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INTERCULTURAL PHILOSOPHY AS THE HALLMARK OF THE UNIVERSALITY OF PHILOSOPHY AND THE ESSENCE OF HUMANITY

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Abstract:

Philosophy is not just the mother of all disciplines but a universal enterprise that is not the prerogative of any culture. This essay is aimed at presenting and defending intercultural philosophy as the hallmark of the universality of philosophy. The thesis of this essay is that philosophy is universal and not limited to any particular culture. It is the intercultural nature of philosophy that made it universal. Despite the existence of philosophy in different cultures of the world that creates particularistic perspectives of philosophy, it is argued in this essay that philosophy is primarily universal and as such intercultural in its essence. It is emphasized that the universalism of philosophy is not tantamount to globalization because intercultural philosophy has intercultural competence entrenched in it, globalization on the other hand has cultural imperialism inherent in it to a large extent. Dialogical research method is utilized in achieving the aim of this essay, in the final analysis the universality of philosophy in its intercultural nature encompasses different dimensions like the historical, ethical, and other dimensions that buttress the intercultural nature of philosophy.

Keyword: Intercultural Philosophy, Humanity, Globalization, Universalism, Culture.

Introduction

Intercultural philosophy is an approach to philosophy that emphasizes the combination of influences from different cultures. It represents the convergence point of different philosophical traditions, such as Western philosophy, Asian philosophy, and African philosophy.

Philosophy has its origin in the act of wondering, Socrates acknowledged this in the *Theaetetus* “for wonder is very much the affection of a philosopher; for there is no other beginning of philosophy than this...” (Jowett 385). More succinctly it was held that “the pathos of astonishment thus does not simply stand at the beginning of philosophy as for example, the washing of his hands precedes the surgeon's operation. Astonishment carries and pervades philosophy” (Heidegger 81). Human beings irrespective of their race, gender, tribe or any other means of differentiation have always had a sense of wonder and curiosity as an integral part of their humanness. Hence whether by its typologies such as Epistemology, Metaphysics and their likes or by its labeling as Western, African, European Indian, etc. The common denominator of philosophy in all its ramifications is wonder, to this end, wonder is a paramount path to philosophy.

Definitions of philosophy abound; different philosophers have their definitions of philosophy which can be compared to the verdict of different blind men regarding their description of what an elephant looks like. In *De Officiis* philosophy is defined as “the knowledge of things human and divine and of the causes by which those things are controlled” (Cicero 173). Plato in *Charmides*, described the philosopher as one who knows himself and is able to examine what he knows or does not know (cited in Aja 13). The scholastic philosophers tend to present a generic definition of philosophy by referring to it as the rational knowledge of things through their ultimate causes. For John Dewey, philosophy is the “criticism of criticisms (398).” For William James, “Philosophy deals with the principles of explanation that underlies all things without exception, the elements common

to gods and men and animals and stones, the first whence and the last whither of the whole cosmic process, the condition of all-knowing, and the most general rules of human conduct” (10). Theophilus Okere presented an interesting definition of philosophy which regards it as “An effort to understand or comprehend reality as a whole, and effort to discover its meaning, an interpretation of life and eventually of culture understood as the objectivization of life” (14). There are numerous definitions of philosophy which is an indication that philosophy cannot be defined easily like chemistry, biology, or sociology because even philosophers have offered different and at times conflicting definitions.

There is no definition of philosophy that is acceptable by all philosophers but there is something that underlies them:

What is generally agreed about philosophy is that it seeks to establish order among the various phenomena of the surrounding world, and traces their unity by reducing them to the simplest elements. What are these various phenomena? They are things, facts, events and intelligible world, an ethical world and a metaphysical world (Onyenwenyi 37-38).

In the long history of philosophical thought, there has always been a claim for universality although many great thinkers from the past see philosophical value only in the Western tradition and oversee what other parts of the world have achieved on their own over the centuries. Eurocentric philosophers such as Georg Wilhelm Friedrich Hegel agree upon Greek being the only birthplace of philosophy and traditions such as Africa, Chinese or Indian are mere teachings of wisdom. Karl Jaspers' theory of an axial age repositioned philosophy in its universal nature. The theory made reference to the period from 800 BCE to 200 BCE, during which philosophical thinking evolved in China, Indian and the Occident. Jasper's theory is widely accepted by those philosophizing interculturally. In compliance with the acceptance and ubiquitous nature of Karl Jasper's theory, it is obvious that the essence of philosophy is its universalism, not the claim of any particular race or culture to be the custodian, the source and submit of philosophy in its fullness.

The Universalism of Philosophy

Philosophy is universal, universalism remains the essence of philosophy. For us to grasp universalism as the essence of philosophy, it is necessary to examine what universalism means. Universalism has its etymology from the Latin word *universalis*, which means 'general', it indicates that all diversity can be traced to a single principle that applies to all human beings. “Universalism is, therefore, a perspective that prioritizes the whole of an entity above singularity, and generality above specificity. The concept contends that some principles and norms are valid for all human beings” (Barbara 26). Universalism can be associated with the principle of *quod semper, quod ubique, quod omnibus* – forever, everywhere, for everybody – postulated the equality of all human beings, and as such equal regard is due for all cultures of human beings irrespective of their locations.

Plato and Aristotle along with other Greek philosophers were early proponents of universalism by their views regarding an ideal state where every freeman is entitled to participate in key decision-making concerning public affairs in an open debate. The limitation of their idea of universalism is that it is limited to a particular class. It was in this regard that the Roman philosopher Seneca gave much attention to the tension between those included and those excluded in the universal ideal:

Although everything is permitted against a slave, there is something that is not permitted by the common right of every living being against a human being, because he is the same nature as you” (as cited by Toennies 66). In like manner, the legitimacy of the universalism of philosophy lies in the nature of human being which is not

determined by colour, race or any form of differentiations established by any group.

It was C. B. Okolo who categorized philosophy into universalistic and particularistic types which served the purpose of establishing philosophy in its intercultural dimension, it buttresses unity in diversity amongst the various ways of understanding philosophy, for him philosophy may be universalistic or particularistic; it is universalistic when philosophical questions are general and not directed to any specific environment or people such questions as what is the ultimate reality? How can we know? What is good or right? What is freedom? Are all universalistic. Philosophy is particularistic when philosophy is a way of life, historically specific to every age and environment, shaping the philosophical experience of people. In this regard, we have African philosophy, Eastern philosophy, Western philosophy, and etcetera. Hence, it is obvious that belonging to different cultures does not make one unfit to do philosophy interculturally, rather it favours philosophy interculturally because the general term philosophy possesses both cultural and cross-cultural aspects. Despite the existence of particularistic perspectives of philosophy, philosophy remains a universal enterprise. Universalism as a philosophical tradition of thought remain the basis for interculturality of philosophy:

The general concept of philosophy possesses a universal connotation over and above particular, adjectival qualifications such as Chinese, Indian, European, and so on. This connotation gives us the right to speak of interculturality. Every philosophy must tie on another and form part of a larger whole, making philosophy a cross-cultural phenomenon... (Mall 1).

The interculturality of philosophy encompasses the fact that no culture is the culture for the whole of mankind.

Towards a Definition of Intercultural Philosophy as It Relates to Universalism

Intercultural philosophy is not a new branch of philosophy, nor is it a name of any particular philosophical tradition, nor is it an eclectic expression of different types of philosophy, nor is it a reactionary approach to philosophy. Intercultural philosophy is an approach to philosophy that buttress its essence as it is inherent in human nature irrespective of origin, race, tradition, or culture. Intercultural philosophy can be defined as an open pluralistic attitude toward the philosophical conviction that holds no single culture or philosophical traditions. It is an attempt to answer the question of how cultural manifold can be brought into line with a general universal concept of truth (Mall XII). One of the captivating definitions of intercultural philosophy is that which was given by Caleb Rosado (3):

Intercultural philosophy is a system of beliefs and behaviours that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.

In all, intercultural philosophy recognizes the multiplicity of human cultures, unity without uniformity and to this extent encompasses humanity in its historical, ethical, and intellectual development in several ramifications. One thing that is common among the several definitions of intercultural philosophy is the acknowledgment of the validity of the cultural expressions and contributions of the various groups to knowledge formation.

Intercultural Philosophy is not Eurocentric

One of the most popular erroneous conceptions of philosophy is that which sees it as a Eurocentric enterprise. It is based on such understanding of philosophy that the *Universal*

Philosophical Encyclopedia of 1991 only regarded Western philosophical ideas as philosophy while others, that is African, Chinese, Indian, etc. were regarded as mere thinking or conceptualization of other societies (Ma and Brakel 14). Such misunderstandings were inherent in the early works of Karl Jaspers, but he increasingly came to the realization that the idea of an approaching worldwide philosophy was unavoidable.

As an existential philosopher, Karl Jaspers tries to stir awareness of the experience of humanness via universal communication. The ubiquitous nature of philosophy has made it possible for people everywhere to be aware of their own intellectual existence. Philosophy always seeks “to realize a universality, to preserve human receptiveness, and to emphasize simplicity, increasing its potency and highlighting its unfathomable nature all through the work of an individual” (Jaspers 9). In the light of this realization, Jaspers began to make every effort to announce the various philosophical traditions that were suppressed. Jaspers was the first to devise the open concept of a 'world history of philosophy' that reached beyond the philosophical issues of the West. This offers us a passable path to a new intercultural historiography of philosophy that seems to make communication between philosophies possible (Yousefi 116). Philosophy is not the prerogative of the West alone, without communication with other cultures and paying attention to the intellectual treasures in such cultures, one cannot realize the enormous philosophical values inherent in them.

Intercultural Philosophy is not Tantamount to Globalization

Close to the idea of viewing philosophy as Eurocentric enterprise is the view that buttress philosophy as globalization. In as much as the philosophy has universalism as its essence, it is not tantamount to globalization. Even though universalism has often been used as synonym of globalization, globalization is tantamount to universalism.

