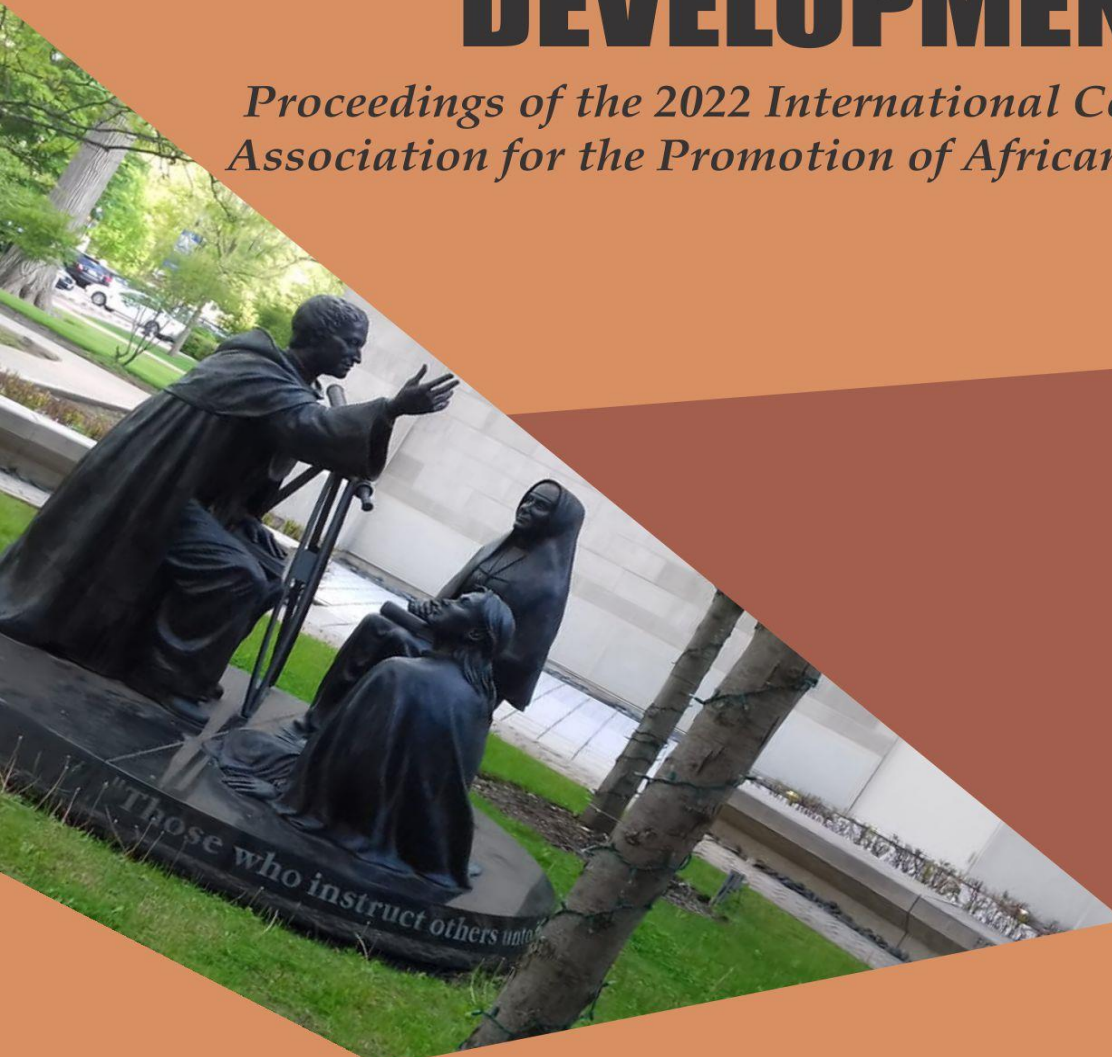


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DIALOGUE ON AFRICAN PHILOSOPHY AND DEVELOPMENT:

*Proceedings of the 2022 International Conference of the
Association for the Promotion of African Studies (APAS)*



Editors

Ikechukwu Anthony KANU

Ejikemeuwa J. O. NDUBISI

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United States of America

Dedication

DEDICATION

In Memory of African Migrants,

Dead and alive

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INTRODUCTION

Africa remains very peculiar with her many problematiques and abundant resources, both human and natural, alongside her privileged opportunity of being the mother and cradle of civilization. Nevertheless, the African continent has been an unfortunate continent. In spite of the rare privilege of Africa being the cradle of civilization and mother of all civilizations, and the much lauded gained independence, Africa, in this 21st century, still struggles to survive independently, socio-politically and economic wise.

In Contemporary times, African Philosophy has become primarily a discipline and secondarily a movement. African Philosophy traditionally is knowledge of African realities and African realisms in their *englobing* universal principles. It is more of a movement as it tries to reclaim its position as a discipline within the world's philosophical heritage. It is, therefore, fundamentally a *disciplinary movement* as it tries to rediscover itself within the world's philosophical heritage and equally establish itself as such. As a movement, African Philosophy, rooted in and springing from the African philosophical tradition, is an effort at recovering all lost status as a result of the stolen legacies with regard to philosophy and its origin. *In lato sensu*, African Philosophy is that branch of knowledge that grew from African Philosophical Tradition as a philosophy done within and outside continental African for humanity (as human enterprise) with regard to authorship, scholarship and literature. *In stricto sensu*, it is that course that is African and Philosophical within the limits of *Africanity* and *philosophicality*.

Furthermore, as a discipline, African Philosophy is love of African wisdom, that is, *philos Africana sophia*. It is the search for the unaided authentic human knowledge that is philosophical and African. It is the *habitus* of every wise and reasonable African man. African philosophy is philosophy as it is done in and for Africa and others. It is a philosophical tradition that is African within the mainstream of philosophy as a systematic study. African philosophy is the critical and universalizing interpretation of the culture and the world-view of African people by philosophers within and outside African continent. It is philosophy done within African philosophical tradition designating the corpus of African philosophical writings, thought and culture. African Philosophy, therefore, is *scientia rerum per ultima causas* within African realities.

This is against some philosophers' views and philosophical currents trying to demean and oppose the existence of African philosophy.

African philosophy is a critical enterprise in complete *philosophicalness* and *Africanness*. According to Osuagwu, I.¹ “African philosophy is a particular regional contextualization, reflection and expression of the universal and by its *philosophicality*. It is a universalization, a universal vocation, ordination, destination and determination of and in the African particular”. It is, therefore, a by-product of critical development of human enterprise with regard to African people’s world-view.

In the chequered history of man, everyman’s activity is tailored towards development. To develop literally means to unwrap. From the dawn of creation, man was mandated by God to conquer the earth (Gen. 1:28: So God created man in His own image; in the image of God, He created him; male and female, He created them. God blessed them and said to them: Be fruitful and multiply and fill the earth and subdue it, rule over the fish of the sea and the birds of the air and every creature that crawls upon the earth). Man is, therefore, ordered to *develop, manipulate, conquer* nature to his very advantage. Development becomes man’s duty and responsibility. Man’s fulfillment is in conquering and developing nature. Hence, development in line with the *Old Testament Divine mandated-mission-of-man* is to take charge of the earth. Thus, development is the un-wrapping, un-folding, un-veiling, out-growth of what was enveloped, hidden or latent, something given as natural material. This is in contradiction with creation, where God and only God creates from nothing, *ex nihilo nihil fit. God create sex nihilo. Man creates* or develops from something, from a given. Development in this understanding is as old as man.

Development, therefore, is a process of *transformational agenda* within the context of a people in relation to their level of growth as well as the progress of individual members of a human family within the natural society. Development in this context becomes a constant *recurring-human-response-decimal* for a better society as humanity responds positively to nature, bringing forth sustainable development and perdurable civilization. However, the primary aim of development is human well-being. According to Onwuliri, C.E.C.² there are various aspects to what constitutes development, however, common to all these *is a positive change in human well-being*. It is in this regard that Schumacher, E.F.³(1975), avers that development should not start with

¹Osuagwu, I. M. *A Contemporary history of African Philosophy, Amamihe Lecture Series, Vol. IV.* (Enugu: Snaap Press Ltd.1999, p.28).

²Onwuliri, CEC (2008) *The Church as an Agent of Progress and Development* in Onyeocha, I. (ed) *The Church as Agent of Progress and Development, CIP Jubilee Essay*.pp84-119, Owerri: Imo State University, Press

³Schumacher, E. J. (1975). *Politics, Bureaucracy and Rural Development in Senegal.* (Berkeley: University of California Press, Pp. 303. \$18.75.)

goods, but with the people, their education, organization and discipline. It is not all about money, profit and the number of industries. Levi, J. and Havinden, M. A.⁴ conceived development as *a long-term improvement in the standard of living, as felt and judged to be by most of the people in the country*. Schumacher, E. F. as cited above names education, organization and discipline as the three ingredients of development. However, the greatest elemental factor of development is *education*.

Education is a continued process of leading one out of ignorance (*educere*) and the consequent act of cultivating or leading one into knowledge (*educare*). This is why the broader concept of development places man at the centre of it. According to Iroegbu⁵, the term development with technology, progress, civilization and jet age are existential catchwords as well has become a symbol of neo-colonialist domination of the so-called developed nations against the not-yet developed ones. Many developmental strategies meted out to these poor nations (underdeveloped world, third world, especially with regard to African continent cutting across the hinges of third world under-development, ideological progressivism and western hyper-development) are nothing but new sinister methods of assuring their continuous domination.

Unfortunately, Africa is in great crisis of development. Presently, the crisis of development is the most serious problem facing Africa. This is because the continent has remained largely underdeveloped despite the presence of huge human and natural resources. Several decades after the end of slavery, colonialism and then the independence, most scrambled continental Africa countries are now under the shackles of debt with litany of leadership failure, crises of insecurity and corruption. Development at this level goes beyond conventional definition of development in terms of physical growth, economic growth, technological advancement and improved Gross Domestic Product (GDP) analysis, rather, it is a holistic development and well-being of the human person. Thus, development remains a holistic and integral concept that involves the overall development of the human person taking cognizance of man's moral well-being, psychological growth and social progress. All these philosophical nuances in development are within the ambience of philosophy and development as Philosophy of Development from Western Philosophical Tradition.

⁴Levi, J and Havinden, M.A. (1982). *Economics of African Agriculture*. UK: Longman.

⁵Iroegbu, P., *Enwisdomization and African Philosophy*, (Owerri: International University Press 1994) , p. 81-82.

Philosophy of Development, however, is an applied philosophy as well as a philosophy of arts under practical philosophy. *African Philosophy of Development* is an applied African Philosophy that projects developmental strides from the binoculars of African Philosophical enterprise within and outside continental Africa. It is an inquiry into the role of philosophy in developmental processes. As an applied philosophy, it is a fascinating area of research at the intersection of philosophy. Therefore, we think of a philosophy in this regard especially philosophy of development, and to be precisely *ad rem*, we turn to African Philosophy of development. Through African Philosophy of Development one can delve and dig deep into the basic definitions and expositions within the boundaries of Africa realities as it beams its critical searchlight on the various tasks and aspects of development.

However, the contemporary and continued scrambling for Africa leaves every right thinking human being with lot of questions as regards African coming of age *to be* (amidst the inherent racism and once-in-awhile resurgence of white supremacy). Many nations of Africa live with lamentable vagaries of underdevelopment as poverty, famine, health issues like HIV/AIDS, social, economic and political crises. The glaring socio-economic cum political showdown exists in our world due to the last global COVID-19 pandemic and the economic meltdown of past years as well as the already existing great divide of global North-South. The brain-drain of the *blacks*, as well as the capital flight, debt and continued financial plundering of Africa, speak volume of unhealthy relationship between continental Africa and the developed world. Of course, Africans have no immunity from the happenings in the world rather it is affected by such. The time has come for us Africans (with our seeming black skin that has given room to world structural inequalities) to question few things with regard to *who we are* and *what* is happening around us.

The APAS conference offers a candid dialogue on African Philosophy and Development trying to question what stops or favours Africa in bridging the yawning gap of the global divides, just as most African policies of development are determined by the erstwhile colonial masters, as can be seen in developed nations like France continues to make her colonized independent countries still remain very much dependent on them. The proceedings of the 2022 Association for the Promotion of African Studies (APAS) International Conference on the theme: *Dialogue on African Philosophy and Development*, is a clarion call for the socio-economic cum political emancipation of Continental Africa

not only from the mental slavery as emphasised Bob Marley but from the age-long exploration turned into exploitation and relegation of African into vagaries of developmental muds. The paper presenters were all very succinct in their different chapters ensuing proper dialogue on African Philosophy and Development.

The contributors in their different chapters showcased a paradigm shift in thinking and writing as they engaged practically *Philosophy and Development* in their scholarship-dialogue. The beauty of it in seen more as their thoughts are rightly narrowed into African realities with much African bent. Apologetically, if Africa must still develop beyond the contemporary obstructive shackles and glaring chains of the Western World as well as the existing momentous vicious circle of global underdevelopment, she simply needs her own Philosophy of Education, precisely an African Philosophy of Education, that is pertinent to her culture, circumscriptive of her world-view and very typical of her age-long academic *cum* educational quagmires. Therefore, the African development advocated for, simply rests more on a well defined, mapped-out Africanized curriculum through a functional African Philosophy of Education as a result of authentic and enduring African Philosophy of Development.

**AFRICAN PHILOSOPHY OF HISTORY AND AFRICAN
PHILOSOPHY OF EDUCATION: A CRITICAL
COMPLEMENTARITY**

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Executive Summary

Before now, some uninformed and disgruntled Western Philosophers taught and professed that Africa has no History having denied them their Philosophy. African Philosophy, as love of African wisdom, is an offshoot from African philosophical tradition as well as part and parcel of world philosophical heritage. Using the method of critical analysis, the researcher not only discovers that continental Africa has a chequered history *qua tale*, African Philosophy in her different branches and applications as African Philosophy of History and African Philosophy of Education are applied philosophical forms and complementary courses even as African Philosophy of Education appreciates and delimits African Philosophy of History.

Keywords: African, philosophy, history, education, African philosophy of history and African philosophy of education.

Introduction

Our particular interest is in African Philosophy of History than History of African Philosophy. Many African scholars have not dwelt so much in this area. Some scholars are still negotiating with African Philosophy of History as a course of its own even when African Philosophy as a discipline of its own has come to stay amidst its branches and

methodological approaches. Summarily, in the chequered history of humanity especially with regard to scholarship, Philosophy, presumably western philosophy, which dates to Socrates and his Ionian scholars of whom, unmitigated ancient history of philosophy as well as contemporary history of philosophy proved that all Greek Philosophy often referred to as Ancient Philosophy had an Oriental source.

Obenga, T. (1990:1) reiterated this age-long hidden but necessary facts when he writes that the Ancient Greek philosophers “having studied in Africa of Pharaonic period went back to Athens to philosophize”. We must note that Ancient Egypt, of Black Pharaonic era, has known to be the mother and cradle of civilization through an old inscription that read thus: thirty centuries before Greeks presented an orderly conception of life, in language suggestive of a tradition already several centuries old. With regard to Africa, one notes that we are dealing with philosophy that was dated alongside the oldest ancient civilization of Egypt.

African Philosophy, therefore, existed ages before Western Philosophy. However, what happens along the line is the thrust of this paper within the History of African philosophy or Philosophy as the straight case may be and of course, the African philosophy of History. This is only possible and currently attainable through a functional African Philosophy of Education. Critically this paper looks at different concepts in the theme while appreciating the complementarity between African Philosophy of History and African Philosophy of Education.

Continental Africa,

The original ancient name of Africa was *Alkebulan* meaning mother of mankind (*australopithecus afarensis*) while others sources translated it as *garden of Eden*. An unprecedented DNA Studies have suggested that San people of Southern Africa (the bush men) and aboriginal Australians (migrants from Africa) are the world oldest human races that populated all other parts of the world.

However, historians have tried to connect name Africa to the continent's climate. Some historians traced the word Africa to Greek word “*aphrikē*”, that is translated: “the land that is free from cold and horror”. Equally some historians prefer the Roman word “*aprica*”, meaning sunny, or the Phoenician word “*afar*”, meaning dust. Whichever connection that stands, Africa is nicknamed mother continent linking one to *alkebulan*.

Geographically, African continent as the second-largest continent in the world with an area of 30.37mkm² with five geographic regions as: North Africa, West Africa, East Africa, Central Africa and South Africa and has other unique geographic features with regard to the Nile River (the longest river in the world), Mount Kilimanjaro, Victoria Falls, Lake Victoria (the largest tropical lake in the world) and the Sahara desert. Africa often referred by explorers as dark continent is made up of 54 countries with more than 75 languages amidst many cultures and ethnic traditions. History, especially biblical history, attests to Africa's role in salvation history as Jacobs and sons were in Egypt for centuries till the Exodus. Jesus Christ's refuge in Egypt with his parents during the massacre of Herod was very significant. The exploration of Africa gave room to slavery and later colonialism as well as the eventual partitioning of Africa and conquest of Africa by the dawn of 1900 as countries like Britain, France, Germany, Belgium, Spain, Portugal and Italy had the good turns establishing colonial states. However, African countries after years of colonialism and independence formed a union known as Organization of African Unity (OAU) and now African Union (AU).

The African Union (AU) is a continental organ with 55 member states that make up the countries of the African Continent. On 9.9.1999, the Heads of State and Government of the Organisation of African Unity (OAU, 1963-1999) issued the Sirte Declaration calling for the establishment of an African Union. It was officially launched in 2002 as a successor to the Organisation of African Unity (OAU). The OAU, now AU, was the manifestation of the pan-African vision for an Africa that was united, free and in control of its own destiny in response to the aspirations of Africans for brother-hood and solidarity. The guiding philosophy was that of Pan-Africanism which centred on African socialism and promoted by African unity, the communal characteristic and practices of African communities, and a drive to embrace Africa's culture and common heritage. This guiding philosophy ought to affect the needed education that is just African. However, one of the main objectives of the AU was to rid the African continent of the remaining vestiges of colonisation and apartheid of 350years then in South Africa. OAU then with this formation tries to organize and cooperate for holistic development of Africa by jointly move towards eradication of all forms of colonialism from Africa.

Philosophy

Philosophy has come to stay as a discipline since ages. The history of Philosophy, therefore, is replete with possibilities dating from the Ancient Time (7th Century Before Christ: BC) Etymologically: Philosophy, etymologically from the Greek Lexicons, is *philos* (love) and *sophia* (Wisdom) transliterated love of wisdom. To this point philosophy remains a human science that seeks wisdom and a personal enterprise with an unaided reason. It is a human enterprise.

Maritain, J., (2005, 72) maintains that Philosophy is the highest of the human sciences, that is, of the sciences which know things by the natural light of reason. But there is a science above it. For if there be a science which is a participation by man of the knowledge proper to God himself, obviously that science will be superior to the highest human science. Such a science, however, exists; it is theology. The word theology means the science of God. Traditionally, Philosophy is *cognitio rerum per altissimas causas, solar rationis* (science that studies all things in their ultimate and universal principle). It is *scientia rerum per ultima causas*, that is, knowledge of things through their ultimate causes.

It's worthy of note that neither discipline nor culture, science or arts and every form of humanities and society is devoid of philosophical influence. Taking cognizance of its main branches and other applied areas, Philosophy cuts across every learning and teaching to be known *asmater scientia*, mother of sciences or knowing. Obenga, T., (1992, 5), in his philosophical discourse writes, "Philosophy has nourished science. It preceded the sciences. Science (Physics, Chemistry, Mathematics, Political Science, Aesthetics, Logic, Biology, Sociology, etc.), was born of Philosophy". No wonder the Medieval philosophers influenced by the religious innuendoes of their time, based on the chronological coincidence of Medieval philosophical tradition and relationship with the figure of Jesus Christ and the dominating power and influence of his teachings, regarded philosophy as *ancilla theologae*, handmaid of theology.

It is worthy of note that Philosophy is as old as the *homo cogitans*, the thinking man. Philosophy according to Maritain, J., (2005, 74) is the "highest human sciences, that is, of the sciences which know things by the natural light of reason". In the chequered history of humanity especially with regard to scholarship, Philosophy, presumably western philosophy, dates to Socrates and his Ionian scholars of whom, ancient history as well as contemporary history, proved that all Greek Philosophy often referred to as Ancient Philosophy had an Oriental

source. Obenga, T. (1990,1) reiterated this age-long hidden but necessary facts when he writes that the Ancient Greek philosophers “having studied in Africa of Pharaonic period went back to Athens to philosophize”. We must note that Ancient Egypt, of Black Pharaonic era, has known to be the mother and cradle of civilization through an old inscription that read thus: thirty centuries before Greeks presented an orderly conception of life, in language suggestive of a tradition already several centuries old. With regard to Africa, one notes that we are dealing with philosophy that was dated alongside the oldest ancient civilization of Egypt. Onyewuenyi, I. (1993, 21), supported this age long view of Egypt’s philosophy pre-dating the Greeks in his book: *The African Origin of Greek Philosophy: An Exercise in Afrocentricism* and other African Philosophers in their authorships had the same view with these titles: George, G. M. James, *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy*. Philosophy has come to stay as a human enterprise and a discipline since ages.

Education

Education derived from two Latin words thus: *educere* as the process of leading one out of ignorance and *educare* as the consequent act of cultivating or leading one into knowledge. Education literally means the ability to lead one out of ignorance and train or lead one into knowledge which is power. Education, formal or informal, therefore has a normative implication of dealing with ignorance with all the instruments of knowledge. And the product is always discipline that is value oriented. Education in this regard is a human enterprise that trains and tames the animality in human beings with rationality. Education, therefore, is an all round project as it positively affects the holistic and societal development of the human person for himself and for the society.

This why John Dewey asserts that education is not preparation for life; education is life itself. It is a popular saying that *once a book is picked, gun is dropped*. This is why Hugo Victor says that *he who opens a school door, closes a prison*. Education is the bed rock of every successful country. As one of the oldest industries in human history, education is the main instrument employed by the society to preserve, maintain and grapple with its social balance; hence a society’s future depends largely on the quality of her citizens’ education. Education, therefore, is an instrument of change and value orientation. However, Nelson Mandela was credited the saying that “education is the most powerful weapon which you can use to change the world.”

African Traditional Education as Against Westernised Colonial Education

Europeans' invasion and exploration of Africa boomed with slavery, colonization and later capital flight. Africa was and has existed with vagaries of human enterprise like indigenous or traditional education and all forms of enterprising merchandise before the advent of Whiteman and his cohorts started to partition and plunder Africa. African Traditional Education was a means of transmitting one's culture from one generation to another. It remains an indigenous system of education is the training that our forefathers gave that was particularly native to every society. It is a process of bringing about a relatively permanent change in human attitude within a human society. Education is a very important aspect of every society and a major determinant of how far the society can rise in progress. This is because no nation can rise above the quality of her educational system. Mara, J., (2006, 2) asserts that African Traditional Education is aimed at inducting the members of the society into activities and mode of thought that align to the norms and values of the society. Mara, J., (2006, 2) further maintains that African societies were noted for her rich cultural heritage which was preserved and transmitted from generation to generation through a system of traditional education.

In line with the above assertion of J. Mara the process of education in African traditional society was intimately ingrained in the social, cultural, artistic, religious and recreational life of the community. Notably, the ideas of schooling and education were integrated in the traditional system. The traditional system of education incorporated the ideas of learning skill, social and cultural values as well as the norms into its purpose and method. Hence, in African traditional society, the education of her progenies started at birth and continued to adulthood. African traditional system of education has been described as education that prepared one for one's responsibilities as an adult in his home, village or tribe.

Notably, this form of uncelebrated and even unknown African philosophy of traditional education that was played underground was quite pragmatic and aimed at providing a gateway to the life of the community. It was based on the philosophy of productivity and functionalism, practicality and workability. It was utility based and in African traditional education, there is an end in view such that anyone who has undergone this level of education was expected to have acquired the competence and shows it in the course of his performance. African Traditional Education is a practical means of inculcating

knowledge, skills and gaining the expected empowerment. Therefore Mara, J., (1998, 72) further avers that though there were few theoretical abstractions, but the main objective of African traditional education was to inculcate a sense of social responsibility of the community to the individual members, who were becoming contributing members of the society. Hence, one of the major features of traditional education was apprenticeship model of learning, whereby people learned under masters like the Igbo Apprenticeship System (IAS) now understudy in Harvard University.

An Online studies refers to this practise as very peculiar of African Traditional system of education. The Igbo apprentice system (IAS)-adopted for decades by the people of southeast Nigeria, also known as the Igbo trade apprentice system and commonly referred to as *Igba-Odibo (Igba-Boi, Imu-Ahia, Imu-Oru)* has been finally Approved by Harvard Business Review (HBR) via the global attention given to it by Prof. Ndubuisi Ekekwe. IAS as an economic model has been a kind of vocational training (in trade, enterprise or vocation) of young people in adopting one form of trade or the other and as well spur economic growth within the Igbo entrepreneurial spirit of the *Ogas*. The African traditional system of education, therefore, a process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitude in its cultural setting and heritage to foster continually the well-being of mankind.

The foremost focus on African vocational education was the preparation of African child for his or her responsibilities in the community. Traditional African Education is 'the bush school' the trains the young ones in preparation for different walks of life via their age grade or during initiation ceremony into different phases of life or the other. African Traditional Education informally exposed and initiates one into African culture, tradition, values, norms, and skills on how to be lively and practicable. Sadly, we are losing the warmness of Africa and the curriculums have not helped in restoring this warmness.

Traditional educational system was later replaced by the Colonized Western Philosophy of Education. Colonialism would have been the best for African Nation States, if it has been a form of tutoring or mentoring so as to bring out the best in Africans for Africa, who then would be complaining? The effects of colonialism seem to be double-edged sword. There is positive side of the coin with regard to introduction of formalized system of education, advent of Christianity and economic perspectives. Negatively, colonial education rubs African her being

thereby trying to recreate an African person into an European maroon. Ezeani, E (2013, 22) quoted a Briton, Lord Macaulay's *Minutes on Education* on the aim of their colonial education in the colonies of Africa thus: "to train at least a class of persons Indian (or Africans) in blood but English in opinion, in morals and intellect". Such was behind whatever informed the colonizers and their education for Africans even with regard to French Policy of Assimilation. In this process, every Africa and her black nature became fake and original and must be *westernized* or *europeanized*. Such education in the end estranged African man from his environment and his very person. As Ezeani, E., (2013, 23) lamented: "for a good number of Africans, adoption of anything foreign is a mark of *onye ma ife* (educatedness or civilized person) as this is interpreted to be a symbol of education...education became associated with memorization of western knowledge and culture". By this we become inferior to them losing our sense of worth. But this was not what education ought to be. It ought to be integrally holistic and sums up every facet of the societal life. Ezeani, E. (2013, 25) continuing laments thus: "one of the most serious negative impacts of colonial education on Africa is de-Africanization of Africa-a process which dispossessed the people of their culture, values, languages and human dignity." What then remains of an African person?

Unfortunately Africa is yet to recover from the White-man's plundering of and the consequent *capital flight* from Africa in the name of colonization after years of slavery. African still suffers the stolen legacies and the inherent indoctrinization that everything black is evil alongside the confusion in our founding fathers that were trained in European mentality and clothed with colonial garb to witch-hunt their brother-Africans. Why Colonial Education instead of African Education? As far back as 1933 Carter G. Woodson has published *The Miseducation of the Negro*. Is the Nigeria Amalgamation of 1914 not a hoax but an unholy alliance between the Jihadist of Othman Dan Fodio and the colonial master on how to share Nigeria peacefully without war? Till now, 2022AD, many African countries are still paying uncompromised allegiance with financial obeisance and socioeconomic cum political dependence to the countries that colonized and gave them the much lauded independence especially with regard to country like France where most critical issues of her colonized countries are still being decided by them. What of Nigeria where the British influence is still depended on? Most of the political quagmires in this country are orchestrated in Britain.

The pessimistic effects of the colonial system of Education in African are closely associated with the aims of the colonizers as stated in the refereed Lord Macaulay's (a Briton) Minutes on Education. For them therefore, their education for us was "to train at least a class of persons Indian (or African) in blood but English in opinion, morals and intellect." It was a theoretical than practical oriented, that is, a form of entrepreneurship. French colonies applied same inhuman methodology in view of recreating persons who are Africans in blood, but French in opinion, morals and intellect. Such were Britain's and French policies of assimilation explicitly intended to be accomplished. Their pattern of colonization of African required that Africans should discard their own world-view and adopt that of their almighty colonial masters be it of English, Portuguese, French, Spanish or the Arab world. Hence, the instrument of their teaching or education was for them the most efficient for their plan to be accomplished.

Its disheartening that some African countries like Nigeria is still bedevilled with western philosophy of education than African or even Nigerian Philosophy of Education. Eberechukwu BOC, (2018, 128-145) enunciated that the colonial masters gave us 1882 Education ordinance which was later replaced with 1887 Education ordinance, 1916 Education Ordinance, 1920-1922 Phelps-Stokes Commission on Education in Africa (which first commission to consider Africa in their decisions), 1925 Memorandum on Education in British Colonial Territories and the consequent 1926 Education Act and ERJ Hussey's 1930 Education Reorganisation with official opening of Yaba Higher College in 1934. Th Elliot Commission of 1943 (June) and Asquith Commission of 1943 (August) promoted higher learning in colonial regions especially in Nigeria with University College Ibadan. Still with regard to Education in Nigeria and Africa in general, Uba,, R. I. (2018, 194-205) explains that the development of education system started with 8-6-2-3 system of education unto 6-5-2-3 system of education through 6-3-3-4 system of education and presently 9-3-4 system of education. The whole scenario shows a dependent education based on western philosophy.

However, the Directorate of Education, an organ of AU in her mission statement agrees to a responsibility of contributing towards responsive educational systems for Africa thus: "to contribute towards revitalized, quality, relevant, and harmonized education systems responsive to the needs of Africa... systems that produce Africans with appropriate attitudes, values, knowledge and skills to facilitate attainment of the AU vision; systems that generate applied and new knowledge.... placing

Africa firmly within the core of the global knowledge economy". Hence, there are other steering committees like Continental Educational Strategy for Africa CESA 16-25 with their "ten year continental education strategy (CESA) presented to the Ministers for adoption is a response to the AU Agenda 2063. It is in line with the Global Education 2030 Programme and contributes to the achievement of objective 4 of the SDGs. CESA 16-25 calls for a paradigm shift towards transformative education and training systems to meet the knowledge, competencies, skills, research, innovation and creativity required to nurture African core values and promote sustainable development". Equally, Pan-African Institute for Education for Development (IPED), is a specialized institution of the African Union, tasked with the responsibility to function as Africa's Education Observatory ensuring quality, responsive and inclusive education development in Africa. Likewise, there is Education Management Information Systems (EMIS). EMIS is very crucial and most decisive area of focus in education development in Africa. These are efforts by Africans via AU to give Africa an African Education with an attendant and proper and fitting philosophy. It's time to realise that Africa is a beautifully attractive continent with great many human and natural resources. Of course, Africa has been very attractive to the West world and that has given chance to exploration. Expanding this idea, an eloquent Kenyan lawyer, erudite orator Prof. Patrick Loch Otieno Lumumba (2019), has this to say about the ever attractiveness of Africa in one of his intriguing speeches, what an interesting long quote thus: "Africa has always remained attractive. All through the ages, she has always been attractive. It was attractive to the Portuguese and even to the Spanish... It is so attractive that every two years the Japanese call our leaders to Japan. That is how attractive she is. It is so attractive that the Germans also invited our leaders to Berlin. Her attraction also caught the eyes of the Arabs as they invited them to Doha".

However, PLO Lumumba was very articulate to question their continued invitation to Africans. Why haven't they invited Latin American countries or Arab countries? It is only Africans who have been always invited severally. Is it a bad thing? But, why African countries only? It is a truism that they always use us to their advantage. Complimenting the beauty of Africa, moreover he says: "When I look at Africa and see how attractive she is, one word comes to mind *globalisation*. When they talk about globalization, they talk about it as if it were new. Africans were once globalized as a commodity in the slave market, we were sold everywhere in the world, that was globalization. Then we were globalized again through colonization. Then, again,

through neo-colonization. Now we are being globalized again in the context of opening our markets... So we are being told to open our markets and when we did you know what happens? Our textile industries died. The dye textile industry we knew about in Kaduna, Nigeria, died. Our Cotton industries died. Our sugar industries died. The answer to why Africa is so attractive is simple: Economic gains”

Nevertheless, we must know that no nation develops beyond her quality of her educational system. Historically, if Africa must still develop beyond the contemporary obstructive shackles and glaring chains of the Western World as well as the existing momentous vicious circle of underdevelopment, she needs her own Philosophy of Education that is pertinent to her culture, circumscriptive of her worldview and very typical of her age-long academic quagmire as well as her educational problematiques. African development simply rests more on well defined mapped-out Africanized curriculums and a functional African Philosophy of Education that is African

Appreciation of History

The history (from Greek *historia*) meaning learning by inquiry. It is knowledge acquired by inquiry or enquiry and investigation or research. History, therefore, is the study of any documented past. History as a term that comprises of past events as expressed through memory and discovery through collection, organization, presentation, and interpretation of those aggregates of facts or past events. History as academic discipline thrives on the knowledge of past using historical sources with proper investigative analysis. History differs from mere stories, cultural heritages, myths as its content can be reached as something happened in the past as such. This is why history as history can be taught or written down. History is, therefore, primarily a record of past events and times, as it concerns human enterprise. History studies man and his actions, decisions and behaviours. History generally as Osuagwu, I. M., (1999, 19) opines “evokes the statics of time(date),and space (places), of events, ideas, doctrines, contexts and their authors”.

Man by nature is a historical being and of course, remains at the centre of history, that is, often independent of him. Man's historicity or a historical being means man's ongoing work to conquer the world for the good of humanity as such. By this fact, man remains a product of history. This means that men often make their own history. This is why history repeats itself. History like a fashion is the repetition of antiquity. History, therefore, is a handmaid of life and living. If you must live well

in the present you must be conscious of the past which will give credence to the future. According to Iroegbu, P., (1994, 33) “to be historicized is to take into account constructively and reconstructively, the lessons of the past, on it to build the present and from the present to galvanize a good future. It is to realize that the particular makes the global relevant, and that the global makes the particular fully meaningful”. The concept of history, therefore, plays a fundamental role in human thoughts and activities. However, Osuagwu, I M., (1999, 19) maintains that “in studying philosophy, history is an important problem and project, an inevitable or categorical imperative. This claim is formally evident in philosophy, in its history of philosophy or its philosophy of history”. For him, therefore, no discussion in African philosophy is relevant and meaningful without historical approach.

African Philosophy

African Philosophy traditionally is knowledge of African realities and African realisms in their englobing universal principles. In Contemporary times, African Philosophy is primarily a discipline and secondarily a movement. It is more of a movement as it tries to reclaim its position as a discipline within the world philosophical heritage. It is, therefore, fundamentally a disciplinary movement as it tries to rediscover itself within the world philosophical heritage and equally establish itself as such. *In lato sensu*, African Philosophy is that branch of knowledge that grew from African Philosophical Tradition as a philosophy done within and without continental African for humanity as a human enterprise with regard to authorship, scholarship and literature. Moreover, the adjective African qualifies the noun Philosophy and beyond delimiting it, it expands such critical enquiry on the far side of just African. *In stricto sensu*, it is that course that is African and Philosophical within the limits of Africanity and philosophicality or Africanness and Philosophicalness.

Moreover, as a discipline, it is the love of African wisdom, that is, *philos Africana sophia*. Iroegbu, P. was very premier in giving this succinct definition. In this definition one can read a kind of defence as regards African philosophy. This is why for Iroegbu, P., African philosophy is a *philo-sophia*, a quest for African wisdom. African Philosophy, therefore, is *scientia rerum per ultima causas* within African realities. It is the search for the unaided authentic human knowledge that is philosophical and African. It is the habit of every wise and reasonable African man.

Consequently, African Philosophy as a movement is a clarion invitation by Bob Marley’s redemptive insinuation to “emancipate yourselves

from mental slavery...non but ourselves can free our mind". His redemption song demands a total breakaway from the stereotype innuendoes that philosophy is the prerogative of the west therefore questioning directly our human nature as *homo sapiens* and *homo cogitans* as well as *animal rationalis*. As a movement, African Philosophy, rooted in and springing from African philosophical tradition, is a cursory look into the problematiques and prospects of Africa as part of the world philosophical heritage. As a movement, African philosophy is an effort at recovering all lost status as result of the stolen legacies with regard to philosophy and its origin. As a movement, African Philosophy searches for the authentic knowledge that is Philosophy and African within and or outside the African cultural world-view. Therefore, a definitive-thoughtful interpretation and critical analysis of the symbols of African cultures would be African philosophy *qua tale*. More so, a reflection with profound application of criticality, analyticity and originality on African thoughts and cultures will give credence to Philosophy and rightly put, African Philosophy. However, rather than Western philosophy of Western philosophical tradition and her philosophy which started with wonder, African philosophy according to Jonathan Chimakonam opted that African philosophy started with *onuma*, that is, having been frustrated by the colonialism and racialism and other bumps of African predicaments orchestrated by many years of doubt its historical existence, greatly shrouded in controversies and submerged in conspiracies of lies, Africans lately woke up to rediscover the truth about philosophy and the western connection. Therefore, as a movement, African philosophy started out of frustration by many lies against Africans literary disposition.

However, such profundity in the critical appreciation of African cultural worldviews make veritable moments for African philosophy. With the methodological moment and proper hermeneutics, one can dependably and realistically infer that African Philosophy is Philosophy with African source and is nourished from African culture as its cultural reservoir and primary critical nourishment. Okere, T., (1983, 58-79) was the *primus inter pares* in asserting authoritatively that culture is the foundation of Philosophy by hermeneutically engaging Paul Ricoeur extensively on the existing relationship between culture and philosophy thus, "It is by interpreting the symbols of a culture that one can arrive at reflexion, philosophy." Okere, T. opines that Ricoeur defines reflexion as the connection between the comprehension of signs or symbols and self-comprehension. In a methodical process from culture to philosophy, the movement from symbols to reflective thought, Ricoeur proposes three stages, or levels of interpretation: the

phenomenological stage, the hermeneutical stage and the reflexive stage. Thus for Ricoeur, one can philosophise from culture, or at least from those elements of culture that can be called symbols.

African Philosophy is Philosophy as it is done in and for Africa and others. It is a by-product of human enterprise on people's culture. It is a philosophical tradition that is African within the mainstream of Philosophy as a systematic study. African Philosophy is the critical and universalizing interpretation of the culture and the worldview of African people by philosophers within and outside African continent. It is philosophy done within African philosophical tradition designating the corpus of African philosophical writings. However, African Philosophy, like other philosophical traditions, has an historical development along the path of human consciousness, critically encountering their realities.

This is against some philosophers' views and philosophical currents trying to demean and oppose the existence of African Philosophy. African Philosophy, therefore, is a systematic study within the limits of the Africinity of Philosophy and philosophicality of African realities and heritage. Osuagwu, I. M., (1999, 28) in his criteria for the scientific philosophicality and scientific Africinity of African Philosophy was apt to note thus: "African philosophy is at the same time African and philosophical. In and by these terms, we are searching, on the one hand, for the genuine philosophicality, i.e., formal scientific philosophy, of the said African enterprise, and on the other hand, for the authentic scientific Africinity of that scientific philosophy. These two basic scientific criteria make African philosophy to bear the characteristics marks of its particularity and universality". Amidst all sorts of bizarre and false ideas on the capability of African man to philosophize, questioning the depth of their philosophy, one can boast of African philosophical scholarship as well as African authorship. However, Iroegbu, P., (1994, 116) an optimistic contemporary philosopher was very apt in defining African philosophy as: "the reflective inquiry into the marvels and problematics that confront one in African world, in view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: philosophical and African".

In the above definition one can read a kind defence of African philosophy against being labelled mere folk, cultural or ethno-philosophy. The background at the time of this definition has to do with questioning and giving the possibility of African philosophy with regard to historicity and methodology. This is why for Iroegbu, P.,

African philosophy is a *philo-sophia*, a quest for African wisdom. However, Iroegbu was academically astute enough to reiterate that “African philosophy is philosophy done in an African context...the different aspects and complexities of existence that challenge him as an African person. In this respect, every philosophy is contextual philosophy”. By this very act, I strongly add that every philosophy to worth the salt is ethno-philosophical, relatively cultural and appropriately traditional to the philosopher. Alluding to this Iroegbu, P., (1994, 122) was vehemently bent on this general understanding of philosophy as: the global participation of all realities and entities in the general fact and understanding of being as being whether in African, Asian or Western Philosophy. Summarily, Iroegbu, P. (1994, 122) gave ten areas of any contextual or ethno-philosophical basic foundation for genuine philosophical enterprise thus: Geo-environmental, Socio-cultural, Episteme, Mythico-religious, political-moral, Historic, Ethnic-linguistic, Existential, Phenomenologico-pragmatical and ontological. For Iroegbu, P, therefore, these philosophical concepts alone “are what we generally call the African philosophical philosophemena: raw materials for philosophical reflection, questioning, responses, analysis and eventual synthesis”.

History of African Philosophy

Osuagwu, I.M. (1999, 19) maintains that “there are many European and even African scholars for whom no true Black African science and history of philosophy exist.” History of philosophy is so much important that Osuagwu, I.M. (1999, 19) reiterates: in studying philosophy, history is an important problem and project, an inevitable or categorical imperative. This claim is formally evident in philosophy, in its history of philosophy and its philosophy of history. From this perspective, every regional philosophy must be appreciated, evaluated from its history. African philosophy is no exception to this basic rule. Being hotly controverted, misrepresented and misunderstood, African philosophy can hardly be properly taught besides its history. The best way to begin teaching or studying African philosophy is thus to take the historical approach. History takes our minds down the memory lane, in retrospection as in re-presentation and prospection of the main issues.

