the Living Together in Meja Mwangi's *The Big Chiefs*

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Abstract

After independence, some African countries were torn into shreds. As depicted in *The Big Chiefs*, the big chiefs have adopted behaviors and attitudes that create in the life of Cockroaches⁸ confidence dissipation which makes the idea of cohabitation difficult to implement. The objective of this article is to analyze these behaviors and attitudes that make confidence dissipation a stumbling block to cohabitation and a reason for the restoration of confidence among Africans conducive to cooperative life. The analysis is based on linguistic Semiotics which enables the reader to consider everything involved in the novel as a sign that needs decoding. New Historicism in the study focuses on the imaginative facts alongside their social facts that inspired their creation. The study has found that behaviors and attitudes engendering confidence dissipation are obstacles to living together and, in the process, calls for a responsible change.

Key words: confidence, dissipation, together living, promote.

Résumé

Après l'indépendance, certains pays africains se sont retrouvés déchirés en lambeaux. Dans *The Big Chiefs*, les grands chefs ont adopté les comportements et attitudes qui créent dans la vie des 'cafards' la dissipation de confiance qui rend l'idée de cohabitation difficile à réaliser. Cette étude a pour objectif d'analyser ces comportements et attitudes qui créent la dissipation de confiance mettant en péril la cohabitation. Elle permet de penser à l'urgence de la restauration de la confiance entre Africains pour une vie coopérative bénéfique. L'analyse a utilisé la sémiotique linguistique qui permet au lecteur de considérer tout ce qui se trouve dans le roman comme signe à décoder. Le New

⁸ The masses, the poor and political dissidents who are not entitled to claim their rights and condemned to live in another world as outcasts. Because of their poverty, dirtiness and sickness, these people are excluded from public places and are forbidden to live with rich people and power holders. The common fate of these poor people is to be killed and thrown to the rubbish dump like the insects.

Historicism est aussi utilisé pour rapprocher les faits narrés des faits sociaux qui en sont l'émanation. Comme résultats, cette analyse a trouvé que les comportements et attitudes responsables de la dissipation de confiance constituent un obstacle au vivre-ensemble et interpellent le lecteur à militer en faveur de la restauration des conditions favorables à la cohésion sociale.

Mots clés: confiance, dissipation, vivre ensemble, promouvoir.

Introduction

The living together is the fact that people accept one another despite their differences in taste, culture, religion and social status. A country develops when two people accept each other and work hand in hand. But today, a bitter remark is that some African countries are torn into shreds, which appeals to scholars to produce imaginative writings in order to help African people recover from the division. For Meja Mwangi, confidence that dissipates among the people as depicted in *The Big Chiefs* makes the idea of cohabitation difficult. It is in this perspective that my topic is framed. About this problem, Pewissi (2014) calls on people of different cultures to accept one another for peaceful cohabitation and development. For Pewissi (2013), pernicious interpretation of authority by political leaders is a serious handicap to the living together. As for Sanda (1985: viii), he focuses on the "fundamental problems making life miserable for many Nigerians". Like many other scholars, Achebe (1984) has centered his analysis on bad leadership which does not favor together living and development of Africa. It is obvious to note that all these scholars acknowledge that the living together suffers today. However, to the best of my knowledge, one must not undermine confidence dissipation that creates distance among the people and makes the implementation cohabitation difficult in *The Big Chiefs*. That is why, in addition to what other scholars have found, my analysis is centered on this aspect of confidence dissipation and together living.

The objective of this paper is to analyze the attitudes and behaviors that dissipate human confidence, the restoration of which favors cooperative life. This analysis is pivoted on New Historicism and Linguistic Semiotic. For New Historicists like Bertens (2001: 90), literary texts are "absolutely inseparable from their historical context." According to New

Historicism, the texts' meaning depends on historical conditions that urge writers to produce their works. To better analyze a fiction work, New Historicism recommends readers not to neglect the author's intention and the events this fictional work refers to in the real world. The choice of New Historicism as a literary tool is inscribed in this logic of not taking issues raised in *The Big Chiefs* as mere fiction but rather as descriptions referring to true events that occurred in the real world. The second theory that will be used in this study is Semiotics. For semiotics, meanings are in the text in the form of sign and everything that is in the text is a sign that needs decoding in order to guess the message a writer wants to convey. As a literary tool, Semiotics will help me consider everything involved in *The Big Chiefs* as sign that needs decoding in order to get the message Meja Mwangi seems to convey.

1. Attitudes and Behaviors Engendering Confidence Dissipation in *The Big Chiefs*

In post-independence African countries, some socio-political attitudes and behaviors dissipate the confidence which is the backbone of the living together. Among these attitudes and behaviors, one can mention political leaders' deviation from common salvation of the people and the lack of fellow feeling.