Generally, globalization has been referred to as: the widening, deepening and speeding up of world-wide interconnectedness in all aspects of contemporary social life, from the cultural to the criminal, the financial to the Spiritual (Held et al, 5). Globalization is the outcome of the transnational flow of people in different works of life. This flow is what resulted in the inevitable coming closer together of the world which has further led to the description of the world as a 'global village.' This portrayal catalyzes the term globalization with several activities that poses the question of whose culture reigns in the global village, giving the fact that each nation has its own culture prior to the intensified transnational flow. Some scholars are of the view that it is the Western culture, thereby regarding globalization as being tantamount to homogenization of different cultures of the world in favour of Western or American culture as the standard of judging other cultures. The ascription of Western culture as the operating culture of globalization signals an aspect of globalization that is the crux of globalization discussion; the cultural globalization. Hence, three dimension of cultural globalization are identified; the homogenization dimension which is based on dominance, the hybridization dimension that focuses on mixture of cultures, and the polarization that entails antagonism between different cultures in reaction to the dominant culture of the globe. Once these three dimensions of cultural globalization are subjected to the ideals of intercultural competence, it would be glaring that there are several cultural drawbacks associated with the key players of globalization (Ojomah no. p.).

Intercultural philosophy differs from globalization because whereas the former provides a level playing field for the various cultures of the world, the latter insists that the “lesser” valued cultures of the world ought to be admitted into the Western way of life in the name of cultural evolution and modernization. While intercultural philosophy is based on intercultural competence, globalization is based on cultural imperialism.

In a more specific term, culture is the crux of globalization, to this end, cultural globalization is described as the process of the world turning towards the creation of a cultural unit for all:

Economic and technological transformations since the 1970s have led to an unprecedented flow of capital, goods, ideas, and people across state and continental borders. These flows, in turn, have contributed to the demise of institutions of power, notably the state. Our times are thus marked by the incapacity of state-built or state-sponsored boundaries (borders, citizenship, ethnicity) to regiment populations and affect cultural practices and identities. In short, the world is fast turning into a single cultural unit (Trouillot 4).

This single cultural unit is based on the five dimensions of the global cultural flows that define cultural globalization in Appadurai's analysis. These are ethnoscapas; the flows of people, technoscapas; the flows of technology, mediascapas; the flow of information, financescapas: the flows of capital, ideoscapas; the flows of ideologies (Appadurai 33-36). These dimensions of global flows that defines cultural globalization justifies the argument that culture is the crux of globalization. Cultural globalization is epitomized in cultural imperialism which promotes and justifies a culture as a world culture. The description of globalization as being tantamount to Americanization or Westernization hinges on fact of their dominant and the concept of a global village where its culture is the Western or the American culture. Even though one can easily argue that it is not only American or western culture that has exhibited global outreach in the contemporary world; it is important to note that the determinant of the global outreach is the influence on other cultures and the policies that government of other nations are inculcating into their system based on this influence (Ojomah no. p.).

It is worth noting that several views exist as to why globalization is neither Westernization nor homogenization but the glaring evidence of the demise of several cultures in the wake of globalization remains one of the major undeniable factors that reviews the realities of the globalization. One must also admit that culture is not static but when a changing culture is towards a direction then it is no longer the necessary change of culture over a long period but a cultural imperialism. Ultimately, cultural imperialism signals the creation of a new form of identity whereby decisions, institutions, values and structures of most culture are focused on becoming like or even changing totally to the western culture.

Taking into consideration the various limitation inherent in globalization in its cultural perspective, it is obvious that globalization does not pave way for cultural emancipation, what intercultural philosophy with its intercultural competence present is cultural renaissance in the midst of clamour for cultural dominance associated with globalization. Hence, intercultural approach to philosophy remains an ideal in a world of globalization. This is because intercultural philosophy neutralizes the negative impact of globalization to a large extent.

Intercultural Philosophy as Source of Emancipation of Culture

Intercultural philosophy as source of emancipation of culture on a neutral ground is entrenched basically in the various dimension of intercultural philosophy. Ultimately there are four dimensions of intercultural philosophy. As global communication expands, there is increase in development and cultural diversification. The first has to do with philosophy of history (Jiehou 152).

Throughout history, societies have created distinct cultures, traditions, beliefs and values, and have given birth to time-honoured and dynamic civilizations. The whole of human history if we could observe, have led to much diversity. Peace is a key motive force of historical progress. History helps to recognize that intercultural philosophy is as old as man since there is no people that don't have a civilization known earliest to them which can be traced back to them.

The second dimension of intercultural philosophy has to do with Hermeneutics (Jiehou 156). Each culture or civilization must be preserved through proper maintenance of its status quo. It is necessary to promote dialogue among various civilizations in order to increase mutual understanding which will help to promote a pluralistic philosophical basis and engage different philosophical theories. Civilizations and cultures have the characteristics of both diversity and identity. Gadamer's philosophical hermeneutics maintains that indigenous culture and alien one attain a confluence and harmonization of two horizons in order to promote each one's evolution through intercultural communication.

The third dimension is comparative philosophy (Jiehou 158). This ought to be an organic part of intercultural philosophy. It involves an examination of different philosophical studies that carry their cultural values as well the scholarly insight in order to achieve a special mutual understanding and communication which aims at discovering identity and diversity within distinct philosophical and cultural traditions. The differences one finds reflect the characteristics contained in each culture. Comparative philosophy can broaden various philosophical traditions and can enable them to cross beyond their cultural boundaries in order to reach broad insights about similarities or identities in diverse civilizations and promote a peaceful coexistence among varied civilizations. For instance Confucius and Socrates lived in virtually the same era, and each founded an ethical philosophy which led to Confucian and western civilizations existing today. The philosophy of Socrates provided the foundation of scientific reason and humanistic spirit for western civilization. So many similarities exist between them but each stands to represent a certain society which is part of a larger whole.

The fourth dimension is the ethical dimension of intercultural communication (Jiehou 160). A rational intercultural attitude ought to align with ethical principle of intercultural communication in order to make interaction successful. An intercultural communicative ethics affects a whole lot of areas including economics, politics, culture, and society. Under the ethical dimension, three things should be considered. First is mutual respect which has to do with equality of all cultures. Every culture in every country should be respected and their importance should be acknowledged in terms of their role in maintaining the identity of that national culture. Second, is mutual toleration, an attitude of tolerance would promote the harmony of peaceful coexistence among varied cultures and traditions. Tolerance instead of rejection will bring about mutual understanding and communication. Third is mutual cooperation. This has to do with a positive interaction and interpenetration of indigenous culture and alien culture.

The dimensions above emphasis is that different civilizations in the world should seek to carry our peaceful communication by means of intercultural dialogue thereby enhancing mutual cooperation and understanding of themselves leading to peace and development of the world devoid of cultural imperialism. It is worth noting that intercultural philosophy transcends struggles against cultural imperialism, it entails the substance of human beings in general as the source of knowledge irrespective of their cultural origin.

Conclusion

For more than a century, there have been controversy as to whether it is right to use the term philosophy with respect to no western traditions. We call those working conceptions of philosophy that have made it possible to include nonwestern philosophies 'broad definitions of philosophy' or universalistic perspective of philosophy. The reason for a broad conception of philosophy is to find a place for one's own culture and the recognition of a common substance responsible for the origin of man in philosophy. Philosophy of some kind is involved in the thought and action of every people. The unity of all human beings seems to be further affirmed by the observation that similar tendencies and qualities prevail in different religions and cultures. Despite great psychological and sociological differences,

comparisons are possible, the unity referred to here is not an abstract universal derived from similarities between races and cultures, their similarities are important. To be able to communicate, we must relinquish the idea of an exclusive possession of the truth. The absence of consensus is not necessarily the death of communication. An intercultural philosophy of unity without uniformity remains a necessary tool for cultural emancipation that accords human beings their worth irrespective of their cultural origin.

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SIMONE DE BEAUVOIR'S THE SECOND SEX: AN EXISTENTIALIST AND PHENOMENOLOGICAL REVIEW

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Abstract:

The paper is a literary and philosophical review and critique of Simone De Beauvoir's *The Second Sex*. This text was one of the foremost works in feminism that significantly shaped global development of feminist discourses and gender studies. It has been designated by scores of social analysts and gender scholars as the most successful and best-seller book in the history of feminism. The book is described as profoundly revolutionary and controversial. Her existentialist feminist ideas expressed in this classical text were evocative, provocative, fecund, classic and pragmatic. The main aim of the paper is to attempt a phenomenological and existentialist exploration of the text and to establish whether or not the solutions proffered in the text are viable for the resolution of the prevailing global gender fissure. The methods adopted in the study is phenomenology and hermeneutical. The analysis reveals that Beauvoir's personal experience; her deliberate study of the lived experience of subjugation, oppression, exploitation and denigration of women globally; and, with insights from phenomenology and existentialism, she underscored a sustainable notion of gender equality in her novel proposition that men and women are different biologically yet equal. Based on these findings, the paper concludes that Beauvoir's postulations are existentially relevant and globally applicable. Her consideration of education as key to women's empowerment and emancipation is inviolable.

Keyword: Equality, Existentialism, Gender, Phenomenology, Women.

Introduction

The existential phenomenon of gender inequality is a globally-shared experience. Gender disparity has been in existence in human societies and as such, it could be rightly seen as a perennial and ubiquitous experience of humanity. As a result of this, the human society has been described as a gendered world. The problem of life in the gendered world is the existence of social inequalities, imbalanced power play, and inordinate discriminations against one of the gender type. Specifically, the female gender has been historically subjugated, oppressed, denigrated and excluded from the civic life of society. "Women's status is a very compelling and critical issue all over the world. Men and women are born equally into the biological world, but in the name of the social construct "gender", society inequitably reconstructs them into fictitious image by overstating, exploiting and exaggerating the biological differences existing between the two sexes" (Vincent, Folorunso and Uzomah 108-109). This gender-based inequality in society has motivated concerned scholars and men of goodwill to ask certain provocative questions like: what is the origin of gender inequality? Are men and women born biologically different? Are men and women biologically unequal? Are gender roles determined by biological capabilities or potentials of both genders? Are gender roles and relations the ordinance of society and culture? Is gender equality possible?