African Philosophy an offshoot of African philosophical tradition as part of the world philosophical heritage has an interesting history which has been thwarted or hidden or overlooked over the years probably in response to Hegel’s overstatement that Africa ha no history. From Hegel’s perspectives, Africa is said to be unhistorical with

undeveloped spirit, hence he identified only four historical worlds as: Oriental, Greek, Roman and German. Based on this audacious uninformed claim Hegel simply justified Europe's enslavement and colonization of Africa. Even though Hegel's Philosophy of History may be the most fully developed philosophical theory of history in a dialectical intelligible process, attempting to discover directional meaning in history as movement in time as well as the realization of human freedom, the place of African at that point in time was unquestionable. Oblivious of this atrocious presentation of Africa as savage barbaric by Hegel, Osuagwu, I.M. (1999, 22) submits thus:

African philosophy and its history must be given strict disciplinary or scholarly consideration being both a scientific and cultural activity, African philosophy has its own authentic history down ages. African history of philosophy is an existential, call it an ontological, memorial [anamnesis] of the ways our scholarly ancestors thought and lived life through, the way they attempted to understand and master themselves and their world. In this perspective.

Africa has a history. Philosophy equally has a history not far from African history as the mother of mankind and cradle of civilization. Time has come for us Africans (with our black skin that has given room to world structural inequalities) to question few things with regard to who we are and what is happening around us. In spite of the rare privilege of Africa being the cradle and mother of civilization of all civilizations and the much lauded independence, Africa still, in this 21st century, struggles to survive independently, socio-political and economic wise. The contemporary and continued scramble for Africa leaves every good thinking human being with lot of questions with regard to African coming of age to be (amidst the inherent racism and once-in-awhile resurgence of white supremacy).

As Africans, who are still battling with unfathomable crisis of development and poor educational policies, we need a form of education that is well informed by African Philosophy of Education that is valued oriented and morally based, to be formally taught in our schools. Hence, African environment emphasizes greatly the quest for change in the African educational system. She needs a functional education that is *ad rem* to the the existing situation. There is a clarion call for re-Africanisation of Africa for effective development, liberation and empowerment of educational aspiration thereby limiting the possibility of having cultural freaks or social misfits as educational

products. This is very pertinent, especially in our time, when there seems to be general clear gross loss of common sense, crass reign of poverty of thought, glaring show of transvaluation of values and abysmal collapse of morals. If our educational system is well articulated on the proper and healthy ideology of African Philosophy of Education, it will definitely ensure a return to a sound education with great premium on discipline, character and value orientation and formation.

Continental Africa is unfortunate with regard to socioeconomic development *cum* political leadership. The western world, that is, the global North interference in African continues socio-politically *cum* economically. They interfered in our cultural orientations as well as traditional institutions all in the name of colonization and continue with capital flight and payment for the colonization amidst debt management which many African countries have been lured into. However, from another angle, if you wish to destroy a people, try and destroy their language and then their culture. That's what the colonisers perfectly did to Africans. How can we have African science and the corresponding African technology outside African language with proper and basic African Philosophy and African Philosophy of Education? How can Africa develop without her culture and her language? Since we have been deculturated, is there any hope that our philosophy that guarantees our education will thrive amidst other philosophical traditions? Technological advancements and scientific prowess adopt and hear any language for functional development.

World inequality today, that is, world division between Global South and Global North exists because during the nineteenth and twentieth centuries some nations were able to take advantage of the industrial revolution and the technologies and methods of organization that it brought while others were unable to do so. Technological change is only one of the engines or features of development, but perhaps, it is the most critical one. The countries or states that did not take or have the advantage of new technologies did not benefit from other engines or features of development. Again, the question or idea of development in the global south has been characterized by the Western notion or pattern of development. Claude Ake observes that; the type of development which the bulk of African countries are seeking is in essence one that makes the industrialized western countries the model of development, so that the African country engaged in the quest for development is really trying to fashion itself after the image of the West. Therefore, the thrust of the work is on development in the global south and to find out what are the challenges they experience now. The

work will primarily look at the origin of the concept global south, development, imperialism, developmental theories and call for New International Economic Order (NIEO) among others.

The history of African Philosophy must necessarily take us back to its remotest starting point in ancient times, years before the known Greek philosophy especially to the Pharaonic period of Egypt and that of North Africa. Through the methodological moments of deconstruction, reduction, reconstruction and construction we are to rediscover philosophy that is of world heritage but branded otherwise. In this view, the *onumaor* frustration of Chiamakonam may have chanced the African philosophy of later periods notably medieval era down to contemporary period but not the ancient history of the existence of philosophy in Africa.

It's no more disputable that African Philosophy of the ancient preceded ancient Greek Philosophy. Historians especially of Greek scholarship like Herodotus (484-425BC), Diogenes Laertius (3AD) and Proclus (410-485AD) attest to the existence of African intellectual culture before the birth of Greek intellectual hegemony. St. Augustine (354-430AD) a great medieval African philosopher according to Osuagwu, M.I. (1999:83) amply testifies to the great antiquity, historicity, philosophical scientificity and Africinity of ancient Egyptian wisdom in *City of God* (chapters 38-42) that Egyptian Philosophy antedated and inspired Greek Philosophy. One, therefore, wonders the level of intellectual dishonesty on why many European authors like (Hegel and Hume) forgot or neglected these important testimonies.

African Philosophy of History

Philosophy of History is a practical than speculative philosophy. African Philosophy of History is an applied practical philosophy. It is an application of philosophical principles on history. Those who use the term African philosophy of history typically use it to refer to work within the field of general philosophy. African Philosophy of History is a reasoned inquiry into the nature of history. In this regard, African philosophy of history by this singular definition follows a kind of dictates of reason and in Hegelian philosophical terminology, it is natural progress of history due to the the outworking of absolute spirit. Hegel begins by distinguishing three methods or modes of doing history: *Original History* (Herodotus and Thucydides mere historical records), *Reflective History* (Critical reflection on temporal issues) and *Philosophical History* (the true way defining and characterizing the manifestation of Geist or the absolute spirit). Iroegbu, P., (1995, 196)

maintains that for Hegel, the coordination of the progress and vagaries of beings, even historical beings, rationally and entirely is located in the concept of *geist* translated as spirit, mind, *muo*...which is synonymous with being, reality, *dasein*, truth.

Continuing Iroegbu, P., (1995, 196) maintains that this *geist* "is being this being is, so to stay, ontologically incarnated in the *geist*. The totality of reality for Hegel is self-realizing conscious *geist*. The *geist* is involved in a formidable dialectical movement out of, and back to, itself". This dialectical movement is in three moments of *thesis*, *antithesis* and *synthesis*. This accounts for all the dialectical construction of all the aspects of reality as a manifestation of *geist* or reality. The *geist* is, therefore, akin to the culture of people, and is constantly reworking itself to keep up with the changes of society, while at the same time working to produce those changes. Hegel tries to consider the events of history in terms of universal reason manifesting reality at different levels of existence. However, the history of philosophy is a demonstration of this climax-point of absolute knowing. The present philosophies are an embodiment and apex of past philosophies.

African philosophy of history is an expected effort by African philosophers to sometimes have in turn their attention to efforts in examining history itself and the nature of historical knowledge. Such reflections as these bordering on the nexus of human experience while paying attention can be regarded African philosophy of history towards the realization of authentic human freedom through hermeneutics of events past. The African philosophy of history with methodological moments must pay attention to the network of experience, memory, and history. This idea of African philosophy of history tallies with contextualizing human nature which is a mere historical product. To this extent, African philosophy of history contextualizes history with a form of directionality borrowing from dialectical movement finding meaning in life as an entity sustained and occasioned in history as a movement of events from the present to past through the future. Just like African Philosophy, African Philosophy of History needs to readjust to methodological moments of African historical deconstruction, African historical construction and African historical reconstruction so as to worth the salt. Its quite shocking that many scholars like Hegel and other uninformed scholars like him denied Africans and African philosophy on the ground of historicity. But Martin Heidegger maintained that basically *dasein* is characterized by being a historical being. For Martin Heidegger this historical-being, man, branches according to him into historicity, temporality destiny,

dread, being-towards-death, conscience and care. The historicity of man is proved in that man's existence in the world is an existence in time. There is, therefore, a relatedness between man and his environment. Hence, he is a being-in-the-world which is the actual definition of his person as a being-in-history, that is, a historical being. In this line of thought, therefore, man goes on to conquer and transform the world leading to all levels of civilization. History is as such history because of man's relatedness and consciousness to the world with all his activities.

Heidegger, M., remains of the opinion that man can only find his existence through history in a more meaningful way. That is to say that "a more primordial datum to be considered before man can be understood as a historical being is that man is himself a historicity." According to Iroegbu, P., (1995, 228) human beings are dotted with certain historico-existential conditions. So, for Iroegbu, P., (1995, 228) then "while *historie* means the normal scientific study of history. Historicity for Heidegger, M. (Being and Time, Nos. 20-30, 130-175, 180-280, 373-387) is the essential quality of a being as historical; a history that incarnatedly happens. History, therefore, gives *dasien* its character in the sense of constituting it in its past, for the present, in view of the future". The word *historie* refers to attempts or efforts of historians to account only for those facts or events that have meaning to us. So, the understanding of man as a historical being should be juxtaposed with an understanding of man as a temporal being. Man's historicity, therefore, means man's ongoing work to unveil the world so that the world can become more habitable to him and the whole human race.

African Philosophy of Education

Education is a very important aspect of every society and a major determinant of how far the society can rise in developmental progress and otherwise. This is because no nation can rise above the quality of her educational system. Quite dauntingly, educational system in Nigeria lacks consistency and implementable philosophy. It is so disheartening that today, amidst the lingering system that has been in place over the years, there are unchecked imported educational systems that are foreign to African world-view starting with Montessori and Chinese Educational system. Education in this regard is people oriented and therefore culture bound as it affects the way of life of the people. As African people, we need African education and proper philosophy backing it.

Philosophy of Education is an applied philosophy. It is an application of philosophical principles and a kind of intelligent questioning on teaching methodologies and learning principles as depicted in every field of education *per se*. It is within the proper limits of Philosophy of Education, therefore, to define the appropriate boundaries of the curriculum and its content development with regard to teaching and learning. It is an indubitable fact of reality that no nation rises above the quality of her educational system. The quality of any educational system is within the bounds of curriculum. It is, therefore, with the limits of Philosophy of Education to delineate the content of curriculum with which the teacher teaches and what the pupils or students learn. Ezeani, E. (2013) summarizes it thus: “in philosophy of Education, philosophy is a tool with which to examine education, its nature, its aims and its relevance in a given society. It also helps in the formulation of educational content or curriculum”.

It is now pertinently clear that we need a system of education that is African for Africans. In line with this, Willis, D. in the book: *A Philosophy of Education For African Nations* writes: “As independent nations with self governance for over 50years in many cases, African government must be held accountable for the content and the philosophy of education with which their young people, who are future leaders, are provided. The buck stops with the African Governments”. It is so sad to note that most philosophy of education in African is adopted from and still dated to the yore-days of the colonial masters. Their educational system disfavor our entire societal life and indigenous languages and they never took cognizance of our mother tongue thereby gave us a monolingual educational system which Ezeani, E. (2013) would have recommended thus: “for there is no doubt that a bilingual African Child is linguistically richer and sociometrically and psychologically healthier than his or her monolingual counterpart. Many African countries are in these shackles of ignorance in their educational system”.

Africa as a continent is very peculiar. Her peculiarity has to do with the blessings of her natural and human resources alongside her privileged opportunity of being the mother and cradle of civilization. African education a must be acknowledged as part of world educational heritage as such, hence the need for a functional philosophy. African Philosophy of Education is most *ad rem* for the nations in developmental crisis after these years of slavery, colonization, and continued capital flow. Such an African Philosophy of Education will definitely address and attend to African problems from African point of

view. This is why African Philosophy of Education, as an applied discipline, is the application of African critical wisdom and other African philosophical issues on African education as a process of leading one out of ignorance and consequently leading same person into knowledge. African Philosophy of Education is for credible African education. In this line of thought Mbakela and Luthuli in Ezeani, E., (2013: 15) opines that “African Philosophy of Education...has to do with reflecting upon, analyzing and criticizing the current African situation and education system”. As a developing nation state and continent of global south, Africa needs a kind of education that will confront their realities amidst other nations of the world. This is why African Philosophy Education should be dynamically progressive and enthusiastically historical, developmental in scope and apologetic in style as it exposes Africans to their past glory and assures them of a prospective future in view of exploring the world. African Philosophy of Education must borrow heavily from African Philosophy as reiterated above. For Iroegbu, P., (1994), however, African Philosophy is a *philo-sophia*, a quest for African wisdom. African Philosophy of Education is a minor *philosophia*, an African quest for African wisdom. It is an African critical thinking on education as a process of teaching and learning formally and informally. African Philosophy of Education is a discipline done in an African context with different aspects and complexities of teaching and learning amidst challenges as an African person. In this respect, African Philosophy of Education is a contextual education.

Conclusion

African Philosophy as a discipline has greatly occasioned African Philosophy of History alongside African Philosophy of Education. The critical complementarity is envisaged as long as African Philosophy of Education delineates African Philosophy of History trying to straighten African History beyond a-historical continent through a continent with history of mere predicaments unto a continent in progressive history. African Philosophy of Education, nevertheless, is aimed at enhancing the African world-view which should evidently be seen in the development of curriculum, implementation of those African which will in turn build the authentic personality of the African person. Development is the level of man’s consciousness to his environment. African philosophy of education in recent time pictures the three Cs that the Europeans came with which are, Colonization, Christianization and Commercialization. In the same vein, curriculum introduced to African school was such that reflected these major aims. African Philosophy of Education should now be for Africans for the world.

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TOWARD AN AFRICAN PHILOSOPHY OF HISTORY

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Executive Summary

The present work is an attempt to systematically articulate briefly an African philosophy of history. The work draws from African metaphysics and epistemology to explore the principles that undergird historical development in the African life-world and the African's historical consciousness or apprehension. Here, the phenomenon of vital force, its strengthening and diminution vis-à-vis historical changes and historical apprehension via African epistemic scheme are curated. The African sense of time and eschatology are equally explored. Furthermore, contrary to the view that the historian is not to be burdened with the ethical concerns of history, given the pervasive and chronic corruption bedeviling most African nations and considering the exigency of arresting the glaring decadence in public morality, the paper deems it expedient that African philosophy of history pragmatically incorporates an ethical dimension. A meaningful and critical engagement with the above key tripartite considerations vis-à-vis the African historical experience could serve to provide a framework for systematic articulation of an African philosophy of history, the paper submits.

Keywords: African philosophy of history, ontology of history, vital force, historical knowledge and ethics.

Introduction

The importance of history and philosophy of history in the development of the human society notwithstanding, these are yet to receive proper attention from African philosophers and historians alike. Understandably, one may argue that, in a continent that is given to quest for scientific and technological development, with attendant hype on sciences and corollary downplay of arts and humanities, the above scenario is inevitable. Historical scholarship in Nigeria presents a case that is pathetic and *sui generis*. This is as a case of unrivaled onslaught on the discipline by the Nigerian government. History as a discipline,

which in a way provides the substrate for philosophy of history, has had a somewhat checkered history in Nigeria ranging from vicious attacks launched against the discipline in the 1969 National Curriculum Conference (and subsequent adoption of National Policy on Education) that resulted to unprecedented decline in teaching of history, to the final onslaught which is the arrant ejection or banning of history from the basic school curriculum initiated in 2007 and fully implemented in 2009 and 2010 (RipplesNigeria). Though presently history has been re-introduced, the discipline is yet to receive adequate attention, even as the adverse effects of the previous ban continue to hunt us.

Though history, as already stated, constitutes part of the substrate for philosophy of history which in itself is a second order activity, the essence of history transcends mere history. This is the task of philosophers of history to unravel. The articulation of African philosophy of history remains a mirage unless philosophers apply their tools of trade to African history or African historians per chance become philosophers. The primary focus of the present paper is African philosophy of history rather than material African history or history of any part of Africa. A critical survey of some of the efforts that have been made in this direction finds some of the works wanting in systematic and analytic tests. How do we properly articulate the African historical consciousness or awareness? How do the African perceive and interpret the trends, causes and effects evidenced in historical progress? What should be the disposition of the African historian and African philosopher of history on the pervasiveness and proclivity to corruption on the part of a number of African leaders and some key figures in African history? To what extent can African historical scholarship remain ascetically neutral on the prevailing low ebb of public morality? These concerns constitute the engagement of this paper.

In a nutshell therefore, the present work sets out to articulate in a brief manner the structure of African philosophy of history. The approach is predominantly analytic. This is to say that the issues and concepts involved are broken down into its necessary component parts. Toeing the path of the three dominant traditional branches of philosophy (metaphysics, epistemology and ethics), the work engages the core philosophical issues in African history. Indeed, it has become fashionable to broadly streamline philosophical inquiries on history into two-pronged reflection on the nature of history *per se* and the nature of historical knowledge. Their intersection notwithstanding, the former, which is also termed substantive or speculative philosophy of history, falls within the ambience of metaphysics whereas the later,

critical or analytic philosophy of history is part of epistemology. The above division possibly inheres from the ambiguity that trails the meaning of the term 'history', which for Heidegger (430), stands simultaneously for "historical actuality and the science of it." In addition, the paper incorporates a third part which is the ethical dimension. Indeed, history has not been entirely stripped of its simple and aboriginal moral and practical functions.

Accordingly, the first section does a brief review of selected authors and a few seminal works on African philosophy of history. The second section examines the metaphysical foundation or the essence of African history. The African concept of time, development and eschatology as vital factors in understanding of African concept of history are explored in the third section. The fourth section examines the epistemological underpinnings of history from an African perspective. Attention is also here given to the phenomenon of oral tradition and historiography of African history. Ethical burden of the African historian and philosopher of history is discussed in the fifth section. Then comes a critical summation of the work in the final section which equally serves as the conclusion.

African Philosophers on Philosophy of History: A Brief Review

Among the seminal works that deliberated on African sense of history is J. S. Mbiti's *African Religious and Philosophy*. Mbiti (15-16), like Augustine, a medieval African philosopher, opined that, "God is the ultimate explanation of the genesis and sustenance of both man and all things." This, however is not a theocentric universe rather an anthropocentric one since man is at the center of all things and events. "Man is the centre of this ontology," says Mbiti (16). Meanwhile, it is Mbiti's opinion that Africa has no sense of future time. He has been severely criticized for this. At the twilight of colonialism, the Dar es Salaam School of African history made appreciable efforts in x-raying the undergirding philosophy of African history. Their attempt which built on Marxism was largely a nationalist response to the then prevalent anticolonial milieu. Undeniably Marxism might have ideologically contributed to the African liberation and interpretative platform for nationalist historians (Bethwell Obot). However, such theoretical tool as employed by the Dar es Salam school which is historical materialism seems ineffective in grappling with cultural realities of the African live-world.

Bonaventure Anetoh and Ifenna Paschal presented a critique of Hegel's conception of Africa. They decried Hegel's claim that Africa had no

history. It is their contention that there is no group of people without a history. Remarkably, as at the time that Hegel wrote, apart from existing oral tradition, the then scantily known written history of the black Africa was simply the much written by the non-indigenous Western or European authors. Of course, there could have been available sources of African history existing then, especially the oral tradition. But these do not translate to organized history. The position of the present paper is that having an amorphous materials or sources of history is different from historiography which is critical examination and selection of relevant materials from the available right sources and fashioning a systematic narrative from same. It further differs from philosophical gurgitations or reflections on the said narrative.

In his work whose title the present paper partially mimics, E.A. Ruch sets out to prove that a philosophy of African history is a possibility toeing the traditional dual concepts of history as sequence of human events with societal significance and, secondly, the knowledge of same events. For him, the philosophy of African history builds on African socio-cultural cum environmental specifics. These constitute the distinctive feature of African history as different from say Western or Chinese history. Of great interest is what one may term substantive issues in Ruch's submission which are his exploration of the ontology and epistemology of African history. Ruch harps on the characteristic scientific luster of Western history and the humanistic fervor of African history and calls for a *mélange* to yield a critical, yet humanly relevant history that simultaneously serves a science and art.

Of all the above authors reviewed, Ruch appears to be most organized and philosophical in his approach and advocacy for African paradigm in articulating African philosophy of history. This credit must be accorded to him. However, Ruch's submission that Africa lacks sense of future and his contention that the attestation of living eyewitnesses as key factor in determining the truth or veracity of historical knowledge leaves much to be desired. Similarly, he is totally silent on the ethical dimension of African philosophy of history. Inasmuch as the present paper does not subscribe to Ruch's concept of time and his epistemology of "living eyewitness", the paper re-affirms and elucidates in a more systematic way Ruch's input on the philosophical foundations of African history. In addition to this, the paper takes a further step and explores the ethical dimension of Africa philosophy of history.

X-Raying the Essence of History from African Perspective

As a second order activity, philosophy of history is not contented with the givens of history. It rather goes further to probe and gurgitate on the essence of history. The concept of 'essence' (*Wesen*) is to be understood from Heideggerian (3) point of view to stand for not just the meaning (of history) but also the way in which history pursues its course; the way in which it remains through time as what it is." This refers not just to the meaning of history but also the force that propels history. A task of this nature properly falls within the ambience of metaphysics since metaphysics, according to Aristotle, studies being as being, nay the first principles and the highest causes (Metaphysics Bk 4, (1003a). It treats reality as a whole. This equally serves as a point of affinity between history and philosophy as both fields, according to Wilbur Urban (264), not only deal with the whole but also consider and evaluate the whole in relation to the totality of other existing realities in the world or the cosmos. This is the dynamics of philosophy of history. On this note, Maurice Mandelbaum (1) averred that an attempt to perceive history as a whole and seek its ultimate meaning or essence amounts to articulation of philosophy of history.

The African philosophy of history is an aspect of the bigger umbrella of African philosophy. The attempt raises some intriguing questions as to which Africa history, since Africa has no uniform culture and history? Ironically, African philosophy *per se*, is also in search of historiography (Ademola Kazeem Fayemi). African philosophy of history thus becomes an aspect of the unfolding and self-realization, nay the history of African philosophy. Indeed, both the history of Africa and African philosophy are never done and dusted. They continue to unfold. Pliny the Elder was right to have concluded that, *ex Africa semper aliquid novi* (there is always something new out of Africa). History is a continuum and always rooted within a context.

The African worldview, cultural and environmental peculiarities provide the horizon for the investigation on the principle that undergirds historical development or process. On this note, Achebe et al (9) aptly remarked that, the study of history is tantamount to the study of a people's beliefs and desires, practices and institutions. The search for the underlying principle or force that propels historical development has always been a key problem in philosophy of history. Things do not just happen. For Augustine, a medieval African philosopher of history, the goal of history lies not within history but *au dela* (beyond) historical time and the driving force that propels history is attributed to direct and unmitigated intervention of divine will.

Augustine's submission is highly theocentric and no doubt, vitiates human freedom.

The traditional African metaphysics of history is rooted in the conception of what reality is. Generally speaking, Africans have dynamic rather than static ontology. African philosophers may disagree on a number of issues. But there seem to be a general affirmation on relational and complementary ontology. This is evidenced from the father of African philosophy, Placide Tempels. For the Bantu (African), "being is force [energy] and force is being" (Tempels 1959). Subsequent African philosophers toed similar part as they cumulatively project a relational ontology as evidenced in E. A Ruch and K.C Anyanwu (1981), C.B Okolo (1998), Pantaleon Iroegbu (1995), Innocent Asouzu (2004, 2007), Jonathan Chimakonam (2015, 2017, 2018 and 2021), to name but a few.

In African ontology, realities are said to be in relationship with one another rather than isolated. This sharply contrasts with western static ontology. The dynamic principle of forces or reality is that "All force can be strengthened or enfeebled. That is to say, all being can become stronger or weaker" (Tempels 38). Accordingly, historical development revolves around the principles of strengthening and diminution of vital force which is the basic constituent of reality or all that exists. This opinion finds a resonance in John Ekei who strongly affirms that, traditional African concept of development is rooted on the notion of reinvigoration of vital forces (151). This in way accounts for historical progress and/or retrogression. The above thesis calls for further investigation on the place of human freedom and will in the historical process. Can this submission be interpreted to be deterministic? The above problematique could be partly addressed by a brief consideration on the African concept of time and eschatology.

African Concept of Time and Eschatology

African concept of time and eschatology are vital elements in the discourse on African philosophy of history. A people's concept of time shapes their view about history. This is in consonance with Ruch's assertion that, consciousness of time is crucial and to a great extent determines a culture's historical consciousness (116). The same opinion is re-echoed in Meier et al (72) who further observed that,

Questions about the relationship between time and lived experience have long concerned individuals and communities in their quests to make sense of what it means to be human. Does time, for example, "flow" from the past

through the present and into the future, like a river? Or is it an eternal constant that only "moves" in our perception of the world? Is the pace of life a subjective experience or do the laws of the universe shape it?

African concept of time is said to combine the "cyclic reading of time with linear sense of progress (Ruch 117). Time, in African context is not just an abstract mathematical entity rather it is highly socialized. Mbiti and Ruch's submission that time moves backward and not forward is not tenable just as their contention that the future is unreal is as unrealistic as McTaggart's proof unreality of time. Time is real and future oriented. Mbiti and Ruch might have been influenced by the pivotal function of the ancestors in African culture. Understandably, the ancestors are quintessential source of vital force as Tempels (13) and Ruch (118) had opined but this does not amount to retrogressive living or history. At most, the ancestors and the lived experiences serve as the root or foundation for the present. On this note, Heidegger remarked that history is not so much the past in the sense of that which is past or foreclosed but the derivation therefrom since anything that has history stands in the context of a becoming (430). Philosophy of history is not exclusively about the past. It is also a common prayer of every African parent, nay the ancestors that, the new and oncoming generation achieve greater progress. A popular Igbo prayer says, *Nke echi ga-aka*, this literally means that the future holds greater potentials.

Considerations on the essence of human existence on earth often incorporate questions and reflections about origin (where do we come from?); what are we doing and where are we going (our ultimate destiny)? These tripartite considerations impinge on one another. History is an engagement with the past in relation with the present and possible future. Historical consciousness involves large-scale evolutionary *cum* civilizational experience comprising the most times moorings on the human *terminus a quo* and *the terminus ad quem*. Unlike other religions which have got linear eschatology, African traditional religion advocates cyclic eschatology. This belief is further reinforced by the phenomenon of reincarnation. This is to say that, the notion of linear and terminal eschatology that is characterized by great cataclysm and terminating in either eternal bliss or suffering is strange to African traditional religion. According to Judith Wolfe, eschatology "is not so much a system of beliefs as an attitude to the future" (7). In my work "Igbo Eschatology and Environmentalism", I had highlighted the intersection between African eschatology and history in these clear words: "The African eschatology unfolds within the present existential

realities hence no radically new heaven or earth nor anticipated cataclysm that would usher in the end of world or history; even the dead rejoins the cycle of the present existence via reincarnation" (Ufearoh 99). History is therefore a continuum. Eschatological hope shapes human life and activities and in the case of Africa, encourages optimistic disposition towards the future and thus guarantees continuity of history.

The Epistemology of African History

The dialectics of historical consciousness is such that, on the one hand, epistemological and linguistic tools are employed in the apprehension, presentation and interpretation of historical experiences. On the other hand, a conglomeration of experiences within a given life-world serve to provide the substrate for a given epistemology, that of history inclusive. Hence the African is replete with sweet and bitter, beautiful and ugly experiences of slavery, colonialism, political independence, neocolonialism, pluralism of culture and nations, ethnicity and marginalization etc. How does the African perceive and interpret the unfolding significant experiences of life and interactions in the African life-world? According to Kanu and Ejikemeuwa (v), every society or culture has peculiar ways of knowledge acquisition which most often evolve in the attempt to solve societal problems. African approach to knowledge acquisition has got to bear on African history and historiography. Toyin Falola and Abikal Borah, affirmed that, the inclusion of African indigenous epistemological formations into historical scholarship has transformed the scope of African historiography." Accordingly, it is said that the hallmark of epistemological breakthrough in African history was recorded in the sixties when African historians, in an unprecedented manner, harped on Africanization of African history (Keto 452). This called for a move from Eurocentric approach to African centered (Afrocentric) paradigm. The epistemology of African history ought to be complementary and conversational rather than bifurcating or dismissive; integrating and holistic and above all de-colonial in approach.

One of the outstanding features of traditional African history is the fact of being encapsulated and transmitted via oral tradition and most often couched in poetic-religious language. The reason for this is not far-fetched. Similarly, some highly significant experiences are also dramatically re-enacted at intervals in order to perpetuate the memory and history of such events. In absence of written documentation, the African had to rely on webs of eyewitness account, folklore, stories, proverbs, idioms, legends and myths for its historical documentation.

The present paper does not subscribe to Ruch's epistemology of "living eyewitness". So at the death or absence of the living witness his or her account becomes null and void? Must the society solely rely on the testimonies of living witnesses? Is reliable circumstantial evidence admissible? As clumsy as the above oral approach may be, it could serve to complement other sources of history such as archeological materials.

Finally, the linguistico-philological demand which advocates that historical facts and data be studied or interpreted within the ambient of the original language and context so as to guarantee their undiluted originality and flavour sounds positive. A good study of African history ought to yield to the above demand.

African Philosophy of History and Moral Judgment

The impression is often created that the historian should be solely concerned with the facts of history and not to probe the characters of the *dramatis personae* of history. In the face of the quest for objectivity and scientific methodology, it seems all the more that the practical or moral significance of history is de-emphasized. For instance, quoting Ranke, Carr (8) averred that the role of the historian is "simply to show how it really was (*wie es eigentlich gewesen*)."⁸ This is a call for strict adherence to the canon of objectivity ascetically divested of any judgmental, moral or personal input. Meanwhile, prior to the period of Enlightenment, history was highly prized for its didactic value (encyclopedia.com). History has never been radically divested of its aboriginal practical and moral functions.

The present work therefore makes case for reactivation of didactic function of history by African philosophers of history and historians alike. Given the prevalence of moral decadence in the African continent as evidenced in deep seated corruption, if African philosophy of history is to be of relevance rather than mere intellectual gymnastics, it has to pragmatically incorporate an ethical dimension. Today in Nigeria for instance, there are cases of repatriation of looted public funds stashed abroad as well as cultural artifacts plundered by white colonialists who were on the so called 'civilizing mission' to Africa. Do African philosophers and historians simply adopt an impassioned approach in their account and analysis of such brazen immorality? This can only yield declamatory history.

The above stand is not meant to relegate the vital place of objectivity in historical writing. In fact, an African artist, philosopher, writer or

historian who thwarts, bends or manipulates facts of history simply does great disservice not only to the present society but also to posterity. At the same time, it has to be emphasized that moral sensitivity is also a factor in maintaining the integrity of history. Aristotle had submitted that truth is the synchronization of reality there with the object of the intellect. This synchronization is important in determining a good history and a bad history; a good historian and a bad historian.

According to Maurice Mandelbaum (74), the motive behind philosophy of history is essentially, "to satisfy the need to come to a reckoning with the philosopher-historian's own times, to justify or condemn social or political life by setting it off against background of the recorded past." On this note therefore, African historians and philosophers, ought to be morally sensitive and critical of the historical figures. Where there are substantial evidence and facts, they should not hesitate to pass proper judgment on such maladies as inordinate avarice or extravagance and corruption on the part of the historical figures. Possible ugly consequences of such malfeasances should be highlighted. Conversely, exemplary figures ought to be praised. It's in so doing that the past can effectively illuminate the present.

Conclusion

The present paper has presented in a concise or skeletal manner a systematic articulation of African philosophy of history. The paper x-rays the ontological and epistemological foundations of African history. Here one finds a relational and integrative ontology, the reinvigoration and weakening of which accounts for the dynamics in historical development. The place of human freedom and will, indeed human agency in the above historical process calls for further investigation. The complementary and de-colonial epistemology was highlighted. The imperative of ethical dimension in African history was also underscored. The paper affirms that the authentic African philosophy of history builds on the socio-cultural milieu in the African life-world. This not only serves as the substrate but also an eloquent and incontestable way of addressing the age-long misconception that Africa has no history.

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**AFRICAN PHILOSOPHY, RELIGION AND FUNCTIONAL
EDUCATION: FOR RAPID DEVELOPMENT AND POVERTY
REDUCTION IN AFRICA**

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Executive Summary

African nations have multiple problems and challenges, ranging from bad leadership and corruption, through famine, hunger and poverty, terrorist attack, violence, abuse and exclusion of others (ostracization). Using Nigeria as an example, one sees an era of unknown gunmen, borne out of some ethnic or tribal agitations, youth restiveness, violence, banditry, herdsmen attack, and Boko Haram attack. African continent is mostly known for its poverty and underdevelopment. The main purpose of this research is to see how African philosophy, African religion, and Functional Education can foster rapid development in African nations, thus alleviating or eradicating poverty. And we do this in philosophical style, through analytical method. We clarify expression by elucidation of its use in a discourse. We analyze concepts, words, ideas, experiences, etc., in order to bring deeper meaning and clarity of thought. Analytic method of philosophical research enquiry is proper here, as the goal of every philosophical enquiry is ultimate search for truth. Among our findings is that African nations need not just “knowledge for knowledge sake as emphasized by early Greek philosophers”, but most importantly is that African nations need education with utility, (functional education), one with relevance, where utility or usability is seen in both its short and long terms. Thus, there is need for urgent review of most African nations’ education curricula. It is obvious that through the processes of formal, non-formal and informal educational information, formation and reformation, most African youths can acquire most basics and necessary entrepreneurial skills to become independent and useful in their various societies. Through sound African philosophical ideas, sound religious beliefs and teachings, and through accountability by political leaders, corruption

and bad leadership is reduced, and finally, through refined African culture and functional education, rapid development is then assured and poverty alleviated.

Keywords: African Philosophy, Religion, Education, Functional Education, Development and African Development

Introduction

Development has been a vital issue as far as mankind is concerned. Philosophically, development is linked with man as a rational being, and not to other animals and birds. Raven, for instance, has been making its nest in a stereotype manner for years and centuries. But ever since the world began, man as a rational animal has been constantly advancing or improving his environment, and this he does nowadays in grand style through science, technology and even through hyper technology. African continent is a great and rich continent, counting from the availability of both human and natural resources. Africa has a large quantity of natural resources, including diamond, sugar, salt, gold, iron, cobalt, uranium, copper, bauxite, silver, petroleum, and cocoa beans, tropical timber and tropical fruits are inclusive. Recent oil reserves in Africa have eminently increased its economy. In African oil output, we have Nigeria, Sudan, Libya, Algeria, Egypt, Angola, Gabon, the DRC, Cameroon, Tunisia, Equatorial Guinea, the Republic of Congo and others.

However, not minding the availability of natural and human resources, African continent is still not developed, owing to so many ills. African nations have suffered much from bad leadership of military dictatorships and of course corrupt democratic leaders. Corruption as a cankerworm has eaten deep into the African political leadership and has seriously impeded rapid development in the continent. Indeed, many African countries have embraced democracy as open sesame to effective government, but the practice of this ideology in Africa has not brought much dividend, as the practice of institutional processes of democracy, alongside capitalist model of globalization and neo-colonialism, has turned Africa, and Nigeria in particular, into a state of political confusion and loss of fine-tuned democratic identity.

Some African countries, Nigeria for instance, suffer also from wrong amalgamation where some tribes that like and really work for development are frustrated daily by the some other regions through political power, of course gotten through numerical strength. Now, as

we portray extensively how African philosophy, religion, and functional education can help in quick the development of African nations, we begin with the definition or explication of terminologies.

Religion

It is very difficult to define religion. Ikenga Metuh holds that it is an elusive concept as far as its definition is concerned. This, he said, is because the object of religion for the most part is invisible, and spiritual beings are not subject to observation and are concerned in different ways by different peoples.¹ We have definitions of religion, given by some renowned authors like E.B Tylor, J. Martineau, H. Spencer J.G Frazer, and others. Tylor holds that religion is a belief in spiritual being.² However, this definition was greatly criticized as taking a very restricted view of both object and subject of religion. Martineau holds that religion is the belief in an ever-living God that is, in a divine mind and will, ruling the universe and holding moral relations with man.³ Spencer holds that religion is a recognition that all things are manifestations of a power which transcends over knowledge.⁴ Frazer holds that religion, is a propitiation, conciliation of powers superior to man which are believed to direct and control the cause of nature and of human life.⁵

Without much critique, we work with the above definitions of religion, only that it is worthy to note that each stressed one aspect or another of religion to the exclusion of others. Thus, Martineau and Spencer present religion as some sort of belief or other cognitive states. Frazer sees it as ritual (conceived in a utilitarian fashion). The definition points to the essence, and Julian Huxley writes that “the essence of religion springs from man’s capacity for awe and reverence, that the objects of religion... are in the origin and essence those things events and ideas which arouse the feelings of sacredness.”⁶

Philosophy

The word “philosophy” can be employed to express an attitude, worldview or even principles chosen to govern life. In this sense, then, one often hears another say: “my philosophy of life”, “the philosophy guiding my actions.” Philosophy is seen as a somewhat complex intellectual endeavour such that it is even difficult for philosophers to unanimously agree on its definition. However, there are common grounds among philosophers pertaining to the etymology of the word ‘philosophy’ as one may see in many philosophical texts. Martin Heidegger says that “philosophy speaks Greek.”⁷ Etymologically, the word “philosophy” comes from two Greek words joined together:

“philos” and “Sophia”; philein - to love, philos - loving, philia - love, sophos - wise, Sophia - wisdom. Hence, we can say, “philosophia est philia tes sophias”- (philosophy is love of wisdom). A philosopher is a lover of wisdom, a person strongly desirous of wisdom. Wisdom here begins with wonder, that is, astonishment. This kind of wonder is not ordinary wonder but of deep curiosity. As Plato would say, “It is through wonder that those who began philosophy started off”. Also, in Theatetus 860, 155d, “The sense of wonder is the mark of a philosopher.”⁸ Philosophers wonder about things through reflective thinking and through their ultimate causes. Hence, the scholastics defined philosophy as “Scientia rerum per ultimas causas”, which means “Science of everything through their ultimate causes.”

African philosophy is a critical thinking by Africans on their experiences of reality. It is a way in which African people of the past and present make sense of their destiny and of the world in which they live. And the world in question is both visible and invisible.

Education

Etymologically, from the idealist perspective, education is derived from the Latin word “educare” which means to lead forth, drag out or to pull out ideas which are believed to be innate from childhood.⁹ So, education implies to lead out of darkness, a bringing forth into light. It is enlightenment. For Plato and other idealists, education involves stimulation of innate ideas or abilities in an individual, to grow and blossom into original thought and wisdom. For John Locke and other realists, the Latin word “educare” means sending in or putting in ideas into the mind of a child which is believed to be blank or empty at birth. Here, it involves forming or training the individual with experiences, which are acquired through senses, and these senses provide the mind with impressions and information.

Education has various definitions. Education is defined as the process or means by which the individual is acclimatized to the culture or environment in which he is born in order to advance it.¹⁰ Education here is believed to be a process and an instrument both for social and economic development. Again, it has been defined as a deliberate systematic and sustained effort to transmit, evoke or acquire knowledge, values, attitudes, skills and sensibilities.¹¹ Here, education is seen from the universal sense of its formal and informal contents. All aspects of learning that enables the individual interact fully with his environment is emphasized. It is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits.¹² Reid

holds that “education is a purposive activity towards ends which are rightly or wrongly deemed to be good.”¹³ While Essien holds that we think of education and the educated in terms of the very restrictive labels of engineers, mathematicians, doctors, lawyers, nurses, rather than in those of citizens.

Functional Education is the total process of bringing up individuals to develop their potentials (cognitive, affective and psychomotor) to the fullest and consequentially be able to contribute maximally to the development of the society.

Development

The Longman Dictionary of Contemporary English defines development as the process of gradually becoming bigger, stronger or more advanced.¹⁴ For Walter Rodney, it is “an overall social process which is dependent upon the outcome of man’s effort to deal with his natural environment.”¹⁵ He, thus, sees development from an economic point of view. Development is a process that is on-going. In other words, it is dynamic rather than being static. According to Pantaleon Iroegbu, development means: “the progressive unfolding of inner potentialities of a given realities. It is to de-envelope, that is to bring out to light existential, functional and epistemic, what was enveloped, folded or hidden.”¹⁶

Development is the unwrapping of potentials. In the same vein, Lebret holds that development has to do with growth and creativity of all human potentials achieved at the lowest possible cost in human suffering and in sacrificed value.¹⁷ Human development, in contrast to “envelopment”, implies advancement, evolution, expansion, improvement, increase, progress, addition, boost, build-up, enlargement, flowering, maturation, maturity, progression, reinforcement, ripening unfolding, elaborating, etc. Development means a progression from a simple or lower to a more advanced, matured or complex form or stage. It is also defined as a gradual advancement or growth through a series of progressive changes. Development is a process not a level. It is a path to achieve certain goals, a striving towards perfection.

In line with the above, Chuba Okadigbo holds that “development is a movement from bad or good to better, from better to best, from primitive to civilization, from stone age to machine age, from slavery to freedom, feudalism to capitalism, from illiteracy to literacy, from ignorance to wisdom, from abject poverty to relative richness, from colonialism to political independence, from political independence to

economic development, from tribalism to nationalism, from nationalism to pan-Africanism". Truly, development is a many-sided process. It involves material, social, spiritual and moral dimensions. A genuine development is one that is accessed in terms of the welfare of human beings who at the same time serve as agent and shapers of the developmental process. This implies that the human person is indispensable, for he/she is the determinant of development.