1.1. Political Leaders' Deviation from the Common Salvation of the People

The confidence that people have towards a person motivates them to delegate this person as their leader. Before delegating somebody as a leader of the group, the people have a direction they want him or her to follow. But if a group of people wants their leader to lead them northward and the leader starts leading them southward, this group of people feels the confidence the people have in their leader dissipates. If they commonly agree to go eastward and a leader, without consulting the people he leads, starts making way for west, this leader will find his leadership criticized or opposed. In other words, if the people's destination is different from that of the leader, hesitation appears and they cannot move together. In this perspective, Pewissi (2013: 30) explains: "Hesitations come when in the ruling process contradictions arise, i.e.

when leaders deviate from their political agendas for which they are elected.” This is exactly what happens in Africa; African leaders and their people move in different directions as depicted in *The Big Chiefs*. The fact that a leader takes a direction different from that of the people dissipates the confidence placed in him/her and splits together movement. According to Ebegbulem (2012), the insincerity of African leaders brings about the dissipation of confidence the people place in their leaders. Expressing his feeling about this confidence dissipation, he opines: “The major problem that the country is facing today is the insincerity and insensitivity of her leaders to the needs of the ordinary people whom they have been elected to serve” (Ebegbulem, 2012: 221). In their way of leading the people, leaders let ordinary people discover their insincerity and insensitivity. This behavior of leaders extinguishes the confidence the people have in them. This behavior equally casts doubt on their governance. To be honest, what kills the confidence placed in these leaders is that: “With independence, the leaders see their new status as an effective political weapon in the silencing of any form of opposition” (Okolo, 2007: 64).

In *The Big Chiefs*, confidence placed in the leaders is torn into shreds. This is understandable when people start manifesting their dissatisfaction against their leaders. To lead the people where common salvation is the center of the preoccupation of the leaders is what motivates African ordinary people to see their brothers in power. The confidence they place in their leaders becomes cold ash when they notice that the common salvation of the people is not taken into consideration. Ngugi (1993: 65), in the words of Frantz Fanon, underlines:

Before independence, the leader generally embodies the aspirations of the people for independence, political liberty and national dignity. But as soon as independence is declared, far from embodying in concrete form the needs of the people in what touches bread, land and restoration of the country to the sacred hands of the people, the leader will reveal his inner purpose: to become the general president of that company of profiteers impatient for their return which constitutes the national bourgeoisie.

It is my opinion that Frantz Fanon through this quotation denounces post independence African leaders who neglect common salvation of the people. The same leaders, who used to embody common salvation of the people for independence, develop another behavior that pushes them to keep silence upon common salvation of the masses. This is exactly what makes the people lose confidence they have placed in their brothers' in government.

In *The Big Chiefs*, the Boy and his likes are stripped naked publicly by their own leaders. This attitude becomes vivid in the Big Chiefs' behavior when the writer makes them declare: "You come from the soil", "To the soil you shall return. Toil" (Mwangi, 2008: 9). These lines underscore how the Big Chiefs reduce the poor into nothing. They do not wish any change or improvement in the living condition of the Cockroaches. The Cockroaches know that they are poor and think that with the Big Chiefs, their abject conditions of poverty will improve. But the above statement of the Big Chiefs dissipates confidence the Cockroaches used to place in the power of the Big Chiefs. It is worth noting that confidence is born and grown in society in which the powerful help the powerless. The Cockroaches have fallen down and therefore need the help of the Big Chiefs to stand up again. But the declaration in the above quotation shows that the Big Chiefs will not do anything to help the Cockroaches change their poor conditions. The Big Chiefs want to maintain them in the same position. Expressing his feeling about confidence evaporation in post-independence Africa, An-Naa'im and Peshkova (2000: 74) state:

In the vast majority of cases, independence signified the transfer of control over authoritarian power structures processes of government from colonial masters to local elites, with neither experience nor prospect of popular participation in governance and the diffusion of authority and power at the national level. Unable to govern effectively, post-colonial government tended to compensate by using oppressive and authoritarian methods, usually employing the same colonial legal and

institutional mechanism maintained by several cycles of 'native' government since independence.