These and other related questions have in the last hundred years provoked scholars into women and feminist studies and latter gender studies. In the relatively short history of

feminism and gender studies, so much work has been written. However, the most outstanding and significantly relevant work on gender studies is Simone De Beauvoir's *The Second Sex*. The thrust of this literary review is to explore the existentialist significance of this classical work for the sustainable gender equality.

Simone De Beauvoir was a revolutionary figure who contributed immensely to the historical development of feminism and gender studies. Beauvoir's *The Second Sex*, which has been described by many analysts and gender scholars as the most successful and best-seller book in the history of feminism, is profoundly revolutionary and controversial. Her femini-masculine existentialist ideas expressed in this classical text were evocative, provocative, fecund, classic and pragmatic. Her perception and conceptualization of the predicament of women is inspired by her penetrating insights from phenomenology and existentialism. Hence, focusing on the lived experience of women, she presents a phenomenological, existentialist and hermeneutical gender discourse. She is very apt and deliberate in identifying the origin and foundation of women's subverted social standing in the masculine imperial system of social integration.

De Beauvoir's overriding argument is encapsulated in her cliché:

One is not born, but rather becomes a woman. No biological, or economic fate determines the figure that the human female represents in the society; it is socialization and civilization as a whole that produces the creature, intermediate between male and eunuch, which is described as feminine" (cited in Wilkinson 343).

In other words, the relegation of women as the second, inessential and inconsequential (the other) sex in relation to men is the making of patriarchy. This bold statement epitomizes and summarizes de Beauvoir's whole feminist program. As far as women and gender studies is concerned, de Beauvoir is well-known by her revolutionary and combustible work, *The Second Sex*, which was one of her earliest attempts to confront human history from an existentialist feminist perspective. This iconic text won Beauvoir many admirers and many detractors, and like Wollstonecraft, this also made her famous and infamous at the same time. To her admirers, she became a celebrity, but to her detractors, she was notorious.

Notwithstanding the mix-reactions to her revolutionary feminist philosophy, the strength of Beauvoir's theory lies in the fact that she was not just a liberal feminist, but most importantly, she was quiet objective in conceding to the fact that women also are partially responsible for their deplorable social positioning and condition. Worthy of note also is the fact that with insights from phenomenology and existentialism, she underscored a sustainable notion of gender equality in her novel proposition that men and women are different biologically yet equal. This empirico-factual assertion which adorns motherhood admonishes women to eschew denial of their nature while striving to recreate their distorted and degraded social condition. As an existentialist feminist, she demonstrated that women could be architects of their life by taking the bull by the horn and working out their essence. Meanwhile, she was unequivocal in espousing that the essence of women is not sameness with men because of the existence of certain insurmountable biological differences that make the complete eradication of gender-specific roles and relations impossible. Her consideration of education as key to women's empowerment and emancipation is inviolable.

Background to Beauvoir's Feminism

It is essential to establish two background experiences that shaped Beauvoir into the sort of woman she grew up to become. They include:

1. She was raised by an atheist and progressive father who frequently told her that she would have been born a man because she thought like a man.
2. She had a satisfying and open love affair with the existentialist philosophy, Jean Paul Sartre, and had never felt the inferiority that most women experience as a result of the way they were treated by their fathers, lovers, husbands and other male figures in their life.

Consequently, After conducting research and interviews prior to writing of this manifesto on women inferior role, she felt lucky to have navigated through life without ever feeling held-back or restricted from her desires and ambitions because she was a woman. As a result of her unique existential experiences, De Beauvoir was privileged to capture the life of women in such a unique and critical eye.

In addition to the affectionate influence of Sartre on Beauvoir, his existentialist philosophical orientation impacted greatly on her. In fact, her phenomenological and existentialist outlooks were motivated by existentialist insights from Sartre who is an outstanding existentialist philosopher of all times. In no small measure, this shaped her feminism, the hermeneutical method adopted by her and the viable or pragmatic solutions she proffered.

At the moment Beauvoir decided to undertake the herculean task of researching and writing about women's limited roles, she naively believed that the limitations of women only existed in the rigid and patriarchal confines of the United States. However, it was after she interviewed women across cultures she learned that the limitations of women in the home and outside of it was expansive, global, and existed in her own country. In other the experience of domination, subjugation, exploitation and segregation is a universal shared-experience of women. It is a universally-shared experience of women. Hence, the appropriate method required is the hermeneutical method and cross-culture examination of gender fissure.

The Second Sex (1972)

It should reiterate that the basic thesis of Beauvoir's feminism is "One is not born a woman, one becomes one". This became the fundamental motivation or inspiration of this Beauvoir's most influential book, *The Second Sex*. Beauvoir's work captures the true extent to which women have been oppressed throughout history as a result of being categorized as the 'Other'. She opines that women have been defined by men and that if they attempt to break with this, they risk alienating themselves. Endeavoring to explain how this category has occurred, Beauvoir established an evident duality or polarization forged by patriarchal assertiveness of masculinity over femininity. According to her, as per men's single story, the man represents the 'self', the essential, or the transcendent, and the women embodies the 'Other', the inessential, or the sex. The core of this single story is the dualization and polarization of humanity.

The Origin of Duality and Otherness (Alienation of Women)

Beauvoir sort to establish where or how this dualistic nature of thought originated-whether it originated from nature or from society. She unequivocally answered that this duality or categorization does not have its origin in nature, but arises from men's stereotypes. Specifically, agreeing with Hegel, de Beauvoir maintained that 'otherness' is a fundamental category of human thought" (xvii). Women are defined and differentiated with reference to men and not with reference to her; she is incidental and the inessential as opposed to the essential. He is the Subject, he is the Absolute; she is the "Other." Furthermore, de Beauvoir links woman's identity as 'Other' and her fundamental alienation

to her body, especially her reproductive capacity. Childbearing and menstruation are draining physical events that tie women to their bodies and to immanence. The male, however, is not tied down by such inherently physical events (19-29).

In the struggle described by Sartre as that between *pour-soi* and *en-soi*, men are cast in the role of the *pour-soi* (for itself), that is, the continual process of self-realization, or creative freedom; while women are cast in the role of *en-soi* (in-itself), in which, instead of choosing to engage in the authenticating project of self-realization, they consent to become an object, to exist as *en-soi* (136). This implies that this dual categorization emanates from men's self-assertiveness or mind-set and ideologies.

Creation Myths: The Culprit of Women's Derogation

To support her argument that 'Otherness' is a fundamental category of man's thought' (xvii); Beauvoir traces back to the dark crevices of humankind's origin or myth in order to grasp this basic idea and bring it to the limelight. For instance, creation myths; in creation myth, like the ancient Greek story of Helios and Semele, the sun and the moon where usually personified as a male god and the female goddess respectively, with the female figure representing darkness. In genesis, Adam and Eve resided in the Garden of Eden until Eve ate the forbidden fruit, implying an association between women and evil. Women in these stories embody a dark and sinful side of being. The weakness of the woman caused humanity mortal injury. The fate humanity suffers today is the consequence of the deviance of the woman.

Women Forced to become Second Class and Minority Folks and Objects

Relying on the above explained myths and others, de Beauvoir maintained that women in general have been forced to occupy a secondary place in the world in relation to men, a position comparable with that of racial minorities in spite of the fact that women constitute numerically at least half of human race, and this secondary standing is not imposed or necessitated by natural feminine characteristics but rather by strong environmental forces of educational and social tradition under the purposeful control of men (vii). Women according Beauvoir, have 'been taught to accept masculine authority. So, she gives up criticizing, investigation of justifying for herself and leaves all these to the superior caste (600). This implies that women have been forced to remain underdogs to men.

Be that as it may, women have been made to be prisoners to men by men in the world of men. Whether she is a wife, a prostitute, a courtesan, or a career or professional lady, a woman who lives for the pleasure of all men is still a prisoner. As long as women function in a state of 'otherness' existing to satisfy the sexual or emotional needs of men, they continue to live as the 'other'. A woman is the object that belongs to the subject, and this makes her less human. In other words, living as the other is living an inauthentic life. It implies that living for men is living a life of waste and servitude. To perpetuate this state of servitude in perpetuity, men erected a social order and structures that made the woman utterly dependent on them. This social order is the patriarchal imperial and hegemonic institutions whose strategic conspiracy is to perpetually keep women as objects for exploitation.

The Conspiracy of Women's Dependency

To remain objects for present and subsequent exploitation, women are forced to be economically dependent on men. This is done through the deliberate empowerment of men and de-empowerment of women. Hence, been economically dependent on men gives

men the leverage to dictate and assert themselves on women. Berating this scandalous economic arrangement, Beauvoir used strong and derogatory terms to define women who financially depend on men. In her very words, they are 'pariah' and 'parasites', because they do not take advantage of their intellect, their freedom, and because they willingly, resignedly rely on men to support and protect them when they can do that by themselves. The married woman, the courtesan, the Nollywood star, the low paid girl are all the same; "she has to please men if she is to succeed in her life as a women... but neither of them gain complete independence" (681). Both successful and unsuccessful women need men for facilitation and validation.

It is instructive to assert that Beauvoir is reasonable and sincere enough to concede that giving the mistrust of women in the cultural imagination, the liberation of women is a difficult undertaking. For instance, women still believe they must act like men in order to gain a position of influence in the public sphere. For example, women in politics tend to wear pantsuits and act in order for men to take them seriously. Beauvoir was unequivocal in her condemnation of the belief that women must emulate men in order to be treated as equal or in order to gain access to positions of power or authority.