Africa and Development

Without much emphasis on some theories of development like, modernization, globalization, dependency and world system theory, one sees immediately that African countries are underdeveloped and are characterized by poverty. All over towns and villages are faces of malnourished people in squalid living conditions, diseased with scanty medical facilities, roadside beggars, street children, etc. Thus, the fathers of African Synod write that:

One common situation without any doubt is that Africa is full of problems. In all the nations, there is abject, tragic mismanagement of available scarce resources, political instability and social disorientation. The result stare us in the face: misery, wars, despair. In the world controlled by rich and powerful nations, Africa has practically become an irrelevant appendix, often forgotten and neglected.¹⁸

Corruption is the major factor militating against African development. Gorge Ehuasani, writing on Nigeria, reveals that:

Nigeria has been stripped naked by corrupt, greedy and callous elites. They have been humiliated, pauperized and reduced to a state of destitute by the combined forces of military dictatorship, political subterfuge, economic profligacy and moral degeneracy.¹⁹

The above statements on the Nigerian state are still valid today as is still corrupt and has been managed and even presently being managed by corrupt leaders who have made the state an instrument of capital accumulation, rather than using it for the interest or for the development of the citizenry. Africans may have a good plan for development, but as is supervised by corrupt leaders, they can hardly do a thorough job, as corruption and development are antithetical. Many African leaders are not working towards sustainable development goals.

Sustainable Development and Sustainable Development Goals (SDGs)

Sustainable development is the development that meets the need of the present generation without compromising the ability of future generations to meet their own needs. It is the idea that human societies must live and meet their needs without compromising the ability of the future generation to meet their own needs.²⁰ Sustainable developmental goals are the blueprint to achieve a better and more sustainable future for all. They address the global challenges we face, including poverty, inequality, climate change, environmental degradation, peace and justice. Sustainable development goals are global goals or a collection of 17 interlinked global goals designed to be a blueprint to achieve a better and more sustainable future for all²¹ (by 2030). The 17 SDGs were adopted by all United Nations member states in 2015 general assembly, with 169 targets to reach or to be achieved by 2030. The goals and targets are universal, meaning they apply to all countries around the world, not just poor countries. Here are the 17 sustainable development goals to transform our world:

1. No poverty
2. Zero hunger
3. Good health and well being
4. Quality education
5. Gender equality
6. Clean water and sanitation
7. Affordable and clean energy
8. Decent work and economic growth
9. Industry, innovation and infrastructure
10. Reduced inequality
11. Sustainable city and communities
12. Responsible consumption and production
13. Climate action
14. Life below water;
15. Life on land
16. Peace and justice, strong institution
17. Partnership to achieve the goal²²

Instead of African nations strategizing on the attainment of at least one of the above goals, they are mainly preoccupied with ethnic and religious crises, terrorist's attacks; Nigeria is a good instance. We now see how philosophy can help Africa in speedy development.

African Philosophy and African Development

The existence of Philosophy in Africa was debated in the past, but nowadays, many scholars believe that Africans have Philosophy; however, it is based on the coherency, criticality or logicity, scientificity and systematicity of that African thought in question. This philosophy is known as African philosophy. Plato (in Western philosophy) used his socio-political philosophy in the ancient era to confront and solve the political scenario and challenges of the Greek city states. Likewise, African philosophers and philosophy are meant to

address both the socio-political as well as the economic problems and challenges of African nations and people. Thus, African Philosophy brings development, and the betterment of an African man is arrived at, for the purpose of development is for the improvement or betterment of the lots of mankind.

African philosophy first develops (an African) man as it makes man to see himself, not just as a being, but as an African man as well, for the understanding of oneself is the starting of man's development; thus, the Socratic /Delphic oracle dictum, "man know thyself". African philosophy develops Africa by recreating African socio-political world by imparting rationality, logicity, criticality and systematicity to the minds of Africans, as philosophy is never a mere opinion, statement or recommendation of people; rather, it is a personal critical thinking/enterprise.

African philosophy helps in the development of African continent as it sharpens one's rationality to tackle African problems. Thus, B.O Eboh and C.B Okolo are convinced that the problem bedeviling Africa is basically the problem of the mind.²³ Thus, our problems, be they in moral, economical, political and technological fields, arise out of some prejudice and bias of the mind, and until our minds are liberated from these prejudices and biases, true development remains a mirage to us.²⁴ Philosophy broadens one's horizon and vision about his world, life and problems, and the rationality in question is versatile to many fields of human endeavours. Philosophy also exerts its own influence on the African society. African socio-political philosophy evaluates and seeks rational justification for any form of government in Africa; hence, philosophy becomes a critique of ideologies, and thus philosophy is particularly relevant in the sphere of politics, as held by some thinkers like P. Hountondji and O. Oladipo. In the past, some African scholars and nationalists in the quest for African development came up with some ideologies; examples are Zik's socialism (welfarism), Nkrumah's consciencism, and others, thus, a big challenge to the present African philosophers and scholars to confront African bad leadership scenario nowadays.

Religion and African Development

African worldview is one peopled by spirits; such makes an African man to be very religious. We have so many kinds of religion in the African continent, but the most predominant three among them are: Christianity, Islam and African Traditional Religion (ATR). Religion is really essential in African development, especially as it concerns

religious or moral instruction/education and its impacts on the African man. Also, recourse can be made to African traditional religious values as well.

Religious Education and African Development

Religious education is the term given to education concerned with religion. It may refer to education provided by the church or religious organizations for instruction in doctrine and faith, or for education in various aspects of religion, but without explicitly religious or moral aims.⁷ In a school or college, the term is often known as religious studies. Religious education is also called moral education, and it is a process where children and young people engage in a search for meaning, value and purpose of life. This involves both exploration of beliefs and values and study of how such beliefs and values are expressed.

Religious education helps in moral formation of children and adults as well and this helps a lot as far as nation building/African development is concerned. Indeed, with proper moral formation from parents, teachers and religious leaders, so many woes, ranging from theft, human trafficking, kidnapping, public fund embezzlement to ritual killing and the likes which are prevalent in most African nations, will be reduced drastically. Likewise, moral education teaches the youths not to be lazy, but to be hard working/industrious.

Development via Value System Re-orientation and Ethical Sanitization

In Africa, religious education brings development of man through value system re-orientation and ethical sanitization. In Nigeria, for instance, one sees that most citizens are self-centered and corrupt. Lack of self-discipline, both as individuals and as a society, is a major setback to the country. Others include corruption, which is the decline in moral or ethical values, thereby getting into moral anarchy, modernization of values, much recognition and esteem to riches and intellects, and conceptual debasement of leadership itself. Owing to the above evils, there is an urgent need for ethical sanitization and re-orientation of the value system. We need to hold highly, the value of handwork, and inculcate it to our youths, for as Franc-Fanon said: work, over and above everything else defines the essence of man, defines the existence of man. Another is value of truth, for truth is now a scarce commodity. Also to be inculcated into youths are the value of respect for the elders and superiors, self discipline, and finally, respect for life which has mostly been violated in our country Nigeria since the presence of Boko

Haram insurgency in 2009 and Fulani herdsmen, kidnappers, gunmen and armed bandits since 2015. Nowadays (specifically in 2022), the situation is worse as there are killings everywhere. Religion plays its role as we see many bishops, priests and pastors reminding Nigerians about the value of human life.

African Traditional Religious Values and African Development

Developing African nations in a pluralist African continent with different ethnic nationalities, diverse languages and dialects, diverse political structures, on the one hand, and the overwhelming influence of Western ideas and those of other era till date, on the other hand, poses a challenge to a smooth socio-political blueprint for the African continent. African development has not been a smooth task for Africans as the continent strives to build its place in the international political sphere. Given its unifying ties that link the whole of Africa as one in one indigenous African religious spirit, it is believed that those values that are commonly shared by all Africans, irrespective of ethnic background, can be revitalized and infused into the very fabric of present-day African socio-political institutions. When this is done, speedy development is the result. However, this is not a call to idol worshipping, as Westerners see it, nor is it a call to return back to antiquity. It can be said, rather, to entail a reconstruction of the pre-colonial African socio-cultural and religious setting to highlighting those religious values, and thus seeking a cultural re-orientation of the African mindset in the wake of positive contemporary influences.

So, revocation of the African religious spirit with the various modes of particular manifestations will definitely help in the development of African nations. Those values include: fear of the divine, respect for the other, respect for traditional norms and ethics, value for collective responsibility towards community building, respect for political institutions and system of social responsibility and accountability on the path of leaders, selflessness in community service, commitment to social justice and rule of law (the example of customary law practice in indigenous Africa), commitment to truth and justice. Reverence for power and position in the social and cultural settings were all inspired by the religious attitude in the western African man and woman.

Education and Development of African Man and African Informal Business Sector

Education has been a vehicle of sustainable economic development. Thus, the goal or purpose of education prior to 1960 (in Nigeria) was simply to lead into light or enlightenment/development of the new

generation of civil servants and public servants who would take over from the colonial masters in all facets of the society.

The role of education in the holistic development of the informal sector must be emphasized. And by this we mean the development of man as we know that it is man that will effect the change or transformation needed. Education is a panacea for Nigerian (African) underdevelopment. In the face of moderate technological advancement, we Nigerians are still hovering under the shackles of ignorance, colonialism and primitivity. We are not yet with authentic or **quality and functional** education and political system. Nigerian leaders formulate educational policies without philosophical involvement, and our political and ideological re-orientation of the society is poor. Practical education and experiences are needed in schools. Students should not only write assignments, they need interpersonal experiences, both national and international. They can learn more through excursions, practical experiences, essay writings and the likes. Educational methods, we recall, include story-telling, discussion, teaching, training and directed research. Pantaleon Iroegbu, in his own solution pertaining to the issues of ethics and human development in view of technological challenges, proposed what he called Enwisdomization of technology. By this, he meant the education of technology and all its tools, objects and subjects, personnel and advisers to operate within the norms of full authentic and integral humanity, balanced care of the universe, and reasonable projection and development of our own world. Enwisdomizing, he said, does the work of “*Nkuzi*” (knock aright); that is, forms, informs and reforms technology.²⁰ Likewise, education forms, informs and reforms our informal sector of business economy for enormous contribution towards sustainable development and betterment of the lot of mankind. Through quality education in form of conferences at the community squares, seminars and workshops, the young entrepreneurs learn how to be available in their business so as to achieve their vision and mission. They learn how to be amiable, thus promoting public/customer relations, and they likewise learn how to be accountable through book keeping and accounting. All these help in the protection or security of the business itself.

Educational methods include: storytelling, discussion, teaching, training and directed research. Education is the primary vehicle through which children and even adults learn the norms, values and skills they need to function in society. Under types of education, we have:

Formal education - It is the one normally delivered by trained teachers in a systematic intentional way, within a school, higher education or school or university. It is on a regular basis, and is formally recognized. The programme is rigid and credential is gotten.

Informal education - This refers to one that can occur outside a structured curriculum. It can occur through conversation and exploration, and enlargement of experience can occur unnoticed. It includes home schooling, auto-didacticism (self-teaching) and youth work.

Non-formal education: This includes various structured situations which do not have the level of curriculum, syllabus, accreditation and certification associated with formal learning, but have more structure than that associated with informal which typically take place naturally and spontaneously as part of other activities, e.g. swimming session for toddlers, community-based sports programmes, boys scouts and girls guilds programmes, community or non-credit adult education courses, professional conference style seminars and continuing professional development.

Functional Education and African Development

African/Nigerian education has not been functional, owing to too much emphasis on theoretical and academic knowledge and undue emphasis on possession of certificates, instead of on what one can do. Functional education is the total process of bringing up individuals to develop their potentials (cognitive, affective and psychomotor) to the fullest and consequentially be able to contribute maximally to the development of the society. It empowers the learner with relevant knowledge, values, skills and competencies required for productive tasks in the society. Functional education is very important as it allows a child to learn in a way that is relevant to how they will use that skill which strengthens the child's ability to generalize that skill. Imagine learning how to operate a computer or how to drive a car from books or videos with neither ever typing on a computer keyboard nor driving on the road before going for computer test or driver's test. Certainly, the individual will fail the test because of lack of application on the computer and on the road respectively. One is supposed to get the computer or the car, and practice how it functions practically and learn from experiences.

By functional education, we mean that learning should be designed to be practical and useful, rather than attractive, for the usefulness will surely attract pupils and students as it is future-oriented for

employment and development. Learning is a process that takes time, but it does not always happen naturally or easily. Learning should be functional to support development and generalization of skills. For example, it is more functional to teach a child the word 'ball' by playing with a ball than it would be having them look at a picture of a ball.

Functional goals make learning relevant and follow a more natural pattern of learning. Functional skill requires wide knowledge about various pieces of equipment and their functionality, for example: mathematical skill; monitor and arrange system; public speaking skill; language skill; writing, editing and summary writing skill; arrange and retrieve data; categorize and summarize data, etc. On the other hand, technical skill requires more of hard ware knowledge.

Functional Education as a Vehicle for Change and Transformation in Africa

Education is a veritable means of change or transformation, for the human person and his society and environment as well. Education plays an important role as far as holistic development of man is concerned. First, premium is placed on the development of the human mind or cultivation of the mind and this is seen to be fundamental to all development. And it is from here that development starts and then reaches other sectors. Man is to be advanced holistically or integrally in both social, religion, politics and in other perspectives. When we talk of advancement or development, we mean advancement of the whole man, whole facets, institutions, segments, practices and values (moral and ethical inclusive).

Conceptual Analysis of African Philosophy and its Impact on African Development

Just like western Philosophy can be said to have various branches like Logic, Ethics, Epistemology, Socio-Political Philosophy, etc. African philosophy has her various but unique branches of inquiry and philosophical discourse. However, in the contest of this paper, the philosophy of development becomes aligned to a nation's or continent's socio-political treatise. On this note, therefore, we affirm the presence of speculative inquiry in African philosophy, taking into cognizance African sagacity, critical thinking and reasonableness in African parlance and logical enquiry. There is also African Metaphysics which co-relates with being, with "forces"; that is, emphasizing the notion of "life-force". But beyond these levels of intellectual appreciation is African socio-political thought and it is on these platforms that treatise on national and continental developments should be anchored.

Taking a leaf from this, therefore, one comes on a par with socio-political systems of thinking like liberalism, pragmatism, socialism and utilitarianism in Western thought, and models like consciencism, welfarism and other nationalist political ideologies in Africa. So far, it is with reference to these systems of thought that we channel our critique. In this wise, we use Nigeria's socio-political climate as reference. Over the years, since independence, there have been some efforts at nation building and development. The questions to ask are: During this time frame (from independence till present), has there been any spelt-out socio-political ideology upon which the social contract establishing our common wealth (the state - Nigeria) can be said to stand? Is Nigeria a secular or religious state? If the former is true, what is the involvement of religion as free enterprise in the nation's development today? What is the level of inter-cultural integration today in a pluralist Nigeria? Finally, can Nigeria be said to have been positively influenced by a formally recognized philosophical system just like pragmatism in USA and consciencism in Ghana? If there are (is), what impact have they made in Nigeria's development? Do we have a functional education system? It is on these notes that we make our constructive criticisms, given the content of the paper.

Critical Evaluation

A most important "Good" that should be targeted by any robust national or continental philosophy is the development of man as an individual and as a community striving towards national development. The motto of Man O' War (a paramilitary outfit in Nigeria, charged with functional task on leadership development in people), which is: "Build the man, build the Nation" is relevant to the topic under study. Yes, as some contemporary African philosophers, B.O Eboh and C.B Okolo, rightly observed, the problem that has bedevilled Africa and undermined the process of development is basically the problem of the mind.²⁵

Talking about African Philosophy as a remedy for African development is not out of place. As a matter of fact, most continental philosophies in the past and present have arisen as consequences of existential problems that bagged different societies in the bid to addressing them and moving society forward. Critically speaking, just as pragmatism can be said to have greatly enhanced the American developmental history, Great Britain and the entire Western world were stirred into action by the theories of great thinkers like Adams Smith, Herbert Spencer, and the likes. Although Karl Marx's utopic vision of a communist society is seen to have failed, the insights in his theories on

capitalism and the travails of the proletariat have set up strong labour unions today which vehemently advocate the welfare of the working class. Therefore, if one says currently the claims of formally recognized African philosophy to be criticized following the present predicament of African continent, one cannot be honestly faulted.

Today, Africa needs robust ideas, ideologies and informed systems that will really stir her into rapid development, but foremost in our concern here is on the state of development of Africans. How developed is our mindset? And in what ways have the rate of “unschooled brains” in Africa negatively affected the rate of African’s progress? Is the present system of education not good enough, or collectively speaking, are the underlying African ideologies on education and development not abreast with African realities?

To this end, we bring in the variables of religion and culture into our picture, since these two systems greatly affect man, his behaviour and attitude towards development. Can we really score contemporary African man high as regards one’s mental maturity and conscious strive towards self development? Obviously not, religion is supposed to build the conscience of man, and culture to boost one’s ethnic integrity, showcasing the uniqueness of one’s background and what promises culture has for national development. Our case study in this regard is Nigeria. With over 200 million people basically Christians, Muslims or African Traditional Religious faithful, remarkable cultures and outstanding ethnic groups, how developed can a “united” Nigeria claim to be? With the proud wings upon which African philosophy flies today in the country, what impact has it made on Nigeria and on her developmental strides?

The problem probably is that long-standing mismatch between theory and practice. The theory-praxis dimension of continental philosophies, in my reckoning, is what African philosophy needs today. Pragmatism arose in America and formulated the American education system. Students were schooled in a most defined culture of becoming useful and productive to themselves and then to the society. Religion in America via its constitution remained a liberal practice, building in each individual the virtue of tolerance, equity and love, irrespective of tribe, language or colour. The American democracy was anchored on robust social contract scheme that presents one of the finest political constitutions in the world today. The American Constitution has really driven America to the heights today. In what ways can we compare the constitutions of America and Nigeria, their education, system, the

religious liberties in both nations and cultural tolerance among the duo? No, they are “worlds apart”! I, therefore, hold that the system in Nigeria is in dire need of overhauling. And this practice should be backed by a consciously driven socio-political ideology. This, in a most serious way, remains a challenge to African philosophy and African philosophers.

Conclusion

African nations need transformation from corruption and bad political leadership, as these are antithetical to development. Value system re-orientation and ethical sanitization are equally needed, as corruption has permeated or has gone deep into the mentality many Africans – men and women. Religious leaders have big task in the formation of moral or good consciences. Finally, with functional education and improvement in African philosophy by African philosophers towards development/education of African minds, rapid development in various sectors of African lives and economy is assured, and poverty reduced.

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**STRATEGIES FOR RECONCILIATION OF DISCREPANCIES IN
AFRICAN RELIGIOUS AND CULTURAL PHILOSOPHY WITH
CHRISTIAN IDEOLOGY AMONG AFRICIANS IN THE 21ST
CENTURY**

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Executive Summary

There have been discrepancies between the religious and cultural philosophy of Africans and the religious and cultural ideology or philosophy of Christianity among African adherents. Another problem that bothers this paper is that strategies have been put in place to reconcile these disagreements, but expected success has not been achieved. Among the strategies that have been advocated and adopted are religious dialogue, ecumenism, etc. This research advocates for anti-fanaticism campaign, infants religious and cultural integration campaign, central and annual religion and cultural archival interactions, etc. It has been discovered that these disagreements have drastically affected social, economic and religious development, growth and awareness of African Christians and traditionalists. The paper is, therefore, designed with the aim of addressing the negative effects of religious and cultural dilemma for a better futuristic relationship. The paper employs phenomenological research methodology. Data were collected through direct interviews, text books, journals, and other secondary data. Data gotten were analysed with historical and comparative sociological styles of data analysis.

Keywords: Christianity, African Religion, Culture, and Philosophy

Introduction

African traditional religious and cultural philosophy has been in dispute with the ideology of Christianity in Africa. As at the early time, Achebe (1958) had stated that the white man has used a sharp knife to cut the things that held us together and things started falling apart. The sharp knife Achebe meant is simply Western religion and culture. The discrepancies in the philosophy and ideology of African and Christian religions' cultures are expected to have died naturally before this century, but the issue seems to escalate on a daily basis. Christianity itself took its root as an embodiment of a church, from Roman Catholic Mission before the proliferation of other churches. It could be suggested that the more churches sprout, the more divergent ideologies are developed. The development of Christian denominations on a daily basis triggers the outburst of numerous ideologies which encourage immense discrepancies between the indigenous religion of the aborigines and the Western (Christian) religion.

These disconnections are obvious in such practices like: title-taking, dedication of children, marriage rites, certain religious rituals, cultural dances, secret societies, offerings and sacrifices, other norms and customs, etc. One of the problems of serious concern in this paper is that strategies have been employed to settle these differences, but to no reasonable and positive results. Groups and individuals have adopted religious ecumenism, dialogue, seminars, symposium, etc., but expected success has not been attained. In this research, anti-fanaticism campaign, central and annual religion and cultural archival interactions, infants religious and cultural integration campaigns, inter- and intra-religious monthly programmes, digitalizing African tradition, religion and culture beyond the ordinary and secularization of common religious philosophy and ideologies among Christians and traditional religious votaries are among the strategies to be applied to achieve this reconciliation between this duo religious ideologist. It is found in this study that these differences have immensely affected social, economic and religious awareness, growth and development among African Christians and traditionalists. Therefore, this paper is designed with the purpose to address the negative effects of religious and cultural misconceptions and proffer solutions for a better futuristic relationship. The paper adopts phenomenological research approach. Data were generated through direct interviews and secondary sources, e.g. text books, journals, etc. Historical comparative and sociological styles of data analysis were used.

It is pertinent to emphasize on the view of Obiefuna et al. (2016:19), thus:

The unbridled proliferation of churches in Nigeria has steered up concerns among adherents of religious faiths, onlookers and academics alike. Nigerian society today is undergoing significant constant proliferation of churches which has brought not only changing values, but also source of solutions to people's problems. The origin of this phenomenon could be traced to Martin Luther's 95 theses which sparked off religious revolution in 16th century Europe. Following Luther, Zwingli and John Calvin started reforms in Switzerland, John Knox in Scotland, also Holland and other countries witnessed the reform.

It could not be conceived as a blunder to concur with the assertion that contrary views or ideologies to existing philosophy constitute reformation, and reformation produces more recent philosophy to the affected society or societies. These contrary ideologies and philosophy between Christianity and African traditional religion and culture propagate the discrepancies in this context.

Clarification of Terms

The terms that are considered for clarification in this article include: Christianity, African Traditional Religion, culture and philosophy. Christianity is the most widely practiced religion in the world, with more than 2 billion followers. The Christian faith centers on beliefs regarding to the birth, life, death and resurrection of Jesus Christ (History Vault, 2017:1) Christianity is viewed as a monotheistic religion, irrespective of the fact that arguments have arisen against the monotheistic conception of Christianity as a contradiction generated by the trinity, that is the Christian belief in three persons in one God. Christianity is a religion that believes in one God. God the Son and God the Holy Spirit are presided over by God the Father. Although Christianity is centered on the personality of Jesus Christ (His birth, messiahship, activities, death and resurrection), yet it appreciates the supremacy of one God the father. African Traditional Religion, on the other hand, has been defined by scholars of African Traditional Religion as a unit in Religious Studies. Ekwunife, in Ugwu (2014: 6), defines it thus:

Those institutionalized beliefs and practices of indigenous Religion of African which are rooted in the past African religious culture, transmitted to the present by successive

African forebears mainly through oral traditions (myths and folklores, songs and dances, liturgies, rituals, proverbs pithy sayings and names) sacred specialists and persons, sacred space and objects religious works of art, a religion which is slowly but constantly updated by each generation in the light of new experiences through the dialectical processes of continuities and discontinuities.

In this definition, African Traditional Religion should be understood as an indigenous and religious property of African aboriginals. Every other religion that exists and is practiced in and by Africans is foreign, and not primal. The religion is a chief carrier of African culture and tradition. It has appeared to be difficult to separate African Traditional Religion from African culture.

Culture has been viewed by a layman just as a way of life. Center for Advanced Research on Language Acquisition, in Pappas and Mickelie (2021:2), perceives culture as: "Shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization. Thus, culture can be seen as the growth of a group identity fostered by social patterns unique to the group" Cristiana de Rossi in Pappas and Mickelvie (2021:3) adds that: "culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe if right or wrong, how we sit at the table, how we greet visitors, how we behave with the loved ones and a million other things."

Culture, therefore, could be ascertained to be a unique and special identity of a people which provides a special identification of their dressing style, housing patterns, dances, songs, religion, economic activities, politics, health management, food and feeding habit, other behaviours, greetings and responses, language and literal expositions, e.t.c. Therefore, "culture, then is the primary means by which human beings adapt to the challenges of their environment" (Ikeyi, 2004:171). Onyibo (203:1) adds that, "culture is the totality of the people's way of life". It gives honor and respect that is the reason why people are proud of their culture. Therefore culture could be said to be the pride of a people.

Philosophy has commonly been connected to human thought. Learners (2022:3) have viewed the term philosophy thus;

The noun philosophy means the study of proper behavior and the search for wisdom the original meaning of the word philosophy

comes from the Greek roots philo,-Meaning “love” and – sophos, or “wisdom”. When someone studies philosophy they want to understand how and why people do certain things and how to live a good life.

Philosophy deals with the search for the truth and meaning of nature and life. Philosophy covers the areas of epistemology, metaphysics and ethics –moral philosophy. This article, therefore, looks into strategies that will yield better fruits in reconciling the religious ideologies of Christianity and African Traditional Religion.

Highlights On Some Areas Of Discrepancies

The ways of conceptions of different ideas, practices and beliefs among adherents of Christianity and African Traditional Religion call for attention, especially in this 21st century. These discrepancies exist between Christianity and Islam, but it seems, ordinarily, gratuitously inessential and undeserved to encounter an experience of hostile relationship between these two religions as a result of existence of different ideologies. Of course, two entities from different cultural backgrounds must not be expected to work or think alike. But the major issue is that one of the religions is primal, while the other is alien and are practised differently by the primal and converted people of African origin. It is expected that a similar understanding between the converted Jews and traditional Judaism would occupy the psyche of African Christians and their counterparts who are traditionalists. Unfortunately, crises become the case of these sets of African traditional and Christian religious practitioners or votaries. Jewish tradition and culture were able to build themselves gently in transition, from old to new dispensations with cordial growth development and harmonized differences. In Africa, the two major foreign religions are in conflict, one among them opens local confrontations with the indigenous religion of the aboriginals. This creates chaos in the African religious scene as a whole.

Few areas where these differences are obvious include: the idea and use of symbols, cultural or certain materials or objects, health management and treatments, covenant/oath and administration of justice, priesthood sacrifices, rites of passage, gender sensitivities, festivals and their accompanied masquerading exercise, sooth saying, belief in the existence of seers, divination, etc. Achebe (1958: v) states thus: “Things fall apart: the centre cannot hold mere, anarchy is loosed upon the world... The white man has used a sharp knife to cut the

things that bind us together and things started falling apart...” It is in some of these areas of differences highlighted here, that Achebe meant when he points that things have fallen apart. Yet, at the exit of the white missionaries and colonization, the same converted Africans Christians have decided to fanatically follow the beliefs and practices of the whitemen who did not familiarize themselves very well with the African traditional practices hook, line and sinker. Consequently, African and Christian religious atmosphere is littered with antagonists. Achebe (1974: 70 – 71) posits thus:

As he approached the centre of the market place Ezeulu reenacted the first coming of *Ulu* and how each of the four days put obstacle in his way. At that time, when lizards were still in one and twos, the whole people assembled and chose me to carry their new deity. I said to them “Who am I to carry this fire on my bare head? A man who knows that his anus is small does not swallow an *udala* seed. They said to me:

“Fear not. The man who sends a child to catch a shrew will also give him water to wash his hand” I said: “So be it”. And we set to work. That day was Eke”.

Achebe narrates the process of choosing priests of deities of shrines in Africa – Igbo traditional society. This is similar to Old Testament process of choosing priests. This choice of priest/priesthood in some cases was revealed to the people in divinations as a divine call, as it was in the case of Samuel. For the Christians in this 21st century, priestly vocations are decided by the individual priests who may believe that they have been called by God but have to work hard, and would be sponsored by family, friends and philanthropists within their reach, before they could be ordained by the priest of a higher order. More so, in this 21st century, people have chosen on their own to function as priests with different nomenclatures, viz: evangelists, apostles, etc., and as Christian religious ministers of various ministries. Most of these specialists in the priestly order, in Christianity, criticize and condemn traditional religious priesthood.

In Africa, there are actions and items that have cultural and religious symbolic interpretations. On the traditional Igbo society encapsulated in Chinua Achebe’s novels, three food items stand out: kola nut, palm wine and yam (Onwuka, 2019). Most Christians, especially those from the new generation African independent churches, Pentecostal churches, etc., have condemned the social symbolic significance of yam, kola nut and palm-wine. They counter the claim that the yam, which is acknowledged by the traditionalists especially among the Igbo as a

leading food item, has a divinity, *Ufiajioku*, attached to it and should be celebrated annually.

For this reason, such Christians have refused to participate in Igbo New Yam Festivals. And they believe that the masquerade cult display is an alliance to other religions. Some have refused to use kolanut and palm wine even in occasions where they are traditionally compulsory, like marriage rites, birth rites and child dedication, just because they believe that they are major food items used for traditional rites, rituals and worship. There are other concerns given by such Christians about the symbolic regards of such food items. For example, kola nut has some gender considerations. On issues of kola nut, for instance, some argue that the sharing practices in traditional societies are male-oriented. There are some practices, which seemingly marginalize women. Women are not allowed to present kola nut directly to a visitor in the presence of a male, even if it is her small son. From a common kola dish, instead she was given one. A woman owned no kola nut trees, and even when she dared to plant one, she owned it only by proxy (Eze, 2019). Kola nut has serious socio-cultural and religious symbolism and is held in very high esteem by the Igbo. Mr Izuchukwu Okalu (personal communication, 14th April, 2022) points out that in some Igbo communities, females do not cultivate yam or put it inside the yam heaps or make yam heaps in the farm physically by themselves. In some places, it is against the custom to march yam tuber(s). He continues that women do not own palm trees.

Discrepancies are also attracted by the Christian rejection of the use of certain cultural materials or objects. Most of them claim that all of them (cultural objectives) are meant for fetish intentions. There are eleven different versions of pot suffixed with '*ite*', seven different types of '*udu*' and five different types of '*oku*'. Some are either prefixed or suffixed with the name '*Chi*'. These are: *Onu Udu chi*, *Chiagaliga / Chi Okpa nibo Chi okpa naa* (Nwokike, 2006 : 23). Most Christians do not want to use any pottery products, no matter the type, because they were used for traditional religious purposes in the past and present. These Christians do not want to know the purposes for which those pottery materials were made, and the purpose for which the present pottery materials are made. They discard any pottery products in their homes, even though those products can be used to preserve food items, seeds and seedlings, water, etc. Apart from pottery products, there are other cultural objects they reject. Examples, such traditional stools are: *okobo*, fresh palm fronds, *Omu*, the metal gong, wooden gongs, etc.

Some Christians divorce their relationships with people who acknowledge traditional health care delivery, in all ramifications. Okafor (2019: 67) points out thus:

...Traditional medicine is of prophylactic (preventive and therapeutic (curative) while magic is of contagious, sympathetic and homeopathic types. In some cases, medicine can be simply administration of herbs, roots, ointment without any immediate spiritual attachment ...

The perception of some Christians, as far as traditional health care delivery is concerned, is that it is the use of dangerous amulets, talisman, charms, and a shift from their faith to a devilish belief system. This causes a great difference in the understanding of some Christians of the practitioners of traditional religion in Africa.

There are other discrepancies that exist between them on idea of prophecy and revelation of hidden facts or things beyond physical sight and observation or reasoning. For the Christians, divination is not from the God Almighty. Though they believe that there is a serious gift of prophecy given to men by God, but it does not call for divination. Mr Okeh Donald (personal communication, 4th May, 2022) is of the view that divination in most cases comes as a gift from God to the expert, just like prophecy among Christians. Hence, there are fake and real diviners and prophets among Christians and traditional practitioners.

There are also disagreements in worship, prayers, sacrifices etc. Okafor, in Okafor (2020: 115 - 116), has identified up to fourteen types/forms of worship in African Traditional Religion. They include: public, individual, communal, private, daily, annual worships and so on. Okafor (2020 : 116) adds thus:

In all these worships, prayers are the most observable element... It is pertinent to stress here that as far as prayers are of so much importance to Africans, it must at the same time, significantly influence the indigenization of African knowledge and values.

African prayer has significant space in the brains of Africans. The names they and their children answer radiate to their knowledge foundation. Even when an African man is a Christian, there is serious attachment of spiritualities in whatever happens around them. Therefore, it could be suggested that African traditional contents of prayers influence even the African Christians' beliefs and practices. In African prayers, many spiritual bodies are put at the forefront. They include: God, gods, oracles, divinities, magic and medicine, ancestors,

and ancestresses. In every worship in African Traditional Religion, prayer forms the major element. It is also the same thing in the Christian religion, the types of worships observed by Okafor in African Traditional Religion are virtually seen in the Christian religion, but here the problems lie fundamentally on the belief systems on certain spiritual bodies and the images that represent them in worship (places) and during prayers.

While in the African acknowledge the spiritual being of God the father, lower gods, divinities, deities and ancestors and ancestresses, water spirits, spirits of living creatures and things, animals and plants, natural bodies e.g. mountains, hills, caves, grove, etc., the Christians acknowledge the spiritual values of God Almighty, God the Son, God the Holy Spirit (Trinity), Mother Mary, Angels, Saints, etc. All these spirit beings are important in these two religious faiths, and also create a serious demarcation in the relationship between the members of these two religions to an extent that chaos arises between blood relations on the basis of differences in their religious faiths. In extreme cases, it has created disunity between blood relations from different Christian denominations.

Other practices that create differences among the practitioners these religions are oath-taking/covenant offering and sacrifices. The Christian Bible teaches adherents not to swear in the name of anything; instead, they are to say the truth and go. For example James 5:12 says thus:

Above all, my brothers and sisters, do not swear not by heaven or by earth or by anything else. All you need to do say is a simple "yes" or "No" otherwise you will be condemned.

Hence, the Christian Bible does not support swearing of any kind of oath. But for the African Traditional Religion, swearing on oath serves as the major means through which one could be trusted or exempted from an evil or crime. All things being equal, Christians today swear oaths of allegiance to office, affidavit, assets declaration and attestations, etc., in most cases with a judiciary authority. For the traditionalists, the gods, divinities, deities, spirits and their priests are both religions and authorities in charge. This art of swearing oaths still causes havoc between these two religions because of the differences in their background philosophies and ideologies. On the practice of instituting covenant, the two religions adhere to that in different religious platforms. For the practitioners of African Traditional Religion, animals can be killed, and other traditional religious objects

could be used. The basis of the uses of animal or food items for covenant in Africa generally and in Igbo in particular is that there is the belief that after having a sensitive religious and life-sustaining agreement between two persons or parties, dinning together with the same animal and food used to sacrifice to the divine order solidifies such treaty (personal communication, 31st May, 2022). So, if any of these parties or persons violates the conditions of the agreement, the person must be divinely and humanly punished. For the Christians, the only item that is vital in their covenant is the Bible. Okwueze and Kanu (2003: 97) examine this significance of traditional covenant thus:

This type of traditional covenant was recently made between the people of Aguleri, Umuleri, and Umuoba Anam communities meant to set the wounds inflicted by fratricidal war, which took place among them. The situation in these communities of Amanbra East Local Government Area of Anambra State was to say the least a war of attribution, which degenerated to a state of anarchy. The conflicts was the death of hundreds of people with properties worth millions of naira destroyed... The covenant that took place is called in the local language *Iko Mme* which means removing the bloodshed. ...*Iko Mme* means traditional reconciliation. It is a sort of cleansing to appease the gods.

The truth is that it was this covenant that reconciled Aguleri, Umuleri and Umuoba Anam communities up till today. Such a crisis has never arisen among their communities. It is clear that both traditional and Christian covenant systems are efficacious in crisis conditions. Therefore, there is need to reconcile the differences that exist in these contrary religious ideologies because of their relevance to mankind.

Sacrifice is another area of misconception among Christians and practitioners of African Traditional religion. Gbenda (2006: 61) has conceived sacrifice in the Nigerian tradition thus:

Sacrifice in Nigeria traditional religion is deeply religious. It is one of the elements of worship in which material things like cow, goats, fowls, rice, yam, wine, kolanuts, e.t.c are offered to the supreme being or through his agents for good relationship, harmony, communion to heal old wounds of trouble and expect response.

Sacrifice traditionally in African Traditional Religion can involve human sacrifice which for Christians is unnecessary for man, because for them, Jesus Christ has died once and for all for all humanity. In this area, this paper supports the Christian philosophy because religion

should stand to save man, rather than to take life. Though human sacrifice has been condemned by most traditionalists, especially in this 21st century, practitioners of traditional religion insist that animal and food offered to the Supreme Being/gods should be killed and shared among the congregation. While for the Christians the priests can take the offerings to their domains. Prayer is a means of communicating with God on what one needs in life, and expressing gratitude and praise to God or an object of worship (Gbenda, 2006: 67). The importance of prayer in a Christian's life includes the avoidance of temptation, sin, to persevere in Christian life and seek the assistance of God in prayer. The African Traditional Religion serves the same importance. The processes and places and personalities involved in both religions' prayers create the difference.

The Christians also criticize the traditionalists that they offer sacrifices to man-made objects, while the traditionalists accuse Christians that their priestly order is self-centred by taking custody of whatever that is offered during worship, without allocating any to the congregation or members at service, even the persons that brought the offerings. All the same, these criticisms should not arise as far as members of each of these religions are comfortable with the practices on the order of sacrifice, especially where human life is not at risk. There are other areas of discrepancies, but the nature of this research would limit its scope to these areas at this point, to be able to attend to other sub-headings of this article.

Initial Strategies Adopted In The Reconciliation Of The Differences Between African And Christian Religious And Cultural Ideologies In Africa

Religious misconceptions and differences in ideologies have remained a tormenting problem to Nigerian religious practitioners. Among the Christians, there arose serious denominational crises that called for a lasting solution. There is need for reconciliation, giving rise to religious dialogue, ecumenism, etc. Traditional religion, Islamic religion and Christian religion are the three major religions in Nigeria. In recent years, conflicts are often common, that seem to be unprecedented in the history of these religions, especially between traditionalists and Christians and between Christians and Muslims. With this development, there is need for inter-religions dialogue (Gaiya, 2018 : 121). Ganya (2018) continues that conflicts and misunderstanding between traditionalists and Christians, with examples from Igbo society where instances of bloody clashes involving issues such as

masquerades. On issues of misunderstanding between traditional practices and Christianity, dialogue has helped to a certain extent in the 20th century. This strategy had gone as far as it can to close the gap in the understanding of each other's religious beliefs and faiths. But discrepancies still abound between these two religions.

Ecumenism was later adopted as another strategy to support inter-religions dialogue. Gaiya (2018: 112) has defined ecumenism as: "a body (movement, council) representing the whole Christian world or universal church in seeking to restore the unity of the Christians churches... Ecumenism is the principle or aim of uniting different branches of the Christian churches". This ecumenical thought has motivated the establishment of related institutions in Africa as far back as the 1990s. In the words of Ani (1990 : 47), Let us remember once more that the institute of Ecumenical Education, Thinkers Corner, Enugu is already nationally accredited to pursue research and teaching in ecumenical education and the social sciences in Nigeria in order to promote a better understanding between Christian churches, different faiths and divided communities". Ecumenism as a concept has developed a unifying concept even beyond the Christendom; but for the fact that the idea was originally developed to unite churches, it became less active in uniting other religious faiths in Nigeria. Mrs E. Chikelu (personal communication, 14th June, 2022) stressed that ecumenism as a concept is developed and introduced as general courses across all levels and disciplines of study in their institutions. Such institutes should have been for the study of ecumenical concepts as a discipline, instead of limiting it to a general course for all students. On this background, the institute has not gotten to an expected or recommendable degree of achievement. The society of Nigeria in particular and Africa in general still faces inter-religious and cultural mischief and differences. Ecumenical dialogue demands, just as we accord ourselves, the valency of having reasons, logic and feelings peculiar to us; other people, since they are human beings, consequently have feelings, logic and reasons peculiar to them (Ani, 1987: 9). Ecumenism should be built to seriously tackle negative reasoning, logic and feeling against other people's faith and culture other than one religion's affairs.

Other strategies employed by some Africans in tackling the discrepancies between Christianity and Traditional religion were: conferences, seminars, media programmes in radio, televisions, etc. Mr Nnebedum Chima (personal communication, 4th June, 2022) is of the opinion that print and other media platforms have tried in tackling religion and cultural differences between traditional and Christian

religions at least in Igbo communities, but could not get down well to the interior or rural villages very well. More so, low literacy has contributed to the low output of these strategies, including conferences and seminars.

Before the recent years, churches trained their ministers. For example, the Roman Catholic mission made special academic training compulsory for her priests. At a time, other churches like the Anglican Communion joined. Mr. Okolo Okenwa (personal communication, 6th June, 2022) points out that a more accommodating understanding among Christian priests who are academically trained on missionary works in the contemporary African environment makes commendable impact in closing the discrepancies in inter-religious relationships. That notwithstanding, more seminar strategies need to be put in place.

Strategies For Reconciliation Of Differences Between African Traditional And Christian Religious And Cultural Perceptions In Africa In The 21st Century

In this 21st century, African indigenous religion and Christianity are suffering some issues that are anchored on understanding their individual religious and culture-orientated beliefs and practices. It is on this background that this paper suggests training for collaboration of inter-religious and cultural ideologies. Ugorie (2017 - 2018 : 103) avers thus:

Owing to the religious leaders training on interfaith relations, the need arises for a training agency in Nigeria immediately. The agency's work would be to train religious leaders for interfaith relations. The Federal Government in conjunction with the Nigerian Inter-religious Council (NIREC) should establish one. In that circumstance their roles should focus on research and planning on how to achieve religious peace in Nigeria. Meanwhile the body or team should be thoroughly trained in all aspects of inter-faith relations possibly by the Cambridge inter-Faith Team, London or any other recognized interfaith relations organisation.