This quotation illustrates leaders' actions in post-independence Africa that bring about confidence evaporation. For critics in the above lines, governors possess neither competence nor prospect of popular participation which should reinforce confidence in post-independence Africa. This lack of confidence begets confidence evaporation. Indeed, the leaders on whom the people rely at the beginning become incompetent. In *The Big Chiefs*, this incompetence is revealed in the actions of the Big Chiefs expressed in the following terms: "We made alcoholics and destitute and degenerates of every kind. We reinvented unemployment and made vagrants and prostitutes, criminals and orphans out of everyone. Finally, we made killers of everyone" (Mwangi, 2008: 87). The writer uses situational irony to make the Big Chief speak for the reader to judge the leaders' counter-performance. To create confidence in the people in the narrated context, a leader has the responsibility to seek solution to the problem of prostitution, criminality and unemployment that the country suffers. It is the effort that a leader makes in order to eradicate the problems of the masses that make a leader the people's leader. The people's confidence in their leader increases when they see their leaders in continual struggle days and nights to settle the problems that threaten them. While scrutinizing the actions of the Big Chiefs in *The Big Chiefs*, the reader comes to the conclusion that the Big Chiefs contribute to the endless suffering of the downtrodden since they reinvent continually unemployment and incite the attitudes that favor prostitution and criminality. That's why people's confidence in the Big Chiefs to find solution to the problems that threaten their life is completely dissipated.

1.2. Lack of Fellow Feeling

Before electing the Big Chiefs, the masses have confidence that their leaders would help them achieve happiness of the living together. But this confidence is dissipated and the masses notice that the leaders they have raised to power lack fellow feeling that can be read at many levels in the novel.

As depicted in *The Big Chiefs*, the leaders consider themselves as full human beings while taking the poor as the sub-humans. For this reason, these poor people are represented as cockroaches, the smelly insects that do not deserve to live with the most important people – the Big Chiefs. Having no sympathy for the poor people, the Big Chiefs attach negative or derogatory connotations of Cockroaches to the poor as an alibi to eliminate them. With this lack of fellow feeling, trustworthiness dissipates between the Big Chiefs and the Cockroaches giving place to fear that does not favor communal life of these two categories of people. About the Big Chiefs' lack of fellow feeling that dissipates the confidence that creates a wide distance between them and the poor people, Pewissi (2009: 86) comments:

This suggests that to the Big Chiefs the Cockroaches constitute impending sources of health problems. Poverty and poor hygienic conditions of the Cockroaches make of them the agents of the rich people's health hazards. One can infer from the narrative that allowing the Cockroaches to live together with the Big Chiefs is an offence to the Chiefs' health. The Cockroaches lives in dirty places and eat dirty food whose smell alone infect the Big Chiefs with diseases.

Here, the Big Chiefs have no fellow feeling toward the poor people and hold them responsible for their health hazard. Before this accusation, the masses' confidence of the living together vanishes because any attempt to be close to these leaders would engender bloodshed.

In addition, the line of demarcation between the Pit and the City to prevent the masses from entering in the City helps the reader understand how the leaders – the Big Chiefs – have no compassion for the poor people – the Cockroaches. Indeed, the poor are confident that their leaders are in power to help them taste the happiness of the living together. But this confidence is totally betrayed when they realize that the leaders on whom they rely have turned their back on them and place a line of demarcation to confine them in the Pit where they can be easily located and killed:

The authorities impose a requirement that all persons wishing to travel outside their districts and communities receive a written authorization from their District Commissioners. Tall people were ordered to stay home for their own protection while the assassins received passes so that they could travel easily to kill them. There was now no way of evading the road blocks that had sprung up all over the countryside to trap those trying to flee (Mwangi, 2008: 39).

From this quotation, it is evident that the authorities have planned woeful program to locate where the poor people live and exterminate them. This behavior is a proof that the authorities lack fellow feeling which weakens the confidence of the living together.

2. Altruism as a Tool for Confidence and Promotion of the Living Together

To reinforce confidence which favors the living together among Africans, Africa needs certain qualities among which altruism. According to *Oxford Advanced Learner's Dictionary of Current English*, altruism is the “fact of caring about the needs and happiness of other people more than your own” (Hornby, 2000: 32). Likewise, when people adopt altruistic behavior, brotherly kindness exists and they undertake actions that benefit one another. In an altruistic environment, everybody seeks the happiness of their likes and the living together flows easily.

In *The Big Chiefs*, there is no happiness in this created world. This area lacks altruistic leaders who should guide the people with the goal of improving their well-being. An altruistic leader cannot sleep when the well-being of the people or the neighbor is threatened. For this reason, an altruistic leader gives more importance to the well-being of the led. By the same token, Christmas (2019) defines an altruistic person as “anyone who values other people’s well-being at the expense of their own self person who will not do acceptable things for reward but for the purpose of seeing that other person’s well-being is enhanced.” Seeking the happiness of the led, a leader who is altruistically engaged, listens to the people’s worry and is honest to these people. Far from caring about the