Insurmountable Biological Differences between Women and Men

For the records, the zenith of Beauvoir's feminism that dramatically and laterally differentiated her works from her contemporaries is her radical belief in the insurmountable biological differences between men and women; and at the same time holding that men and women are equal. She paradoxically opined that men and women are not the same biologically. On the one hand, men were as males with different reproductive potentials, capabilities and limitations; on the other hand, women were born females with reproductive potentials, capabilities and limitations different from those of their male counterparts, yet irrespective of this incontrovertible differences, they were born equal in dignity and integrity because of the same rational nature share as human beings. Therefore, on the basis of their equality at birth, they ought to be treated equally. This is indeed a radical departure from the status quo.

Pursuant to this understanding, Beauvoir's condemnation, of women who seek to deny their nature to act, think and behave their men stems from her foundational belief that the biological differences between men and women must be acknowledged. In other words, women simply by their biological engineering are simply women and not men. Women must experience ovulation and menstruation, pregnancy and childbearing, etc.). This simply implies that whatever roles these biological configuration imposes on women must be wholeheartedly accepted and those that it excludes women from should also be avoided by women. She therefore, discourages women, especially feminists from getting cut-up in this abstract notion that women are human beings and therefore not women. One can add that because of sex-differentiation, there cannot be a genderless society.

Sexism: What Does it Mean to Be a Woman?

Beauvoir explicitly maintains that being a woman does not imply been the 'other' or 'sex'. So, she strongly and unequivocally discourages women from embracing their status as the "Other" in the society and remaining complainant towards men. She condemns with the strongest term possible, the example of some women in politics who use their status as the 'sex' or 'Other' to have men assist them in reaching their goals by sleeping with powerful politicians. She asserts that there are countless stories wherein a woman aspires to a smaller goal than a man normally would and then uses her stereotypical role as a sexual object to have a man in power make her goal become a reality for her. In a less extreme way, a woman by acting infantile invites men to take pity on her and ease her path towards

relative success because it makes him feel like an essential or a positive being, since he is making a difference in her life. In a word, women must not allow sexist disposition objectify and exploit them.

The woman must embark on the struggle for authentic living and independence on her own. She must fight her way through the huddles alone relying not on men as facilitators. If she relies on men, she gives the credit of her success to men; and this in turn reinforces men's ego.

Women Partly Responsible for the Sustenance of their Otherness Placement

Furthermore, Beauvoir, condemns women who remain attached to the benefits of being inferior to men because they do not have responsibility for their own lives and future. 'It is an easy road; on it one affords the stain involved in undertaking an authentic existence. Women may fail to lay claim to the status of subjects because, she is often very well-pleased with her role as the 'Other'. Women must resist the temptation to remain inferior by acting docile, complacent or infantile. Nonetheless, Beauvoir does not totally blame women for wanting to act in this manner. She places part of the blame on men because they are the ones who perpetuate this culture of 'otherness'.

The Lee Way to Women's Sustainable Emancipation

Against the backdrop of the insurmountable differences between men and women as ordained by nature in biology, any hope for liberation of the womenfolk? What is the prospect for the attainment of justice, equity and objectivity? Or are women totally condemned by nature to be subservient to men in men's world? Beauvoir's response to these questions was optimistic.

As an existentialist philosopher, she vehemently maintained that all hope is not lost. She strongly opined that the fate and future of women lies in their hands. She challenged woman to rise to expedite actions to liberate themselves from this age-long sidelining.

She enunciates pragmatic modalities on how women may economically, politically, intellectually and sexually liberate themselves from the status quo. To get out of this quagmire, Beauvoir maintains that, first, a woman should accept that she is both a woman and also a human being. As established earlier and worth of emphasis, the concept of women and men being equal, while still different was revolutionary in terms of the history of feminist theory. This implies that the equality of men and women Beauvoir advocated for is justice and fairness, not sameness. De Beauvoir urged women "to decline to be the 'other', to refuse to be a party to the deal" (xx).

In agreement with Charlotte Perkins-Gilman, de Beauvoir encouraged women to strengthen their "feminine" rational faculties and critical powers, to exist as a *pour-soi*, that is, a transcendent subject who constructs her own future by means of creative projects. However, de Beauvoir fully recognized that this moral choice was fraught with anxiety, since "women's independent successes are in contradiction with her femininity, since the 'true woman' is required to make herself object, to be the 'Other' (Beauvoir, xx). Against this traditional ordinance, she challenged women to do it alone.

Economic and Social Independence: The Beginning and End of Women's Liberation

Consequently, she suggests that in order for women to gain subjectivity, they need to live independent and self-reliant life. They can love men, enjoy them as lovers and as wives, taking a clue from the way she maintained a long relationship with Sartre without marrying

or living with him. To achieve this feat, it is expedient that women must be economically and socially autonomous. It is only through empowerment that women can be free financially and emotionally. Once women begin to work, demanding wages that are equal or commensurate to that of men, women can be independent of men and act on their own accord. According to Beauvoir's existential point of view, when she is productive, active she regains transcendence and asserts her equality with men. Equal education of men and women is essential for fostering the assertion of women as equal subjects with men.

Wollstonecraft and Beauvoir

A critical perusal of Wollstonecraft's work and that of Beauvoir, reveal striking similarities. The most striking similarities are in the area of objectivity and sincerity. Both acknowledged that the society to a great extent is responsible for the deplorable nature of women, also, that women have some share of the blame because of their deliberate intention to accept and maintain the subverted gender identity and roles men have created for them.

Another gray area where these scholars of repute have a meeting point is in the recognition of the fundamental value of education as a tool for proper and potent empowerment. Needless to add that both scholars were liberal. If all feminists should consider their approach, perhaps feminism would have been had a broader and widespread acceptance by a great and many scholars.

Evaluative Conclusion

Earlier in the introduction to this treatise, we noted that Beauvoir's *The Second Sex*, is undoubtedly a revolutionary and controversial text that is welcomed with mix-feelings. As such the text earns her many admirers and detractors. For instance, on the one hand, "the Vatican placed it on the index of forbidden books, Albert Camus complained that, Beauvoir made Frenchmen look ridiculous, Karl Menningir found it 'pretentious' and 'tiresome' and a reviewer in the Atlantic monthly faulted it for being 'bespattered' with the repulsive lingo of existentialism'. On the other hand, Philip Wylie eulogize it as one of the few great books of our era" (Jacob, 43). Moreover, a recent commentator proves to be among her admirers as she establishes the centrality of Beauvoir to gender and women's studies:

De Beauvoir's *The Second Sex* is an extensive and impressive examination of the lot of women everywhere and today this book is central to most introduction courses in woman's study. One cannot take on the history of women and their subjugation without first learning a term such as 'Other' which Beauvoir penned in this unique framework of women's role in the society as the second sex—the one that depends on the first, men—for survival and fulfillment (cited in Uzomah 393).

Today, many regard this massive and meticulously researched masterwork as not only as pillar of feminist thought but of twentieth-century existentialist philosophy in general (Uzomah, 392-393).

Beauvoir's avid belief in the insurmountable differences of men and women coupled with her conclusion that they are different yet equal, is the zenith of her contributions to feminism that requires a thoughtful attention. This goes a long way to assert that gender parity which is the vowed goal of feminism and gender studies should be understood as fairness and a quest to establish an egalitarian society. Radical feminists' construal of gender parity as gender sameness or genderless society is illusive and delusional. Yes, men and women owing to their intractable biological differences are not the same, yet they as human beings, are equal in all respect. A man is a man, and a woman is a woman, this is a

biological given. In this same line of thought, one can authoritatively argue that the quest for gender neutrality or genderless society is another infamous and trivial project that is futile. We are born differently, yet equal in dignity and equally endowed with rationality as human animals. As a result of this fact, the only disparity that must exist between men and women in terms of social roles and gender relations must be only that ordained by their respective biological differentiation. By this token, socio-cultural interpretation of biological sex, must not exaggerate or exploit these differences.

Beauvoir's conceptualization of gender equality and her novel proposition that men and women are different biologically yet equal is germane and sustainable. Based on these findings, the paper concludes that Beauvoir's postulations are existentially relevant and globally applicable. Her consideration of education as key to women's empowerment and emancipation is inviolable.

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SOCRATIC PHILOSOPHY OF EDUCATION AND THE NIGERIAN CHILD

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Abstract:

Socratic conception of the human person is dependent on the power of reasoning, and this depends on the contents of knowledge of the society constantly imposing on the child. The mind is the seat of knowledge and wisdom, on its capacity and capability to project beyond what the sense can offer to the human person and society. This conception of a child as a being of reasoning is informed by Socratic didactic method of learning, and it directs the belief that the mind of a child need to be educated with the right contents of knowledge properly. This directs Socratic projection of what the educational contents of the human person should be and what it should be dependent on as contents of its curriculum, to be based on what the society imposed on the mind of the child. Hence, the paper is concerned with the analysis of the ethical implication of Socratic philosophy of education, as with the reflective examination of the values placed on the contents of the minds, as the very seat of knowledge, even beyond the capacity and capability of the sense, in informing what should be considered as the contents of human education, especially in the face of the growing influences of scientific methodology in attaining and establishing knowledge claims and contents, as it is related to the Nigerian educational development through the provision of vibrant early childhood education. Employing evaluative tool of analysis, therefore, the paper concludes that the Socratic philosophy of education remains very relevant for the development of the society, and for moral basis of Nigeria's educational curriculum and contents in relation to child development in the midst of conflicting contemporary values.