Training for collaboration of inter-religious and cultural ideologies is similar to inter-faith training, but it is at the same time different from it, because it will be organized for both religious and cultural custodians or leaders, and other members/practitioners of both Christian religion and African traditional religion and culture, season after season with training centres in every African indigenous community. Experts

should be extracted among highly educated Africans in related fields within and outside the borders of the African continent in order to make the learning purely African. This will go a long way in reshaping African traditionalists' and Christians' philosophies on religion and culture.

Anti-fanaticism campaign is a measure that could also help to tackle these discrepancies to their barest minimum. Agundu (2020:15) examines thus:

The history of Nigeria as a nation is replete with perennial struggle for national integration and Cohension as a result of tribalism or ethnicity and to some extent, regionalism. The Nigeria founding fathers in acknowledging the socio-cultural diversity and heterogeneity of Nigeria never contemplated it to constitute an albatross in Nigeria quest for national integration. This spirit was captured in a famous line of Nigerian anthem at independence.

The quest for national integration has been triggered by ethnicity and multiplicity of cultures and religions. A similar issue has contributed to or caused the differences in the philosophy of Christianity and African Traditional Religion in this 21st century. This article, hence, advocates for development of anti-fanaticism campaigns in line with the provisions of the Nigerian Constitution which solicits for freedom of worship and association for her citizens. The constitutions of other African countries also provided for such freedom for their citizens. Recently, one Miss Deborah was killed in a College of Education at Sokoto in cold blood on issues relating to differences in Christian and Muslim philosophy and ideologist. Unenlightened traditionalists and Christians fight due to fanatical thoughts where Christians demolish traditional worship places and objects, while the traditionalists retaliate aggressively. Practical anti-fanaticism campaigns need to be seriously carried out. Mr. Okechukwu Nnaedozie (personal communication, 17th June, 2022) finds that both Christians and traditionalists embark on processions at intervals. For the traditionalists, processions are done on issues of concern to the community, and are done on gender identity in most cases. Communities in Africa should, at year intervals, organize rallies when members come together on both rural and urban streets, roads, avenues, closes, markets, squares, civic centres for anti-fanaticism processions. These steady, practical and physical processions that convey also penalties on fanatic actions will go a very long way in reducing the philosophical misconceptions between African traditional practitioners and Christians.

Infant religious and cultural integration campaign is another strategy towards managing misconceptions between Christians and traditionalists. Associate Prof. Christian Uzundu (personal communication, 18th June, 2015) teaches that in psychology, it is agreed that whatever you want from a child when s/he grows should be done from ages 0 – 10 years. Programmes should be put in place by relevant stakeholders on reaching out to young children between ages 4 – 17 years on the need to avoid opposition to religious and cultural ideologies. They should be taught during vacations in their groups, in their rural and urban streets, roads, closes, avenues, villages and communities. These children should be consistently taught to accommodate other children and people from other religions, culture, beliefs and backgrounds.

Central and annual religious and cultural archival interaction programmes should be encouraged. Independent African states should organize annual activities where people of all walks of life will meet to witness and watch different local archival contents and materials from the traditional religion, Christianity and other religions existing therein. The archives should be planned to contain every culture and religion's materials from history to the present. This annual event will help different religious practitioners to observe areas of similarities in individual religions.

Brief Hints On The Effects Of The Discrepancies

Although unprecedented violence and unpleasant conditions are experienced in Africa due to religious discrepancies, the menace has at the same time fortified African traditional religious people's thought towards adjusting to withstand other international and external challenges facing their religions. While Christians fight to fortify their religions foundation, in Africa, traditionalists have never relented. The two religions and African indigenous culture keep growing stronger every day despite these discrepancies. Mr. Chiekwe Nze (personal communication, 8th May, 2022) points out that critics are a major reason why African Traditional Religion and culture and Christianity have lived to hold their principles tenaciously. Religious and cultural differences among the two religious groups have weakened social, religious, economic, political and health promotion and relationships in Africa. These differences do more harm than good in the African environment in this 21st century. Agha (1997: 103) asserts that:

The priests and worshippers of the Native African Religion were hostile to the missionaries who brought New Religion as they felt

that it was a threat to the growth of their “religious practices and worship. The Africans were regarded as Fetish people. There were constant frictions between the worshippers of the foreign and native religions. The Africans were branded as cannibals as human sacrifice were often made to the gods. The rules and the dread of malignant spiritual influences, whose power was thus to be placated, made the African religion a bondage of fear.

Among the effects of the discrepancies between adherents of African native religion and Christianity is the fact that inhuman practices were reduced to the barest minimum. Each of them is able to confront the other on inhumanity on their cultures. Shehu et al. (2021) are of the view that archives are mediums of preserving information on African culture and tradition. When all these materials are displayed annually in various African countries for public consumption, Africans will begin to understand the best approaches to religions and cultures.

Development and establishment of special non-governmental organisations for interaction and collaboration of inter-religious and cultural ideologies, and ministry of inter-religious and cultural affairs in African countries will be of great importance in tackling this menace. These two bodies will be very significant in the execution of these aforementioned strategies. They can establish their offices in strategic locations for effective delivery of these suggested strategies. Mrs Owusu Janet (personal communication, 7th April, 2016) states that Africans need personnel specially designated to tackle religious and cultural misunderstanding for rapid growth and development. Staff of these public services can be managed by government at all levels and philanthropists in various African societies.

These discrepancies do not exist without both positive and negative effects on social, religious, economic, political, health, etc., affairs of the citizenry. Religion is supposed to be a source of peace and tranquility, but, unfortunately, this hope has been lost in religions and cultures, especially in heterogeneous African countries. Religious and cultural discrepancies have caused a lot of loss of properties and lives, sources of living and constant tension and fear in the inter-relationship between Christians and traditionalists in Africa. These are wrong beliefs and practices; for example, some Christians reject their parents/relations because they refused to join their denominations' faith. African Traditional Religion believes in the law of karma, do-me-I-do-you - jungle justice, etc. Differences among these religions are also making

each one to prepare for better practices, but they are still influenced by sentiments.

Recommendations

This paper recommends that:

1. Africans should rather put the well-being of the continent first than the affairs of their individual religions.
2. Africans should try to be open-minded to enable the suggested strategies give their expected results.
3. Africans should make plans for sophisticated care for the elders as major sources of traditional religious culture and information, since African religion and culture are based on oral tradition and lacks written preservative measures.
4. African traditionalists and Christians should encourage preservation of religious and cultural materials outside museums and archives.

Conclusion

African religion and Christianity have been facing a lot of disagreements from the advent of Christianity till today. Combined efforts have been made by concerned African traditionalists, Christians and foreigners, but expected results have not been convincingly achieved. These stakeholders had adopted ecumenisms, seminars, symposia, religious dialogues and so on, but much has not been gotten.

The research suggests other strategies to see if more productive results could be gotten. These new strategies suggested in this 21 century African society include: inter-faith training, anti-fanaticism campaigns, infant religious and cultural integration campaigns, among other strategies. It is obvious that due to the fact that the negative effects of these discrepancies are more than the positive effects, these strategies are believed to make more positive impacts than the previous strategies.

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Interview

1. Mr. Chiekwe Nze, farmer, Enugu 66yrs 8/5/22
2. Onwusu Janet, public servant, Ghana, 54yrs, 7/4/2011
3. Mr. Izuchukwu Okalu, farmer, Enugu, 49yrs, 14/4/2022
4. Mr. Donald Okeh Civil servant, Anambra 54yrs 4/5/2022
5. Mr. Thaddeus Tarkma. Businessman, Benue 44yrs, 31/5/2020
6. Mrs. Eugenia Chikelu, Lecturer, Enugu, 45yrs 14/6/2022
7. Mr. Nnabedum Chima. Civil Servant, Anambra State, 62yrs, 4/6/2022
8. Mr. Okolo Okenwa, Public servant, 53yrs 6/6/2022
9. Mr. Okechukwu Nnaedozie, Clergy, Enugu 56yrs 6/6/2022
Assoc. Prof. Christian Uzundu, Lecturer, Anambra State 70yrs 18 July, 2015

THE SPIRITUAL PHILOSOPHY OF *UBUNTU* AS PATH TO AFRICAN RENAISSANCE

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Executive Summary

The longer it takes the African people to reclaim their African Religion, spiritual philosophy and metaphysics, the longer will be the advent of genuine development or renaissance for Africa. At the heart of African Religion and Spiritual philosophy is the metaphysics of oneness—the interconnection of all that is, visible and invisible, the human and non-human, the living and the living-dead. Within this paradigm, all is in one and one is in all; it is the African intuition of the cosmic unity. Ubuntu encapsulates this paradigm. The revival of consciousness of this paradigm could trigger levels of knowledge of the interconnections and would likely propel Africa in the discoveries of what does not lend itself to empirical reasoning. This could reboot Africa's unique scientific enquiry and constitute a real comparative advantage. However, the conditioning of the prevailing education system would have to be overcome or transcended. This education dismisses Africans' logic of knowing and displaces them from their own knowledge system. This education system is also known to create deep cleavages between the individual and the community, the haves and the have-nots, science and religion, the sacred and the profane. It is in fundamental contradiction and rupture with an African holistic epistemology. The paper contends that the path to African renaissance and development ought to include reclaiming African Religion and spiritual philosophy, conceptualized in Ubuntu—a way of knowing, relating and experiencing, which is fundamentally ethical, convivial, and all inclusive.

Keywords: African Religion, *Ubuntu* spiritual philosophy, African epistemology, identity education and development.

Introduction

Normalizing the acceptance and public endorsement of the loss of one's spirituality is highly problematic. It means accepting and endorsing a collective encasement and phagocytosis of one's spirit and soul. This has been sometimes referred to as mental colonization. The immediate and long-lasting results of the collective and individual spiritual epistemological encasement is self-hate, destructive self-criticism and deeply eroded self-confidence. One's ability to find indigenous solutions to life challenges, from one's epistemic and spiritual standpoint, is extensively impaired. Concomitant to and Alongside the impairments of one's ability, the social fabric is broken, African value system disregarded and all forms of social deviances spread at an alarming rate. The power that Africa had to command the transformation of reality, bless or put spell on situations got increasingly extinct. These and many other reasons bedeviling the continent have prompted Africa's quest for renaissance.

Deeply emblematic was President Thabo Mbeki's speech " I am an African" (1996), which sounded like a rallying cry to stand up for Africa, her history, culture and knowledge system. Relating to this rallying cry, Africanists have premised Africa's quest for renaissance on the revival of African spirituality and indigenous knowledge system. Current discourse on African renaissance or renewal relates to the view that a metaphysics of a nation is like its 'holy of the holies' that sustains its dream and march to the 'promised land' or a desired state (Cf. Chukwuokolo, 2009, p. 6; Hegel, 2001, p. 6).

As a desired state, African renaissance is understood here as a genuine development that is founded on and is in continuity with African millennial humano-devine worldview encapsulated in the notion of *Ubuntu*. The revival of African spirituality or metaphysics is expected to usher in African renaissance, because it will permit the elaboration of a cultural utopia that would catalyse social, economic, political and technoscientific change.

To be adequate, a desired African renaissance, as a projection of the African-self to the future, in the sense of Afrofuturism, requires an appreciable apprehension or knowledge of self as African. One's epistemic position has therefore to be defined so that the desired state is not a replica of the dream of others. Felwine Sarr's *Afrotopia* (2017) is such an attempt to develop an active cultural utopia from African loci of knowledge. African spirituality or metaphysics is one of these important loci of African knowledge, without which, an African nation

would lack the spiritual substance that sustains holistic development. As a metaphysical framework, *Ubuntu* spiritual philosophy and its ethical aspects thus offer a path to African Renaissance.

The central proposition of this paper is that cultural foundations unfold into specific socio-economic material conditions which shape development processes. The assumption is that the advent of African Renaissance would materialise when more indigenous Africans are grounded in their cultural and spiritual values.

This paper sets out to contribute to the conceptualization of the inspiration for Africa's quests for socio-economic development and comprehensive cultural renewal. The paper will explore the linkages between *Ubuntu* spiritual philosophy and African Renaissance. To achieve this objective, the paper will reflect on: (1) African spirituality and metaphysics as conceptualized in *Ubuntu*, (2) African Renaissance and the mood of Africa's revival.(3) Recourse to *Ubuntu* Spiritual philosophy for African Renaissance.

African Spirituality and Metaphysics as Conceptualized in *Ubuntu*

African spirituality is a metaphysics of oneness: all is in one and one is in all. It is a synthesis between the I and the We. This metaphysics is based on the fascination in front of the enigma of being; its origin, its manifestations and purpose. The African ancestors in Kemet or Ancient Egypt attempted a rational explanation of this enigma long before their students the Ancient Greeks came to their shores, 600 years before the common era (B.C.E.). From their own intuition and observation, they came up with a unique cosmogony that postulated the eternal presence of a Primordial Energy-Matter from where existence emanated.

In explaining the origin of existence, the African ancestors thus used the logic of emanation of existence, which differs from the logic of creation. In the logic of emanation, there is a continuum of the same substance, from the primordial formless state to the subsequent forms of existence. In the creation logic, there is a divide between the creator and the created. The credo of many Christian churches makes this difference between the created and the begotten or what exists by emanation: "begotten, not created, the same nature as the father". What is created is not of the same nature as the creator, as opposed to what is begotten or engendered. Even when the created is in "the image and likeness" (Genesis 1:26-27) of the creator, there is still a divide. The first is still "works" the hands of the latter (Psalms 8:3-9). It is like in the allegory of the potter and the pot.

For the African ancestors in Kemet, the Primordial Energy-Matter was the *Nun*. The Ionian philosophers Anaximander (620-546 B.C.E.) and Anaxagoras (500-430 B.C.E.), later called it *Apeiron* and *Nous*, respectively. This was the first scientific and rational attempts to explain the origin of being and the universe, without a recourse to faith and beliefs. The African ancestors understood the Primordial Energy-Matter as “the overarching universal matrix where everything is in archetypical” (Ebale, 2019, p. 101) and potential state. It is the ultimate Supreme origin, which will be referred to later in *Bantu philosophy* (Tempels, 1952) as the *Ntu* or the “ultimate Supreme Vital Force” (Ebale, 2019, p. 103).

About the manifestation of Supreme Being, the African ancestors described the alchemical process of self-actualization. In this process, the ultimate Supreme Vital Force energetically transmutes from the formless to the multiple forms, from the *Ntu* to the *ha-Ntu*, *ku-Ntu*, *ki-Ntu*, *Mu-Ntu* and *Ba-Ntu*, respectively space, time, things, human and humans. In a movement of self-awakening, the ultimate Supreme Vital Force thus exits from its state of dormancy and infinite potentials to multiple states of self-actualization in non-humans and human forms. In these various epiphanies of the Supreme Being, there is a continuum in the states of being, within the law of primogenitor and hierarchy of forces.

The origin and the manifestation of being thus established, its purpose was also intuited by the African ancestors. In a similar movement of self-awakening, the various manifestation of the ultimate Vital Force come to the consciousness of their unity and oneness. They realize that they are not just separate *ha-Ntu*, *ku-Ntu*, *ki-Ntu*, *Mu-Ntu* and *Ba-Ntu*. They are *Ubu-Ntu*. Each one of them is because others are and others are because each one of them is, be they humans or non-humans. They constitute a community. They are one. They are teleologically meant to be unified. The various manifestations therefore find “their meaning and purpose in their reference back to the subtle unifying intent of the Primordial Energy-Matter. It is in their aspirations to become one again that the manifested reality harmonizes with the creational intent” (Ebale, 2019, p. 102). Far from being a slogan, *Ubuntu* is therefore what the African ancestors in Kemet used to call a “Word of Power”, a Logos in Greek, a Vital Energy that is awakening humanity to their common destiny; to be a community, to be one again. All values and behaviours that usher in the state of our oneness and togetherness, like caring, sharing, compassion, solidarity and harmony are epitomized and conceptualized in *Ubu-Ntu*. *Ubuntu* leads us back home to communion,

away from the wonderous desert of individuality.

Ubuntu is “a spiritual way of being” (Swanson, 2007, p. 54). The concept of *Ubuntu* finds its roots in many African languages, especially the languages which belong to the Bantu linguistic group (Tutu, 1999). Idoniboye-Obu and Whetho (2013, p. 230) consider *Ubuntu* as a value system that is expected to inform human behavior in the relationship with others. In Ancient Egypt, “the Ten Virtues of Eternal Happiness” (Sibanda, 2014, p. 27) is a form of *Ubuntu*; Karenga (2004), similarly saw in the *Maat* of Ancient Egypt a code of ethics similar to *Ubuntu*. The *Maat*, like *Ubuntu*, is an ethical ideal that is central and foundational in the practice of “the Good” in religion, society, politics and nature (Karenga, 2004, p.5). The *Maat*, like *Ubuntu*, is pervasive and inclusive of cultural categories that define “the *rightness* of things” and the established cosmic/divine order (Karenga, 2004, p.6). Just like the *Maat*, *Ubuntu* means rightness, harmony, care and the sanctity of the moral order. African philosophers thus consider the *Ubuntu* concept as the core of African ontological values, which inform African religious practices and attitudes, social conduct and institutional organization. As an ethic, *Ubuntu* spiritual philosophy holds that an action in one or the other sphere of reality affects the whole in a sort of chain, spiral and wave-like reactions. Reality is therefore not made of independent units or compartments. It is instead continuous and interconnected. Right action is hence necessary and should basically be humane, just, fair, truthful and respectful for harmony to prevail.

African Renaissance and the Mood of Africa’s Revival

The mood of the revival and rebranding of Africa went a notch higher, in 1999, when Thabo Mbeki popularized the concept of African Renaissance. The history of the idea of African Renaissance, however, stretches back to the 19th century (Prah, 2001). This idea came as a result of attempts by Black nationalists and leaders to conceptualize the liberation of Africa from the yoke of imperialism, colonialism and neo-colonialism. The evolution of the concept of African Renaissance can be traced from Edward Blyden’s concept of the “Resurgence of Africa”, to Kwame Nkrumah’s idea of “African Personality”, Marcus Garvey’s idea of an “Awakened Africa”, to Léopold Sédar Senghor’s and Aimé Césaire’s thoughts on a renewed African culture (Prah, 2001). There has been a consistent quest for reviving African socio-cultural heritage, for returning to the inspirational aspects of pre-colonial African civilization (Mabogo, 2002). This could also be seen as the quest for redefining African identity; a way of being African in a world dominated by the suffocating forces of neo-imperialism and globalization. Leading to the

same quest in the 1970s, was Julius Nyerere's philosophy of *Ujamaa*, as the drive towards African approach to a people-centered development. For the school of thought associated with Dubois' work (1921), the quest for the rise of Africa is closely linked to aspirations for Pan-Africanism. African leaders such as Namndi Azikiwe and Haile Selassie, of Nigeria and Ethiopia respectively had their own but convergent understanding of African rebirth based on a re-united Africa (Prah, 2001). Ultimately Cheikh Anta Diop's work (Diop & Modum, 1996) gave unprecedented vigor and direction to the quest for an African Renaissance as he developed his thesis of an organic African cultural unity. He based the claim for cultural unity on linguistic similarities and shared meaning that emphasized peace, optimism, harmony, and affective or warm relationships.

One of the most important aspects of Mbeki's idea of African Renaissance is the rediscovery of Africans by themselves through a journey into their past and a restoration of the African soul and self-esteem (Shorter, 2002, p.50). It is a journey toward the rediscovery of the Africa of great civilizations such as, Nubia, Aksum, Ancient Egypt, Mali, Zimbabwe, Benin and South Africa (Mbeki, 1998). This journey aims at lifting the African mind and spirit to be confident and assert its humanity and the humanism of its culture. It is a journey that enables Africans to project themselves into the past and answer to the question of who they are before projecting themselves into the future and answer to the question of what they shall be (Mbeki, 1998, p. 4).

Mbeki (1998) acknowledges that, for African Renaissance to occur, there is need for Africans to rediscover themselves, "to undertake a voyage of discovery" into their "own antecedents," their own past as Africans (p. 3). Further analysis of Thabo Mbeki's ideas on African Renaissance by Bongmba (2004) shows an emphasis on the restoration of distorted African identity through revitalized African cultural humanistic and spiritual ideals, such as *Ubuntu*. For Bongmba (2004), cultural revival should also aim at addressing the day-to-day problems Africa faces in the 21st century. These problems are mainly related to moral decline such as corruption, violence and institutionalized disorder (Chabal and Daloz, 1999). A clear option for African cultural values could help address the problem of moral decline and distorted African identity.

The African Union (AU) Charter for the cultural Renaissance of Africa (2005) is emphatic on the fact that any society is governed by a set of cultural values that are based on its tradition and which define its identity. The restoration and rehabilitation of African cultural heritage

is therefore an imperative. This would rectify the depersonalization, alienation and assimilation of African people by the colonizer (Ahluwalia, 2001). For WaThiong'o (2003), African Renaissance goes hand in hand with consciousness associated with the restoration of African memory. This restoration is possible through the necessary medium of African languages as repository of African culture. African Renaissance would therefore entail the reconnection of Africans with their soul and identity, through the return to their languages which carry their memory and, consequently their consciousness. The study of African worldview through wisdom and proverbs in African languages could trigger the awareness of these values as guide to quality life (Wanjohi, 1997; Föllmi and Föllmi, 2005).

Like WaThiong'o (2003), Jonas (2012) is also of the opinion that to achieve African Renaissance, Africans must first "rediscover the African soul." The soul is immortalized in the great works of arts, such as pyramids, masks, carvings, sculptures and paintings. Furthermore, attempts to redefine African identity through *Ubuntu* and *Ujamaah* are signs of a cognitive rebirth of the African mind that is likely to wrestle with the "assimilationist tendencies of globalization". Against such tendencies, a successful path to African Renaissance would necessitate "the establishment of an educational system that is founded on indigenous African worldview" without ignoring other worldviews (Cossa, 2009, p.17).

For Mbeki more than for Mandela, the reference to *Ubuntu* in the politics of Africa's future transformation was directed to the immediate need of change in the on-going governance culture of contemporary Africa. But Mbeki's promotion of the New Partnership for Africa's Development (NEPAD, 2001) over-shadowed the pursuit of moral renewal and became associated with the discredited neo-liberal agenda seen as organized mechanisms for the spoliation and control of Africa's resources by Western countries (Cheru, 2002; Khalil-Timamy, 2007). The association of African Renaissance with the neo-liberal agenda, instead of socio-political transformation based on *Ubuntu* values, is problematic in that it may only further Western powers' interests and impoverish the majority of African populations (Ela, 1998). Refocusing the debate of African Renaissance on *Ubuntu* could allow the ethical aspects to remain foundational.

Recourse to *Ubuntu* Spiritual philosophy for African Renaissance

Renewed interest in the concept of *Ubuntu* as a possible socio-political model for African Renaissance result from historical events in South

Africa since early 1990s. The release of Nelson Mandela from prison and his subsequent election as the first black president of South Africa embodied the rebirth of the whole continent and triggered renewed optimism for Africa. The recourse to *Ubuntu* to rebuild the South African society devastated by years of Apartheid has since inspired aspirations for African revival. Cultural and regeneration, the institutionalization of *Ubuntu* and the decolonization African identity are forms of this anticipated revival.

Cultural and Moral Regeneration

The renewal of Africa necessitates cultural and moral regeneration whose template is provided by African Religion and of *Ubuntu* spiritual philosophy. In pre-colonial Africa, African Traditional Religion and its subsequent ethics were the basis of all actions, past, present and future (Luyaluka, 2016). Any intended successful undertaking in Africa today cannot ignore this unique approach of reality that prioritizes the sanctity of the moral order. Restoring one's relationship with the ancestors, the Supreme Being, human and non-human entities is part of this moral order. Relationship dissonance with the ancestors or the realm of Spirit is at the root of illnesses and calamities in contemporary African societies (Somni and Sandlana, 2014). Misfortunes could be considerably alleviated if the relationship with ancestors and ancestral values were restored (Somni and Sandlana, 2014, p. 2162).

A return to ancestral spirituality, values and practices from the past that are in harmony with the present and has great potential to improve life in Africa (Mabogo, 2002). This return is more than a mere attempt to revive past values, spirituality and practices. It is also different from Mobutu Seseseko's philosophy of authenticity qualified by Ikambana (2007) as an "extortion" of African traditional values (p. 24). This philosophy promoted a personality cult instead of a traditional model of governance based on values, such as service, solidarity and righteousness. The revival referred to is similar to other conceptions of revival such as "consciencism" (Nkrumah, 1964), African humanism (Kaunda, 1966), Ujamaa (Nyerere, 1968). These conceptions of revival attempted more or less successfully to extract what remains of African traditional values and to construct a liberating paradigm. The present idea of cultural revival is about critically appropriating the past. The European Renaissance also emerged as a cultural movement of return to European classical values associated with innovation and renovation (Okumu, 2002). It was about receiving, reviving and transforming the classical tradition for the benefit of the current society.

The return to African traditional philosophy of *Ubuntu* has the potential to build caring human communities based on service to others. The idea of return to African traditional values for the purpose of Africa's renewal is mostly found in the neo-traditionalist, culturalist and Africanization agenda (van Kessel, 2001). It calls for a return to African roots, Religion and values as prerequisites for African Renaissance. The conception of return, in this regard, is progressive and links the notion of (re)turn to, going back to something desirable (Mabogo, 2002, p.66). This return requires the preservation of the memory in order to recall everything good and inspiring. It leads to the quest for origins and roots, dignity and identity. The conception of return in this perspective distances itself from Afro-pessimistic stands which are usually based on western negative representations of pre-colonial Africa. These negative representations associate the idea of return or revival with regression in some sort of Hobbesian state of nature, which is oppressive and violent (Mabogo, 2002). This is, for instance, the case of Jarvis (2009) who does not seem to think that there is anything to revive in African tradition for the purpose of African Renaissance. Jarvis thinks that African Religion and the role that the values of this religion play in African attitudes to life constitute one of the greatest obstacles to her Renaissance. For instance, the fear of offending Spirit and ancestors constitute for Jarvis (2009) an obstacle to the renaissance of Africa. Without providing any evidence, Jarvis (2009) even claims that African spirituality is incompatible with science and technology. The proponents of globalist-perspective of African Renaissance, such as Mbeki (1998) and van Kessel (2001) hold similar views as Jarvis (2009) in that they put emphasis on secular modernizing programs which are only political and economic in focus (Maloka, 2000), and favorable to joining the global economy (van Kessel, 2001).

From the neo-traditionalist perspective, however, opposing tradition and modernity conceals the fact that science or technology is an encoded spiritual and metaphysical tradition (Okoro, 2011). There is a back and forth movement between tradition seen as continuity and modernity seen as change, where the latter is not a rejection, but a refinement of the first. Indeed, the connectedness to one's culture and tradition tends to enhance the capacity to think innovatively and to innovate (Wakholi, 2005, p.3; Essien-Udom, 1962). In relation to the idea of revival of African traditional values and spirituality, Gade (2011; 2013) also acknowledges that past African values, especially African humanist values, and the restoration of African culture are able to inspire a good future for society. It is worth interrogating any claims of a value-free science that only seeks to impart knowledge without any

cultural considerations or cultural related epistemic stand. As it is discussed in the next section, the institutionalization of *Ubuntu* spiritual philosophy could provide Africa with the necessary epistemic stand for innovation in various areas of human endeavour.

Institutionalization of *Ubuntu* Spiritual Philosophy

The institutionalization of *Ubuntu* spiritual philosophy and values could improve performance by providing frameworks to conceptualize models of development which are inclusive (Ndoda and Sikwila 2011). However, this requires rolling back (revisiting and revising) the use of alienating Western paradigms, such as elitism and reductionist approaches to teaching and learning, among teachers and learners, parents and children (Beets and van Louw, 2005). Western paradigms tend to foster a Eurocentric worldview to the detriment of an African worldview, which tends to be egalitarian, intuitive and integrative. If African ethical regeneration was to be mainstreamed, Africa and her worldview would have, in the long term, to increasingly become the focal point from which elements of other cultures could be considered in the learning process. Such a process has already been initiated in Tanzania, Benin, South Africa and some schools in Kenya, an indication that is possible.

The institutionalization of *Ubuntu* could also include the restoration of the dignity of the human being and the transformation of a workplace into a familial environment where there is mutual support, mutual care, mutual trust and unconditional respect (Lundin and Nelson, 2010). In this regard, *Ubuntu* could foster a sense of unity of purpose and engage people in a 'human-to-human' fashion in the pursuit of corporate goals (Lundin and Nelson, 2010). *Ubuntu* could also positively influence socioeconomic development by fostering group solidarity, compassion, humaneness and hospitality (Mapadimeng, 2009). There are many studies that show that, if institutionalized, African values could have positive socioeconomic transformative effects in organizations that integrate them (Sigger, Polak and Pennink, 2010; Ndoda and Sikwila, 2011). These studies show that African institutions and organizations fail to grow to their full potential because "African values have not been integrated into the workplace" (Sigger, Polak and Pennink, 2010, p.6). In a few organizations where these values have been integrated in management and business practices, they have created an authentic African corporate culture.

The institutionalization of the values of *Ubuntu* for the purpose of social welfare has to go beyond their appropriation by pro-market interest

groups (McDonald, 2010). These groups include proponents of *Ubuntu* capitalism and good governance initiatives. They advocate for the development of a home-grown corporate management culture that would be people-centered, participative, and that would combine social and economic justice with improved profits (McDonald, 2010). However, such initiatives have served to diffuse opposition to the underlying neoliberal agenda on enhancement of market opportunities. This has also exacerbated individualism and inequalities. McDonald is critical of attempts to appropriate the theological and religious underpinnings of *Ubuntu* core values to transform the political and economic landscape (McDonald, 2010). He argues that referring, for instance, to *Ubuntu* capitalism, while the *Ubuntu* communal values are fundamentally at odds with “the individualised and commodified” lifestyle of capitalism, is just another rhetoric of neo-liberalism (McDonald, 2010).

Instead, an effective and progressive revivalism of *Ubuntu* worldview would require a serious analysis of how market forces operate and how *Ubuntu* economic structures can emerge that will collectively empower the people as a counter-weight to these market forces (McDonald, 2010). Advocating for *Ubuntu* economic structures goes beyond prevailing management theories, which hold that market forces should operate for the purpose of maximizing owners’ and stakeholders’ wealth (Lutz, 2009). The emphasis of *Ubuntu* economic ideals is on sharing, on a life style that is sustainable, on the common good as the good of the community and each of its members (Karsten and Illa, 2001; Lutz, 2009; Shumba, 2011). An *Ubuntu* sustainable living life style recognizes that “social, political and environment concerns are all interrelated” (Swanson, 2007, p. 58). Social issues of poverty and oppression would have consequences on the ecological and political sustainability of the planet (Swanson, 2007).

There are challenges, in contemporary African countries, of preserving African culture and passing it to future generation (MOYA, 2007). Institutions of education could serve as a way of bridging the estrangement of youth from African culture. It should be a matter of concern that formal education, in most African countries, involves the youth almost completely for approximately 25 years without a systematic reference to African worldview. The question remains whether the estrangement of African urban youth from their cultural realities, as a foundational part of their identity, could be one of the most disabling factors for a successful contribution in the renaissance of Africa. It is indeed difficult to imagine how African youth could

contribute to African renaissance without prior understanding and integration of their socio-cultural reality, their cultural identity and values.

Decolonization of African Identity

The Africanist perspective proposes the evaluation of history and culture in order to deconstruct the colonial construct and worldviews and remake a decolonized African identity. A decolonized African identity could be rooted in African “cultural-spiritual values” Nabudere (2001, p. 9). Similarly, socioeconomic transformation of Africa has to be understood first as a cultural revitalization. A shift to the *Ubuntu* paradigm of African Renaissance may therefore not just be an insertion of African economies into the global economy, but an emergence of a new civilization in the world.

Some of the aspects necessary for the emergence of a new African civilization in the world are highlighted by Muchie (2004a). This is mainly about the re-construction of an African identity based on the noumenal or spiritual aspect of African culture, as opposed to the phenomenal or material aspects. He argues that African identity must be ontologically rooted in African earlier civilization and avoid the schizophrenia of combined or hybrid identities based on state and ethnic identities. Muchie further argues that hybrid identities create fractured loyalties, which could lead to breakdown in times of hardship. In another article, Muchie (2004b) argues that the attempt to categorize Africans with differing specific identities is a relic of a 19th century anthropological creation which reduced Africans to their phenomenal attributes. The phenomenal attributes such as diversity of languages, religions and ways of behaving in Africa does not contradict the construction of a universal African identity (Muchie, 2004b, p.145).

The construction of a universal African identity transcends post-colonial state institutions. It is based on a shared humanistic culture, a shared history and challenges. As utopian as it may sound, the idea of a universal African identity is quite rampant, especially among urban literate youth. Their cultural and artistic expressions – in music, dance and fashion, display an African cosmopolitan identity that transcends primordial ethnic or national identities (Diagne et al., 200; Ucham, 2015). They prefer to experience conviviality than to dwell on differences. *Ubuntu* is considered to be at the heart of the worldview which characterizes (universal) African identity - an African as an African (Magesa, 2014). It points to the noumenal aspect of this identity as spirituality-oriented to ethical values, which are relational in nature.

Conclusion

The above exploration of the *Ubuntu* spiritual philosophy as path to African Renaissance looked into the merits of *Ubuntu* ethical ideals and how their re-appropriation, transmission and continuity can impact *Ubuntu* mindsets in the quest for African Renaissance. Nonetheless, the influence of urbanism, the seemingly increasing individualism and consumerist culture among Africans cannot be discounted in the discussions on return to *Ubuntu* for Africa's transformation or considerations on an *Ubuntu*-oriented African Renaissance. The realities of estrangement of African social ideals surrounding Africans and the factors that might militate against their role in the uptake and possible influence of *Ubuntu* on the transformation of Africa remain issues that cannot be neglected in the quest for African Renaissance.

The path to African renaissance that *Ubuntu* spiritual philosophy offers places the qualities of being humane, harmonious community living and friendly interaction with nature at the center of social transformation praxis. The spirituality of African Religion and the associated *Ubuntu* philosophy emerge from indigenous metaphysics, which shape the mental framework of understanding the essence of being as divine. Traditional Africa value systems in turn, nurture the potential for authentic development.

A great deal of time and energy of youth is spent in the on-going formative processes in Africa, notably in formal education, which raises the question of how much of that time and energy are dedicated to building an African worldview. The paper posited the importance of the formative processes to build on the local and global transformative potential of African traditional values of *Ubuntu* and its worldview. It endeavoured to gain insight from an *Ubuntu*-oriented construction of African identity for Africa's transformation. Such identity transcends phenomenal aspects of African culture as well as material aspects of economic well-being. The reconstruction of this identity could be what is vital for Africa's transformation.

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THE CONCEPTION OF PERSONHOOD AND COMMUNITY IN AFRICA

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Executive Summary

It is not the case that 'personhood' and community could always be used or express in the same context as dual aspect of existence acting in one entity. In African philosophy, those concepts are deemed as ideas that are related but considerably different in some aspects. While the concept of a personhood in Africa is discussed from a broad range, but the idea of community is only sometimes in connection with the notion settlement, this is because the conception of personhood in Africa is always attached to existence. Evidence of this is found in the life, living and society of the African communal setting. However, the relationships between these concepts are so complex. This article does not discuss the usual subject of the clash of rights between the individual and the community. However, it offers to show the conceptual relationship that exists between personhood and community in Africa. An analytic method will be applied to this work in other to help create a wide range analysis of the relationship that thus exist between personhood and community in African worldview, which will also take an over view of some aspects of the arguments for communitarianism and socialism that have over clouded the trend's in African worldview.

Keywords: Personhood, community, communitarianism, socialism and communal setting.

Introduction

Personhood has been one of the most interested topics in Africa philosophy today; this is because there are various conceptions of personhood in Africa. But for the sake of this study, after a deep review

of this idea, it's only the ontology and the normative notion of personhood that will be key in our focuses of the subject matter. The ontological sense of a personhood here is relates to the essential make-up of the human person, as in essence or the *quidity* the original stuffs that constitute a human person. Just like the case of the Igala people, in their adage that says; *Ibe Chone*. A person is only qualified to attain personhood only by reasons. This is because man can only attain the faith of personhood by consciousness and free-will. Thus, from the ontological point of view, there is also a sense in which a person is understood in terms of his/her own moral or normative being-ness which is linked to the community where the person springs from. These two are roughly what personhood and the community where he is said to come from or what it stand for, respectively, in this research, man by his nature is always at the search for knowing.

Thus, for the purpose of clarity of meaning, this broad conception needs to be pointed out that it is on the basis of how one is deemed to demeanor oneself in the community that one's personhood status is assessed and mentioned. But the question here is that, how else are these concepts, personhood and community connected, or becomes our point of departure, and how clearly does Africans interpret the place of these concepts? Could the difficulties in relating those terms be resolved in Africans? This paper will begin with the discussion of the concept of personhood, and then community. But it should be noted that a discussion of the notion of community in a philosophical sense is often tied to the concept of communitarianism and the advent of socialism in African. Then we shall be considering the relationship that exists between the ontological conception personhood and the community where he is said to have originated from.

African and the Concept of a Personhood

Personhood as a concept as understood in Africa is marked by the various phenomena that impact the individual as an existing entity. The idea of a person in Africa also implies a processural dimension; this is because in Africa, a person is not born with personhood, but grows into a personhood at an adult age. There are certain processes that must be followed in the quest to be qualified into personhood. This was the reason Menkiti argued that:

African emphasize the rituals of incorporation and the overarching necessity of learning the social rules by which the community lives, so that what was initially biologically given can come to attain social self-hood, i.e., become a person with the

inbuilt excellences implied in the term of spirituality and self consciousness (173).

Thus, personhood as an integral part of existence in African is understood to be the rites of passage that each individual, or in some cases groups, must go through during their circle of life. These rites of passage are another example of the dynamic nature of African living; Africans by nature are constantly developing and growing through the rites that are performed.

Much similar to what Gyekye overview when he classified a person into categories, for him the entity that makes up personhood is not more than five categories. But for the case of this studies, we shall be taking into study three major distinct entities which over clouds the rest of those categories which are as followed: the *okra* (the soul), *sunsum* (spirit) and the *nipadua* (body) just as conceived by Egbunu when he categories the human person among the Igala people to be made up of four categories, which are: *Ebiye* (Blood) *Ojiji* (shadow) *Okaye* (Destiny) *Angwola* (Body) as the foundation that makes up the human person (9). Thus, in arguing from the perception of Gyekye, the *okra* the soul is believed to be given to a person by the Supreme Being and also bears the destiny of the human being. Gyekye also argued that "Since the Supreme Being here in African is conceived of as the all good in its self, human destiny which comes from the Supreme Being is also concaved good as well, as well as the It is the bearer of life" (85).

Thus, so Gyekye and Kwasi Wiredu both assert that the presence of the soul in a person guarantees life and its absence in the human being leads to death (Gyekye 86 and Wiredu 120). The soul here is believed to be eternal but is capable of reincarnating other being of its kind in to being (Gyekye 98). The spirit is said to be the basis of individual personality and, like the soul is believed to come from Supreme Being who is all good by its nature. The body is the material component of personhood which is perishable after death. In contrary to multilingual nature of the African society, the above interpretation of the three components of personhood has not been totally accepted especially by the Igala and Akan philosophers. Prominent among these objectors are Wiredu and Kwame and Egbunu. They reject Gyekye's position they held that the soul and body are physical.

According to the position of (Wiredu 120 & Kwame 345-346), they even went deeper to channel the human person into just two. And those two entities are rather quasiphysical. This making it more different from Egbunu position. By this, they mean that the entities that made up a

human the person have near physical properties which cannot, therefore, be purely spiritual as claimed by Gyekye. Yet, Gyekye's position is affirmed by (Ajei 191-192, 200) and (Majeed 25-28). So far as the concept of a personhood as discussed in this paper is concerned, with what it means for one to be a human person or what it takes for one to be qualified into personhood, or that particular essence which is possessed by all human beings. So far as one is naturally 'born of a human seed' Menkiti argued that "one is expected to possess each and every of these categories in order to be described as a human person from all sense, therefore, it is not just adequate to be a human being without undertaking the full scale of personhood (172).

The Relationship between 'Society' and 'Community' in African Worldview

A close link exists between the concept of society and community in Africa. It is not uncommon, therefore, to find scholars employing the concepts 'society' and 'community' interchangeably or as synonyms. Even though the two concepts are related and contiguous, thus, however, they are needed to illuminate the nature of the relationship that exists between them in some point in time. The concept of society in general is the totality of persons that have existed in line of history. A particular society on the other hand, is a given population living in a certain region whose members have lived cooperate life over a long period of time for the accomplishment of convinced goals or ends. It is from the sense above that one can talk of 'the human society as a whole. In the second sense, we can now categorize the society as they are, examples the African society, the Arabian society, the Igala society, or Fulani society, etc.

Kneller thus, argued that "by community, one usually has in mind a sub-society whose members:

Are in personal contact, Are concerned for one another's welfare *socialism*, and are committed to common purposes and procedures, share responsibility for joint actions and value membership in the community as an end worth pursuing (49).

Because of the impenetrability with arriving at a clear cut division between the concepts of society and community, researchers have come to see both terms as signifying the same notion.