masses' needs, the Big Chiefs develop the spirit of greediness. The Big Chiefs eat more than their own share and see the poor people as obstacles in this process of eating. Therefore, they must get rid of the people whom they call the Cockroaches. That is why, with the exception of the Big Chief for Labor who sympathizes with the Cockroaches, the rest of the Big Chiefs developed a program to finish off the poor. For the Big Chief of Defense, "if they become numerous they may become difficult to rule and may develop the courage to face the gun of the police" (Pewissi, 2009: 185). For this reason, he suggests to "rocket the Cockroaches to hell in their sleep" (Mwangi, 2008: 88). From his part, the Big Chief for Health who stands for the Minister of Health suggests to use "something more lethal than mere insecticide" to end the life of these Cockroaches (Mwangi, 2008: 88). For the Big Chief for Agriculture, the unbearable condition in which the Cockroaches live there is only one solution: to "starve the Cockroaches to death" (Mwangi, 2008: 88). As the critic Pewissi (2009: 187) notices, "his suggestion indicates his awareness of the scale of poverty in which the potential victims live and their incapacity to live on their own." The Big Chief for Water "suggests to the other member of the cabinet, the poisoning of the wells and reservoirs as well as the rivers and the lakes from which the masses drink" (Pewissi, 2009: 187).

From these suggestions of the Big Chiefs in different ministries to exterminate the poor, I come to realize that leaders in this environment are not altruistically committed. Otherwise, before these touchy conditions of the poor, the Big Chiefs should spend sleepless nights and harness their effort to find solutions to the problems that disturb these poor people. By the time the Big Chiefs behave like this toward the poor, confidence which is essential if the living together is to be reinforced between the poor and the chiefs.

The agony of the poor in *The Big Chiefs* meets no compassion from the government in Meja Mwangi's fictive country. The wretched people's suffering from hunger and their increase in number on the streets do not attract neither the attention of the government nor that of the rich people. In the novel, no action is undertaken by the government to solve the problems of the poor's backstreet life until the inhabitants of the

backstreet become gangsters, robbers and thieves that threaten the peace and the stability which in turn make it difficult for people to live together. For Meja Mwangi, the fact that poor backstreet people are left to die of hunger without anybody's help is a proof that there are no altruistic persons in the area. Given the qualities of an altruistic person, Olatunde (2016: <https://www.quora.com> on 12/04/2020) underlines that "A truly altruistic person is driven by the ideology summed up below: I learned to GIVE not because I have many but because I know exactly how it feels to have NOTHING." This passage shows at greater length the qualities of an altruistic person. He creates happiness to the brokenhearted people in his surroundings. An altruistic person shares what he has with the needy. From these qualities presented by Kadri Olatunde, it is clear that if there were altruistic leaders, this situation of the poor backstreet dwellers should be taken seriously in order to create favorable conditions for them to live happily. However, in *The Big Chiefs*, the Big Chiefs create a jungle which keeps them far from these qualities of altruism which should reinforce confidence and cooperative life. With this lack of altruism, the Big Chiefs lead the people to a world compared to "Sodom" (Mwangi, 2008: 127) where there was no confidence and the living together was not possible as underlined in the Bible because of the evil attitudes of the people of Sodom (King James Version, 1989: Genesis 19, 4-9). Like the people of Sodom, the Big Chiefs "Sold mothers for dollars" (Mwangi, 2008: 170).

Like the people of Sodom, the Big Chiefs have no vision for the future generation: "They had scratched solely for themselves and only for the present" (Mwangi. 2008:14). Like the people of Sodom, they have given more importance to materialism than to God and human dignity: "God was for the poor and the wretched, for creatures without hope and those who were about to die...God was not for us" (Mwangi. 2008:105).

In the creative world as presented in the above comment, there is no confidence and therefore the living together is difficult. Everybody carries his own cross. Everybody stays in his corner. Your happiness is your happiness and your pain is your pain. There is no mutual help. Individualism of city dwellers makes the city a jungle where justice is operated as Sanda (1985: 18) remarks: "And in the operation of jungle

justice there is no room for altruism since everybody is mainly trying to fend for himself to make himself comfortable, successful and secure, more often than not, at the expense of all others”. Bukola Sanda explains that Meja Mwangi presents the facts in this manner in order to invite Africans to take it seriously that the living together is possible on condition that African people behave altruistically. If true altruistic Africans cohabit, they will share their pain and happiness. In this perspective, one person’s agony becomes everybody’s agony and nobody can die of hunger while others throw their leftovers of food into the rubbish dump.

Conclusion

The objective of this study has been to analyze the attitudes and behaviors that dissipate the confidence, the restoration of which favors cooperative life. The study has found that confidence which is the backbone of the living together is dissipated when the poor people realize that political leaders, on whom they rely, turn their back to them. It has also been underlined in this study that the fact that political leaders have no fellow feeling toward the downtrodden makes dissipate the confidence which should favor communal life.

From these various issues examined, it has been confirmed that without confidence, the living together is not possible. If altruism is taken seriously as an indispensable tool to reinforce confidence and the living together, political leaders will develop full of fellow feeling and will care about the well-being of the people. The paper has found that altruism is a component which can considerably help in the consolidation of confidence and peace if it is well implemented.

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