Keywords: Knowledge, Human Mind, Child, Reasoning, Socratic Method, Imagination, Philosophy of Education

Introduction

Socrates was speculated to have been born around 470 BC, and in his early life served as a soldier. He came from humble family in which his father was a sculptor and mother, a midwife (Lawhead 34). Due to his closeness to nature and ability to interpret the workings of nature, he was regarded as the first thorough, systematic and ordered philosopher, based on the critical nature of his thinking and rationality. According to Socrates, the issues of the development of the human person, especially from an early childhood education rest on what informed the minds over times (Osawaru & Isanbor 41). According to Socrates, the real development is a product of human reasoning, and the contents of one's reasoning depend on one's disposition to nature and its happenings. One of the most memorable eras in the history of western philosophy is the Golden Age or better still the Socratic Era. It is an age of reasoning. This is because of the great impute of the various philosophers in this age starting with Socrates down to Aristotle. Socrates is the first of the three greatest Greek philosophers in the Golden age and that is why that period is also ascribed to his name: Pre-Socratic, Socratic, Post-Socratic eras).

With the development of philosophical enterprises, Socrates is regarded as father of idealism as a philosophical method and disposition of interpretation of realities and non-realities. This is borne out of the existential examination of idealists' concern for perennial and ultimate truths and their notion that education is largely a matter of passing on the cultural and moral heritage to next generations. Education is the understanding of the self in relations to other education, and this, according to him, will be more when such self-awareness starts from early childhood. As an adherent of idealism as the basis of real, true and reliable education, the individual as a subject of lived experiences is to exercise the following characters of development:

- To have high cognitive level of education based on idealistic principles;
- To ensure spiritual development, since the idealistic educationists give greater importance to spiritual values in comparison with material attainment;
- To promote good personality traces for integral humanism;
- To have comprehensive, systematic, and holistic approach to life and living;
- To promote the principles of self-realization and self-reliance:

Socratic knowledge of development posited that the greatness of the human person as a subject of lived experience rests solely in his or her personal character. This is a product of his or her reasoning which is engineered by the kind of education he or she acquires (Kanu & Isanbor 223). With this conception of development, Socrates has had considerable influence both on his contemporaries and subsequent generations. He had the habit of always going into a trance and remaining lost in thought for a long period of time. Socrates claimed to have been guided all his life by an interior voice, a divine oracle (Daimonion) (Omogbe 31). His philosophical thoughts were grounded on his 'Dialectical method' which involves seeking or getting knowledge through asking questions and getting answers. He believed so much in conversation rather than writing or publishing books. This is evident in his life as he is regarded as the only philosopher in the Golden Era that did not have a book ascribed to his name rather, his thoughts were worked on by some of his contemporaries most especially Aristotle.

From the Socratic tradition, education in a philosophical context is a process of probing into the contents of the mind, as the mind is seat of knowledge and hallmark of development. Although, various philosophers down the ages have given their personal contribution on the notion of education as a philosophical discipline, but the Socratic philosophy over ages has demonstrated a viable means of forming the human person through the didactic method of learning. This method shows the relationship between the wise and the learners in the quest to sustain some particular ways of living and in the understanding of nature (Osawaru & Isanbor 43). To many, Socratic thinkers: Plato, Aristotle, St Augustine, St Thomas Aquinas, the significance of education in society is an aspect of our daily life that cannot be toiled with due to the facts of its great benefits to people and the society. The aspect of education of various philosophers of the different epochs of philosophy in the Western states have their various dimensions especially in regards to what influenced their thoughts, or rather, the foundation of their different thoughts.

It is the concern for the development of the mind that the paper aims to assess the contemporary relevance of Socratic philosophy of education, and then evaluate the applications of such philosophy for the development of the Nigerian child. This is based on the philosophical and existential conviction that every person is a child of reasoning, and such, the essential development of the individual is advisable, as recommended by Socratic Method of learning, to start at early education. This conviction holds that the society is a product of human reasoning, and such knowledge of development seats in the mind.

Hence, the paper details its analysis through the following headings: What is Philosophy of Education? The Basis of Socratic Philosophy of Education; A Learner as a Child of Reasoning in Socratic Philosophy of Education; Socratic Philosophy of Education and the Development of the Nigerian Child, and then, an informed evaluative conclusion.

What is Philosophy of Education?

The understanding of philosophy of education is precipitated on the general notion of philosophy and its applications in the development of the human person and the society. It is about the applications of philosophical tools, theories, ideologies and principles in understanding educational contents, values and development of a particular society (Dewey, *Democracy and Education*, 23). The philosophical look at education and its roles in human and societal development is always keen, because philosophy tries to examine to the disposition that led to any curriculum, as philosophy is a way of life, and education helps in any regard of human and societal development. Philosophy of education is the branch of practical philosophy concerned with the nature of education, as well as the philosophical issues that can arise from educational theory and practice.

The major philosophies of education can be divided into three main types: teacher-centered, student-centered, and society-centered philosophies in achieving the specified educational goal and objectives of a particular society. (Kanu & Isanbor 222). Also, philosophy of education refers to the examination of the goals, forms, methods and meaning of education. The term can be used to describe the fundamental philosophical analysis of these themes and analysis of practical pedagogical approaches (Kelly 42; Omoregbe 30). Its subject matter includes both basic philosophical issues, such as the nature of the knowledge that is worth teaching and learning and the state of educational justice as well as problems concerning practical educational policies and practice, such as standardized testing or the social, economic, and legal implications of school funding.

Socratic Philosophy of Education

Socrates was one of the golden age philosophers and in many literature; he is regarded as the father of philosophy, especially in the area of idealism as the basic of philosophical enterprises. He propounded his own theory about education (Ogbonnaya 71). Although; it is recorded that Socrates never wrote anything; but his teachings and philosophies greatly influenced his followers especially Xenophanes and Plato, and who carried out his thoughts of human development meaningfully. Thus, Socrates' own way of teaching was so unique and different from that of Plato and Aristotle his students because Socrates believed that education is not a process of learning, but a dialectical means of questions and answers. Unlike Plato and Aristotle, Socrates did not teach people in an institution, school or in a particular place. He only rambled through streets, gardens, squares in Athens with his followers while he debates about things such as law and justice, beauty politics, way of life, and so on (Cooper & Hutchison 22). In Socrates view, everything is liable to questions, answers and criticism.

Socrates on Immortality of the Soul: In the dialogue of Plato's *Meno*, Socrates held that our souls are immortal and the same thing can be applied to our knowledge, but every time we are born again, we lost the knowledge, and thus we must educate ourselves to remind us of our lost knowledge (Cooper & Hutchison 85). Thus, he emphasized that it is not teaching, but a merely reminding of what have been known, to be the truth, which is already inside us (Kanu & Isanbor 224). Hence according to Socrates to stir up the truth within us, we only need to employ question and answers the method known as dialectic method. Furthermore, Socrates also highly rejected Sophists' idea which states that wisdom is a rational knowledge which ought to serve primarily, to self-centered interests.

Socrates' Dialectical Method: It is obvious that Socrates' notion of education was the most liberal one and without any further edict, or examinations. It was only about individual's readiness to participate in the debate, that is, it is not necessarily for all but only those who wish to acquire more. Socrates encouraged his followers to think critically to expand their knowledge because it allows us to understand better the world that surrounds us (Cooper & Hutchison 22). For him, we can educate ourselves only by critical thinking, questioning our beliefs and discovering answers to the questions. Socrates has it that philosophy is the far reaching quest for wisdom, though this quest is never-ending because we simply cannot find all answers such a question of the afterlife, which Socrates himself reflected before he was executed (Kanu & Isanbor 224).

Socrates' Idealistic Education: Idealistic education or learning activities are those that are solely gotten and conceived by the mind. Socrates was an idealistic philosopher whose teachings greatly influenced Plato. This is because Plato was a faithful follower in promoting idealistic model of learning (Uzomah & Isanbor 196; Kanu & Isanbor 223). Socrates is known for this strong belief that knowledge can be derived by ways of remembrance or reminiscence. For him, every man is born with innate knowledge, in learning, we learn nothing from experience, and rather, teaching and experience only make us conscious of our innate ideas. It is about the human person understanding himself or herself in reference to the values of the society he or she lives. According to Harris Odimegwu:

Man does not only need to be an individual. He or she also requires a consciousness of his or her individuality for the constitution of his or her personality. Consciousness refers to man's awareness of his or her oneness, identity or individuality through time and space.... the question of identity is also geographical for man exists in time and space, and his or her consciousness of his or her personality is characterized by locatedness. There is a particular location on the earth that he or she calls his or her own and by which he or she identifies himself or herself. This is part of what gives meaning to his or her life and constitutes to the constitution of his or her personality. This place, he or she calls home and away from it, he or she feels he or she is on a journey. The ecology, the environment, the climate, the weather of this place all contribute to his or her understanding of himself or herself and the consciousness of his or her existence and personality (316-317).

Socrates on Moral Education: The idea of Socrates survived in Plato's Dialogues, although Plato later followed significantly less liberal opinion when it comes to education. Being a moralist, in his philosophy of education, Socrates emphatically stressed the central place of moral development in education. Socrates' concept of education was closely tied and more associated to the concept of virtues such as prudence, courage, temperance and justice. However, virtue for him is the firm and habitual disposition to do well (Uzomah & Isanbor 195). That is, virtue is a continuous act of exhibiting good characters which is nurtured and preserved by the individual, and by which he acts and relates with others in the society. He has the notion of justice as universal for all people, while other virtues are connected to particular class of individuals based on their profession and desired contribution to the society (Kanu & Isanbor 226). Subsequently, education should teach the specific group of people to maintain a balance associated with certain virtue such as a balance of temperance for artisans, prudence for political leaders or courage for soldiers (Cooper & Hutchison 23). He also believes that education is a necessary to free key for individuals from their primal state of ignorance and sensually driven being, and people need to be educated. This could be link to his explanation of the allegory of the cave.