When one is set to make contrast between culture and society, he might say that a culture is the way of life of a people, whereas a society in the other hand is a person with an organized way of life. Thus, Eze following this same point of the view, when he argued that "Aristotle in

his *Politics*, argued among other things that the ideal society is that which affords its citizens the opportunity for attaining happiness or what he described as the good life" (11). The concept of *good life*, in this context is described as the 'complete and active realization of all man's capabilities of activities', that is, those activities which contribute to man's self-fulfillment. But Aristotle also held that proper education, both physical and moral, is needed to complete this realization and thereby the achievement of the life of wellbeing. Put differently in the African content, Eneh and Okolo arguing that "we may following Aristotle, describe an ideal political society or state as a consciously devised association of individuals for the achievement of deliberately defined aims" (49). In Africa, the major reason for the existence of any society or community is the procurement of the good life for its members. In other words, part of the reason why society exists is for the provision of human social goods of the people who make up the human community. Following this line of reasoning, the State, it is argued, is nothing but a mere natural extension of the family or community. In the words of Jacques Maritain, she argued that:

A concretely and wholly human reality is tending to a concretely and wholly human good, the common good. It is a work of reason, born out of the obscure efforts of reason disengaged from instinct, and implying essentially a rational order but is no more pure Reason than man himself (10).

Personhood (the Individual) and community in Africa

The Cynics of the west have not been alone in rejecting or jettisoning the ideal of community. In Western thought in general there have been a number of movements or natives who have also come to see society as a clog, a bung-up, or an impediment to human joy and happiness. The anarchists or the social deviants of contemporary Western society the hippies and the skinheads, all maintain a lifestyle of rebellion against society and its values. Similarly, a number of intellectual movements have arisen in the west that has depicted not just society itself but also human existence as a useless drudge. However, it is not unlikely that this anti-establishment behaviour and loss of faith in community may be due to the overt-individualism that characterizes much of Western life which differs from the African communalist nature where the other affirms the existence of one. In a social environment where the individual sees himself as supreme, autonomous and self-governing, any slight dislocation in the social equilibrium is bound to lead to this loss of faith in community life. In like manner, according to Ameh, he argued that:

At first such society cannot exist in Africa. In such an environment, when the individual is faced with problems of life that he cannot tackle alone, he becomes distraught; feeling existentially alone in the world, the individual becomes cranky and comes to conclude that community is a clog, obstructive and encumbering (21).

In contradistinction to the type of attitude mentioned above, Africans are unlikely to concede to the individual absolutism, and that stands him head to head with community which is a makeup of his identity, just as argued in Nyerere *Unjahma* philosophy.

On the divergent, it is strongly believed that in African, it is believed that it is only in the community where a person comes from that the life of the individual acquires a true meaning to its existence. In other words, it is not the self isolated life that matters in Africa but the living in mutually interacting with other members of community, which the individual can ever hope to realize his or her social aspirations in life. Among the Igbo people of Nigeria, as among other African persons generally, the obvious curtailment of a person's power to do as he wills is provided by the potent force of what is known as 'the will of the community'. As T. U. Nwala argued that "in Africa, the being of the community is larger than, and prior to, that of any of its individual members since the being of the community as a whole is identical with the being of the total personality of the ancestors" (46). Emphasizing this idea of the social nature of existence in Africa, Opoku argues that "the saying is a common one in Africa which holds that a man is a man because of others, and life is when you are together, alone you are an animal" (92).

The points made above with a particular reference to the value of corporate living among Africans find support in Rousseau's notion of the *General Will*, where it is argued that "the individual can only find meaning in life by submitting himself to the common will of the community and, in such a corporate capacity, becomes an invisible part of what is called the *State*" (112). Hegel, appropriating much of Rousseau's theory, submerges individual liberty and freedom in the collective will of the State. However, Hegel's theory fails in that it denies individual freedom and makes people mere appendages to this mystic or abstract notion called the State. But I make bold to say, however, that the African notion of community is more germane than that of Rousseau or Hegel in that while emphasizing the corporate nature of human existence, it does not by that token deny individual liberty or the idea of every human being as both unique and important.

On this note it is agreed that some African writers often exaggerate when they stress the idea of social cohesion in the traditional African society, the truth remains, however, that in all human societies the world over, the closer bonds of human interdependence help in the creation and preservation of social security among human individuals who live together in the community.

As been shown above, community life in Africa helps to create a sense of amity and security among the members of society. But it does this and much more: it also helps in fostering respect for each member of society as well. And if W. E. Abraham's opinion is anything to go by, in Africa, community is usually conceived as having "a sacral unity, which comprises its living members, its dead who survive in less substantial form and its as yet unborn children" (25). In the same way, the central idea of community in Africa to a very large extent forms the bulwark of the collective interest of its citizens. Abraham's opinion finds support in J. S. Mbiti's statement which holds that in Africa, "the individual does not and cannot exist alone except corporately" (108). But to say that the individual cannot exist outside of the community setting is not to imply, as Hegel did, that the individual is a passive plaything or a mere appendage in what is abstractly called the State. Long ago, Robert Filmer had argued, in a manner similar to Hegel's that "kings ought to be obeyed in everything because they are the 'fathers' of their people, possessing an unlimited power said to have been inherited from Adam" (13). Repudiating this type of claim, John Locke reasserted the teaching common to the medieval theorists, which is that, "power in society is held and exercised legitimately only in furtherance of community interests and must be subject to moral restrains" (24). What the interpretation of John Locke's statement shows is that it is a moral responsibility on the part of a person to promote the interests of those who make up the society. In Africa, an individual who fails to do this would have failed in its duty or moral responsibility.

African Conception of Personhood in Connection to Spirits

The African view of reality may be leaning more towards Plato's theory of forms where Plato alludes to a world of ideas. In this light, Africans also believe in the world of the non-physical, however unlike Plato, Africans believed that the spiritual world really exists. The study of African Metaphysics largely focuses on the study of the Supreme Bing and the other vital forces that made up the cosmos and the universe. While the study of contemporary Metaphysics in the West, has to do with the study of concrete particulars which can be perceived with the senses.

Again the spiritual nature of the universe in African when brought into the discourse of the mind-body problem will show that the African will lean more towards dualism than physicalism. Although African philosophers like Kwasi Wiredu and Safro Kwame have argued for a quasi-physical African world. This is because in Africa they believe in the existence of a soul which is non-physical and a body which is physical. This is what Chukwudum B. Okolo argued that African Metaphysics is "The human being, in African universe, is viewed as interacting with lower beings or forces as well, inanimate things such as lightning, thunder, etc. These forces at times act as agents of the unseen spirits to punish evil doers. Consequently such forces are also revered and worshipped. Even charms, amulets, witchcraft, etc. become serviceable to Africans as definite ways of self-preservation, from the evil eye, for example, of guaranteeing success in his/her life's endeavor, or of inflicting evil on the enemy. According to Dewey, he argued at this point that "the world of the spirits, human beings, and other lower organic and inorganic substances form the same totality of existing, interacting beings or reality" (250) "African metaphysics differs greatly from the naturalistic metaphysics of Dewey, Hook, Randall, Jr., and others, which admit of only one kind of reality in nature, namely the seen, the tangible and the verifiable. Nature, for these naturalists, is strictly monistic, without any bifurcation or radical splits. Consequently there is nothing like God, spirit, or soul in their universe, if these words are taken to mean different kinds of beings from the material and the tangible. Nature, for naturalists, is an all-inclusive category. Nothing exists outside nature. Dewey argued on this ground that:

It is clear that this naturalistic view of things is poles apart from that of the African who strictly maintains the existence of both the spirit world and the material, physical universe, each distinct from but interacting with the other. The physical, material universe is real for the African, not just an epiphenomenon or shadow of the real, as Plato maintained in some of his dialogues. (251)

On characterizing African metaphysics, we mention briefly that unlike the existentialists, particularly the radical type, African does not regard the fact that the universe is merely 'thrown' into being. In Africa, the universe has a cause, and the cause is attributed to the activities of each 'vital force' responsible to harmonizing nature. These activities of vital force in creational story are what Salisu A.A call "being (ens Supremum, or highest Being) which he refers as the creator and governs the universe it with his laws through the through the activity of the spirits, the ancestors, the human person and finally the laws of the land (community)". (15)

Personhood as Reasons for Justice in African Community

First, by the virtue of just, every human no matter their personal status should be given their moral obligations as human first. This moral obligation can only be given to man because he possesses the foundational quidity of Just, which are *free-will and rationality* this is the foundational essence that distinguished the human being from other beings. For the position of Justice in Africa, it is understood that, justice is a necessary condition for peaceful co-existence in any community. This idea of justice is expressed is written everywhere in Africa, it is expressed in expression of empathy, fear, joy and even in their sub consciousness. For instance, among the Igala society, the expressions justice as *Ofor kpai Ule*, justice and right judgmentis foundational to their coexistence as a people. In Africa community setting, Justice is a social virtue and a person is not just only by what he does but is expected to be just by what he is. This becomes the major reason why nothing can separate an African person form the hunger for Justice and the desire to use justice to pervade and directs the lives of the other.

From the position of Justice as a fundamental ethical concept in Africa today is that, justice in Africa is not just treated as an idea in Africa just as it is treated in the western word, but in Africa, justice defends the right of the innocent, poor and venerable. The importance of justice and personhood in African community setting is so essential that Africans rely so much on justice and with co-operate life so deep, order and peace are highly cherished and protected as they make for the desired state of co-existence and solidarity among them self. On this ground, Egbunu argued that:

An average African man understands what justice is, he enunciates daily the principle of justice: in Igala *Jewe kene kibejo* "let a person's own satisfy him". *Fukpe okwujo* "divide it equally" *Akpane omwu ane akpa* "let he who kills, dies with his victims". *Ene du ki yenz' omz' one akpunan enwu onugo akpunan* "whoever says another should not prosper will also not prosper" (23).

Considering the above argument, one can see that Africans reasons for justice entail equal distribution of individual rights with respect to the differences relevant to law. Hence, an African adage says: (live and let live) points to a kind of justice that accommodates all the rich and the poor, the young and the old, the strong and the weak and so on in the same community. Our point here is that, in African they are no middle line existing between personhood and the makeup of the community.

Community as Personal Identity in Africa

In term of identification, it is argued by that: Africans articulate a position that “the community where an individual is born to is an authentic way or of ritual expression of a person’s identity and in Africa, without this community attachment to a person, a remains an outcast and a nonentity because of the fact that the community name defines and qualifies the person into personhood which give rise to his personality in a social setting (Ekwunife 37). The implication of this position according to Obi is that:

In Africa, the individual acquires his personhood and obtained a personal identity or character through his community. Just like the ritual of naming within which the same obtains a name that defines him due to Africans attachment to their land (149).

The consequence is that the child appears determined as it may not have a chance to be otherwise. Thus, Umorem also argued that “the dynamic nature of the human person becomes compromised. But if a community is consider as part and parcel of those elements of African culture that makeup personhood in African unique” (15), then a community name and influence can distinguish an individual from another through uniqueness of character and classification. On this starting point, one could argue that community in Africa is interpreted as equivalent to personhood and identity. But various interpretations of an individual place of birth or the community where the individual is said to have originated from is “moulding” and “cutting” the person with a special individual or “separate identity”, as “participating in the reality of the person that they are equated with those answering them” and as “the person growing up to the consciousness of getting the idea of himself which it finds expressed in its model in their community which inform name as expression of the individual who bears it present a challenge. The problem with this position is that in African it is the community that makeup the human person.

Community and the future of humankind

From the historical point of view, the first meaning of humanity describes a particular kind of animal that biologists encouragingly call homo sapiens or wise human and which seems distinct from all other animals because of its powers of language, reasoning, imagination and technology all in connection to their community as the foundation of their being. This biological and evolutionary use of the term has the same meaning as “humankind” and marks us out as a particular life form that is different to other kinds of animal and vegetative life that shears the planet earth with man.

Thus, the power of the personhood species is considerable over the non-human world. This is mainly because our intelligence has consistently invented and deployed natural tools and technology which are all gotten from our community, which means by the nature of man, he is made to dominate the earth, and which his imagination has shaped religious and political meanings around which he thus, form competing interests and social movements. Our tools mean we are not a simple species but always function as a hybrid species part human and part machine in a constantly changing mix of human and non-human components. This hybrid of personhood as an existing entity must infuriate non-human life like animals, plants and microbes who could easily “take the humankind down” in a fair fight of simple life forms, but who have consistently encountered the human person in hybrid forms in which he merge our humanity with nature at his defense. Thus, man operates routinely in these human-machine interactions of various kinds.

Thus, the place of humanity in African is at a critical stage in the transition to a more sustainable planet and community due to man’s activities and interaction among their self. Our actions in the next decade will determine our collective path forward on the survival of mankind and the universe. Thus, it is strongly believed in African that our future as a person on earth at the moment aims to tell the story of where we are on our collective journey of humankind by connecting the dots that exist between what humanity is currently experiencing from fires to food shortages to a rise in populism with recent developments in the human community. That is why Andréa Ventimiglia is of the view that:

Each human person in their substance/essence is an individual existing independently in itself which is categorized in three stages, past, present and future. But, the meaning of humankind as a substance here is used to qualify the nature of man (24).

That is, humankind here refers to the individual distinctiveness among human persons. Each individual human person is directed with distinctive characteristics and is engaged in unique acts of existence; each is recognized as an individually unique human person.

Community as the foundation or bodies of people, animals, plants, vegetations and Forestry plays a significant role in socio-economic development of the human person, providing food and medications to millions of people. Thus, the west African-coast pacific countries lead

the world in forest plantation development. Many African nations rely on efficient communities and their natural technologies for sustainable development of humankind. However, deforestation, degradation, wasteful use and sharp inequalities in the distribution of community benefits, remain serious problems that require novel solutions and joint action by Africans in their numbers.

Conclusion

Arising from our discussion in our study is the understanding that personhood and community is an ontological concept, understood and marked in Africa by various phenomena, these phenomena as we have seen in their ways of impacting man as an ontological individual and as a member of a normative community which placed personhood at the central of existence. *The* view of personhood and community in African philosophy is essentially foundational. The prototype of African where personhood and community falls under is not just seen as a being but a confirmation of being-with-others. Self, us or 'I' as we have seen above is defined in Africa in terms of 'we-existence', just as much as 'we' in 'I-existence', through social interactions that thus, exists between Africans: 'I am because we are; and since we are, therefore I am.' Such a philosophy of self is bound to generate all sorts of problems with regard to the status of personhood (self as an individual), as an independent subject. Even though an individual person belongs to a class, yet experience shows that they cling to their own individualities as marks of distinct themselves with their community, which they cannot part with nor allow to be merged with others. To ignore this aspect of the community as a source of identity or to treat it inadequately would certainly constitute a detachment from their personhood.

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THE EFFECTS OF MIGRATION ON AFRICAN PHILOSOPHY, RELIGION AND CULTURE

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Executive Summary

Migration is an expression of the human aspiration for dignity, safety and a better future. It is part of the social fabric, part of our very make-up as a human family. Human mobility has long been considered an essential strategy for improving individual well-being. Migration is a continuous process that has been the subject of political debate worldwide. Migration has shown an unbroken upward trend, be it of people who have left their homelands voluntarily for economic or other reasons, or of those who have been forced to leave their homes (refugees, displaced persons, etc.). Managing human mobility is one of the greatest challenges for destination countries worldwide, in developed and developing countries. Migration across the globe has become a pertinent issue that many countries are trying to understand and manage effectively. In Africa, migration is now in the forefront of political discussions, especially in those countries where people have been displaced through conflict or climatic change, or where people move in search of economic and social opportunities that do not exist in their countries of origin. The aim of this paper is to deconstruct the elements of applicable effect of migration in African Philosophy, religion and culture with a view to demonstrating their implications as well as their social relevance. This is done through a phenomenological-hermeneutical study. Well-managed migration can yield benefits to both countries of origin and destination especially in terms of labour migration, which can offset labour shortages in destination countries, and generate remittances targeted towards national development in the countries of origin. However, many African countries have had challenges in managing migration issues owing to poor collection and management of data; lack of capacity to handle migration

issues as well as limited knowledge about migration-related issues.

Keywords: African Philosophy, Culture, Migration, Religion.

Introduction

Migration has been a constant and persistent feature in the history of humankind, being among the most important and pressing global issues of our time. When people cross the border of a country, a metamorphosis happens to their legal status. They suddenly gain a special label or status of migrants. Migration is a phenomenon of great complexity. The reasons people migrate are varied and constantly changing. Moreover, the individuals who migrate are not easy to classify due to the fact that they come under different circumstances, from different environments and with different individual characteristics. Accordingly, understanding the causes and consequences of migration, as well as acquiring theoretical and practical skills are essential for both tackling the challenges that arise and developing effective policies to protect migrants. Migration is “the movement of a person or a group of persons, either across an international border, or within a State. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes. It includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunion”⁶

Africans have always and will continue to migrate, and this seems only set to increase as current mobility trends emanating from national border posts demonstrate. They move in search of opportunity and sometimes safety. Their movement brings advantages to their families and communities, and therefore to their nations. The study of migration occupies an important place in population studies, because, along with fertility and mortality, it determines the size and rate of population growth as well as its structure and characteristics. Migration also plays an important role in the distribution of the population of any country, and determines the growth of labour force in any area. Migration is thus an important symptom of social change in society.

The scope of this paper is to examine the effect and drivers of migration with a view to identifying ways and means to better manage effect of migration in African philosophy, religion and culture by facilitating

⁶ www.iom.int/key-migration-terms, accessed March 14, 2022

safe, orderly and regular migration and ways of reducing the drivers that encourage, often out of necessity, unsafe, disorderly and irregular migration.

African

Africa is the second largest of the Earth's seven continents, covering 30,244,000 sq. km (11,677,000 sq. mi), including its adjacent islands with 54 countries. Robert observes that it encompasses 23 percent of the world's total land area. In 2000 some 13 percent of the world's population, an estimated 797 million people, lived in Africa, making it the world's second most populous continent, after Asia. Knappert and Pearson, state that its peoples are divided into more than 1,000 ethnic groups, with different languages, social customs, religions and way of life. Onyeocha, articulated the geo-numerical identity of Africa thus:

Africa is the world second largest continent. It covers an area of 11, 617, 000 square miles. It is three times the size of Europe (10, 400, 000 square kilometres and 4,000, 000 square miles) and contains about four hundred million inhabitants. Africa is divided into twenty-five major ethnic groups speaking about seven hundred languages. It contains within it every known type of topography and climatic condition, except the Arctic cold. There are in the North the Sahara, and in the South the Kalahari Desert, with permanent snow in the Kilimanjaro. Also found in Africa are jungle areas, temperate zones, swamps and Savannah. Finally, some of the highest falls and longest rivers in the world- the Nile, Niger, Zaire (now Congo), and Zambesi rives- are also found in Africa⁷.

Philosophy

The word philosophy springs from two Greek words: *Philos and Sophia*, meaning love of wisdom. Although, there is a sense indeed, in which the study of the whole universe means a quest for wisdom. But this notion must be examined in relation to periodic and circumstantial background in which it was founded. Literally, the etymology of philosophy describes the inspirational drive for the study of philosophy but not what it studies nor its end. According to Okolo, philosophy in its academic or professional meaning is a critical enterprise, something dynamic, a quest, a search, indeed one would even define it as a spirit of evaluative exploration or inquiry into all areas of human experience, of the world in which we live, of man himself and his place in the

⁷ I. M. Onyeocha, *Africa: The Question of Identity*. Washington: The Council for research in Values and Philosophy. (1997). 16.

universe.⁸ In its widest range so to speak, philosophy tries to give a coherent and systematic account of the multi-faceted universe of being and knowledge; of what is and how man knows it. In short, philosophy carries out a critique of daily experience in quest of truth of all existence as, is rationally possible for man. For instance, in view of the fact that Biology raises questions about the physiological composition of living things, Biology is, therefore defined as the study of the physiology of living things. Its definition thus emanates from its etymology: *Bio* and *logos*, meaning life and study or science respectively. Biology is therefore the study or science of life. This is unlike the etymology of philosophy which does not define it. Its definition is not rooted in its etymology. This is contrary to a popular notion held even among philosophers. Thus philosophy must be understood as an academic activity involving rigorous and profound search for the truth of reality

African Philosophy

African philosophy refers to the philosophical work done by African philosophers. The nature of African philosophy a cursory glance at the historical development of the discourse on the nature of African philosophy reveals four perspectives or schools.

For the first group, African Philosophy is the philosophical thought of Africans as could be shifted from their various world views, myths, proverbs, etc. In this sense, it is the philosophy indigenous to Africans, and untainted by foreign ideas. It is based on this understanding that Tempels wrote that "I confidently hope to be able to convince my readers that real philosophy can be found among indigenous peoples and that it should be sought among them"⁹

The second group understands African philosophy as, the philosophical reflection on, and analysis of, African conceptual systems and social realities as undertaken by contemporary professional philosophers. This reduces African Philosophy to reflections by professionally trained philosophers who operate with the collaboration of traditional thinkers. The third group understands African Philosophy as the combination of these two approaches, without suppressing or looking down on any. This would involve sifting philosophical thought of Africans as could be gotten from their various world views, myths, proverbs, etc, and reflecting on them by professionally trained African philosophers.

⁸ B.Okolo, *Problems of African Philosophy*. (Enugu: Cecta. 1992) 10.

⁹ P. Tempels, *Bantu Philosophy*, (Paris: Presence Africaine, 1959), 17.

The fourth group argues that African Philosophy is not any of the above; however, its proponents represented by Hountondji regards African Philosophy as any collection of texts produced by Africans and specifically described by their authors as Philosophy.

However, while it can be said that all these views reveal the dimensional content of African philosophy, preference is given to the first definition. The second is treated with reservation; this is because African philosophy goes beyond the thought of professional philosophers. As regards the third, the comments for the first two definitions still apply. The fourth definition needs to be remodelled. What makes a piece philosophical is not the author. What if a mad man was to be the author of an idea, and he calls his thought philosophy, does it make it philosophy? There should be principles that make a thought philosophical. Another question which often arises is why the philosophy of many cultures and nations in Africa should all be called African philosophy? The reason is very simply, there is a common discernible in cultures and thought systems in Africa, and this justifies the name, African Philosophy. This is not again to say that there is a unitary or uniform perspective on issues in Africa in the sense that every African adheres to it, but the fact that these ideas are indigenous to Africa, seen, interpreted and analyzed by Africans qualifies it to bear the name African philosophy.

Philosophy and Culture

Philosophy and culture are both interdependent concepts, but there is a strong relationship between the two. Culture holds the background for every philosophy and gives shape to its existence and the meaning to its morale. Philosophy gives us the rationale lens that saves us from anachronism. It allows us to think, question, critic, and then accept or reject any thought. There are elements of culture in philosophy and pieces of philosophy in every culture.

The word culture emanates from the Latin word, *Coterewhich* means to till the ground; to cultivate. According to Lapiere, culture is defined as “the heritage of wisdom, or more properly, the totality of inventions and discoveries, that is added to and passed on by each, successive generation.”¹⁰ He enumerates the elements and shared values that make up a total culture as against what they refer to as basic culture. Considered abstractly, culture consists of skills whereby tools are made and used. It equally comprises patterns of human relationship and

¹⁰ R. T. Lapiere, (nd), *A Theory of Social Control*, (New York: Mc Graw Hill, 1973), 27.

symbolic devices, such as words, concepts, and appropriate motivations, sentiments, values, and other human attributes which result in the use of such skills and patterns. In view of these; Lapiere sees culture as a system in that each of its multitudinous elements has a more or less functional interdependence with all the others. Culture is a source of identity in that it is a means for the expression of political, economical, religious and geographical identity. As Ogugua argues, culture “gives identity to different human groups”. As a result, it is common to hear people use the terms culture and society interchangeably. More so, the phrase “cultural identity” is not a recent one.¹¹ This is the sense to which Ogugua refers by writing that “we have one human culture, for it is that which distinguishes man from animals.”

Culture provides the raw materials for intellectual reflection that has led to the birth of philosophy. Though culture is not philosophy, it forms the backdrop where philosophy emerged. It is to be understood that where there is a question about the fundamentals of being a man, there is philosophy. Culture does make room for philosophy. Philosophy has infiltrated various aspects of cultures; and not only that, philosophy also helps shape the current culture; consequently leading to consistency, logicity, criticality, coherence, and comprehensiveness. It is believed that if there were no philosophy and philosophers, religious fanatics would have labelled everything regarding our culture as anachronistic and, even worse, as fetish.

Philosophy and Religion

Philosophy of religion is a discipline with a curious history and an uncertain future within the modern university. As a form of rational inquiry, philosophy of religion has been shaped largely by the existential questions facing culturally Christian individuals in a post-Enlightenment world: Is belief in God really plausible? Can miracles happen? Do I really possess an immortal soul? Is the natural world the product of an intelligent creator? But does this really do justice to the scope and relevance of philosophical reflection upon religion? Without negating its significance for individual lives.¹²

¹¹ P. Ogugua, "African Culture and Democracy," *Unizik Journal of Arts and Humanities*, (2004), 61.

¹² Paolo Diego Bubbio & Philip Andrew Quadrio (eds.), *The Relationship of Philosophy to Religion Today*, (Newcastle (UK): Cambridge Scholars Publishing, 2011), p. 2.

Metaphysical reflections upon the existence of God often refer to proofs for/against “Does God exist?” Epistemological reflections upon the respectability of religious beliefs refer to proof of “Under what conditions would religious belief be rational or reasonable?” Philosophical-theological reflections upon the proper object of religious belief deal with “What, if any, concept of God, the gods, or the divine might be logically coherent and rationally compelling?” Philosophical-anthropological reflections upon the nature of religious life consider “How is the ‘religious dimension’ of life to be conceptualized? What is its significance?” Such are the recent major developments and differentiations within the discipline of philosophy of religion. At this point, however, I wish to take a step back and ask about the situation of the discipline within the broader context of philosophy, the modern university, and contemporary society. This paper argues that philosophy of religion, whether it is aware of the fact or not, is situated at a crucial nodal point within the intellectual systems of the modern academy and, indeed, within the cultural-scientific edifice of the modern lifeworld.¹³

The religion of a people is perhaps the most important aspect of their culture. What they believe governs their lives. It provides their “world-view” the general direction along which they live their lives, and relate to each other and the universe. It guides them in their conduct of war and peace. It is the basis of their behavior towards one another. The knowledge of the religions of our people is the key to the knowledge of our culture.¹⁴

Philosophy and Migration

Philosophy and migration is primarily one of how migration shapes philosophical thought in a way that enriches society. Philosophical speculation in the context of life and death may seem the least of our priorities. But we need to ask: what do these situations tell us about human dignity and the value of human life?

Migration is part of the human condition and is a fundamental fact with which political theory must contend. Where economic or other gradients are sufficiently strong, they create what is essentially an 'irresistible force' for migration. In such cases democratic states find it difficult or impossible to stop illegal immigration, if legal immigration

¹³ Bubbio & Quadrio (eds.), *The Relationship of Philosophy to Religion Today*, pp. 9-10.

¹⁴ Samuel Oluoch Imbo, *Oral Traditions as Philosophy: Okot P'Bitek's Legacy for African Philosophy*, (Oxford: Rowman & Littlefield Publishers, Inc., 2002), 91.

is limited.¹⁵ Yet contemporary debates about immigration invoke the 'immovable ideas' of sovereignty, democracy and nationality in ways which are cut off from these realities and presuppose historically unfounded assumptions about the relationship between states and migrants. Stripping away the myths from both the facts and the values related to migration means that policies have to be judged on their costs and their merits.

Migration

In a layman's language, the world 'migration' refers to the movements of the people from one place to another. According to Demographic Dictionary, "migration is a form of geographical mobility or spatial mobility between one geographical unit and another, generally involving a change in residence from the place of origin or place of departure to the place of destination or place of arrival."¹⁶ Such migration is called permanent migration, and should be distinguished from other forms of movement, which do not involve a permanent change of residence

Types of Migration

Migration is as old as human civilization and has been a major contributor of social changes throughout history. For this reason, there is a need to understanding the migration process and the factors that motivate (or force) people to migrate. There are two major types of migration:

- Internal migration, which takes place within a country;
- International migration that takes place across international boundaries

The processes, causes and consequences of internal migration are very different from those in international migration. The former is a response to the socioeconomic spatial situations within a country, while the latter is related to international socioeconomic and political conditions, especially the immigration and emigration laws and policies of these countries.

¹⁵ Kristof Tamas & Joakim Palme (eds.), *Globalizing Migration Regimes: New Challenges to Transnational Cooperation*, (London: Routledge, 2006), p. 131.

¹⁶ Sajad Ahmad, *Business and Investment Environment*, (Lucknow (India): BFC Publications, 2022), p. 45.

Internal migration which takes place within a country

Internal migration is a change of residence from one civil division to another, or across the administrative boundary of a civil division. Thus, it may be said that a migrant is a mover who changes her (or his) residence from the political area of her usual residence. However, the mobility of people within national boundaries is very difficult to measure. For this reason, it is necessary to have a clear understanding of the definition of internal migration. People constantly move from one place to another; and these movements are diverse in nature. The distances covered vary from a few kilometers to several kilometers. Moreover, the duration of stay involved in the new location may vary from a few hours to several years. Many movements are casual, such as commuting to and from the place of work, shopping, visiting, and travelling for business or for pleasure.

Internal migration based on direction of movement:

Within internal migration, there is a four-way classification according to the direction of movements within and between rural and urban areas, which are:

- Rural to Rural migration
- Rural to Urban migration
- Urban to Rural migration
- Urban to Urban migration

Of these streams, it is rural to urban migration which is the most significant, because it contributes to the transfer of labour force from the traditional agricultural sector to the urbanized industrial sector, and is directly linked to urbanization. Rural to urban migration is a response to diverse economic opportunities across space.¹⁷ Income differentials between rural and urban areas is one of the main reasons for this type of migration, since in developing economies like India, agriculture alone cannot sustain rural livelihoods.

Likewise, urban to urban migration is also related to the concentration of population in large towns and cities which may be the result of step migration from rural areas to any small towns and then small towns to large cities. However, in many developing countries like India, rural to rural migration is also significant, especially among women who move primarily due to marriage, or familial reasons. Each migration stream has distinct premises, causes and consequences.

¹⁷ Mitra, A., & Murayama, M. "Rural-to-Urban Migration in India: A District-level Analysis". In S. I. Rajan (ed.), *Migration Identity and Conflict: India Migration Report 2011*, (New Delhi: Routledge, 2011), 33.

Internal migration based on spatial dimensions

Internal migration stream based on spatial dimensions may be classified into following categories:

- Intra-district migration, which is, migration within the district.
- Inter-district migration, which is, migration from one district to another within the state.
- Inter-state migration, which is, migration from one state to another.

It is important to note that migration within the district is called short-distance migration, migration within the state across the district is called medium-distance migration, and migration across state boundaries is called long-distance migration.

Internal migration based on the motive/reasons for migration

Internal migration takes place due to various motivations and reasons. These fall in the following main categories:

- Marriage migration.
- Labour migration or migration of people for work, employment, etc.
- Migration due to natural calamities.

Marriage migration is by far the largest form of migration in India; and it is close to universal for women in rural areas. According to Fulford, in 2001-2011 around 217.8 million women in India moved to live with their husbands' families on marriage. Most of this has been rural to rural migration, with the women migrating short distances.¹⁸

Labour migration is the migration of people motivated by need of work or employment. Several economic theories have been proposed to explain labour migration. For example, the neoclassical economic theory has tried to frame motivation for migration in terms of the wage differentials between the origin and destination, as well as the employment conditions and migration costs. The theory also argues that it is the individuals alone who take the decision to migrate.¹⁹

On the other hand, the theory of New Economics of Labour Migration (NELM) considers many conditions, along with the wage differentials,

¹⁸ Fulford, S. The puzzle of marriage migration in India. Boston College Working Paper 820, Boston College. Available: [http:// http://fmwww.bc.edu/EC-P/wp820.pdf](http://fmwww.bc.edu/EC-P/wp820.pdf), accessed 14 March 2022.

¹⁹ J. Harris & M. P. Todaro, "Migration, unemployment, and development: A two sector analysis," *American Economic Review*, 60, (1970): 126-42.

in the labour market. According to NELM, the family or household, rather than the individual, is the key decision-making unit on migration-related matters.²⁰

Internal migration based on duration of migration:

Here, migration is classified into two kinds:

- Permanent migration
- Temporary migration

The migrant's intention to permanently change his/her residence distinguishes permanent labour migration from temporary migration.²¹ In permanent labour migration, the usual place of residence of the migrants changes and the chances of returning home are weak. In temporary migration, however, migrants continue to remain a usual member of the household and tend to move circularly between the places of origin and destination.

International Migration:

An international migration occurs when people cross the political boundary of their home country and enter another. International migration is as old as human history, whether voluntary or forced upon people by famines, conquests and diverse types of persecution. Unfortunately, because of lack of precise information, the size and nature of such migrations are not exactly known. Today, statistics on international migration are maintained by various countries for their own use and hence, comparisons based on such statistics become difficult because of lack of uniformity. International migrations can be classified into the following types:

Forced Migration

Migration is migratory movement in which an element of coercion exists, including threats to life and livelihood, whether arising from natural or man-made causes (e.g. movements of refugees and internally displaced persons as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects).

Circular Migration

This is the fluid movement of people between countries, including temporary or long-term movement, which may be beneficial to all

²⁰ O. Stark & D. E. Bloom, "The new economics of labour migration," *American Economic Review*, 75, (1985): 173-178.

²¹ W. Zelinsky, "The Hypothesis of the Mobility Transition" in *Geographical Review*, 61, (1971): 219-249.

involved, if occurring voluntarily, and is linked to the labour needs of countries of origin and destination.

Irregular/Undocumented Migration

Movement that takes place outside the regulatory norms of the sending, transit and receiving countries. There is no clear or universally accepted definition of irregular migration. From the perspective of the destination countries, it is entry, stay or work in a country without the necessary authorization or documents required under immigration regulations. From the perspective of the sending country, the migration is irregular if, for example, a person crosses an international boundary without a valid passport or travel document, or does not fulfill the administrative requirements for leaving the country.

Effects and Consequences of Migration

Migration is a response to the uneven distribution of opportunities over space. People tend to move from place of low opportunity and low safety to the place of higher opportunity and better safety. The consequences of migration are diverse. However, some of the important consequences discussed are economic, demographic, social, psychological and environmental. These consequences are both positive as well as negative. Some of these affect the place of departure while others influence the place of destination.

Economic Consequences

Migration from a region characterized by labour surplus helps to increase the average productivity of labour in that region, as this encourages labour-saving devices and/or greater work participation by the remaining family workers. On the other hand, there is a view that migration negatively affects the emigrating region and favours the immigrating region, and that migration would widen the development disparity between the regions, because of the drain of the resourceful persons from the relatively underdeveloped region to the more developed region. But the exodus of the more enterprising members of a community cannot be considered a loss, if there is lack of alternative opportunities in the rural areas. As long as migration draws upon the surplus labour, it would help the emigrating region. It will have adverse effects only if human resources are drained away at the cost of the development of the region.

Demographic Consequences

Migration has a direct impact on age, sex and occupational composition of the sending and receiving regions. "Migration of the unmarried males of young working age might result in severe imbalances of sex ratio in rural areas and influence the proportion of persons able to find marriage partners."²² The absence of many young men from the villages increases the proportion of other groups, such as, women, children and old people. This tends to reduce the birth rate in the rural areas. Furthermore the separation of the rural male migrants from their wives for long durations also tends to reduce the birth rate.

Social Consequences

Urban life usually brings about certain social changes in the migrants. Those migrants who return occasionally or remain in direct or indirect contact with the households of their origin are also likely to transmit some new ideas back to the areas of origin. Several studies attribute technological change to the dynamism of the return migrants, who bring money as well as knowledge and experience of different production techniques, and this may lead to mechanization and commercialization of agricultural activity. A number of ex-servicemen, on retirement go back to their native areas and promote such practices in the villages. Contact with the urban and different cultures also brings attitudinal change in the migrants, and helps them to develop more modern orientation, including the consumerist culture in their own areas.

Psychological Consequences

Migration which results in the absence of the adult males for long periods of time may cause dislocation of the family, and, under such circumstances, women and children often have to take over more and different types of work and other more important roles in household decision-making. Studies have revealed very disturbing effects of the male migration from Kerala. Neurosis, hysteria and depression are said to be on the increase among the emigrant workers' wives in Kerala. "Long periods of separation also affect marriages, and wives suffer from separation anxieties. The Gulf boom has taken a toll on the mental health of the members of the emigrant families. The sharing of remittances between parents and wives also becomes a bone of contention."²³ Also, "Psychologists point out that prolonged post-marital separation leads to deviant sexual behaviour by both partners,

²² V.C. Sinha & E. Zacharia, *Elements of Demography*, (New Delhi: Allied Publishers Private, 1984), p. 202.

²³ Md Mizanur Rahman & Zaara Zain Hussain (eds.), *South Asian Migration: Remittances and Beyond*, (Newcastle: Cambridge Scholar Publishing, 2015), p. 148.

ending in guilt and tensions. Separation fuels suspicions about the partner's fidelity and marriages break down as a consequence. Mothers are unable to fully control the children in the absence of their fathers and this can also lead to psychological problems."²⁴

Environmental Consequences

Overcrowding of people due to rural-urban migration has put pressure on the existing social and physical infrastructure in the urban areas. This ultimately leads to unplanned growth of urban settlement and formation of slums shanty colonies. Apart from this, due to over-exploitation of natural resources, cities are facing the acute problem of depletion of ground water, air pollution, disposal of sewage and management of solid wastes.

Effects of Migration on Religion

The history of humankind offers many examples of mass population movements caused by religious persecution or following the dream of a land where individual faith could be freely preached. However, these movements have often been the consequence of a political will as it has been the case of the conflictive Muslim, Hindu and Sikh movement across the newly created border between India and East Pakistan (now Bangladesh) in 1947. Similarly, Jews flowed to Palestine after the Second World War, also attracted by the law of return, favouring migration of Jewish people to the new state of Israel.

In many other instances, religion has been the pretext for ethnic persecution and expulsion, as is possibly the case for the Rohingya Muslim population from Myanmar or the mass movements caused by armed fundamentalists groups such as Daesh or Boko Haram in the Middle East and sub-Saharan West Africa, respectively. Migration almost always affects religion. This is so because when people migrate to a new place they alter routines of daily life, and new experience inevitably acts upon even the most tenaciously held religious tradition; conversely, religion often inspires migration.

Effects of Migration on Culture

Migration has contributed to the richness in diversity of cultures, ethnicities and races in developed countries. Individuals who migrate experience multiple stresses that can impact their mental wellbeing, including the loss of cultural norms, religious customs, and social

²⁴ Ibid.

support systems, adjustment to a new culture and changes in identity and concept of self.

Migration involves the loss of the familiar language (especially colloquial and dialect), attitudes, values, social structures and support networks.²⁵ Cultural migration is the cultural beliefs and social patterns that influence people to move. Cultures of Migration combines anthropological and geographical sensibilities, as well as sociological and economic models, to explore the household-level decision-making process that prompts migration.

Evaluation

Overall, efforts to address the drivers of migration need to focus on what drives people to move, as well as what directs that movement into unsafe and irregular channels. Efforts should be focused on facilitating safe, orderly and regular migration through better governance in ways that align the interests of all those affected, building on existing legal and policy frameworks with the aim of maximizing the beneficial impact of migration and with the aim of reducing the adverse factors that motivate people to move out of necessity in unsafe, often desperate and dangerous, conditions.

The factors driving migration away from countries of origin, regardless of whether by choice or necessity include, to a large extent, economic and demographic factors as well as human-made and environmental crises. Inclusive and sustainable development that leaves no one behind, access to justice for all and effective, accountable and inclusive institutions will make countries and communities more resilient to many of the slow and sudden-onset causes that drive migration and displacement, and allow individuals to live and work in a healthy, safe and secured environment at home or to choose to migrate safely.

Countries of origin should maximize foreign remittances for development through the promotion of financial inclusion in order to spur investment and stimulate creation of decent jobs, especially for the youths of the country. There should be bilateral and multilateral coordination frameworks and agreements aimed at ensuring organization of migration for employment and coordination and portability of social security rights and benefits.

²⁵ M. Eisenbruch, "The cultural bereavement interview: a new clinical research approach for refugees," *Psychiatr Clin North Am.* (1990): 715-735.

National governments should create opportunities for safe, orderly and regular migration for both high and low skilled migrants, as well as for education and family unification purposes.

Investments should be dedicated to addressing the drivers of migration, and there should be national and local programmes and development initiatives, targeted particularly at youth job creation and skill development.

Countries should be encouraged to establishment Diaspora ministries to help strengthen engagement with Diaspora organizations to invest in the local economy, and by so doing create economic opportunities and enterprises in countries of origin.

Conclusion

Migration is an important phenomenon largely driven by powerful economic and labour market forces: large differentials in wages and employment opportunities, both between advanced and developing countries and within developing regions, which create powerful incentives for individuals to migrate in order to achieve a higher income and to increase the expected income for their offspring.

Migrations fall into several broad categories. First, internal and international migration may be distinguished. Within any country there are movements of individuals and families from one area to another (for example, from rural areas to the cities), and this is distinct from movements from one country to another. Second, migration may be voluntary or forced. Most voluntary migration, whether internal or external, is undertaken in search of better economic opportunities or housing. Forced migrations usually involve people who have been expelled by governments during war or other political upheavals or who have been forcibly transported as slaves or prisoners. Intermediate between these two categories are the voluntary migrations of refugees fleeing war, famine, or natural disasters.

Human migrations within recorded history have transformed the entire aspect of lands and continents and the racial, ethnic, and linguistic composition of their populations. The map of Europe, for example, is the product of several major early migrations involving the Germanic peoples, the Slavs, and the Turks, among others. It is clear that immigration can be beneficial for migrants, but only if their rights are protected properly. It can also be economically beneficial for both

countries of origin and host countries; however, with present economic and trading structures it is the rich and powerful countries that benefit most.

Migration brings social and cultural pressures that need to be taken into account in planning for future services. Migration also has the potential for bringing peoples together culturally but friction occurs if efforts are not made to dispel negative myths held by local people. It is also essential to provide good information about the local way of life to newcomers and ensure opportunities for people to mix and integrate. Where the economic preconditions exist, migration is inevitable.

**THE IGBO PHILOSOPHY OF AGWU AND UNDERSTANDING
TROUBLING BEHAVIOURS IN SELECTED CHARACTERS OF
CHIMAMANDA ADICHIE'S *PURPLE HIBISCUS* AND *HALF OF A
YELLOW SUN***

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Executive Summary

The Igbo cosmology of the people of Nigeria has categories of spirits that define man and his motivation that influences an individual's disposition and behavior. This worldview is anchored on traditional Igbo religious belief on earth gods and goddesses, and numerous deities and spirits, including agwu, which among its other attributes, is a spirit force of manipulation and motivation. Individuals possessed by agwu usually manifest both normal and abnormal behavioural tendencies, thereby making them have dual or multiple dispositions. Chimamanda Ngozi Adichie's texts: *Purple Hibiscus* and *Half of a Yellow Sun* present individuals that are perceived to be possessed by the spirit: agwu. The actions of these selected characters: Eugene, Beatrice, Ugwu and Kambili, present violent and pervasive tendencies which manifestations mark them as out of the ordinary. Previous studies on the texts have dealt with history and historical consciousness; sex and sexuality; gender issues, language use; comparative; socio-political and ideological themes. Using the framework of agwu, an ambivalent spirit of positive and negative inspiration in the Igbo philosophy, the paper explores the hidden impetus for the disordered behavioural syndromes in the selected individuals. Specifically, this paper examines the effect of the abnormal behaviours on other characters who become victims of the manipulations of agwu. The paper propagates proper education on the Igbo mythology as the prismatic crystals through which conclusions can be reached regarding these weird behaviours which ordinarily leave others bewildered.

Keywords: *Agwu*, Cosmology, Abnormal Behaviour, Manipulations, Behaviourial Manifestations.

Introduction

The Igbo traditional worldview including its philosophy, cosmology, metaphysics and religion has explanations for human actions, promptings and defenses. In his explanation about the Igbo belief system, man and his existence in the Igbo cosmology, O,U. Kalu observes that:

The supreme/Ultimate Being, known by different names in various sub-cultural zones- *Chukwu*, *Chineke*, *Olisaebuka*, *Obasi di nelu*- and the very powerful or major divinities, such as *Anyanwu*, *Igwe*, *Amadioha/Kamalu*, dwell in the high heavens. The Earth is the abode of men, also the Earth deity, *Ala*, some minor deities, patron spirits and cosmic forces. The ancestors, numerous other spirit and nature forces, some malevolent, live in the underworld, very importantly, the Igbo believe that there is an intense and continual traffic of the various categories of spiritual beings from one place to another... It is man who is the focal center of the traditional Igbo religious cosmology as man's life is intricately bound up with the activities of the beings and forces of the spheres. (Ofomata 353).

The Igbo philosophy has strong belief in the gods and has explanations for man's existential connections which generally posits that man does not exist alone. Same way, the Igbo worldview believes that man interacts with unseen beings and a lot of his thinking and manifest actions are influenced by these spirits. Echoing the existence of other spiritual beings Ikechukwu Anthony Kanu in "The Dimensions of African Cosmology" states that "the African worldview consists of both spiritual and physical realms, which despite their separate existence interact" (84). These spirit gods act as inspirations and motivations that define individual dispositions and personality. An example of such spirit god is the *agwu* which Jude C. U. Agunwa, describes as "a category of spirit that incarnates in individuals with positive and negative inspiration and motivations". He states that "*agwu* among a pot pourri of Igbo gods plays a significant role in individual psychological disposition and behavioural manifestation" (279). In the Igbo religion such belief and existence is given a place of understanding, especially as it relates to man, his actions and behaviours.

Literatures on the modes and patterns of influence of this spirit force exist, one of which is Dominic Obielosi's, "Prophetism, Charism and

Agwu: Striking a Balance Between Discriminatory Belief and Reality". The essay questions the claims of gifts of prophecy in the Christian religion against the possession of *agwu* spirit in the Igbo traditional belief system. Obielosi compares the *agwu* in the traditional Igbo society with the Christian Holy Spirit saying that the spirit *agwu* has similar observable positive portents with the Christian prophecy in his adherents. He argues that it is discriminatory to denigrate *agwu* as evil, while the Holy Spirit is seen as good. For him *agwu* spirit possession stands on the same pedestal with prophetic possession in the church because both have similar patterns of manifestations and signs of possession. He stated that "what the Old Testament and New Testaments call spirit of prophecy is what Africans call *Agwu* because they are the same in essence and substance. The difference is only nominalistic owing to geographical location. Condemning one for the other is to oppose God who has so benevolently blessed every nation with her own natural endowments and gifts to tackle some of her supernatural problems" (169). Therefore, both *agwu* and Holy Spirit are one and the same unseen spirits that possess and influence individuals. Even though some people do not believe in *agwu*, it is a belief system in the Igbo worldview.

Jude C.U. Agunwa in "*Agwu* Possession, Belief and Experience in Traditional Igbo Society" examines the nature of *agwu* experience of individuals. He presents *agwu* as a spirit closely involved in man's search for fulfillment in his society. He says that "*agwu* enforces determination of all sorts, including the good and not so good, benevolence and afflictions" (279). These positive and negative attributes are manifest in certain individuals who are found to possess troubling and disordered behavioural idiosyncrasies obviously begging for explanation.

Critical works on Adichie's *Half of a Yellow Sun* and *Purple Hibiscus* cover a range of themes and discussions relating to the society, culture and everyday events. Particularly *Half of a Yellow Sun* has been studied as a chronicle of historical events in Nigeria, especially the Nigeria-Biafra war. Sophia O. Ogwude in "History and Ideology in Chimamanda Adichie's Fiction" is of the view that *Half of a Yellow Sun* narrates events which ordinarily are taken to be historical but which actually are beyond history. But the narrative provide a positive social vision, such as "the novelist's handling of relationships within the academia, across various strata of society and interestingly among women of different social and educational standing" (48). This essay

elucidated the fact that the text is not directly a historical recording of the civil war but a fictionalized accounts of the pogrom and eventual war. In a similar tune, Ojinma Umelo in "No Humanity in War: Chimamanda Adichie's *Half of a Yellow Sun*" acknowledges the text as Adichie's imaginative ability, creativity, and remarkable research skills; describing the text as "a fictionalized but masterful tale of events preceding the war that evokes powerful memories of Nigeria's cloyed past that still beclouds and haunts the present" (1). The experiences of the war create bad and lasting effect on the minds of the individual characters in the texts leaving a feeling of hopelessness and despair. And so the impact of the war affect the humanity of the individuals' daily living presenting as unresolved conflicts and troubled behavioural syndrome.

Earlier discussions on *Purple Hibiscus* dwell on family relationships, domestic violence, female subjugation, religious fanaticism; among other themes. For example, Ada Gloria in "A Reformist-Feminist Approach to Chimamanda Ngozi Adichie's *Purple Hibiscus*" outlines the oppressive tendencies and habits in the male folk stating that "domestic violence is the most common form of gender abuse in *Purple Hibiscus*. Beatrice experiences this abuse at the hands of her husband and bears it in silence....The only available proofs are the "Jagged scar on her forehead", the swollen eye and the fact that she polishes the figurine on the étagère after every episode of beating" (264). Every member of Eugene's household: Beatrice, Kambili; Jaja; Ifeoma, and Papa Nnukwu, has a fair share of domestic violence and abuse meted out to them by their patriarch, Eugene. Most especially, "Kambili and Jaja are physically violated by their father and live in constant fear of his violent attacks' (Gloria 268). Domestic violence and intimidation are common features in the narrative, including issues of silence and domination that are given prominence as patriarchal experiences in *Purple Hibiscus*.

Similarly, Okuyade Ogaga in "Changing Borders and Creating Voices: Silence as Character in Chimamanda Adichie's *Purple Hibiscus*" projects silence as a strong weapon of intimidation and patriarchal control perceived in Eugene's home. He writes that "silence in Eugene's home is so magnified to the extent that it could be heard.... Kambili, Jaja and their mother speak with their spirit. Sometimes they converse with their eyes, Kambili's mother hardly talks and when she does, it is in monosyllables" (247- 8). These abuses come in different shades and degrees including victimization of children who suffer in silence in the hands of their father.

Despite the plethora of scholarly enunciations on the texts of Adichie's *Half of a Yellow Sun* and *Purple Hibiscus*, and on *agwu*, more researches are still possible as this paper examines these texts from yet a different perspective. It hypothesizes that individuals in Adichie's texts manifest certain troubling behaviours, as though acting under an influence which explanations could be found in the Igbo mythology of *agwu*, considering its patterns of possession and manifestation. This paper specifically, makes a literary examination of patterns of abnormal behaviours in the selected individuals: Eugene and Beatrice in *Purple Hibiscus*, and Kainene and Ugwu in *Half of a Yellow Sun*, using the Igbo religio-philosophical worldview of *agwu* as the framework of discussion, with particular focus on the negative ripple effect of the influence of *agwu* on the individual selected characters. This paper aimed at projecting the understanding of man and awkward behaviours in the African traditional worldview, and the sustenance of the Igbo knowledge system.

Conceptual Framework

Philosophy is about beliefs or views removed from the ordinary everyday affairs of man, thus I.C. Onyewuenyi says "philosophy is generally regarded as the most abstruse and abstract of all subjects, far removed from the affairs of ordinary life" (Ofomata 413). Some of the belief systems in some cultures do not seem to be readily assimilated by the people and therefore seem to be far removed from the ordinary concrete experience of life. Onyewuenyi quotes Philip Wheelwright describing philosophy "as a quest for life and a persistent attempt to see life critically as a whole. It is in the light of this that the African worldview finds meaning to certain behavioural absurdities in man living in her society. It becomes pertinent for such abnormalities to be clarified. Such clarification are also located in the Igbo concept of religion which according to Jahnheinz Jahn is "the practical application of philosophy in the daily life of man" (422). It follows that if philosophy is not ordinary and religion is the practical daily experience of man, then man's action is anchored on the influences of the unseen spirits which play complementary role in the lives of man knowingly or unknowingly. It simply shows that "the philosophy of the Igbo directs their religious experience and practice" (423). This explains the traditional Igbo religious belief in deities, gods and goddesses, ancestors, such as *amadioha*, *anyanwu*, *agwu*, *ala*, *chi* and other supernatural beings.

The Igbo worldview believes that the universe in which man exists is a unity of the physical and the spiritual realms. Man, therefore does not exist alone. He interacts and to a large extent is influenced by spirit forces. This is why Kanu, Ikechukwu Anthony posits that “ the interaction of the two worlds instils a greater sense of the sacred in the African because he/she, (man), sees the presence of the supreme being, divinities and spirit beings (ancestors) present” (103). This explains the fact that man living in the universe interacts with spirits existing in the spiritual space. However some of these spirits push man towards evil, and some are agents of wickedness against man causing sickness and misfortunes to individuals or communities. The knowledge and influence of the spirit gods, such as *agwu* form a key part of the Igbo traditional religious belief. *Agwu* is one of such minor spirits that hover around man, interfering and interfacing with his mind, intellect and thought pattern.

Agwu is considered a two-faced god as it deals with whomsoever it possesses both positively and negatively. Described by M.A. Onwuejeogwu in Isidore Okeawolam Diala, *agwu* as “an ambivalent and unpredictable force capable of both malevolence and benevolence, given his capacity to interfere with an individual’s destiny, or *chi* with constructive or destructive consequences” (30). *Agwu* has both positive and negative motivations on anyone it possesses. As a lesser god, it can deal with one wickedly and equally can be nice to the same person. *Agwu* as a spirit influencer possesses man and inspires him into doing good or bad at different times and at various situations. Also, while echoing the ambivalence of *agwu*, Isidore Okeawolam Diala describes *agwu* as “a repository of all arcane and esoteric knowledge, associated with divination, prophesy, and inspiration; but also linked with lunacy and aberrant behavior, lunatics, deviants, heretics, and in today’s world suicide bombers are considered to be under the influence of the deity who is apparently central in the Igbo conception of tragedy” (31). Deviancy and unusual behaviours are troubling behavioural manifestations in certain individuals. The common symptoms of the *agwu* manifestation includes anxiety, frenzy action, violence, lunacy, numbness, sense of helplessness and violence.

Agwu as a benevolent spirit emboldens and empowers the spirit, soul, and mind of the person he tries to manipulate. In buttressing this point, Dominic Obielosi states that “for the Igbo man, *agwu* is the manifestation of the power of the gods” (17). This re-echoes the Igbo traditional belief that man and the spirits are in constant flux as there exists the interference and interface of an unseen force or power that controls man’s behaviour. In supporting this assertion, Jude Aguwa

describes *Agwu* as “the Igbo patron deity of health and divination, and one of the basic Igbo theological concepts employed to explain good and evil, health and sickness, wealth and poverty, and fortune and misfortune”. This reinstates the widespread view in the past where communities had some people manifesting *agwu*, who were considered victims of its malignant powers or recipients of its positive influences, especially the belief that *agwu* endows its chosen one with extreme affluence. *Agwu* is not a bad spirit as some people allege, *agwu* manifests in people as a god given gifts in the form of gifts of vision for visionaries, healing or exorcism for the good of others. In confirming the authenticity of *agwu* as a super-spiritual endowment, Umeh (1999) agrees with the description that *agwu* as:

The Igbo Holy Spirit because of the kind of work it does for the diviners and herbalists gives the native doctor divine revelation of knowledge of herbs and the administration for the benefit of humanity. It makes him potent... The native doctor or African traditional prophet cannot operate unless under the influence of *agwu* Spirit. His power and ability is proportional to the potency of the *agwu* which is itself measurable by the proximity and adherence of the native doctor to *agwu*. The closer the native doctor gets to the *agwu*, the more potent he is. (Obielosi 177).

Therefore, *agwu* is not a bad spirit, but in its double-faced nature it can cause its adherent to behave in an untoward manner. Some people have taken the clue to describe *agwu* as a holy spirit in the traditional form. For example, Munoyedi says *agwu* is “God’s everlasting spirit, the Mother holy spirit that can be manifested in different forms and means”. (Online). This view added more support to the authenticity of *agwu* acting in individual’s life. These negative impulses prompted by the unseen spirit *agwu*, especially, the malevolent inspiration pushes man into aberrant and troubling behavioural manifestations.

Troubling behaviours are psychological issues that show signs of deviant consciousness resulting to emotional upsets and forms of obsession. Such behaviours are typically disruptive and unacceptable. They follow a consistent pattern and can vary in severity. Some of the troubling behaviours are abnormal and irrational and are ordinarily latent in the individuals but eventually erupt without warning. Such individuals are described by A.N. Akwanya and A. N. Anohu “as manifestations and bearers of values, and articulation of behaviour patterns that the community treats as unbecoming, deviant, disruptive

and anarchistic” (95). Such behavioural dispositions of characters are found in Chimamanda Ngozi Adichie’s *Purple Hibiscus* (2003) and *Half of a Yellow Sun* (2006). They synchronize with the pattern of behaviours of those possessed by *agwu* in the Igbo religious perspective as studied in this paper. These deviant attributes strongly describe Eugene, Beatrice, Kainene and Ugwu as revealed in the actions, inactions and reactions of these selected characters in the texts.

Patterns of *Agwu* Possession and Manifestation in Selected Characters.

Using the concept of *Agwu*, in Igbo philosophy and religion, this study examines the nature of influence of the spirit, *agwu* in individuals and characters found in Chimamanda Ngozi Adichie’s *Purple Hibiscus* and *Half of a Yellow Sun* given that their personal experiences and manifest behaviours are found rather perplexing, and give room for interrogation. The characters to be studied are: Eugene and Beatrice, in *Purple Hibiscus*; and Ugwu and Kainene, in *Half of a Yellow Sun*. These characters manifest both positive and negative idiosyncrasies.

It is noteworthy that the contextual reading of the texts presents them as representing events and experiences of Nigerians. *Purple Hibiscus* which opens with the allusion to Achebe’s *Things Fall Apart* tells the story of a family that suffers from a high-handed and arrogant father, Eugene, who ironically is highly acknowledged as a good man by the immediate community, but who readily attracts the critical attention of the reader because of his uncommon cruelty on his immediate family. The opening lines of the text record that “things started to fall apart at home when my brother, Jaja, did not go to communion and Papa flung his heavy missal across the room and broke the figurines on the etagere” (1). Eugene’s violence in the home is revealed early in the narrative. On the other hand, he is presented as a philanthropist who readily makes donations to the church and performs works of charity in the community. He obviously presents an ambivalent identity of the same individual; first as a good man, and secondly as a harsh and arrogant domestic beast and religious extremist who inflicts injuries on his wife, children, father, sister and those that do not share similar religious sentiments with him. Eugene in *Purple Hibiscus* shows a consistent pattern of unconscious influence in inflicting pain and injury on the members of his household. It is like the malevolent motivation of *agwu* leading him to violent actions even with no concrete provocation. These violent actions are usually followed by a show of remorse and attempts to assuage the situation soon after these deeds are done. In one occasion, for instance, after Papa, Eugene, flogs the whole of his family

with a leather belt because Kambili takes tea ten minutes before mass, Kambili reports that “Papa crushed Jaja and herself to his body and inquired if the belt hurt them or broke their skin?. Eugene examines their faces” (110-111). Such sharp and contradictory acts are perceived as handiwork of *agwu*, making it incongruous to their outward identities. To affirm the fact of troubled behaviours in Eugene, Florence Orabueze observes that “Adichie creates Eugene Achike’s portrait to fit squarely into the mold of a rough beast who unleashes violence on his victims, both the submissive and the defiant ones” (219). Eugene does not spare any one in his maltreatment. His victims includes his wife, children, sister, father, and others whom he feels do not accept his religious belief.

Violence in Eugene’s household clearly presents the *agwu* possession in him. This unconsciously disposes him to exhibiting avoidable acts of violence on people who are around him. This is explained by the manifestations of severe acts of violence based on very flimsy and insignificant reasons. He gets mad at Kambili after he discovers she has Papa’s portrait. His reaction shows the frenzy of a possessive spirit as he “swayed slightly from side to side, like a person about to fall at the feet of a charismatic pastor after the laying on of hands” (*Purple Hibiscus* 215). Also worthy of note is the frenzy with which Eugene snatches the painting from Jaja and the swift movement of his hands as he tears it. This reveals a distressed mind, of one being manipulated by *agwu*. As though the snatching is not enough, he charges furiously on Kambili kicking and striking her into coma for struggling to hold onto the pieces of the torn paper. Kambili narrating her ordeal:

The stinging was raw now, even more like bites, because the metal landed on open skin on my side, my back my legs kicking. I closed my eyes and slurred away into quiet. When I opened my eyes, I knew at once that I was not in my bed. I made to get up, but pain shot through my whole body in exquisite little packets. I collapsed back. (217).

This manifestation of severe irritability by his father for merely seeing his grandfather’s painting smacks of the manipulation of an unseen spirit. Such aberrant impulse clearly shows the ambivalence of *agwu* which Isidore Okeawolam Diala describes as “a repository of all arcane and esoteric knowledge, associated with divination, prophesy, and inspiration; but also linked with lunacy and aberrant behavior, lunatics, deviants, heretics, and in today’s world suicide bombers are considered to be under the influence of the deity who is apparently central in the

Igbo conception of tragedy” (31). Deviancy and lunacy best describe Eugene’s behavioural impulses. His rash reactions reveal him as a victim of *agwu* possession.

In the case of Beatrice, it seems that *agwu* has taken hold of her, making her reticent even in the face of danger. Her inactions are worrisome and smacks of *agwu* possession. These forces can be seen in signs of depression, lack of self-confidence, helplessness and despondency. These symptoms present as a loss of an ideal state of self under conditions of severe failure of the protective environment which is attributed to the constant noxious familial pressures including the regular intimidation and battering she suffers from Eugene. This state of affairs affects her mind and thinking, leaving her helpless and numb. Beatrice presents a kind of spirit-possession syndrome by enduring suffering and deliberate self-injury. All she ever does at such times of severe molestation is to clean the etagere. This practice unconsciously is so repeated by Beatrice that Kambili notices her:

Mama stood hugging herself in the centre of the living room, near the glass table, until Sisi brought a plastic bowl of water and a kitchen towel. The etagere has three shelves of delicate glass, and each one held beige ballet-dancing figurines. Mama started at the lowest layer, polishing both the shelf and the figurines. I sat down on the leather sofa closest to her, close enough to reach out and straighten her wrapper(*Purple Hibiscus* 43).

Also, all through the devastating experiences of Kambili and Jaja, including those of her own at the cruel hands of Eugene, Beatrice has been present but has had no active reaction credited to her. She loses series of pregnancies without any attempt to defend herself. For example, she tells Kambili, “you know that small table where we keep the family Bible, *nne?* Your father broke it on my belly”. She sounded as if she were talking about someone else, as if the table were not made of sturdy wood. “My blood finished on that floor even before he took me to St. Agnes. My doctor said there was nothing he could do to save it” (*Purple Hibiscus* 253). Recounting the various episodes of domestic violence against Beatrice is perhaps not as mind boggling as trying to explain Beatrice’s inert responses and reticence to these actions. Hence, “at a drawback glance, before the death of Papa, Mama could only respond to crises by only crying and remaining calm, in the manner Ihuoma would in Elechi Amadi’s *The Concubine*” (Orie 41). It can only take the spirit of *agwu* to keep its victim numb and taciturn in the face of

thrashing pain as in the case of Beatrice. She remains dormant, exuding self-pity and helplessness.

Selected Characters in *Half of a Yellow Sun*.

Half of a Yellow Sun presents the devastating and traumatic effects of the Nigerian civil war, on the premise that the war was caused by pogrom and religious fanaticism. The narrative in *Half of a Yellow Sun* is seen as the depiction of real events in Nigeria since, according to Allwell Abalogu Onukaogu and Ezechi Onyerionwu :

Like *Purple Hibiscus*, *Half of a Yellow Sun* also flaunts its Igbo ethnic flag. The title of the novel names the emblem of the breakaway Republic of Biafra. The story documents Igbo affairs during the turbulent period from 1963 to 1970. It covers practically every event of historical significance among Ndigbo in Nsukka, Enugu...and one or two war fronts. (23).

Some characters in the text are found to act in a manner only best described as the manipulative power of the *agwu*. For example, there is Kainene, the business-like twin daughter of the rich Ozobia family, and Ugwu, the highly trusted houseboy to Odenigbo and Olanna among others. These two individuals, Kainene and Ugwu, in spite of the good endowments they possess exhibit aberrant and unacceptable behaviours that call for interrogation. Kainene is filled with the thoughts that she lacks worth and does not measure up to her sister, Olanna. This feeling of inadequacy makes her hostile towards Olanna her twin sister, and to other people that she relates with, especially Richard, his white boyfriend. Kainene accuses Olanna of always pleasing their parents and complains that Olanna is better acceptable than herself. Her feeling of inferiority equally makes her domineering. This reflects in her temper and high-handedness in her relationship with others.

Kainene champions the sour relationship between her and her twin sister Olanna, so that as was reported, 'nothing had happened - no momentous quarrel, no significant incident, rather, they had simply drifted apart, but it was Kainene who now anchored herself firmly in a distant place so that they could not drift back together" (*Half of a Yellow Sun* 37). Her unforgiving spirit is part of her troubled consciousness. She holds on to issues against her twin sister Olanna, sneers at her relationship with Odenigbo, calling him a revolutionary lover. She refuses to let go of her anger against her twin sister for sleeping with

Richard, her white boyfriend. Kainene taunts Olanna: “you are the good one and the favourite and the beauty and the Africanist revolutionary who doesn’t like white men and you simply did not need to fuck him. So why did you? It was unforgiveable” (*Half of a Yellow Sun* 254). Kainene’s show of anger and unforgiving spirit manifests a conflicting mental state that impinges on her normal conscious state. Even in her relationship with Richard, her extremities manifest in the mindless destruction of Richard’s manuscript, ruining his writing carrier for a mere expression of anger. Her show of unforgiving spirit and anger towards Richard causes concern, being that Kainene has never shown much commitment to Richard as a lover. Without recourse to Richard’s plea for pardon Kainene manifests a form of destructive and lunatic tendency as she informs Richards, “I took your manuscript from the study this morning and I burnt it” (258). This action shows Kainene’s mental state and strength of lunacy and aberration. Her rage at Richard and her destruction of his writing and journalistic career without qualms, even with no just cause, is viewed as manipulative of *agwu*.

Ugwu is an individual with multiple traits, most of them very highly commendable. Odenigbo introduces him to his friends as a “very clever boy” (*Half of a Yellow Sun* 18), and calls him “my good man”. Olanna acknowledges the fact that his master has told her how well Ugwu takes care of him. Ugwu wants to prove himself worthy of Master by doing his house chores diligently, including cooking and serving meals. He assures Odenigbo that he can “learn everything fast” (11). He is determined to win his Master’s acceptance and enjoy good fortunes in his house. But in spite of these positivity, Ugwu manifests several abnormal syndromes that portray him as *agwu* possessed character. He is steeped in fantasies, day dreaming, sexual pervasion and obsessive impulses. Ugwu’s sensuality and sexual escapades contradict the good attributes he has earned as a “good boy” to his Master, Odenigbo. He displays the character of an individual with a lot of erotic fantasies and imaginations who strangely gains sexual excitement by mere fantasy and imagination. He is so perverse that he gets sexual satisfaction by admiring her madam’s beauty and in examining her under wears, black slips, slippery bras, and white pants. He manifests other sexual fantasies that are revealed early enough in the narrative showing him as a paraphilia as he often exhibits sexual arousal and gratification dependent on unusual situations and strangely seeks sexual pleasure through extrinsic objects. For example, Ugwu eavesdrops at his Master making love with Olanna. At one of those instances, he tiptoed to the Master’s bedroom and rested his ear on the door. He enjoys their loud

moaning and he stood there for a long time, until the moans stopped. Ugwu creates mental and sexual images of himself and his childhood friend, Nnesinachi and achieves sexual satisfaction through masturbation. He develops sensual fascination for Eberechi and later has practical nocturnal sex with Chinyere, a fellow house help. Against these impulses, Onukaogu and Onyerionwu believe:

Ugwu is therefore not sexually innocent or even naïve before his arrival in Odenigbo's house.... not only is he stirred by the loud "moaning sounds" that come from Odenigbo and Olanna's bedroom, he also derives certain kinds of excitement from Olanna's own beauty and desirability... It is therefore no surprise that Ugwu could strike a nocturnal arrangement with Chinyere, a neighbouring house girl who regularly comes over for quick sex with him. Thus, Ugwu graduates from merely fantasizing about female nakedness and couples having sex, to actually engaging in intercourse himself. (167-8).

These strange and thoroughly impulsive sexual disorders are intensely deviant and abnormal and can only be attributed to *agwu* possession.

Ugwu keeps on with his fantasizing and illusive imaginations. Seeing Olanna dressed up for her wedding, Ugwu finds himself lost in imagination, staring at the shabby, white altar cloth, "he imagined that he is getting married. At first his bride is Olanna and then she transforms into Nnesinachi and then into Eberechi with the perfectly rounded buttocks, all in the same pink and ivory dress and tiny matching hat. It was Okeoma's appearance back at the house that brought Ugwu out of his imagined world" (*Half of a Yellow Sun* 201). It is strange for Ugwu to desire all the women at the same time. Even at a very critical period of raid and bombing as the war rages,. Ugwu's sexuality is almost getting him mad, with his mind roving constantly.

Ugwu hallucinates as he is in the hospital receiving treatment for the injuries he sustained from a war operation. In his delirium he sees Eberechi wearing her tight skirt and making gestures to him a though in their usual hide and seek flirtation. Eberechi remains an object of Ugwu's imagination and day dreaming. Thus this separation from real objects of desire presents Ugwu's activation of a particular conflict in his identity and the manner of his

resolution. Ugwu falls back on the unconscious with fantasizing and day dreaming, a shift from normality. He seeks sexual satisfaction through expression rather than by action.

These individuals exhibit inappropriate behaviours some of which include extreme violence even at very minimal or no provocation. Most of the characters experience hallucinations, and different types of impulsive, uncontrolled emotional behaviours. These behavioural inadequacies may ordinarily be attributed to social, economic and environmental factors, but are described as troubling caused by the negative motivation by *agwu*. *Agwu* therefore, exercises both positive and negative inspiration and influence in individual's psychological and emotional dispositions, as Dominic Obielosi asserts that "agwu explains mysteries in supernatural entities" (Mgbakoigba 181). Individuals in this study manifest a range of behaviours asking for explanation. These behaviours such as unwarranted aggression, incessant abuse of family members, inability to defend oneself or run away from harm, emotional dullness, and a range of pervasive and obsessive behaviours are identified.

Conclusion

The place of *agwu* in the Igbo worldview is sacrosanct. Unfortunately in the present dispensation of Christian religion, it is yet to be assimilated in the consciousness of a great majority of the people, as there are still arguments and doubts on the authenticity of *agwu* as a good influence on the people. *Agwu* is being demonized by the Christian religion as it stands, therefore there should be a re-orientation and re-direction of the psyche and understanding of the Igbo people to the mystical and spiritual co-existence of man and the gods.

It also becomes imperative for abnormal and criminal acts perpetrated by individuals to be interrogated following the understanding of the divine interaction of man and the unseen spirits, especially the unconscious motivations and influence of *agwu*. In line with the Igbo traditional religion, appropriate propitiations could be made in appeasing *agwu* if it feels offended, as a way of eradicating criminal tendencies from the criminal minded individuals. The appeasement in the form of *ilu-agwu* can turn around the individual's fortune for good, since *agwu* is capable of turning around misfortunes to positives. Appeasement of this spirit can equally curb tendencies to crime and criminality as *agwu* is capable of mellowing the aggrieved mind in making its victim sober instead of violent. Africans, especially Igbos should pay reverence to the existence of gods, supreme beings and

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exhibit committed sense of sacredness in their actions and thereby promote peace and harmony in the communities.

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The Igbo Philosophy Of Agwu And Understanding Troubling Behaviours In Selected Characters Of Chimamanda Adichie's Purple Hibiscus And Half Of A Yellow Sun

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THE IMPACT OF MAU MAU PHILOSOPHY ON THE ESTABLISHMENT AND GROWTH OF THE CATHOLIC CHURCH IN MT. KENYA REGION FROM 1900 TO 1963

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Executive Summary

The final demise of the Imperial British East Africa Company (IBEACo) in the year 1895 ushered in the era of British influence in East African Protectorate. Two decades after, the influence metamorphosed to a British Colony in the year 1920. The inception of a Colony would have a direct bearing to the social, political, economic and religious facets in Kenya. The beginning of the history of the Catholic Church in the interior of Kenya was contemporaneous with the colonial history. It is indubitably true that the Mau Mau uprising, since its remote inception, was characterised by among other factors, religious overtones. Given the inseparability of politics, religion and history of people in a given culture, the Mt. Kenya's region was both explicitly and implicitly influenced by the philosophy of Mau Mau. The revolt of the region's populace was not merely a mutiny arising from a rash judgement of the situation rather was a deeply reflected resolve that took about five decades to ferment. The region's history can neither be written nor narrated without direct reference of the impact of Mau Mau on the Catholic Church. This academic corpus seeks to chronologically and thematically relook at the interplay between the Mau Mau philosophy and its impact on the establishment and growth of the Catholic Church. It delimits from 1900 when the pioneer Holy Ghost Missionaries, who were shortly after joined by the Consolata Missionaries, began to evangelize in the heartland of the region. The year 1963 is idolized by attainment of independence, a historic and a monumental new dawn for Kenya, and subsequently, the significant decline of Mau Mau relevance. The paper shall articulate issues on philosophical affinity between the Mau Mau and the Catholic Church as well as the antithetical tenets. The mosaic of actions and reaction from the Colonialists and

the region's ethnic communities had an incontestable impact on the Catholic Missions' undertakings. Each coterie has been recriminated either for acts of commission or omission. The impact was multifaceted with effects classified as positive, negative and, largely ambivalent. The said effects have a stupendous influence on African philosophy, Religion, Culture and History in perpetuity.

Keywords: Mau Mau, philosophy, history, cultural practices, Missionaries, Catholic, Church and resistance.

Introduction

Imperialism is a multifaceted principle that revolves around the subjugation, repression and exploitation of a people by intruders or domineering person or persons. As contemporary as it sounds, imperialism is as old as one can rightfully imagine. It constitutes of exploitation, cultural domination and intellectual rationalization (Atalas 2000, pp. 23–25). The Kenyan rocky trek to independence lasted for six decades. It was a duple strife that, in defiance of imperialism, the indigenous people stroke a blow against the Colonizers. The latter vindicated the intrusion as a sacrosanct mission with civilization as the *raison d'être*.

The indefatigable spirit of Mt. Kenya communities was first placed on the world map by the Mau Mau rebellion against the British colonial masters. Ethnic groups present in the said region were the Agikuyu, as the majority, the Ameeru, the Aembu. The anti-imperialist resistance, synonymously known as the Mau Mau rebellion, remotely began as early as 1892. In 1921, it gradually evolved to pick up a take off momentum in 1945 and, invariable to other similar forces of dissension, it began dwindling from 1957. The origin of the term *Mau Mau* has remained tenebrous. Some scholars speculate the word to mean *those, those*, others *uma uma* meaning *exit exit*. The year 1948 has been largely favoured as the year of debut of a sustained revolt. Anderson (2005, p. 1) referred to *Mau Mau* as the great horror story of Britain's empire in the 1950's, a war between savagery and civilization. The Mt. Kenya habitants, among other things, proved not to be pushovers or men of straw to be merely scared by imposing foreigners.

The Mau Mau Rebellion

C. Elkins, (2014, p. 239), presented a map mapping out areas that were deeply involved and affected by the Mau Mau uprising as Embu, Meru, Nyeri, Murang'a, Kiambu, Nyandarua, Naivasha and pockets of Nakuru. The mentioned areas were largely inhabited by the Gema Communities, i.e., Gikuyu, Embu and Meru, inferable that, as Lonsdale observed, the Mau Mau Movement was mainly, but not entirely, a Kikuyu movement (1990, p. 395). At the inception of the intense orgy of violence in 1952, the white fraternity in Kenya – some Settlers, Administrators and Missionaries alike, would not admit that Mau Mau had legitimate grievances, or that land and freedom, the axis on which the fighters had waged their war, constituted any real economic or political agenda (Gachihi, 2014, p. 1). In the words of the Chief Native Commissioner, the gathering storm was simply a manifestation of the disease of politics (Berman, 1992, p. 229). Carothers, (1954, p. 15), observed that when Mau Mau rebellion broke out, the colonial fraternity was quick to explain it away as a terrorist convulsion, a diseased collective psychology, a tribal frenzy where a few newly risen egotists had fomented trouble by manipulating society.

The theory of antidiological action, whose central characteristic is cultural invasion and its aftermath, underwrites the argument that in colonial Kenya, cultural invasion was the primary tool of social change with missionary Christianity playing a central role. All the cardinal characteristics of antidiological action applied in the colonial history of Kenya such as division, conquest, manipulation and cultural invasion. The dialogical theory, which is diametrically opposed to antidiological, would have obtained different results (Freire, 2005, pp. 138-141). It can be perceived that the Colonialists had attempted a dialogical theory approach but the evident deficiency of sustainable veracity cannot be ignored. At the inception, it was a Trojan horse moment. Elkins (2005, p. 234) exposed the deceit behind the concept of benevolence, insisting that the real face of British colonialism in Kenya was grim, inhuman, and riddled with hypocrisy.

This academic corpus has delimited into Mt. Kenya region on the argument that it was the locus for intense Mau Mau rebellion. Meyer, (2013, p. 99), asserted that the Mau Mau revolt struck the central region of Kenya more than other places. The bloody events leading to the clinching of the independence largely transpired within the Mt. Kenya region. While the region is historically multi-ethnic, the various ethnic groups share a common history, lingual affinity, cultural congruity and religious consonance. The selected historical epoch is delimited by the

primordial formal efforts for christianization of the region from 1900 and closes with the administrative and political turning point marked by the declaration of independence in 1963.

The religiosity of Mau Mau, though unstructured like Christianity, cannot be underestimated. The protest was bolstered by the oathing ceremonies whose rites and rituals were akin to any religion. The credible evidence of the religiosity can be drawn from the counter-oathing ceremonies whereby the African Christian religious leaders presided. The leaders had to be senior elders who used a certain *githathi* stone believed to be inexplicably powerful, (Anderson, 2005, p. 47). Besides, some oathing rituals were particular and specific to place, circumstances and even resource. The 1949 oathing in protest to Olenguruone land settlement that was christened *Muma wa tūri* (oath of/with soil), is a suitable example (Kinyatti, 2008, p. 86).

The infringements of inalienable human rights of the indigenous people, *ab initio*, were the ultimate causes of the anti-imperialist resistance that formed the basis of the Mau Mau rebellion. It is paramount to underscore the fact that the resistance was never extemporaneous. In most cases, and especially in the Mt. Kenya region, the European entrants were benevolently embraced. The case of Waiyaki wa Hinga postulates the observation. He had cordially received the pioneer Europeans in his territory and initiated diplomatic relations that were expected to be mutually beneficial. Kariuki, (2022, p. 38) concurred arguing that in some places, the Catholic Missionaries took oaths of brotherhood at the inception of their settlement. The two case scenarios vindicate that the hosting communities, to some logical extent, unreservedly embraced the Europeans in the beginning but the cordiality would succumb in a twinkling. If the hosted sustained enough patience, their occupancy would have taken a different angle, most likely a non-violent one. Lamentably, a hybrid of superiority confidence and unbridled ambition could not afford a room for amiable engagements. The previous convivial hospitality metamorphosed to a forceful encroachment, an action that invited a reaction. Consequently, crush and bloodshed between the Europeans and the indigenous was in the offing.

The Mau Mau Philosophy

The subjugation of the indigenous had been informed by biased intellectualism of the 19th century. F. Hegel (1770-1831), a prominent German idealist philosopher, popularised a perspective of Africa described as unhistorical. He argued that the continental spirit was

undeveloped but was still evolving in the conditions of mere nature devoid of morality, religions and political constitution (Kuykendall, 1993, p. 572). The tirade traded by Hegel on the presence or absence of philosophy among Africans has been satisfactorily addressed and passionately repudiated by scholars such as Cheikh A. Diop, L. S. Senghor and Charles C. Verharen. Philosophy, in its essence, can neither be a reserve for any particular age, ethnic group or geographical location nor exclusive. An attempt to limit and localise it can only be counterintuitive. Therefore, the inhabitants of the Mountain region, Mau Mau not excluded, like any other persons and race, certainly had a philosophical framework.

The Mau Mau philosophy was founded on the inalienable human right to freedom. Provoked by the imperial lust for power, wealth and egoism, the Mt. Kenya communities suffered from the deficiency of abundance of options and thus, the desire to protect their freedom was unstoppable. The reality of freedom is expressible in almost all aspects of a human society. Its denial, delay, obstruction or total deprivation has a proportionate impact to the persons or community at large. The imperial interference with the freedom of the Mt. Kenya communities indubitably had a huge impact in the social, economic, religious and political facets. Lonsdale, (1990, p. 419), opined that freedom for the Kikuyu people, (*wiathi*), enjoined not only independence from others but self-mastery too. It came from disciplined effort, whether as herdboys, warrior dependent workers, or household heads. A number of Mau Mau yodels upheld the virtue of justice enjoining that the intruders would be scattered away through the inherent power of justice (Kariuki, 2022, p. 37). Any deprivation of freedom, real or perceived, was a trouble brewing expedition.

The Colonialists' straitjacketing on freedom was thus a net total of miscalculations. One of the earliest remonstrations happened in Dagoretti near Nairobi City in 1890. No sooner had a certain British Imperialist, F. Lugard, had just completed the construction of a Fort than the locals put it up in flames (Kinyatti, 2008, p. 9). Previously, after the arrival and hospitable reception, Lugard and Waiyaki had taken a solemn oath of brotherhood (Kariuki, 2022, p. 35). Such an almost spontaneous reaction suggests that the indigenous' instincts of cherished liberty compelled them to expostulate.

At the height of the turmoil, the Colonialists hatched an idea of villagisation in order to cut off food and amenities' supplies to the Mau Mau who remained in the deep forest for military purposes. Quite

injudicious, the populace was contrived into villages, a model borrowed from the Nazi concentration camps, and better still, the Gulag in Siberia. As Elkins notes, Mau Mau villages were simply one huge detention camp, *a Gulag*, for the whole of the rural Kikuyu population (Elkins, 2005, p. 237). The Colonialists devised a method for breaking hard-core Mau Mau suspects using unbridled brute force which they christened as dilution technique. The camps practicing dilution were accordingly renamed filter camps, the colonial government's code name for those places using officially sanctioned violence (Ogot, 2005, p. 502).

The second philosophical conviction was the passion for entitlement on mutual respect. The Kikuyu people, one of the dominant ethnic community in the region, had a saying, *Mûgîkûyû ndahakagwo macûrû* (A kikuyu [person] never permits a sniff). They consistently settled for a mutual and reciprocal interaction among themselves, and hardly could they settle for less from a foreigner. Dialogue, consultation and negotiations were pillars of mutual respect. Colonel Richard Meinertzhagan, (1878-1967), confessed that in his tenure, whenever an administrative decision was to be made, there was no time or opportunity for talks, conferences and discussions (Meinertzhagen, 1984, p. 178).