A Learner as a Child of Reasoning in Socratic Philosophy of Education

It is through thinking and reflections that ideas are made. Ideas rules and direct the world. This is evident in the works of Socrates whose emphasis is on the innateness of the human person as a subject of lived experiences. It is through the development of ideas that knowledge is obtained and sustained. For Socrates, everyman is pregnant with knowledge just waiting to be delivered from, especially when with problems and challenges to be solved. Socrates method of dialectics or the dialectical method, is one that centered on the process of questions and answers. However, going through this work, we come to the understanding of the importance of questions and answers in the derivation of knowledge. For through this process one is able to bring out that innate knowledge that is hidden within him or her. The Socratic method of learning presents the relevant framework for students to engage actively in the critical thinking process (Kanu & Isanbor 227). Socratic inquiry is emphatically not teaching in the conventional sense of the word this is because the “leader is not the purveyor of knowledge” (*The Socratic Method*) that is the teacher does not only spread or promote a particular idea or view but through dialectics brings out knowledge from the student. The Socratic teacher is not the sage on the stage but only provides a guide for the student (*The Socratic Method*).

The Socratic Method conceiving it from the classroom experience is a process of learning in form of a dialogue between the teacher and the student. Both the teacher and the student push the dialogue forward through questioning. The teacher or leader of the inquiry raises probable questions in a bid to expose the thoughts of the participants on a particular subject of inquiry. Through questions the values, principles and beliefs held by the student are made known to the teacher unlike other forms of learning wherein the teacher pours out his knowledge about a particular reality to the student without the student's inputs or without stirring up critical reflection from the student (*The Socratic Method*). More so, Socrates moral education focuses on the need to teach and instruct the learners or students on the basic principles of virtue and necessary moralities to follow in order to be a well-developed person in the society (Kanu & Isanbor 228). It went further to asserts the need for one to be moral that is, knowing good and bad, to develop a conscience that brings growth and development in the society. Therefore, Socrates philosophy of education helps in the appreciation of the human person and the ability of one to be able to contribute a token to the welfare of the society. For each man is endowed with innate (ideas) or knowledge which need only to be brought out. Thus, each student should be encouraged by their teachers to use their innate ideas or knowledge through the process of questions and answers (Dialectics).

One of the major criticisms leveled against Socratic Method of learning is that the inquiry is open ended. This simply means that the discussion has no pre-determined argument that the teacher aims at leading the student. This is evident in the fact that the perspective from which a student conceive or views a particular question might be different from the point of view of the teacher and as such the direction of learning is been shifted away from the teachers perspective. Also most scholars have asserted that the Socratic method of learning is only applicable to moral education that is how one ought to live (Kanu & Isanbor 228). In Socratic Method of learning, instead of the teacher making arguments or asking questions designed to convince any or all people in a particular subject matter, the teacher engages the students in a discussion which aims at bringing out the students input on a particular subject of inquiry through questioning. The subject of inquiry that the students present to the teacher are not thought about the world in general rather they are what individual student thinks or says about the world. Moreover, the Socratic Method of learning have been criticized by some scholars and highly discouraged to be practice in the classroom environment because it is characterized by productive discomfort. Through the process of questioning there is the tendency of tension arising among students whenever they are been called to account for a particular subject of inquiry. Hence, most scholars

have asserted that the Socratic Method is best used to demonstrate complexity, difficulty and uncertainty instead of it been used as a learning process within the classroom environment.

Socrates Philosophy of Education and the Development of the Nigerian Child

To change the trajectory of national development, the Nigerian child is demanded and expected to think critically and reasonably through the education of their minds. The sole mark of Socrates philosophy is based on the principle of dialectics, that is, the act or process of dialogue. From many indications, the National Policy on Education (NPE) of Nigeria has one of its goals which is the inculcation of morals and national consciousness which will bring about the unity of the society as a whole. The policy also signifies the direction of national development to be on the values of the human person inherent in all levels of education, owing to the place of qualitative and quantitative thinking and reasoning for the generations of ideas. The objectives of NPE are seemed to be achieved on the provisions of qualitative and quantitative education, based on the following rationales:

- a. To respect for the worthiness and dignity of the individual as a person
- b. To have faith in one's ability in making rational decisions
- c. To develop moral and spiritual principles in interpersonal and human relations
- d. To have shared responsibility for the common good of the society
- e. To promote physical, emotional and psychological development in all children
- f. To acquire competencies that are necessary for self-reliance and self-liberation.

However, Socrates method of education which involves the process of questions and answers in the process of helping the students to discover their innate knowledge of those concepts that they are been taught for the idealistic development of the human person as a subject of lived experiences and the society. As for the quest for national development it is indispensably linked to the educational policy formulation and national developmental planning based on the values of human thinking and reasoning through proper idealistic education of every Nigerian child, Afariogun posits that:

The policy on education as we may say is the statement of educational goals of a people, community, state, and nation and so on. It means a procedure and method of implementation, content, and guideline of education and the agents responsible for formulation and implementation of the educational goals. It could also mean the general rules or guidelines which direct or governs decisions relating to school admission, results, finance, recruitment, management, structure and other related matters. It also extends to objectives, philosophy, goals, evaluation, implementation, content of the education process and the way to achieve the objective and goals (70).

More so, Socrates emphatically stressed the central place of moral development in education. He maintained that education should foster in the child or pupil the required dispositions to do things because of their moral worth (Uzomah & Isanbor 195), and then, informed their characters that should direct the conscience towards the promotions of the courses of national development. Although, the emphasis of Socrates on the moral development of the child is one developmental thought that is not visible today in our educational system. This is because most of our educational facilities are devoid of the contents and abilities to inform the minds of the learners through qualitative and quantitative reasoning. Some of the educational facilities have become avenues for breeding different immoral acts and other questionable characters as a result of the environmental contents that are informing the minds of the learners, especially from their early childhood education.

It is therefore pertinent that we try to bring back the tradition of inculcating on our pupils the necessary moral upbringing that would enhance our national development as a nation. For this reason, there is need for a radical change in the way and manner through which children are taught in our schools. Hinged on the Platonic philosophy of education, knowledge is reminiscence, that is, education is the process of remembering, and hence the role of the teachers and lecturers is to guide the students in the exercise of remembering through the process of questions and answers (Kanu & Isanbor 229). The enabling environment of learning should be provided for the children in order to have good environmental experiences that can positively informed their thinking and engender their good characters for their development and that of society. The lack of these provisions has being the bane for our development, as education is the bedrock of growth and development, and the values and contents of qualitative and quantitative thinking. It is important for a learner to be able to ask questions in the process of a class or lecture which thus aid the student in been able to recall those innate knowledge within.

Again, Socrates holds that the concept of the soul as immortal and immaterial, and also as an epitome of the totality of knowledge, and that, the whole truth of reality and human existence lies innately in the human soul (Ogonnaya 71). Hence learner's only contribution to knowledge is that it activated the inactive ideas and powers of the human person. For this activation and development is vital for the moral and intellectual formation of the human person for the self-realization and self-development (Uzomah & Isanbor, 196). With this ideology, Socrates believed that education should help in the discovering of truth, reality and to eliminate doubt. This implies that, learning should enlighten the mind in other to ease the same of illiteracy and unwariness to deception.

This focus of Socrates has a lot to say with the Nigerian system of education as the Nigerian society is very desirous to change the thinking nature and contents of every average Nigerian child towards the attainment of integral development. This is dependent on the provision of qualitative and quantitative educational environments and facilities necessarily to engineer and engender avenues of reasoning, that help informed the minds. Our learning process has gone the other way round, instead of helping students to attain that state of enlightenment free from ignorance and gullibility, for the hallmark of education according to Socrates is one that is principally focused on moral development. Education ought to morally help us orientate the students that obedience to one's conscience is the absolute. The visibility of this point on our educational system is not possible, for every day we are presented with different set of persons who come out of our educational institutions whose moral principles are no were to write home about.

Conclusion

Having critically examined the Socratic philosophy of education, one can conclusively assert that it cannot be applicable to all educational fields, but it remains a philosophy of the minds which is concerned with the capacity of changing the individual and the society through proper idealistic education. We know that in science, there are some basic knowledge which the teachers necessarily need to impart into the students without any form of dialectics, this is because the students mind is *tabula rasa* that is completely blank of such specific inquiry of development. In this kind of situation the Socratic method of learning should not be adopted (Ogonnaya 78). Hence, the Socratic philosophy of education is best applicable and suitable for moral education and character formation. For this, both teachers and students in schools should be very reflective, using the power of mental ability, in generating ideas and solutions in solving societal problems and challenges, which also require them to develop complex and understandable conceptions of professional growth and development, and to monitor the various changes in society and how things develop over times (Kanu & Isanbor 232; Arikpo 172; Obioha 215). it remains

a philosophy of development of the minds which is hinged on the valuation of the human person and his or her relationship with the other persons in the society, and sustains the belief the minds remains the seat of truth and other virtues for the development of the educated.

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AN APPRAISAL OF THE CRITICAL ROLES OF AFRICAN PHILOSOPHERS IN THE QUEST FOR DEVELOPMENT IN AFRICA

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Abstract:

The debate concerning the relevance of philosophy and philosophers has been a perennial discourse in the history of mankind. It has indeed set philosophers and other scholars into opposing camps as the debate is still on-going. Some are of the view that philosophy is of no practical use to man, because they see it as mere speculations and a matter for mental or cerebral agilities. Another group vehemently considers philosophy to be the core and bedrock of any human development. This second position springs from the fact that philosophy is inherent in every other discipline adjudged vital to human well-being. Yet, another opinion maintains that it is only some branches of philosophy that are practically useful to man and the society. Each of these positions is premised on one's conception, definition and understanding of philosophy and its essence. Therefore, this paper tries to argue that the involvement of philosophy and philosophers in social, moral, political and economic issues have contributed immensely to human development and the society at large. And in fact, still has a lot to contribute to development in every human society particularly, Africa. This paper therefore through the instrument of analytic methodology situates the roles of philosophers within the context of; evolution and clarification of ideas, scrutinizing the international organizations' policies, re-orientating the African Leaders' mind towards self-reliance and liberation of African minds from Western imposition and culture of disdain for African thing.