Thirdly, given that a council of elders, and not a monarch, was at the pinnacle authority for the Kikuyu administrative structure, the pillars of dialogue, deliberations and consensus were the most distinctive characteristics that secured social order. Muriuki (2006, pp. 110,115-116) argued that the territorial organizations were essentially fluid and *ad hoc* in nature and as such, no formalized administrative units existed. However, he noted that every clan had a respective council headed by a titular head (*Muramati*-Guardian) It is not only postulational but factual that there existed administrative structures that propped up the region's community. One of the proverbs held that, *Mûthamaki ûterwo ti mûthamaki* (An inveterate leader is a masquerader), (Barra, 1998, p. 68). One of the earliest reported case happened during the intermittent fight at Fort Smith in 1892. Waiyaki wa Hinga (+1892), the leader of the residents, before accepting a cease fire meeting with Erick Smith and his team, held a consultative meeting with the war council (Kinyatti, 2008, p. 11). Although the negotiations bred a tragic ending, the indigenous reasonableness was superior, and since rationality is inseparable with philosophy, the 1892 British blunder justified the presence of an indomitable philosophical conviction. The British iron-fisted approach to administration happened to be incongruous with the cult of the indigenous. Understanding of philosophy as a love and pursuit of

wisdom, the Kikuyu people had inculcated a philosophical school of inclusivity and shared wisdom on matters of public interest. The British unilateral form of decision-making could not fail to drive a wedge between since it touched on the philosophical nerve of the people.

The aspect of unity among the indigenous was quintessential. In all major social, political and even religious undertakings, the pursuit of unity remained sacrosanct. Several proverbs would corroborate the assertion such as, *Andū matarī ndundu mahūragwo na njūgūma īmwe* (A disunited troop is beaten with a single club), *Kamūingī koyaga ndīrī* (a multitude ports a mortar) (Barra, 1998, pp. 2, 31). The British model of administration favoured divide and rule thus inhibiting avenues that could unite the people.

The Mt. Kenya region people, and in particular the Kikuyu, espoused the cardinality of justice. Their socio-religious interactions were guided by the philosophy of justice. Since scarcity of coveted resources has a predictable interrelation with social strife, a group of people, primitive or otherwise, as matter of necessity, must establish and bolster a justice system. One of the distinguished roles of the council of elders was to settle disputes and preserve the sanctity of justice among the Mt. Kenya Region people.

The Philosophy of *utuism* was both sublime and superlative. In general, it is applicable to Africans while in particularity, it defines, describes and characterises the ethnic groups within Mt. Kenya region. *Utuism* is defined as humanness employed to activeness towards the other human being (Waitherero, 2021, p. 79). Conceptually, it seeks to safeguard an all round dignity and integrity of man. *Utuism* and the famous *Ubuntu* and *Utuism* are more similar than dissimilar. Incontestably, Africans have been known for an outstanding commitment to communion and communal life that are explicatory tenets for *Utuism*. While the region's *utuism* deeply varies from communism that was common in western world in the early 19th to late 20th centuries, the intruders' abhorrence for the identity yielded unparalleled opprobrium. On the social fabric, any contempt for *Utuism*, especially from an alien, would be met with proportional degree of protest. In the sequel, Mau Mau rebellion would thus become the inexorable consequence for such an inconsiderate social intrusion. A sour grape instinct could have also played a role in the mud-slinging of communality among the local people. The British encroachers, without abundance of time to learn the philosophy of the people in the Mt.

Kenya region, dismissed almost every aspect of the culture under the banner of savagery, primitiveness and barbarousness. Civilization was understood with cliquish univocality where the parameters applied to determine it were exclusively European. In their blissful ignorance to *Utuism*, the die was cast and the revolt precipitated. Given that the British Settlers preferred to stay on selected leafy locations, lived in solitary, related among themselves and worse still, demonstrated disinterestedness in anything local. The reproachable Meinertzhagen, (1984, p. 178), disclosed that he had no belief in the sanctity of human life or the dignity of the human race. Kariuki (2022, p. 36), maintained that the British Colonizers considered Agikūyū people as half-humans and half animals. The indigenous had no other feasible option other than fly in the face of transgression with fervid defiance. The Mau Mau revolt was antedated.

The Ubuntu philosophy, which lays emphasis on being human through other people, is encapsulated in the maxim, *I am because of who we all are!* (Mugumbate & Nyanguru, 2013, p. 83). The occupants of the Mt. Region identify themselves with the Ubuntu philosophy of being self through others. The interrelatedness of humans and the societal bonds create an unassailable thought conviction. Kariuki (2022, p. 36), cited a prayer by a chief priest decrying the persecution of the British-colonizers who were mistreating them as a result of being black in colour. The social stratification, economic bracketing and religious profiling were construed by the indigenous as visible signs of invisible racialism whose condescending attitudes deride common humanity. The Mau Mau revolt would be kindled by the undersupply of Ubuntu among the Europeans. Given that racism is diametrically opposed to the fundamental tenets of Ubuntu philosophy, a collision of mind set was inexorable.

The philosophy of industry has largely defined the larger Mt. Kenya inhabitants. Given that agriculture was the main economic activity, the availability of land as the principal resource is presupposed. The industriousness of the people was mainly exhibited through livestock keeping and land tilling. One of the cardinal grievances of the Mau Mau Movement was the land alienation as imposed by the Colonialists. Jomo Kenyatta himself, upon return from England in 1946 and as the Principal of Githunguri Teachers Training College, continued to challenge his people on hand work and denounced those who no longer tilled in their land as the enemies of political advance (Lonsdale, 1990, p. 418). Large parcels of arable land that had been snaffled by the Settlers prompted the catch 22 situations. Nevertheless, the Mt. region

occupiers, having been forced to shelve their aptitude on industriousness, could not help the impulse to confront.

Philosophical affront was an antecedent to bloody conflict that became Mau Mau revolt. On the 20th of October 1952, Sir Evelyn Baring declared the state of emergency. The declaration, irregardless of its legitimacy or otherwise, marked the turning point for Kenya. It had irreversible impact that swerved the relationship between the Indigenous and the Colonizers, the Colonizers and the Missionaries, the Missionaries and the Indigenous, the Colonizers and ordinary European settlers. Thus, the epochal interplay revolved around the Colonialists, the Missionaries and the Indigenous. Each segment was motivated by a varied motive, i.e., imperialism, evangelization and cultural patriotism respectively.

Charles Darwin discussed the theory of evolution, survival of the fittest, and natural selection in a scientific way. The differences, he argued, bred from superiority or inferiority of races, nations, cultures and values. Social Darwinists abused Darwin's theories to vindicate the wars between nations, the exploitation of man, the domination of one race and subordination of other races who are known as inferior (Zahra & Shamsoddin, 2016, p. 139). The theory of social darwinism, as popularised by Herbert Spencer, largely influenced Colonialists attitude towards the Mau Mau. It inspired confidence and, where sound conscience was a variable, it justified their "noble" acts. The colonisers open prejudices towards the indigenous was indubitably pronounced since they apprehended them to be uncivilised, inferior and weak. The indigenous would be perceived as least evolved and their prospect for civilisation highly preposterous. Thus, exploitation was introduced to commensurate. Such biased perception, fuelled by the intellectual theory of Darwinism, justified domination of the indigenous who were defined as both subhuman and brutish savages deprived of education.

The Mau Mau And Catholicism In Mt. Kenya Region

By ethnic affiliation, the Mau Mau were dominantly Kikuyus. They ascribed, espoused and advocated the philosophical tenets of the people. The sustained forms of provocation by the Colonialists intended or otherwise, grew into a violent dissension. The Catholic Missionaries were caught in the quagmire. Principally, the Mau Mau philosophy was both consonant and congruent to the crux of Christian doctrine. Hypothetically, if Missionaries were left on their own without the colonizers' imposition, it is probable that the Mt. Kenya region would

have easily embraced the Christian message without a tiff. Lonsdale, (1999, p. 211), held a view that Missionaries found Kikuyu belief to contain points of congruence with their own. Their denominational patronage also matched the competitive openness of Kikuyu culture. The Missionaries, being dominantly European, were condemned by their racial affiliation and not the message they propagated.

Kinyatti, (2008, p. 86), observed that, as anti-imperialist resistance heightened and spread across the land, the more the British occupiers became unreasonable and increasingly savage. As the tide kept building up, the crusaders of anti-imperialists, cognizant of their influence to their followers, began denouncing Christianity labelling it as oppressors' religion. Jomo Kenyatta (1894-1978), who later became the first president of Kenya and Mbiu Koinange (1907-1981) dropped their baptismal names namely, Johnstone and Peter respectively (Kinyatti, 2008, p. 79). Such ostensible giant strides despondently disoriented the missionary zeal within the territory. Mau Mau Movement recrimination has peddled the opinion that it was an anti-Christian cult. A profound recount on the Movement's philosophy holds the contrary. Rather, the Movement was opposed to colonization, forced displacement by European Settlers, forced labour, and the curtailment of their freedom. The debate, as interesting as it sounds, confirms that neither of the opinion enjoy an absolute veracity.

The dominant Christian denomination in the region happened to be the Catholic Church. The Catholic evangelization was pioneered by three principal groups of Missionaries. The Holy Ghost, majority being French and later Irish, covered the coast and extended to Nairobi, the Mill Hill Missionaries, predominantly British and Dutch, expanded from Uganda to western Kenya while the Consolata Missionaries, largely Italians, settled in Mt. Kenya region (Karanja, 1999, p. 23). With seeds of faith being planted on such a volatile environment, the counter influence was expected. Their co-existence was indispensable. Given that Christianity was a foreign religious sect, it had to build its credibility scorecard by trekking the midline in relation to the philosophy of Mau Mau.

The ethnic and nationalistic prejudices between the British colonialists and the Italian Missionaries had a role to play too. The Indigenous were able to notice how the latter were treated with contempt. The pioneer Holy Ghost Missionaries in Kenya, being of French origin, carried along an old adage, *la perfidie d'albion*, that summarised the proverbial French distrust of England. The antagonism prevalent among the diverse European ethnic groups who found their way into Kenya remained

undisguised. In fact, the colonialists' racism was also exhibited by how they treated the Indian populace within the colony.

The Consolata Missionaries were victims of double tragedy, i.e., perceived as white enemies by the indigenous, perceived as political enemies by the British imperialists. In 1940, the Missionaries were temporarily locked up in a concentration camp in Kabete (Kikuyu). The perception later earned them a deportation to South Africa as prisoners of WW II (Trevisiol, 1989, pp. 376-377). During the War, Italy, Germany and Japan constituted the Axis powers while Great Britain, USA, China and Soviet Union formed the Allied powers. In the Kenyan soil, the war politics were not impotent. The Holy Ghost Missionaries of Irish origin, who by then were working in Tanganyika (latter Tanzania), replaced the deported Consolata Missionaries in Mt. Kenya region, more particularly in Meru and Nyeri.

The Christian Missionary Society (CMS), given that it was British bred and propagated, was understood by indigenous as the imperialists' religious arm. The CMS, Church of England volunteers' group founded in 1799, would later be known as the Anglican Church. In fact, nearly all the administrators professed the Anglican faith. Anderson (2005, p. 18) noted that, from the earliest days, the Protestant missions had campaigned against native customs found morally repugnant. The Catholic Missionaries on the other side, were more tolerant and complacent on some cultural practices. In 1920's, the members of KCA (Kikuyu Central Association), held a common stance that one could be a good Christian and a good kikuyu (Anderson, 2005, p. 19). Kariuki, (2022, pp. 28-29), propounded that, unlike the Colonizers, the Catholic Missionaries appreciated, respected, accepted and encouraged the Christians to practice customary values. Such a stance corroborates the presumed malleability between the Mau Mau philosophical convictions and Catholicism.

However, the tones of suspicion between Mau Mau and the Catholic Missionaries were largely observable. Kinyatti, (2008, p. 57), argued that the imperialists joined hands with Christian missionaries from the pulpit and confessional box to political and educational gatherings. As Oliver, (1952, p. 179), pointed out, it would be absolutely inexact to label the missionary enterprise between 1884-1904 as mere auxiliary arm of imperialists' expansion. Of the same stripe, Stanley, (1990, p. 18), cautioned against condemning the missionary enterprise as a twin of colonialism, and advocated instead for an even-handed appraisal of

that enterprise in relation to colonialism. The positive gains gained from the imperialists were reduced to mere charade and a well-orchestrated travesty.

The Missionaries' conscience on inalienable human rights were not scarce. One of the historic reaction of Governor Northey's Labour Memorandum of 1919 invited the castigation from the Alliance of Churches. They punched holes on the Settlers' popularised justification that local labourers, by being given an opportunity to work for the them, were proportionately brought into edifying contact with a superior civilization and were taught on the dignity of labour (Welbourn, 1961, p. 249). Gachihi, (2014, p. 61), argued that the double-faced cachet of Missionaries, not very different from that of the Settlers, was evident given that there was disconcertingly little difference in the approach to land and labour matters. Such a position would negatively influence the perception of the indigenous people on the Missionaries. Consequently, the growth of Catholicism was severed.

The dominant Catholic Missionaries within the region were the Consolata Missionaries and the Holy Ghost Fathers. The latter, arriving at the virgin land in 1902, had a tremendous success regardless of the recorded contention with the former. Their less barbed penetration and endearment of the indigenous had been hallmarked by their resilience, permissiveness, non-intrusive approach and, most importantly, their unequivocal respect for the indigenous culture. Some Consolata Missionaries, dominantly Italian, learnt the language of the people and proudly exhibited their proficiency, of course the majority had a mean lingual success but the power of good intent won superabundant admiration from the populace. The approach would handsomely pay back since the Consolata Missionaries' approach resonated well with the philosophical outlook rooted in mutual respect and reciprocity. Being Italians working in a Briton's world foreordained success by default. It was not long after when the communities grasped the ethnicity of the foreigners and, interestingly, became cognizant of the underlying cultural and nationalistic prejudices among them. The Britons, being the *de facto* rulers of the colony, elicited ripples of protests from the ruled. The Missionaries, favoured by the good old-fashioned luck, had the indigenous develop an affable attitude towards them. Conversely, the trust deficit condemned the Colonialist.

The patriots formed an indigenous church, a splinter sect christened *Karing'a church*. Its credo discredited the colonial biblical interpretations, denounced the injection of the Hamitic theory and

white supremacy in Christianity and condemned the racist paternalism of white missionaries. In protest, they noted a loud silence and complacency amongst the Missionaries as the populace faced the brutal face of the alien masters. Kinyatti observed that the Missionaries, in theory and practice, justified and supported the monstrous crimes performed by the British (Kinyatti, 2008, p. 91). However, despite the sectarian differences and varied conclusions, the Catholic evangelization progress would lose her stable foothold.

However, Maia (1990, p. 75), observed that, the Church never completely lost its association with colonial power. The expulsion of Gikuyu Christians from mission schools and churches in the 1930s in opposition to the practice of clitoridectomy encouraged a perception of Gikuyu 'tradition' and 'religion' as objectifiable and valued entities. Independent churches were established, together with independent schools, free from mission constraint. While to an extent, dissociating the values of Christianity from the forces of the colonial state, these organisations never became a significant focus of resistance to colonialism, remaining as they did under the control of the nationalist sub-elite. That many Agikuyu Christians were among the most fervent opponents of Mau Mau is to be explained by their position as collaborators within the colonial system.

The Missionaries had their share of trouble in paradise. Their skin colour would betray them in that, the indigenous would not easily fathom the ethnic diversity between the Italians and the Britons. Thus, the former would find themselves anathematized like the latter. The Mau Mau and their adherents would attack them and worse still, attack their crusaders. The popularised narrative held that *gūtiri mūthūngū na mūbīa* (a white man and a priest are identical). Gogan, (2005, p. 18), a Dublin born writer and Missionary interpreted the aphorism to mean, *a planter and priest are the same*. He appeared to have used the word *planter* in consonance with the history of Ireland. The English or Scottish settlers who confiscated Irish people's land in the 17th century were called *Planters*. This cannot be a misnomer on the grounds that the indigenous would similarly christen them as so. The famous 1902 Nyiri (*Nyeri*) Treaty, formulated by the imperialists, the third article required that the patriots guarantee security to foreign travellers, traders and Missionaries (Kinyatti, 2008, p. 15). Of course error is easily analysed than foreseen. While the imperialists had in mind the Anglican Missionaries, the State religion, the inclusion of Missionaries on the list, would become a harbinger of doom.

The contempt of the indigenous hardly spared neither the missionaries nor the neophytes. On the 9th of December, 1952, three Catechists, namely Catechists Dominic Kamau, Mariano Wachira and Joseph Gekoka, were massacred by the Mau Mau for having declined to take an oath (Trevisiol, 1989, p. 243). One of the tragic incidents involving religious personnel was the killing of two religious Sisters, namely Rosetta Njeri and Cecilia Wangeci, belonging to the Congregation of the Sisters of Mary Immaculate of Nyeri in Keruguoya on the 16th of October 1953. A section of the Mau Mau committed the atrocity accusing the Sisters of renouncing their marital obligations, non-participation in the oathing, and for crusading against the oathing to other Christians. It is argued that a renegade group, that sought to incriminate the Mau Mau, committed the crime. Certainly, the incidence had partially achieved their objective to intimidate as well as cause despondency among the Christians. Explicitly, the act manifested the impact Mau Mau had on the Christianity.

R. Meinertzhagan, one of the most belligerent colonial master, would record in Kenyan Diary to claim that the savagery on the indigenous protesters was a pacification war, a civilising mission and a Christian crusade. His writings stand out as the *locus classicus* for British mentality towards Kenyan and Kenyans (Kinyatti, 2008, p. 17). *Arathi Movement*, (prophetic movement), one of the anti-colonial indigenous religious movements denounced the foreign Missionaries and their local supporters as being the spiritual edge of the imperialist sword (Rosberg & Nottingham, 1966, p. 125).

It is inferable that the anti-imperialist forces were protesting the cultural imperialism whereby the aspects of faith and religion were understood as visible forms of cultural intrusion. The Missionaries would thus not escape the fate of the colonialists. By extension, the work of evangelization, not excluding the charitable initiatives, would be held beneath contempt. Subsequently, the twist of fate in some places would condemn the Missionaries' message and muddle it up with the colonialists overt motives.

The Missionaries, besides evangelization, attempted an antidotal role. The toxic relationship between the Colonialists and the indigenous populace had escalated into a large-scale strife. The Colonialists made some mistakes through their assessment of the situation, the Missionaries too had made some imprudent decisions and the Indigenous fell in the trap of violent overreaction. Thus, none escaped

the epochal stage without a share of the blame. The European entry into the previous *terra incognita*, would have been benevolent devoid of imperialism. Given that cultural encounters ignite a cultural growth and development, the Kenya of the time needed such an interactional exposure for it to taste modernity, embrace globalization and uphold its unique characteristics that are non susceptible. The country needed establishment of formal education, hygiene, modern medicine, technology, religious options among other indispensable tenets of a human society. All the above were largely a preserve of the Europeans. Conflict was certainly inevitable and growth of the Catholic Church stunted.

Conclusion

The inhabitants of Mt. Kenya region, akin to persons of all places and times, could not give up on their philosophy as a soft option. Philosophy renders identity to man and hence, one of the greatest malfeasance to a human person is an attempt to dislodge one from the profoundly ascribed philosophical conviction. The said inhabitants had to jealously guard, passionately protect and, with certain amount to provocation, violently defend their identity. At this point, any *white person* within their region, would be treated as an intruder with a nefarious mission. The consequences of such a philosophical conviction emanating from the Mau Mau detrimentally affected the desired spread of Catholicism in the region.

Mau Mau's revolt had to put up a brave face as they faced adversaries who were armed with sophisticated weapons, some of which had just been manufactured for combat in the World War II. Both factions would use disparate tactics such as intimidation, pandemonium, petrification and propaganda. These vices significantly disfavoured the spread of Catholic faith. In fact, at the height of Mau Mau resistance, some of the previously baptised and practising Catholics regressed. They were afraid of being tagged as traitors for associating with Missionaries and mission centres while others decided to procrastinate their initiation into Christianity.

It is my considered scholarly opinion that, the affray between the Agikuyu people, through Mau Mau, and the Europeans was largely sparked by philosophical divergence. The magnitude of atrocity attest that the conflict was not a parochial vendetta but a bloody struggle occasioned by the disturbance of the philosophical noetic of the Agikuyu people. An attempt to disorient man from his philosophical

identity is tantamount to disfiguring his humanity. The decadal wrangles concretized the mentioned philosophical divergence. The establishment and growth of the Catholic Church within Mt. Kenya region was negatively affected by the struggle for independence that was spearheaded by the Mau Mau adherents. The Church was an inadvertent casualty.

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**IGBO PACIFICATION PROVERBS AND WELLERISMS IN
AFRICAN PHILOSOPHY: TOOLS FOR PEACE AND CONFLICT
RESOLUTION**

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Executive Summary

Proverbs and wellerisms are wise sayings that address the heart of the discourse in any given context, truthfully and objectively. A good understanding of the Igbo proverbs and wellerisms would automatically lead one to an understanding of the Igbo man, his philosophy of life, tradition, culture and mode of living. The values of the proverbs and wellerisms in the Igbo society cannot be overemphasized. In relation to societal core values and education, they are regarded as instruments used for socialization and pacification with the aim of enhancing peace and unity. Among the objectives of the paper are: firstly to define proverb and wellerism, secondly to show the differences between the two and thirdly to examine the Igbo pacification proverbs and wellerisms in relation to peace and conflict resolution. The research design for the study is structured in line with descriptive method. The study is anchored on the Use and Relevance theories of meaning. The writer uses her intuitive knowledge as an L1-speaker of the Igbo language to generate the relevant primary data while the secondary data are sourced from relevant literature. From the analysis, it has been established that Igbo pacification proverbs and wellerisms are ready tools for conflict resolution at home, school and society in general. They also perform didactic functions and are seen to touch all aspects of human life. The paper suggests that interested researchers in this area of study should go further to look at pacification in other figurative expressions as a way of peace and conflict resolution. This

will possibly create opportunities for the learning of the proverbs and wellerisms as useful tools for settling conflicts.

Keywords: African Philosophy, Pacification, Proverbs, Wellerism, Conflict Resolution.

Introduction

Nigeria has three major tribes namely Igbo, Hausa and Yoruba. The Igbo tribe occupy the east and west of the lower Niger. They inhabit the Abia, Anambra, Ebonyi, Enugu and Imo States of the south-eastern region of the contemporary Nigeria. They can be found in some parts of Delta and some parts of Rivers States in the south-south region of Nigeria. Their language is Igbo.

Language as we know is a means of communication. Communication is the interaction between two people or more. For effective communication to take place, the people concerned must understand the language in use. Secondly there is need for intelligent use of the stylistic devices to spice up the linguistic utterances. Proverbs and wellerisms and other figurative languages are among the stylistic devices that can spice up the linguistic utterances.

Igbo proverbs and wellerisms are the archives through which one can see Igbo philosophy, culture and the general Igbo world view. They have remained the integral part of their culture over the years and are passed on from generation to generation.

Conflicts are matters which originate from the human mind and can set nations, towns, communities and families back. It could be interpersonal or inter-communal and can range from person to person, community to community, state to state and nation to nation. Various avenues have been created and applied for peace and conflict resolution and management in different areas. In religion, Christians use their Holy Bible, Muslims use their Holy Qur'an and so on

In Igbo culture, when people have conflict issues to resolve, what the constituted authorities do is to schedule meetings where concerned members are invited for settlement. This can be done in most cases by using traditional approach. Those involve in traditional approach of conflict resolutions are the Traditional Rulers, the Council of elders, Age Grade System, Nze and Ọzọ (titled men in the village) the

Umụ ada (married daughters outside the kindred), Inyomdi (married women in the kindred) and so on.

In the contemporary time, modern approaches in peace and conflict resolution are applied and they include the use of Dialogue, Compromise, Mediation, Negotiation and Court Ruling. These approaches, whether traditional or modern has certain principles and values which must be adopted before it can be effective. These principles and values are fairness, accommodation, moderation, impartiality, compromise and genuine reconciliation.

Conflicts, tensions, crises and at the extreme wars as earlier said can set nations, towns and communities back. As a result, Igbo pacification proverbs and wellerisms in African philosophy take the center stage for a remedy in Igbo community.

One of the objectives of the study is set to explain the meaning of proverb and wellersim. Another one seeks to explain the differences between proverb and wellerism and lastly but not the least is to examine some Igbo pacification proverbs and wellerisms as linguistic tools for peace and conflict resolution. The research design is descriptive method.

However, the paper is divided into four parts. The introduction, literature review, the analysis and summary and conclusion.

Review of Literature

This section examines the works of literature that have some bearing on the topic of study here. The section is arranged under the following headings: conceptual studies, empirical studies and theoretical framework .

Conceptual Studies

In this section, the major concepts relating to the study shall be discussed. These include: African Philosophy, Pacification, Proverb, Wellerism and Conflict Resolution.

African Philosophy

To answer accurately what African philosophy is, is difficult and an attempt to define it can help one to understand what philosophy itself is. Philosophy is from a Latin word 'Philosophia' meaning, "love of wisdom". It is an activity people do when they try to know basic facts

about themselves, the world in which they live, their relationships to the world and one another. According to Owolabi (1999), philosophy is the critical reflection of human beings on the problem of their existence and essence. On the other hand, African philosophy in a lay man's idea is everything that concerns the way African people live their life. In the words of Owolabi (1999), African philosophy is currently a mixture of various ideas and problems of traditional African thoughts and contemporary philosophical cultures which have adopted Western philosophical traditions, but failed to compromise and balance their culture with other cultures.

Anyanwu (1983), sees African philosophy as "that which concerns itself with the way in which African people of the past and present make sense of their destiny and of the world in which they live.

In all these, a point that is worth noting is that African philosophers agree that the traditional belief system of the African people is an integral part of African Philosophy.

Pacification

Pacification as seen by different scholars has a number of ideas. It simply means an attempt to maintain peace in a place. According to Wales (2017), pacification comes from a Latin word 'Pacificare' which means "to make peace, Pacify from 'Pacificus' meaning to bring to a condition of calmness. Cristal (1995) as seen in Ugwuoke (2018), pacification is the act of making peace between two countries or groups. He also added that pacification is the restoration of public tranquility. According to him, a Pacifist is one who is against fighting. Falola (2009) opines that pacification involves a lot of violence, to subdue the resistance of the natives. He stated that pacification was a system where individuals who caused trouble could be identified, arrested and punished.

In Adeleke (2015), pacification and indirect rule are two ways which British colonial rulers used to achieve their aim in Nigeria during colonial period. In the words of Booker (2003), pacification was a name given to the British policy of subduing resistance in Nigeria. He concludes that pacification is essentially another name for indirect rule. Going by the ideas of these scholars, one will rightly see pacification as a common occurrence in life situation. But for the purpose of this study, pacification is seen as a means of restoring and maintaining peace in a conflict situation which could be by force or by use of dialogue.

Proverb

A proverb is a short saying which contains the wisdom and experiences of the old people and has a special message that it conveys. It is called 'ilu' in Igbo language. Mieder (1994) states that the origin of proverb is unknown but can be said to have taken its root from Latin word "Proverbium" meaning 'word or nayword'. It means a simple and concrete saying popularly known and repeated. It expresses truth, based on common sense or practical experience of humanity. Igbo proverb is the archives through which one can see Igbo philosophy, culture and the general Igbo world view. In Igbo culture, proverbs are used as an effective spoken or written tool for expressing meanings and intentions and are context dependent.

In the words of Achebe (1958), proverb is the palm oil with which words are eaten. Finnegan (1970) went further to say that Proverbs do not often have specialized occasions for their use like riddle and stories but closely involved with speech and action on every sort of occasion including general conversation.

Generally, Proverbs teach morals, spice the speech of the people and are passed from generation to generation.

The following are few examples of Igbo proverbs and their translation in English Language. Example 1:

- i. 'Ndi nwere isi ka isi na-awa' - It is only those who have head that can feel headache.
- ii. 'Onye nwere o nū na íkè ekwesighi ka ihe na-enye ya nsogbu n'áfíí - Anyone with mouth and anus should not complain of stomach upset

Wellerism

The idea of wellerism in the Igbo culture has been existing since Igbo people started existing but the awareness of its existence as a different term from proverb is the contribution of English culture (Okodo 2012) The Igbo people called it 'asinilu' meaning the gossip one has made inside a proverb. Wellerism is believed to have been originated in Germany which is derived from the German term Vellerism. The term Wellerism as Brunvand (1968) claims, is named after the character Sam Weller in Charles Dickens Pickwick papers. The reason as he rightly pointed out is that Sam Weller uses a lot of Wellerism in his publication. According to Brunvand (1968:40) wellerism is "a sayinig in the form of a quotation to be followed by a phrase ascribing the quotation to someone who has done something humorous and appropriate"

It is a proverb to which gossip is added. In the words of Ngoesi (1993), wellerism is the type of proverb in which one quotes another entity when saying it rather than the type said right away.

Looking at the proverbs in example 1, i and ii above, it can turn to wellerism if a character is quoted to have said it which will appear in the following examples.

In Igbo people's idea Wellerism is a proverb which gossip is added that is to say that a certain entity said it. While proverb is a simple statement, Wellerism involves talking through a character in which case the characters expression is reported by the user of the language.

Example 2:

- i. 'Nshị kọ sị rị na ọ bụ ndị nwere ị sị ka isi na-awa'-
The crab says that it is only those who have head that can feel headache.
- ii. 'Ụsụ sị rị na onye nwere ọ nụ na ike, na ekwesighị ka ihe na-enye ya nsogbu n'afọ'-

The bat says that anyone with mouth and anus should not complain of stomach upset.

Conflict Resolution

Conflict is an interpersonal misunderstanding of incompatible interests by different groups of people. Conflict according to Igboanusi (2017) is a feature of all human societies and an integral aspect of all social relationships. Conflict whether social, economic, political, religious or otherwise is inevitable in human society. Two types of conflict exist namely non-violent and violent conflict. Non-violent conflict is a form of healthy competition which is obtained in activities like sporting competition, football match, singing competition and so on. Violent conflicts on the other hand involve the use of weapons to settle incompatible interests and goals. Conflict whether violent or non-violent could be inter-personal, inter-ethnic, inter-state and so on as earlier said. It is on the linguistic tools used to pacify the violent conflict that the paper hinges on.

Conflict resolution relates to the order generally accepted by the general public as best approaches of monitoring, preventing and resolving conflict issues among people with incompatible interest.

Empirical Studies

Okorie (2012) studied on the Philosophy in indigenous Igbo proverbs: Cross-cultural Media for Education in the Era of Globalization. In his paper, he maintains that there is philosophy in Igbo proverbs. He also contends that the basic ingredients of Igbo proverb are meaning, order, beauty, knowledge, wisdom, power, metaphysics and ethics.

He concludes that Igbo proverbs could also be a medium and potent force for education in the era of globalization because globalization is all about cultural diffusion or exchange of ideas from one part of the globe to another. He did not study how to use proverb and wellerism in resolving conflict issues as it is being studied here.

Egenti & Okoye (2016) wrote on the role of Igbo proverbs in conflict resolution and reconciliation. Their work analyzed some proverbs using Speech Act Theory to show the various functions and impact of proverbs in resolving conflict issues and promotion of peaceful co-existence in human interpersonal relationship. Egenti & Okoye did not apply Use and Relevance Theory in their work and did study wellerisms too. Hence the reason for this paper.

Theoretical Framework

Theoretical framework to be considered for this work are Use theory of meaning and Relevance theory.

Use Theory

Use theory was propounded by Wittgenstein a German scholar in 1953. Wittgenstein in his book called 'Philosophical Investigation' proposed the theory as an alternative to other theories of meaning. The objective of his theories is to show that it is not proper to treat meanings as entities. To him, "the meaning of any linguistic expression (be it a word, phrase or a sentence) is determined by the context in which it is used". (Ndimele 1997:20) this is invariably another way of saying that what an expression means is the function of its use in the language.

Use theory is also referred to as Contextual Theory. It was observed that the meaning of certain classes of words could be lost if treated as just entities, hence the proposal of the theory.

The Strength of the Theory:

It has helped a lot in maintaining the meaning of certain classes of words that could be lost if meaning were treated as just entities. The theory also offers answer to questions like: how should we go about

identifying the particular non-semantic property of a given word that is responsible for its meaning. Above all the theory is capable of giving a manageable account in the meaning.

Weakness of the Theory:

The limitation of the theory is that it fails to understand that no two persons or culture put the same object to the same use all the time. Also the theory fails to acknowledge that meaning has character.

Mode of Application

The mode of Application of the theory simply shows that when a word is being used, there is intended speaker's meaning which reveals the context. For Instance, when a speaker is describing the benefits of living in peace, he or she may use the proverb. "Igwe bu ike" meaning multitude is strength. So the speaker is trying to say that people can achieve more when they are together peacefully than when they are not as a result of conflict or crises.

Therefore in applying this theory, one is aware that the use theory of meaning contends that the meaning of any word, phrase or sentence at all is the use to which it is put in the society. Hence the "Igwe bu ike" - multitude is strength has been put in the position of describing the importance of multitude of people staying together in peace and harmony for higher achievement.

So for one to understand a proverb or wellerism, he or she should know the meaning and how they are used by the speakers. Then the Use theory will be applied to ensure that such proverbs or wellerisms reflect the contexts in which they are used.

Relevance Theory

Relevance theory was propounded by cognitive scientist Dan Sperber and Deirdre Wilson in 1986 which was seen in their book called "Relevance: Communication and Cognition" (1986, revised 1995). The theory can be defined as an attempt to work out in details one of Paul Grice's Maxims of conversation. The theory is a framework for understanding the interpretation of utterances. It states that every utterance conveys the information that is relevant enough for it to be worth the addressee's effort to process it.

The Strength of the Theory:

Relevance theory advocates that utterances are ostensive that means they draw their addressee's attention to the fact that the communicator

wants to convey some information and inferential meaning that the addressee has to infer what the communicator wanted to convey, based on the utterances. Relevance theory also attempts to explain figurative language such as hyperbole, metaphor and irony.

Weakness of the Theory:

Critics said relevance used in the theory is not defined well enough to be measured so it is not possible to say what exactly is meant by relevant enough and the most relevant.

Mode of Application:

The mode of application of the theory simply shows that one is allowed to make utterances that are relevant to the context at any given time. For Instance, when a speaker is describing the benefits of living in peace, he or she applies only the relevant proverbs. Other utterances the communicator wants to convey must be properly put in the manner that will draw the attention of the addressee.

Data Analysis

Similarities and Differences Between Proverb and Wellerism

Proverb is similar to Wellerism but with some little differences because they are two different linguistic terms.

The common feature of proverb and wellerism is that both seem to be permanent, transmitted to succeeding generations. They tend to reoccur with the same meaning. Both are didactically used for teaching of morals and are context dependent. Also animals and other creatures can be used to portray all aspects of human life, either positive or negative. Wellerisms and Proverbs have slight comparison which could be made out of them.

Some significant differences are that with proverb, speakers mostly begin by saying that "our elders say that...." But wellerisms would begin with "the tortoise says that", "the monkey says that", "the chameleon says that..." Summarily, in wellerism, those creatures mentioned are personified as if they have the capacity to quote the statement.

While proverb is a simple statement, Wellerism involves talking through a character in which case the character's expression is reported by the user of the wellerism.

Igbo pacification proverbs

Some Igbo pacification Proverbs that can be applied in conflict resolution and management are:

1. 'E were nka biri n'ụlọ akanya ochie ọ dị ka ọ naghị ehi mmiri' – When there is understanding between two living in an old thatched house, it will look as if the roof is not leaking. The proverb is used to advise people in conflict situations to understand that life is full of challenges and for that reason they should always find a way of tolerating each other for peaceful co-existence. The implication of this is that for one to achieve peace in conflict situation, there must be tolerance. So tolerance is a feature of pacification here.
2. Kama ewu ga-esi n'ohia gaba n'ubi ya nọrọ n'ụlọ taba nri - instead of a goat to move into the farm from the bush let it be tethered at home and eat fodder. This proverb implies that peaceful co-existence is sustained at a cost and by accommodation which is a pacification feature. It is used to advise members of the family that have a troublesome person on the need to accommodate and ignore certain things from him or her for peaceful co-existence. One can resolve conflict issues by accommodating and enduring each other.
3. Umunna abụọ lụba ọgụ onye ọbia akpara ala nna ha - When two brothers are fighting themselves, a stranger will take over their father's heritage. This proverb is used to advise two brothers, communities, towns and so on that are fighting each other the importance of tolerance which is a pacification feature. It is also used to advise the conflicting parties that progress and prosperity cannot be achieved where there is no peace and harmony.
4. Ọ na-abụ a malụ na-edi ndidi, ọ dika e bi n'udo - Where there is so much forbearances, it appears as if there is so much peace there. The interpretation of the proverb is that it takes a lot of sacrifice to sustain peace. The above proverb can be applied in a situation where the parties involved have sense of endurance on each other for peaceful co-existence amongst them. The implication is that one should know how to endure certain things for the purpose of peaceful co-existence.
5. 'Akwuniko' ekogbuna osisi ma osisi ekogbuna akwuniko. 'Akwuniko' a parasitic plant must not suffocate the tree and let the tree preserve the parasitic plant. This proverb can be used to

advise people against being selfish. Considering only your well-being without thinking of others around you is not a good behavior and this invariably can lead to conflict situation. The implication is that one should not be selfish.

6. *Ọ bụ nwoke amaghị obi ibe ya mere nkịta ji achụ enwe ọsọ* - It is lack of understanding between one man and another that makes a dog to want to chase a monkey. This metaphorically implies that mutual mistrust could at times be misplaced. The interpretation of this proverb is that openness to each other will enhance peace and unity. The implication here is that people should understand each other in conflict resolution.
7. *'The e ji asa ọkụ ma e richaa nri abughị maka ihe e riri kama ọ bu maka nke a ga-eri echi'* - The reason for washing plate after eating each meal is not because of the food we have eaten but for the one that will be eaten tomorrow. The proverb can be applied for conflicting parties to have a rethink of what will be the fate of their future generations if they should not allow peace to reign amongs them. This will make them resolve their conflict for the good of their future generation.
8. *Anaghị alụ ọgụ n'usekwu n'ihi na ma eku agbajighi ọkụ awaa* - Fights are not encouraged in the kitchen because if the soup ladle does not get broken the earthen bowl is smashed. This proverb can be used to advice two conflicting parties on the dangers of conflict mismanagement. The proverb shows that in conflict situation, both conflicting parties suffer.

Igbo Pacification Wellerisms

The following are some of the wellerisms that can be applied in pease and conflict resolution:

1. *'Mbe siri na onye kariji ya tuoro ya ọgụ, ya emee ọgụ ahụ ka ọ ghorọ mgba'* -The tortoise says that if a stronger man wants to fight him, he will make the fight look like wrestling. Metaphorically, there are many ways of running away from an enemy. This wellerism can be applied where it is noticed that one side of the conflicting party is weaker than the other one. It is applied so that the party will have a rethink. The implication is that bravery and maturity should be applied in conflict management and resolution.

2. 'Onyeisi sirị na ihe ya jiri buru oku aga n'abali abughị ka ya were hu uzọ kama na o bu ka ndi na-ahu uzọ ghara ikwatu ya' - The blind man says that the lamp he carries at night is not necessarily for him to see but to stop those who see from running into him. This implies that in sustaining peaceful co-existence all hands must be on deck. That means parties involved should endeavour to sacrifice something. Sacrifice is a pacification feature.
3. 'Aturu sirị na ihe ya jiri enete ihe anya aka bu ka ya nwee ike ikọ maka ihe ahụ nke oma' - The sheep says that the reason it looks steadily at things is to enable it tell a better story. Metaphorically, good steps taken to solve a problem may prove to be more effective than hasty decision. This wellerism can be used to advice parties in conflict situation to always have a rethink and see the adverse effect of conflict first before embarking on it.
4. 'Ata sirị na ihe ya jiri were hapu onye ruru ya bu ka o rie nri oru ya, ma o bughị ya, o gaara ibu o ruru ya na-aga, ya a na-epu na-eso ya n'azu' - The spear grass says that he merely wants the weeder to be given food otherwise he would have been growing behind while he weeds. Metaphorically, he who seeks the welfare of another often makes sacrifice a lot without minding what he loses. Sacrifice is the pacification feature here.
5. 'Ala sirị na ya kpacha anya gba nwoke ibe ya nkiti ka o na-azo ya ukwu n'isi mana ya ga-echetera ya ma oge iru ulo ruo' - The soil says that he deliberately allowed his fellow man to match on him but will remind him about it on the day he will decide to build a house. Metaphorically, it is endurance, patience and forgiveness that sustain interpersonal relationship. The interpretation of this wellerism is that for one to maintain peace he should be able to overlook certain things capable of bringing conflict. The pacification features here are endurance and forgiveness.
6. Nkakuwu sirị na ihe ya jiri egbu opi ma ya na-aga bu maka ndi achoghị anu isi - The shrew says that the reason he sounds his trumpet while making his way is to allow those who do not wish to encounter a smelling animal. The interpretation of this wellerism is that one should make every necessary effort to avoid anything that can make anyone to doubt him to avoid conflict situation.

7. Onye ara siri na ihe ya jiri arahu ura n'abali abughi na ihe o na-ekwu agwula kama na o bu ka onye okuko ya fuoro n'abali ghara ikpo ya aha - The mad man says he has to sleep in the night not because he has nothing more to say but because he does not want to be implicated when anybody loses his fowl at night. The interpretation of this wellerism is that one can avoid conflict situation when he does something with moderation and caution. So if the wellerism is properly applied will help the conflicting parties to be cautious in whatever they are doing to avoid conflict situations.

Summary and Conclusion

The paper has succeeded in showing the meaning of proverb and wellerism, the similarities and differences between both of them are equally seen as two linguistic terms. The concepts listed are equally explained which facilitated the understanding of the topic. The functions of Proverbs and wellerisms have been seen to be enormous not only for teaching and educating the audience but are also veritable tools for peace and conflict resolution. The two theories used for the paper are appropriate. The Use theory emphasizes that the meaning of any linguistic expression be it word, phrase or sentence is determined by the context in which it is used. Therefore, the Igbo pacification Proverbs and wellerisms used in this work properly fit into the context. The Relevance Theory which states that every utterance conveys the information that it is relevant enough for it to be worth the addressee's effort to process it. Therefore, the proverbs and wellerisms selected for this study are very relevant and effective in peace and conflict resolution.

In conclusion, proverbs and wellerisms are two different linguistic concepts but can serve the same functions. Both of them have been seen to be effective linguistic tools for maintaining peace and very effective in conflict resolution and management because they were developed based on people's experiences and real life situations.

The writer therefore suggests that scholars should look at pacification in other figurative languages as a way of peace and conflict resolution.

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PROVERBS AS SOURCES OF AFRICAN ENVIRONMENTAL ETHICS: ARTICULATING INDIGENOUS ECO-SPIRITUAL WISDOMS

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Executive Summary

African environmental ethics as an area within the parameters of applied African philosophy focuses on the conceptual foundations of environmental values as well as more concrete issues surrounding societal attitudes, actions, and policies to protect and sustain biodiversity and ecological systems. In relation to Africa, environmental ethics is complementary. It, therefore, responds to questions from a balanced perspective that understands the human person and the environment as complementary realities. Questions such as: what is our understanding of nature or the environment around us? What responsibilities does the human person have towards wild species and ecosystems? How does the recognition of rapid, global environmental change challenge our understandings of these obligations? These notwithstanding, this paper focuses on African proverbs as a source of African environmental ethics. This is important given the place that African proverbs occupy in African life and spirituality- it is the wisdom of the African people articulated in words using categories that are common to the African people. This piece will, therefore, study proverbs in general as they relate to nature, and the particular proverbs that relate to environmental preservation. The hermeneutic method of inquiry will be

patronized for the purpose of this study, and the Igwebuike conservation theory employed as an interpretative theory. This work discovers that African proverbs are a major source of African environmental ethics.

Keywords: Proverbs, African, Environment, Ethics, Nature, Anthropocentric, Philosophy

Introduction

A cursory glance at developments in the field of ethics reveals that many ethical perspectives that are traditional in character are *anthropocentric* or human-centered given that they assign intrinsic value to human beings than to non-human things, therefore, suggesting that the value of non-human realities are merely instrumental. This is expressed in the perspective of Aristotle who wrote that “nature has made all things specifically for the sake of man”¹. At other times when value is given to animals and other non-human realities within the African cosmos, it is done in relation to the good of the human person². In the 1970s environmental ethics emerged as a discipline within ethics and as a challenge to traditional ethics. At this time and beyond, it developed rational arguments for assigning intrinsic value to the natural environment. This was based on the understanding that moral duties towards the environment are derived from our direct duties to its human inhabitants. Thus, as much as the valuing of the human person was necessary, the protection of the environment was a necessary accompaniment of the latter³.

¹Aristotle (*Politics*, Bk. 1, Ch. 80)

² Passmore, J., 1974. *Man's Responsibility for Nature*, London: Duckworth, 2nd edition, 1980; Pew 2018. *Majorities See Government Efforts to Protect the Environment as Insufficient*, Pew Research Center May 14, 2018; Bookchin, M., 1980. *Toward an Ecological Society*, Montreal: Black Rose Books; Bookchin, M., 1987. “Social Ecology Versus Deep Ecology”, *Green Perspectives: Newsletter of the Green Program Project*, numbers 4, 5; reprinted in Witoszek and Brennan 1999, pp. 281–301.

³ Light, A., 1996. “Callicott and Næss on Pluralism”, *Inquiry*, 39: 273–294; Light, A., 2001. “The Urban Blindspot in Environmental Ethics”, *Environmental Politics*, 10: 7–35; Light, A. and Katz, E., 1996. *Environmental Pragmatism*, London: Routledge; Light, Andrew and Rolston, Holmes (eds.), 2003. *Environmental Ethics: An Anthology*, Oxford: Blackwell; Norton, B.G., Hutchins, M., Stevens, E. and Maple, T.L. (eds.), 1995. *Ethics on the Ark*, Washington: Smithsonian Institution Press.

Within the African perspective, environmental ethics deals with the conceptual foundations of environmental values as well as more concrete issues surrounding societal attitudes, actions and policies to protect and sustain biodiversity and ecological systems in such a manner that its basic principles spring from African categories. In this way, the African worldview become the basis for African environmental ethics, and responds to the question of the relationship between the human person and the environment. In this piece, African proverb is employed as a basic source of African environmental ethics given the fundamental place that proverbs occupy in African daily life and philosophy.

Understanding African Proverbs

Kanu holds that “African proverbs are the wisdom and experience of the African people, usually of several ages gathered and summed up in one expression. They spring from the people and represent the voice of the people and express the interpretation of their belief, principles of life and conduct. It expresses the moral attitudes of a given culture, and reflects the hopes, achievements and failings of a people”⁴. He adds that “The centrality of proverbs in African oral tradition is manifested in the frequency of its use by Africans in conversations, speeches, instructions, judgment, drama, arguments, storytelling, in fun making, etc”⁵.

The Igbo refer to proverbs as “vegetables for eating speech, and as the palm oil with which words are eaten”⁶. They also hold that “a child who knows how to use proverbs have justified the dowry paid on his mother’s head”⁷. Among the Zulu, it is said that “without proverbs, language would be but a skeleton without flesh, a body without a

⁴ Kanu, I. A. (2015). *African philosophy: An ontologico-existential hermeneutic approach to classical and contemporary issues*. Nigeria: Augustinian Publications; Kanu I. A. (2015). *A hermeneutic approach to African traditional religion, theology and philosophy*. Nigeria: Augustinian Publications.

⁵ Kanu I. A. (2015). *A hermeneutic approach to African traditional religion, theology and philosophy*. Nigeria: Augustinian Publications.

⁶ Kanu I. A. (2015). *A hermeneutic approach to African traditional religion, theology and philosophy*. Nigeria: Augustinian Publications.

⁷ Kanu I. A. (2015). *A hermeneutic approach to African traditional religion, theology and philosophy*. Nigeria: Augustinian Publications.

soul”⁸. The Yoruba refer to them as “as horses for chasing missing words”⁹.

African proverbs and the environment

Owing to the holistic nature of African traditional societies, and in fact the African worldview, everything is considered to be part of nature¹⁰. It is, therefore, not surprising that African proverbs are about, not just human beings, but God, deities, animals, plants, hills, mountains, rivers, lakes, objects, etc. The following proverbs speak of the fundamental place that African worldview gives to the environment or to the natural world.

Table 1: African Proverbs on nature

NO.	African Proverb	Aspect of Nature
1	It is better to fall from a tree and break your back than to fall in love and break your heart.	Tree
2	During a storm you seek shelter under a tree and not the clouds	Tree/Storm
3	If you don't eat mangoes that fall on the ground, be sure to be strong enough to pick the ones on the tree	Tree
4	He is a fool who praises the fruit of a tree and forgets its roots	Tree
5	If you want to lean on a tree, first make sure it can hold you	Tree
6	He who is not around is never beaten by the falling tree	Tree
7	If you want to sit under a shade in your old age plant a tree now	Tree
8	If your vision is for a year plant wheat, if your vision is for a decade plant trees, and if your vision is for a lifetime plant people	Tree

⁸ Kanu I. A. (2015). *A hermeneutic approach to African traditional religion, theology and philosophy*. Nigeria: Augustinian Publications.

⁹ Kanu I. A. (2015). *A hermeneutic approach to African traditional religion, theology and philosophy*. Nigeria: Augustinian Publications.

¹⁰ Kanu Ikechukwu Anthony, *Igbo-African ecological spirituality: An Indigenous response to modern ecological crisis*. A paper presented at the Inaugural Conference organized by Harvard University (Divinity School) on Ecological Spiritualities, from April 27th – 30th, 2022, p. 2

9	Monkeys don't advise their young ones to be careful on trees they just remind them of the distance to the ground	Tree/Animal
10	It is not the monkey on top that make a tree fall but it is the work and effort of numerous small insects and ants	Animal/Tree
11	A family tie is like a tree, it can bend but it cannot break	Tree
12	A strong tree shall always grow from the roots and not the seeds	Tree
13	A palm wine taper does not stop tapping palm wine because he once fell from the top of a palm wine tree	Tree
14	A wind can move the branches of trees but it will never move the head of a man	Tree
15	If money were to be found up in the trees, most people would be married to monkeys	Tree/Animal
16	Being in the forest and failing to see trees is a curse	Tree
17	If you debark a tree do not expect it to live again; you can only plant another of its kind	Tree
18	When you see a palm tree, the palm tree has seen you	Tree
19	If a tree is cursed even its shade is unclean	Tree
20	If a bird does not recognise a tree, it will not rest on it	Tree
21	A small shrub may grow into a tree	Tree
22	He who tries to shake a tree stump shakes only himself	Tree
23	Only when a tree has grown can you tie your cow to it	Tree
24	The day the monkey is destined to die, all the trees get slippery	Tree/Animal
25	The axe forgets; the tree remembers	Tree
26	A river doesnot flow through the forest without felling the trees	Tree

27	A small axe is not sufficient to cut down a large tree	Tree
28	On the day a monkey dies, all the trees are slippery	Animal/Tree
29	A lizard without one leg cannot move up a tree	Animal/Tree
30	No matter how tall a tree might grow it will always shed its leaves on the ground	Tree
31	The fruits of a tree on the roadside are never eaten ripe	Tree
32	The mouse says: I dig a hole without a hoe; the snake says: climb a tree without arms	Animal/Tree
33	The one who went to the in-laws got trapped in a thorn tree	Tree
34	The predator lands on an unknown tree	Tree
35	The roughness of a cotton tree is not known until you get close to it	Plant
36	There are no short cuts to the top of a palm tree	Tree
37	When one tries to shake a big tree, he ends up shaking himself	Tree
38	When the shadow of a tree is bent, straighten the tree, not the shadow	Tree
39	When there is a big tree, small ones climb on its back to reach the sun	Tree

African Proverbs and Environmental Preservation

African proverbs¹¹ are not only oriented towards nature, given the structure of the African universe- but also these proverbs were used in the past by African ancestors to show the important place nature occupies and the need for the human effort towards its preservation. It is, therefore, not surprising that there are particular proverbs used by the African people as daily reminder to the human family that the environment must be protected. Some of these proverbs include:

Table 2: African Proverbs on preserving the environment

¹¹Kanu, I. A. Igbo proverbs as embodiments of Igbo-African philosophy. *International Journal of Humanities and Social Sciences*. 4. 1. 2014, pp. 164-168

No.	Proverbs	Ecological Implications
1	A tree on a hill is a meeting place for birds	Every aspect of nature connects to other parts of nature. To destroy a part, therefore, is to destroy something of the life of the other aspects of nature.
2	Trees pull the rain	To cut down trees has many implication for rains in the community. If you want rains, you will need to plant trees. The destruction of an aspect of the ecosystem can lead to one form of ecological crisis or the other.
3	Hills with trees are footprints of God	God is present in nature. The footprints point to the signs of His presence. The cutting down of trees and destruction of hills is to temper with His presences with us.
4	The best time to plant a tree is twenty years ago, the second-best time is now	There is an urgent need for the planting of trees. This is not only for food but for the protection of our common home.
5	When there is something wrong in the forest, there is something wrong in the society	The point is that the life of the forest has implications or connection with the life of the human society. The forest is a part of the society, and just as we protect the society, we must protect the forest.
6	No one throws a stone where he or she has placed a container of milk	No one destroys the place where he lives. To destroy the environment is to destroy the home of the human person.
7	A tree blossoms with rain	Just as trees bring the rain, trees also blossom with the rain. Different dimensions of nature depend on each other for survival.
8	A dried-up tree do not bear a	The quality of the life of the

	green one	environment will determine the quality of the life of the creatures that inhabit it.
9	Treat the earth well; it was not given to you by your parents	The human person has a responsibility towards nature; it is a responsibility to be understood within the context of stewardship.
10	Do not finish the arrowroot; think of the future	Do not take from nature more than you need or to a point where the life of the future is threatened.
11	Eat, but leave some in the forest for others	Do not take from nature more than you need or to a point where the life of the future is threatened.
12	To plant a tree is to relate with God	Nature is the abode of the divine or great spirits.
13	A person who has planted a tree before he dies did not live in vain	The human person has a responsibility to contribute to nature. At birth, one is received by nature into nature; one needs to make nature a better place before leaving nature. This is not only in appreciation but for the good of others who will come after you.
14	Earth is our mother's womb	The human person comes from nature and is cared for by nature. This calls for respect for the earth knowing fully well that it depends on such a care.
15	Do not drain the river till it dries	Nature must not be overused. There is need for moderation in the use of nature.
16	One will take a reserve if only one put it in the reserve	The manner in which a person uses nature will determine the survival of nature.
17	When there is a big tree, small ones climb on its back to reach the sun	The relationality and complementarity in nature
18	When the shadow of a tree is bent, straighten the tree, not the shadow	The responsibility towards the protection of trees

19	When one tries to shake a big tree, he ends up shaking himself.	The destruction of the environment is the destruction of oneself
20	If you want to sit under a shade in your old age plant a tree now.	The preservation of nature is the preservation of the future of one's life

Ecological Values in African Proverbs

A cursory glance at the twenty African proverbs that speak of the environment, one notices that they express several ecological values that are necessary for the preservation of the environment. These values include:

1. African proverbs promote the ecological culture of eco-diversity, as they present the environment as a home for diverse realities that need to be given their due spaces for their existence.
2. African proverbs promote the African understanding of nature or the environment as a reality that is composed of several dimensions that are, however, interrelated and inter-connected.
3. African proverbs promote the concept of nature or the environment as places and realities that have spiritual affiliations. Thus, nature is not only perceived in physical terms but in meta-empirical terms.
4. African proverbs promote the urgency of preserving the environment as a backlog in this respect would obviously lead to environmental crisis in the future when neglected.
5. African proverbs present nature as a part of the life of the human person, in the sense that neglecting the environment will have consequences on the life of the human person.
6. African proverbs present nature or the environment as a heritage handed over from the ancestors to the present generation. As in the case of other heritages, it must be handled with care for the good of the next generation. This idea introduces the idea of responsibility and stewardship.
7. African proverbs promote the human responsibility of not taking from nature or the environment more than a person needs from it.

This is based on the understanding that the environment is still with us.

Conclusion

This paper has employed the *Igwebuike*¹² conservation theory which is an indigenous approach that is holistic in character for the study of the environment. A study of African proverbs in relation to the environment is considered holistic because of the nature of the African worldview that is complementary and relational in character. It is this worldview that shapes African proverbs. These indigenous knowledge systems as related to the environment are designed in such a manner that: feedback comes from the environment and not just from the human society; it creates a moral economy that places a moral obligation on those who are members of the local community; it focuses on the development of the behavioral patterns of the indigenous people with the view of altering the way they relate with biodiversity; it regards the environment with awe and respect, given that the environment is understood as the abode of the divine¹³.

A good number of African proverbs as they relate to the environment have been presented in such a manner that the ecological value of each is expressed alongside. The purpose has been to express how African traditional societies preserved the environment through these sayings that occupy fundamental place in the daily life of the African people— not only in her daily communications, important speeches, but also an important tool used for the daily education of both the young and old.

¹²Kanu, I. A., *Igwebuike: An operative condition of African philosophy, religion and culture— Towards a thermodynamic transformation ontology*. Maiden Inaugural Lecture held at Tansian University, Umunya. Thursday 18th February 2021, pp. 22-23; Kanu, I. A., *Igwebuike as the consummate foundation of African Bioethical principles*. *An African journal of Arts and Humanities* Vol.2 No1 June, 2016, pp.23-40; Kanu, I. A., *Igwebuike as an expressive modality of being in African ontology*. *Journal of Environmental and Construction Management*. 6. 3. 2016, pp.12-21; Kanu, I. A., *African traditional folktales as an integrated classroom*. *Sub-Saharan African Journal of Contemporary Education Research*. Vol.3 No. 6., 2016, pp. 107-118; Kanu, I. A., *Igwebuike as an Igbo-African philosophy for Christian-Muslim relations in Northern Nigeria*. In Mahmoud Misaeli (Ed.). *Spirituality and Global Ethics* (pp. 300-310). United Kingdom: Cambridge Scholars, 2017; Kanu, I. A., *Igwebuike as an Igbo-African philosophy for the protection of the environment*. *Nightingale International Journal of Humanities and Social Sciences*. Vol. 3. No. 4. , 2017, pp. 28-38; Kanu, I. A., *Igwebuike as the hermeneutic of individuality and communality in African ontology*. *NAJOP: Nasara Journal of Philosophy*. Vol. 2. No. 1. , 2017, pp. 162-179.

¹³Emmanuel Ebeku Essel, *The role of taboos in solving contemporary environmental degradation in Ghana: The case of Cape Coast Metro*. *Social Sciences*. 9. 4. 2020, p. 90.

As several efforts and approaches are being employed so as to deal with the present ecological crisis, this piece is a contribution that captures the African perspective and remains a fundamental indigenous contribution to the present ongoing global and local discourses on environmental preservation and sustainability.

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AFRICAN MUSIC AND AFRICAN PHILOSOPHY

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Executive Summary

Today, many informed contemporary scholars are no more ignorant of the place and position of African continent with regard to world scholarship and scholarly enterprise. Africa have been treated and regarded as an unfortunate continent. In spite of the rare privilege of Africa being the cradle of civilization and mother of civilization of all civilizations and the much lauded gained independence, Africa still, in this 21st century, struggles to survive independently, socio-politically and economic wise. Music and philosophy as disciplines, underlined by Africanity or Africanness, are human enterprises each communicating the other. Coming from the chequered historical background of African musical tradition, African Music, in spite of the inherent African predicament, shares in the world musical heritage. Equally, African Philosophy, an offshoot of African philosophical tradition enjoys the privilege of sharing in the world philosophical heritage. Both African music and African philosophy enjoy a differential but complementary relationship. Music enlivens and invigorates the human society embedded within its great lyrical salvaging-message, Philosophy in its *stricto sensu*, remains the conscience of a reasonable humane and human society. African philosophy is ingrained in African music as seen in reggae music, *Africa Unite*, one of the popular lyrics of Bob Marley asking Africans to come together so as to *fight holy Armageddon* in the name of injustice and oppression as well as all forms of corruption. *Back to My Roots* and *Prisoner* of Lucky Dube remind us of whom we are amidst the apartheid struggle

then. *Emancipating Yourself from Mental Slavery* will be a philosophical admonition with which Bob Marley lyrics will continue to haunt as one sings, *One Love* calls for our world to be healed. Through critical analysis method the researcher discovers that African philosophy, as reasoned inquiry within the limits of continental Africa excludes nothing of value especially African Music as it entertains and communicates.

Keywords: African Music, African Philosophy, Music, Philosophy, Reggae

Introduction

Music has been regarded as a universal phenomenon with human preoccupation and animal involvement. The Concise Oxford Dictionary defines music as "the art of combining vocal or instrumental sounds (or both) to produce beauty of form, harmony, and expression". As a discipline or course in the school system, music is an organized sound. Its an art and most popularly a performing art. The Webster's Collegiate Dictionary Online Edition's definition of music is a typical example as it is "the science or art of ordering tones or sounds in succession, in combination, and in temporal relationships to produce a composition having unity and continuity". Etymologically, music with its old English *musike* of the mid-13th century; the old French *musique* of the 12th century; and the Latin version *musica* derives from the Ancient Greek *mousike* literally meaning "(art) of the Muses".

Philosophy is the highest of the human *sciences*, that is, of the sciences which know things by the natural light of reason. Philosophy, etymologically from the Greek Lexicon is *Philos* (Love) and *Sophia* (Wisdom) transliterated *love of wisdom*. To this point, philosophy remains a human science that seeks wisdom and a personal enterprise with an unaided reason. Maritain, J. (2005,72) maintains that Philosophy is *Cognitio rerum per altissimas causas, solar rationis* (science that studies all things in their ultimate and universal principle). It is *scientia rerum per ultima causas*- knowledge of things through their ultimate causes. With its main and minor branches, philosophy studies every aspect of human endeavour with an unaided reasoning. It is worthy of note that neither discipline nor culture, science or arts and every form of humanities and society is devoid of philosophical influence. Taking cognizance of its main branches and other applied areas, Philosophy cuts across every learning and teaching to be known as *Mater Scientia*, Mother Sciences or Knowing. Obenga, T. (1990, 51), in his philosophical

discourse writes, "Philosophy has nourished science. It preceded the sciences. Science (Physics, Chemistry, Mathematics, Political Science, Aesthetics, Logic, Biology, Sociology, etc.), was born of Philosophy". No wonder the Medieval philosophers influenced by the religious innuendoes of their time, based on the chronological coincidence of Medieval philosophical tradition and relationship with the figure of Jesus and the dominating power and influence of His teaching, regarded philosophy as *ancillatheologiae*, handmaid of theology. It is neither by chance nor fate rather by designed implication that every school of learning is crowned finally with PhD, that is, Doctor of Philosophy. Hence, the nature and place of philosophy in learning and living, societal influence and general directives, is unquestionable.

Appreciation of African Music from African History

The geography of continental Africa shows that the history of Africa begins with the emergence of hominids, archaic humans, that is an anatomically modern human (*homo sapiens*), circa 300–250,000 years ago in East Africa. If we do not understand how vast Africa is as a continent, we may not appreciate the length and breadth of her natural environment and endowment. In line with this, Africa has been regarded as the mother or cradle of ancient civilization with Mesopotamania on the lead. Through years of research, it is accepted that Alkebulan meaning *mother of mankind* remains the original ancient name of Africa. Africa is the most tropical of all continents with five geographic regions as North, South, West, East and Central. The climate and vegetation range from equatorial rainforests, tropical deserts and savannah grassland to Mediterranean. The Sahara Desert, the largest of its kind anywhere in the world, is over 10.4 million km² North-South is approx. 1800 km and East-West is 5600km. As an acclaimed mother of civilization, the history of Africa is not contentious even though some enlightened but frustrated philosophers like Hegel and Hume declined as such.

In the 1830s the German philosopher G. H. F. Hegel remarked that Africa "is no historical part of the world; it has no movement or development to exhibit." From Hegel's perspective, Africa is said to be unhistorical; undeveloped Spirit: *Geist* – still involved in the conditions of mere nature; devoid of morality, religions and political constitution. This came with the justification for Europe plundering and ravaging, from exploration, exploitation, slavery, colonialism, neocolonialism, capital flow and now debt. Africa has been a victim of misinterpretation since the first African exploration. This remains a form of pedagogy of

the oppressed which thwarted African progress leaving it with yet another contemporary great divide in the global south.

This is why Colonizers unfortunately made some of us to believe that before their visit and exploration that Africa was backward, barbarous and uncivilized savages without art and culture. Yet we had Artefacts they took away and kept in their museums. Many of our arts and crafts of men that were not progressive for example, Igboukwu bronze and Mali bronze were carted away into their museums. Africans, traditionally cured many ailments, tapped their palm wine and lived a comfortable life before the colonialists interfered in their development and progress. Many of African arts are now decorating European museums while many of African legacies which they removed dot their world and history as they partitioned Africa. Amidst all these about Africa, there remain two Africas: One, the Africa, Europeans created for their selfish gains, the other Africa, the original black Africa, the pride of Africa. The latter is making it possible for contemporary quest for Africans to be or not to be.

History shows that Africans have art and by implication music. Blain Muema in an on-line paper, *A Brief History and background of African Music* asserts that “African music has undergone many and significant changes over the years, as is acknowledged. Traditional music now is likely to be different from African music in the past; neither has African music been associated with certain ethnic groups in the past. Individual musicians, their styles, and their originality have always been significant”. Even as African people migrated in large and small groups, they did so with their musical styles and instruments. Equally, most of African music literature is based on western theoretical frameworks, with categories such as African music, world music, global music, and ethnomusicology. Nevertheless, the Africanity of African Music as well as the Musicality of African Music makes this paper *ad rem* as *African Music and African Philosophy* will be dealt with as an effort is made to understand the interplay between the duo.

African Music

Music is an integral part of African life in general. African music is a discipline sharing in the world musical heritage. It is African music because it is done within African and or by Africans outside the Africa Continent. It is African as long the theme or the message is African as such, African music is as a result of the unique African Musical tradition that smacks styles and spans across African continent. African Music, often referred to as Traditional African Music or Music of

Africa is as vast and varied as the continent's many regions, nations, and ethnic groups.. Thus, *New World Encyclopaedia on a Music of Africa*, formerly *Music library* explains that:

Africa, and music intersects with every aspect of life, expresses life through the medium of sound. By helping mark the important moments in life, music helps to underscore the divine and eternal value of human life. African music also helps to connect people together in a variety of ways, strengthening the fabric of the community, which in turn reinforces people's commitment to support each other and the community, toward mutual health and prosperity. Another crucial role of music in Africa is as a mode of communication. Talking drums, signal drums, songs, and the sagas of the historian griots each communicate different types of important information.

African music is as diverse as its cultures and nations, languages and peoples. It has flourished in many indigenous forms as well as shaped by foreign influences. Of great benefits is African music to the existential life of the people that owns it. However, *New World Encyclopaedia on a Music of Africa*, formerly *Music library* reiterates that:

As African society has changed in response to the forces of colonization, independence, and globalization, the role of music changed as well, adapting to the new situation in which the people of Africa find themselves. Though there have been changes in some of the forms of the music, including the infusion of instrument, musical styles, and genres from outside the African continent, music remains very important in Africa today. Also, as Africans travelled from Africa to other parts of the world, both as a result of African slave trade and later migrations, the music and dance forms of the African diaspora have influenced a number of international musical styles and genres.

The current idea of African Music as well as African Philosophy and other African disciplines are simply championed because Africans have come to stay. Most importantly, liturgical music has seen a lot of adaptations or properly put, inculturation with regard to her music becoming soothing for Africans. Iroegbu, P. (1996, 72) envisages this complementarity and inculturational ecclesiology when he writes thus:

African traditional cultures, religion and thought-patterns cannot cohabit side by side with now the arrived Christian religion. An authentic African ecclesiology must dynamically integrates these ...The languages, symbols and ritual expression like *Ofo*, *Ogu*, *colanut* and Music (African Music of course-emphasis mine) are to be used to express Christian truth.

Understanding African Philosophy

African Philosophy traditionally is knowledge of Africa realities and African realisms in their universal principles. *In* Contemporary times, African Philosophy is primarily a *discipline* and then a *movement*. It is more of a movement as it tries to reclaim its position as a discipline within the world philosophical heritage. It is, therefore, fundamentally a *disciplinary movement* as it tries to rediscover itself within the world philosophical heritage and equally establish itself as such. *In lato sensu*, African Philosophy is that branch of knowledge that grew from African Philosophical Tradition as a philosophy done within and without continental African for humanity as a human enterprise with regard to authorship, scholarship and literature. Moreover, the adjective African qualifies the noun Philosophy and beyond delimiting it, it expands such critical enquiry on the far side of just African. *In stricto sensu*, it is that course that is African and Philosophical within the limits of Africanness and philosophicality or Africanness and Philosophicalness.

Moreover, as a discipline, it is the *love of African wisdom*, that is, *philos Africana sophia*. Iroegbu, P. was very *premier* in giving this succinct definition. In this definition one can read a *kind* of defence as regards African philosophy. This is why for Iroegbu, P., African philosophy is a *philo-sophia*, a *quest for African wisdom*. African Philosophy, therefore, is *scientia rerum per ultima causas* within African realities. It is the search for the unaided authentic human knowledge that is philosophical and African. It is the habit of every wise and reasonable African man.

More so, a reflection with profound application of criticality, analyticity and originality on African thoughts and cultures *will* give credence to Philosophy and rightly put, African Philosophy. However, such profundity in the critical appreciation of African cultural worldviews make of them, veritable moments for African philosophy. Okere (1983, 58-79) was the *primus inter pares* in asserting authoritatively that culture is the foundation of Philosophy by hermeneutically engaging Paul Ricoeur extensively on the existing relationship between culture and philosophy thus:

It is by interpreting the symbols of a culture that one can arrive at reflexion, philosophy. Ricoeur defines reflexion as the connection between the comprehension of signs or symbols and self-comprehension...In a methodical process from culture to philosophy, the movement from symbols to reflective thought, Ricoeur proposes three stages, or levels of interpretation: the phenomenological stage...the hermeneutical stage... and the reflexive stage...Thus for Ricoeur, one can philosophise from

culture, or at least from those elements of culture that can be called symbols.

African Philosophy is Philosophy as it is done in and for Africa and others. It is a by-product of human enterprise on people's culture. It is a philosophical tradition that is African within the mainstream of Philosophy as a systematic study. African Philosophy is the critical and universalizing interpretation of the culture and the worldview of African people by philosophers within and outside African continent. It is philosophy done within African philosophical tradition designating the *corpus* of African philosophical writings. However, African Philosophy like other philosophical traditions has an historical development along the path of human consciousness, critically encountering their realities.

This is against some philosophers' views and philosophical currents trying to demean and oppose the existence of African Philosophy. African Philosophy, therefore, is a systematic study within the limits of the *Africanity* of Philosophy and *philosophicality* of African realities and heritage. Osuagwu, I. M. (1999, 28) in his criteria for the scientific philosophicality and scientific Africanity of African Philosophy was apt to note thus:

African philosophy is at the same time African and philosophical. In and by these terms, we are searching, on the one hand, for the genuine philosophicality, i.e., formal scientific philosophy, of the said African enterprise, and on the other hand, for the authentic scientific Africanity of that scientific philosophy. These two basic scientific criteria make African philosophy to bear the characteristics marks of its particularity and universality.

Philosophicality simply places African Philosophy at par with *philosophia*, which is love of wisdom. To this extent, African Philosophy remains part of the *world philosophical heritage* with one philosophical monoculture though from African *weltannchaunng*. Philosophicality nevertheless prunes African Philosophy of the old socio-cultural bias of existence, of a mere movement of reclaiming lost status and mere sceptical influence with pseudo-philosophical orientations. However, by this singular application of philosophicality, African Philosophy is philosophy *qua* philosophy irrespective of the philosophical traditions and or philosophers' postulations as long as it expresses the needed *love for wisdom* and maintains the search for knowledge with an unaided reason as the most basic instrument within philosophical innuendoes. Onebunne, J. I. (2019a,19) summarily opined thus:

Philosophicality, as a basic scientific criterion makes African philosophy to bear the characteristic mark of its universality. Hence, echoing Osuagwu, I.M., therefore, in line with this understanding, African philosophy is, therefore, a universalization, a universal vocation, ordination, destination and determination of and in the African particular.

Equally, the *Africanity* of African philosophy is worth the salt. Scientific *Africanity* is a complementary principle in the definition of African Philosophy. *Africanity* is a criterion that defines African Philosophy properly with some parameters. According to Osuagwu, I.M. (2001, 24): “by its *africanity*, it is a particular, that is to say, a particular reflection, concentration, concretization, contextualization, experience, identification and differentiation of the philosophic, scientific universal”. *Africanity* tries to solve the controversy and the project of African Philosophy by going beyond the boundaries of the geographical Africa. Within the geographical context, *Africanity* expresses what it takes for any Philosophy to be qualified, identified and differentiated as specifically and typically African. It contextualizes African experiences, life and reality within the realm of Philosophy. For I. Osuagwu, I. M. (2001, 26) therefore:

Scientific *Africanity* refers to a set of African parameters or factors which include nature and culture, persons, places, times, events, doctrine, text and methods involved in philosophic enterprises so designated. These factors and many more constitute the common requirements by which a given subject matter is said to be African.

Borrowing an impressive idea from J. Kinyongo, Osuagwu, I. M. (1999, 28) writes that “African Philosophy is carried on at the same time according to philosophy’s general scientific exigencies and Africa’s particular natural and cultural factors. In this cooperation, and mutual integration, Philosophy and *Africanity* look into each other to detect, engage and determine the scientifically valid and available in themselves”. African Philosophy therefore, has a share in the mainstream of philosophical traditions growing as a human enterprise as a result of critical interpretation of tradition and cultural realities. Okere, T. (1983, 38) asserts that “all philosophy is essentially an historical and time bound interpretation of being”. Amidst all sorts of bizarre and false ideas on the capability of African man to philosophize, questioning the depth of their philosophy, one can boast of African philosophical scholarship as well as African authorship. However,

Iroegbu (1994, 116) an optimistic contemporary philosopher was very apt in defining African philosophy as:

The reflective inquiry into the marvels and problematics that confront one in African world, in view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: *philosophical* and *African*.

However, Iroegbu was academically astute enough to reiterate that "African philosophy is philosophy done in an African context...the different aspects and complexities of existence that challenge him as an African person. In this respect, every philosophy is contextual philosophy". For Iroegbu, P, therefore, these philosophical concepts alone "are what we generally call the African philosophical *philosophemena*: raw materials for philosophical reflection, questioning, responses, analysis and eventual synthesis". In this statement of fact, Iroegbu, P. continue to echo his teacher Okere Theophilus who had earlier conceived the idea of *philosophemes* as deposit of conceptual data or realities for philosophical enterprise.

Recognising Contemporary African Music

Traditional African musical forms, in spite of their diversity, is rhythmic with an entertaining melodious and harmonious air amidst a body movement that scintillates as such with the whole person. African music always informs and communicates. Blain Muema reiterates as such, "African music is often used to transmit messages and ideas; and to record and recount historical events. Today than ever, it is good to know that there is an Africanization of every form of music within and outside African as long as it suits our musicians, with their local languages and styles, versions and presentations. One can equally allude that Africans have natural disposition to sounds and beatings. This plays out as every African culture is very much in-tune to a musical style as they people responds easily to every African musical beat.

Modern African Music is highly influenced by Traditional African Music. Contemporary African Music is equally vast, vibrant and dynamic. African Continent can boast of multicultural popular and musical genres, from Reggae to Afrobeat. Equally, Contemporary African music continues to developed more national musical and international genres, emerging throughout the continent, assimilating and adopting global musical styles such as jazz, Rhythm and Beats (R&B), hip hop, rock'n'roll, country music and Reggae as they make their impacts on today's African musicians. Successful musicians are usually the one who successfully blend some of these foreign musical

styles with the musical traditions of their different African countries. Contemporary African music continues to africanize global musical genres while retaining our traditional ones even with a tincture of westernisation. At this point a special reference is made to Reggae as an African genre.

African Philosophy of Reggae

Reggae is a brand of musical genre, very original to Africa. Reggae is *African Spec* and African made. Reggae is a musical genre developed by Jamaicans of African ancestry in the late 1960s. Reggae bands incorporate musical idioms from many different genres, including *mento* (a Jamaican folk genre), *ska*, *rock steady*, *calypso*, and *American soul music and rhythm and blues*. Etymologically, Reggae comes from the term “rege-rege” which means “rags” or “ragged clothes”, and this gives the first clue into the story behind reggae music. Another source had it that reggae is said to derive from the term “streggae,” which is a derogatory term meaning a woman of low morals. The former seems to align with what reggae portrays all along. Reggae was recognized by UNESCO and added to the list of the Intangible Cultural Heritage of Humanity in 2018. Reggae has been a medium for sending message to the world condemning the ongoing inequities and forms of injustice that affect not only Black people, but people everywhere. At the front of that worldwide trend was Jamaica’s own planetary icon: Bob Marley and the Wailers. Often referred as Rastafari, Reggae bloomed on its mission of salvaging all from the shackles man’s inhumanity against mankind.

Rastafari, sometimes called Rastafarianism, is a religion that developed in Jamaica during the 1930s. It is classified as both a new religious movement and a social movement by scholars of religion. Rastafarianism has symbols associated with it as *the Lion of Judah*, *Pan-African colors*, *dreadlocks*, and *ganja*. The Online Merriam-Webster defines Rastafarianism as a religious movement among Black Jamaicans that teaches the eventual redemption of Black people and their return to Africa, employs the ritualistic use of marijuana, forbids the cutting of hair, and venerates Haile Selassie as a god. The boast alongside Rastafarianism was dramatic. Jake Homiak in *Folkslife Magazine* recalls thus:

Like so many other things that have altered the course of Jamaican history, the birth of reggae music would require a catalyst from beyond the island’s shores. It came in the form of the three-day state visit of Ethiopian Emperor Haile Selassie I to Jamaica in April 1966. Emperor Haile Selassie I—deified by the Rastafari from the early 1930s as their God and King—had

attracted the support of the entire Black world when Italy invaded his kingdom in 1935. He arrived in Jamaica not merely as the biblically enthroned monarch of Africa's oldest state, but as a champion of racial equality and as the recent founding chairman of the Organization of African Unity (1963), the organization then spearheading efforts at decolonization on the continent.

The name Rastafari is taken from Ras Tafari, the title and first name of Haile Selassie I (Ras **Tafari** emperor of Ethiopia) before his coronation. In Amharic, Ras, literally "head", is an Ethiopian title equivalent to prince or chief, while the personal given name Täfäri means one who is revered. Reggae from the root and origin is a movement like African philosophy is. Onebunne J. explained this in his lecture notes on African Philosophy thus:

As a movement, African Philosophy, rooted in and springing from African philosophical tradition, is a cursory look into the problematiqués and prospects of Africa as part of the world philosophical heritage. As a movement African philosophy is an effort at rediscovering and recovering all lost status as a result of the stolen legacies with regard to philosophy and its origin. As a movement, African Philosophy searches for the authentic knowledge that is Philosophy and African within and or without the African cultural world-view.

Reggae was made in African, for Africans and her invaders rooting Africans of their natural and human resources. Reggae became a message with *onuma*, that is *frustration* as Chimakonam, J., would opine with regard to the effects of colonialism and racialism and other bumps of African predicaments orchestrated by many years of doubt of its historical existence that is greatly shrouded in controversies and submerged in conspiracies of lies against the African continent and Africans. There other scholarly works that have shown great interest in Reggae as African music and movement as: Marcus Garvey's *Garveyism: Back to Africa* and Barry Chevannes' *Rastafari: Root and Ideology*.

African Philosophy Redefining African Music

African music is as vast as the continent of Africa as well as the cultures and languages and people of Africa, in and beyond geographical Africa. Having come to stay and influencing the world with its message, African Music becomes the conscience of the society with its nature of entertainment. An Online paper by Lia Peralta published in *Save the Music Foundation* on "How does the music affect the Society" has it that, "music, as a cultural right, may aid in the promotion and protection of other human rights. It can help in the healing process, dismantling

walls and boundaries, reconciliation, and education. Around the world, music is being used as a vehicle for social change and bringing communities together”.

African Philosophy can only redefine music as African Philosophy of Music. African Philosophy of music is an applied philosophy as well as a Philosophy of Arts under Practical Philosophy as a major broad division of Philosophy. African Philosophy of Music, therefore, is a reasoned inquiry into the role of philosophy in Music creating musical transformation. It delimits excess and encourages musical creativity especially as there are many vulgarism in music in general. As some of African music are gradually losing the lustre and literary genre. Even though music has been defined as an organised sound but a traditional African music is beyond an organized sound to a meaningful organized sound that invigorates as well as entertains amidst a specific rhythm.

Today, many contemporary African music has lost the lustre or the musical genre for which music is made. Many of what is called music today do not entertain nor inform rather they exalt a kind of titanic moral uproar. Some of the lyrics often are incoherent if not for the sake of the beatings that have a kind of rhythm.

Conclusion

African music and African philosophy take cognizance of the interplay in Traditional African Music amidst other world musical heritage. The global movement of western or world music influences African music as such as musicians continues to experiment on African Musical compositions and instrument mixed with international style of music. This gives room to Africanization of music or Africanized style of musical genres. With African philosophy as an applied philosophy on African rhythm and sounds as well as on African lyrics and instruments, African Music will have a great influence and also be a major factor in the shaping of contemporary African music and reshaping of traditional African music. To this end African Music will be very significant with African philosophy qua tale.

African traditional music which was greatly prevalent before the era of the exploration, through slavery unto colonization, lost most of its glorified genre to those unspeakable moments in which Africa was plundered. Traditional African music lost its originality and finesse as a result of such reticulation and often regarded as assimilation. The era of and after independence became another good moments for the marriage and total absorption even with the local languages between

Traditional African music and Western music with regard to musical genre, styles, instruments and new varieties given birth to Highlife, Afrobeats and many more. More so, in the 21st century, African music has simply developed into many musical facets with many global and successful blend of musical styles. With the methodological moment of proper hermeneutics, one can dependably and realistically infer that African Philosophy is Philosophy with African source and is nourished from African culture as its cultural reservoir and primary critical nourishment. African music in its entirety remains a value in any functional African society and equally tries to address the realities in and around Africa from the point of view of bringing order and harmony, bringing a kind of equipoise in one's personal life and existential living.

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ABOUT THE BOOK

The present piece on *Dialogue on African Philosophy and Development: Proceedings of the 2022 International Conference of the Association for the Promotion of African Studies*, is a collection of papers on African philosophy and development delivered at the 2022 International Conference of the Association for the Promotion of African Studies. The papers constitute a contemporary dialogue on African Philosophy and Development. It is a monumental, learned, lucid, patient and comprehensive collection that questions the yawning gap of development in Africa. It contains a collage of perceptions crystallized as a thought contribution that holds that if Africa must develop beyond the contemporary obstructive shackles and glaring chains of underdevelopment, she needs to define her own philosophical identity; one that is pertinent to her culture, circumscriptive of her world-view and typical of her age-long quagmires.



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