Keywords: Development, African Philosophy, Society, Self-reliance and Liberation

Introduction

The quest for development and relevance in the world order today has been the paramount preoccupation of most African countries since the advent of modernity or the new version called globalization. Accordingly, the doggedness of this quest is indicative of certain psychological hangovers, which presupposes certain definition and unpleasant experience traceable to Africa's historic origin of slavery and colonization" (Okore 9). The effects of this period of aberration have reached an epidemic dimension such that when the African personality is interrogated, it often reflects the reality of a people in constant need of help due to exorbitant debt burdens, chronic poverty and hunger, as well as chronic unemployment and infrastructural decay in most African countries. Therefore, Africans are left to struggle for survival despite the technological advancement recorded in the continent around new Stone Age era. Even in the wake of globalization, according to Nkrumah, "Africa still did not succeed in keeping pace with the rest of human race in western world in the momentous match towards development" (79).

In fact, with the trans-Atlantic slave trade, the continent was disposed of her able bodied, healthy young men and women who could have contributed to the developmental Stride in Africa. This caused a heavy blow from which Africa is yet to recover from. Seemingly, even after independence, the new global economic arraignments are tailored towards maintaining already widened gap between the West and Africa. This explains why in most

cases the international economic policies tend to favour the advanced nations and often stifle development in Africa. It is therefore in view of this that this paper tries to analyse the vital roles of philosophers in the perennial quest for development in Africa. The attempt is to situate the roles of philosophy and Philosophers within a context.

Philosophy and the Question of Relevance

The question regarding whether or not philosophy is useful to man has been a perennial concern. While some are of the opinion that philosophy has no practical use to man and see it as the core of any human development, some believe philosophy is merely a matter for mental and mere speculations for cerebral engagement. Therefore, according to Omoregbe, "each of these positions is premised on one's conception, definition and understanding of philosophy and its essence" (1). This argument stems from the fact that the involvement of Philosophy and Philosophers in social issues is not a widespread practice like the Political scientists. Purportedly, philosophy is seen to either transcend question of development or has no competent deal with a topic requiring the attention of positive sciences, such as economics, sociology and politics. Nevertheless, one should not forget that the discordance between the human aspirations and the objective world has always provoked philosophical reflections. And so, African developmental crisis is not completely devoid of philosophical discourse. It is against this background that the question of social change and policy transform into philosophical categories.

Philosophy and Human History

Philosophy as a discipline emanated from wonder and man's quest to comprehend and explain reality in the world. It has helped man to discover the essential wonders that necessitated the exploration of the world and meaningfulness of life. Thus, in the light of the above, philosophers of all ages and cultures share in common the problem of the utility of their enterprise in human affair (Oguejiofor xvi). Though, as earlier observed philosophy seems to be an abstract and abstruse enterprise but it has much to offer. The reason is that all efforts in philosophical enterprise are aimed at unraveling, understanding and conquering the problematic endangering human existence. Such problems includes; poverty, sickness, hunger, suffering, death, war, conflict and injustice etc.

However, in philosophical realm, it is believed that anything done without purpose is meaningless and so, philosophy though theoretical, a deep critical inquiry into its essence and nature would reveal its practical aspect in terms of what it can offer. It is in view of this perspective that this paper seeks to briefly examine some Philosophers, whose Philosophical ideologies have contributed to development of their society in the past. Socrates makes a distinctive remark and landmark in educating the people (the youths) of Athens on the need to detest corruption and embrace good and moral life. His relentless quest for stable and constant moral order and self-motivational thought brought about a great deal of change in Athens though this led to his death. More so, Plato's idea of government in his Book; *'The Republic'* also had a great deal of impart in changing the system of governance in Athens during his own time too. The list goes on with regard to philosophers who have with their philosophical ideas made practical and positive changes in their various societies. Like, Socrates and Plato, Thomas Hobbes and John Locke's notion of democracy and social contract theory has great influence on the constitutions of Europe and America, as well as the democracies of the world (Omoregbe 1-4). Therefore, the philosophical ideas and postulations of these great philosophers are still of immense importance and as such, relevant to any nation that strives towards development. This stems from the fact that, most of their philosophical ideas are geared towards maintaining good moral conduct, social justice, and good governance in human societies.

The Critical Roles of Philosophers in African Development

i. Evolution and Clarification of Ideas

Indication from the above analysis shows that philosophers have vital roles to play in Africa's crisis of development. These roles can therefore be viewed in relations to propagation and clarification of ideas and values that guide the thought of development plans and policies just as western philosophers did in their various societies. It therefore implies that African philosophy should not just remain at theoretical and argumentative level alone because, it has enormous roles to play in the contemporary African society which is presently confronted with multifaceted problems both natural and man-made (Ujomu 62). The task of African philosophers therefore, is to first and foremost promote and re-evaluate the nature of Africans' reasoning so as to nurture the scientific spirit of the West. This will provide a useful guide on how viable social order can be achieved in Africa. The fundamental question that stems from the above explanation therefore has to do with whether or not African philosophers can impart any positive effect in the developmental process of Africa. This question needs answer in order to ascertain the authenticity and the viability of African philosophy and philosophers in the developmental strive of the continent. In view of the quest the roles of African Philosophers must be seen as an attempt aimed at redirecting Africa towards development. In this way, the critical task of reassessing the African socio-political economic policies must be the focus in order to enable us revive those ones that foster development.

In addition, the role of philosophers cannot be assessed without taking into consideration the crisis of identity which is the basis of developmental problem of Africa. With this, one can now understand that African philosophy and Philosophers have the important role of provoking the awareness and revival of abandoned traditional values such as; communalism, brotherhood and the sense of value that places the human person development over material gain. These were what promoted common sense of development and equity in traditional African societies. By extension, African Philosophers saddled with the task of evolving ideologies suitable to counter the inferiority complex, over-dependency culture and absolute reliance on external aids which have overshadow African socio-economic space. As Okolo rightly opines:

What indeed makes philosophy in Africa is the fact of the African self and world. Thus, the truth of the African and his world constitute the essential role it seeks to understand, clarify, and explain every aspect of African experience, of the total reality of the African (23).

It can therefore be implied from Okolo's hypothesis that it is the responsibility of African philosophers to provide answers to some fundamental questions arising from developmental crisis in Africa. That is, answers to questions like: 'What are the causes of insecurity in many African nations?' 'Why wars?' 'Why is African continent not developing at the same pace with Europe, America and Asia?' 'Which way forward for Africa?' These are fundamental questions posed by philosophical reflection on the African crisis, and it is only African philosophy and Philosophers who can profoundly answer these fundamental questions by formulating sustainable ideologies and strategies that can match the African peculiarity

ii. Scrutinizing the Policies and Strategies of the International Organizations

African Philosophers are of paramount importance in the area of evaluation and scrutinization of ideologies, economic plans and strategies that the International Organizations impose on Africa in the name of globalization and modernism. This is necessary because, most often these ideas, values, economic plans and strategies are not

well articulated and scrutinized by our leaders and policy makers before imbibing them and as such, they often compound Africa's problems the more. For example, the Structural Adjustment Programmes that plunged Nigeria and most African nations into long term debt was due to poor articulation and implementation. Thus, since Africa cannot avoid contact with the rest of the world in terms of economic and socio-political relation, it then beholds on African philosophers to evaluate this unavoidable relation in order to promote ideological synthesis and balance.

iii. Re-Orientating the African Leaders' Minds towards Self-Realization

Philosophers are always regarded as intellectuals and an intellectual in this context means a frontier or a light in the crusade towards the liberation of Africa from the shackles of all forms of sub-human conditions. Therefore, to belong to this group is to be involved in the movement towards African liberation. That is, a movement that is aimed at liberating Africans from the most endemic problems such as; underdevelopment, social and cultural alienation, inferiority complex and low self-esteem as well as over dependence on foreign aid. From the above understanding therefore, the African intellectuals or philosophers ought to be educators of the contemporary African society towards self-reliance and self-awareness. And in this task of creating awareness, Ekwuru emphasizes three basic important points, "conscientization for the change of mental attitude, conscientization for peace and social justice, and conscientization for a new framework of civilization" (242).

The above assumption shows that the whole process of conscientization is indispensable if Africa must conquer the dependency culture, western ideological imposition and economic domination all of which have done great deal of damages to her economic growth and development. Undeniably, the first task of conscientization programme is to promote a total change of mental attitude so as to achieve the true spirit of African culture of self-reliance shattered by colonization. Second, it beholds on the African Philosophers to be the frontiers and advocators of peace, mutual benefits and social justice between the developed and developing nations. And the third task calls for a new trend of civilization history and brand which will be such that promotes integral development in Africa. Hence, these must be the concern of African Philosophers or intellectuals. But, to achieve all these; they too must embark on self-decolonization by freeing themselves from the negative influences and forces they attempt to debunk.

However, one cannot deny the fact that Africa is endowed with great intellectuals of excellent mental capabilities and high reasoning abilities, but nothing seems to be working in Africa in this regard. Basically, unlike the Politicians, there is always high gulf between the common man and the Philosophers in most African societies and this hegemony has not in any way encouraged good learning relationship. In other words, there is lack of an atmosphere where cordial relationship that can create the forum where the needs, plights, aspirations and problems of the common man can be articulated to form the basis of Philosopher's postulations and ideologies. For instance, Philosophers like Plato, Socrates, Aristotle and others had a cordial connection with the commoners and this enhanced their philosophies, ideologies and postulations which are still very relevant in our contemporary world today. Therefore, contemporary African Philosophers or intellectuals must imbibe this same spirit to enhance good understanding of general Africa's predicaments.

Furthermore, with particular reference to the leadership failure, corruption and political instability in most African nations, Philosophers must play an active role in the political process of their respective countries. Implying that, African Philosophers should be actively involved in the formation of political structures, rules and regulations that can or will promote transparency, fairness, honesty, accountability and selflessness. In fact, they should be prepared to contest for political posts in order to effect changes that will

educate the people on the need to despise corruption and embrace honesty and transparency. As suggested by (Osudibia 93), the socio-political situation of the continent can be stabilized through philosophical perspicacity,” and the utmost participation of Philosophers in the democratization process and political transformation of the continent. Plato asserted that: just as asserted by Plato:

Until philosophers are kings or the kings and princess of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoners' natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils---no, nor human race” (The Republic 203).

Here, Plato's observation becomes relevant to African situation because, Africa can only move forward if the Philosophers become active players in political and democratic terrain of the continent just as Socrates, Plato, John Locke and others did in their respective societies during their own time. As such, a good socio-political philosophy will be a great tool to move Africa forward.

iv. Liberation of African Minds from Western Imposition

Critical reflection on how colonial influence has permanently battered Africa and how modernity has succeeded in breeding up confuse ideological thought in all facet of African existence, one would agree that Philosophers have a great task ahead. Particularly, they are confronted with the enormous task of formulating educational, economic and political edifices that will match up with the western model in order to curb all forms of domination, unfruitful and unnecessary alignment. Thus, with Philosophers' involvement in governance affairs, the overall assumption of the dependency theory that presents Africa as a continent at the cross-road, as far as she continues to borrow ideas and monetary assistances from the west will be thrown overboard. In addition, critical philosophical disposition and knowledge will provoke the awareness in Africans' minds the urgent need to reassert some abandoned traditional developmental values because “knowledge” according Francis Bacon, is power” (Omoregbe 2). This qualitative education is multi-dimensional and inestimable in nature because it is such that frees the mind from back seat. As such, this can be attained only when the African philosophers use the knowledge they have acquired to impart on attitude and character formation of the younger generations. And if this is done, the youth will begin to appreciate the urgent need to embrace the culture of honesty, transparency, uprightness and accountability. In addition this, trustworthy and selfless leaders will begin to emerge in Africa as well as a better African society where development becomes a non-issue.

v. Stimulating Respect for the Principle of Affirmative Action and Social Justice

With our exposition of how the West have contributed to the underdevelopment of Africa through colonial dogmas and inhuman disposition towards African people, African Philosophers must be at the fore front in challenging the West to play vital roles in the development of Africa. This is necessary because, the principle of affirmative action and social justice owes it that the West should pay for their actions in Africa by way of structural adjustment. The framework of the international economy must change to permit exports from developing countries. This simply implies that, the West must strategically give the developing Countries free entry to their markets to allow for better integration of Africa into global economy policies and systems. As a matter of fact, removal of trade barrier between Africa and other developed countries of the world will offer more inflow of capital many times than the amount external aids give to Africa by the international organizations and other worlds (Bhagwati 231). It will be more helpful for her development than giving aids in forms of money which eventually ends up in the personal accounts of some few privileged.

In addition, another vital role of contemporary African philosophers is to use their intellectual and reasoning power to demand for debts forgiveness or cancellation for most African indebted nations. This will help a great deal in saving resources that could be expended on productive investments to promote development and improve living conditions of the masses, rather than long term servicing of external debts. As noted earlier, the uneven waves of resources and economic capabilities is what gave birth to the reality of wide gap between nations, it is therefore the role of African Philosophers to offer reason why advanced nations should “condemn this pervasive mechanism that impede the development of the less advanced countries” (John Paul II *Sollicitude Rei Socialis* n. 16) He suggested this because justice demands that Western nations be gravely responsible towards revitalizing the economy of African nations, from which they derived the initial resources through slavery and colonialism.

vi. Revitalization of Traditional African sense of Self-Reliance

In the quest for development in Africa, African philosophers are also saddled with the task of revitalizing the traditional African sense of autonomous development. Autonomous development in this paper signifies self-reliance in terms of economic growth, scientific and technological advancement, democracy and educational model in African context. The traditional African development initiatives should be predicated on ideology of renaissance, of the spirit of Negritude, Black Consciousness, Unity, Nationalism and Socialism. Thus, renaissance in this context has a lot to do with development process because it is the revival of tradition autonomous sense of development of Stone Age era which was the basis of African cultural self-reliance and economic independence. However, this revival will again provoke the spirit of self-development as against the dependency tendency common in Africa. Moreover, the issue of renaissance of development is also the issue of the search for self-identity and continental transformation from backward stage to progressive stage. But, it should be stated here that autonomous development does not in any way suggest an absolute “isolation of the continent from the rest of the world, it is gradual and does not also suggest automaticity of success” (Owusu 44).

More than anything else, the spirit of autonomous development and African renaissance also suggest going to the root of the African crisis of development, with a view to identifying the causes and solutions. Hence, it is a critical search for the ways and means to improve the well-being of the people, which is the hallmark of development in African perspective. In view of this, Ekwuru's postulation becomes relevant when he asserted that “The decision of turning back with zest in an attitude of love and devotion toward Africa is born out of the event of self-discovery. The self is discovered and rediscovered within a particular cultural context” (Ekwuru, 235).

Therefore, turning back to the root of Africa's past must be in the light of planning and projection towards the reconstruction of the fallen walls of abandoned African values and heritages. That is, a kind of mental decolonization and mind reorientation. Similarly, Irele remarks that:

The African crisis today is as much inward, psychological and moral, as it is structurally related to objective realities, and thus should be tackled at the level of the mind and action” to attain self- discovery (Irele 1.)

This again falls within the enormous roles of philosophy and Philosophers as well because the quest for the revival of autonomous development suggests a situation and time when Africans need to evolve their own unique space in life, in terms of development and modernity. This is needed in order to overcome the new model imposed from the outside

world. Hence, the spirit of African renaissance as explained above concerns the rediscovery of the African values that can be useful for the development and survival of the black race in a globalized world. Cheik A. Diop reiterated this further that:

All this will only be possible the day Africa rediscovers herself. This is to say, the day she stops feeding on all these sordid beliefs that have been methodologically dished out to her, [...] Africa will easily reject as nauseating all these unhealthy beliefs that have atrophied her soul and continued to impede her ability to attain her full potentials (Diop 232).

Evaluation and Conclusion

Analysis in this paper have made it clear that only by critical evaluation and re-establishment of the Africa's vital place that has been twisted, smeared and concealed in the world history via Colonialism and slavery can Africa begin to move towards self-reliance and development. In other words, when the physical and psychological shackles of colonialism, backwardness and salvage mentality is overcome through philosophical disposition and ideas, only then Africa will be lifted out of her developmental crisis. This paper also suggests that African Philosophers have a vital role to play as the continent searches for developmental model. From all explanations, this paper has proved that African Philosophers and philosophy are indispensable tools needed to chart a new path to development in Africa instead of making Western trajectories, strategies and policies the imperatives for the continent if it must be developed and modernized. Njoroje emphasizes that the "Modern civilization is in dire need of philosophy to help in the illumination of man's present dilemma and to suggest the new path man has to follow in the pursuit of value, conceived in moral term" (Njoroje 101).

In other words, this paper admonishes African intellectuals and Philosophers as well as political leaders must not to solely hinge our developmental model on the western ideologies and strategies, because African development and modernity must begin from within and by Africans themselves. In view of this, this paper therefore opines that African philosophy and philosophers have been relevant and still relevant in the search for development in Africa.

From the above observation, this paper implores the African intellectuals, philosophers of emergent and renaissance, endowed with the needed intellectual skills and expertise for the contemporary sophisticated world to consider their task to explore African human and natural resources as well as values to promote self-reliance in Africa. In doing this, attention should be given to the revitalization of the desirable traditional values and culture of autonomous development in order to debunk the unending inferiority complex ravaging in African continent. Self-reliance in this study is not advocating for total economic or political separation of Africa from the rest of the world but a kind regulating her over dependence on external forces for her developmental models. Hence, once this is achieved, Africa will begin to look inward to harness her potentials and recourses for development rather than depending on international directives and ideologies that often hindered her development.

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A PHILOSOPHICAL DISCOURSE ON THE IMPLICATION OF MODERNISM AND MATERIALISM ON NIGERIAN YOUTHS

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Abstract:

It is quite appalling, life and future threatening, how the victims and most participants in crime execution, such as: cybercrime and fraud, ritual killings, robbery, kidnapping, drug trafficking, sexual perversions and other immoral acts in Nigeria, falls under the teen and youth bracket. This age group is believed economically, to be the labour force and by extension the productive sector which holds the destiny of the nation. All these are traceable to the bad effects of modernism and excessive materialism in the lives of the Nigerian youths. Questions arising from the researcher are: Why are the Nigerian youths after excessive materialism? What are the things that push the Nigerian youths into excessive materialism? What are the side effects of modernism on the youths of this age? What is the endpoint of a materialistic youth? The researcher uses the analytic method in solving this problem. The researcher finds that, modernism and excessive Materialism is consolidating negative effects to the lives, families and mission mandate of a better tomorrow and better society. The researcher recommends that the Nigerian educational system and the religious organizations should focus more on teaching the Nigerian youths, the gains of ancient moral attitudes as against some invented modern abnormal behaviours, such that promotes nudity, disrespect etc. Teach them how to use their gifts and talents and the negative risks and consequences of materialism.

Key Words: Modernism, Materialism, cybercrime, ritual killings.

Introduction

In a society where materialism and unequal distribution of wealth is the order of the day, there is always an alarming rate of crime and social vices. Get-rich-quick syndrome is slowly killing Nigerians especially the youth. Modernization and the quest for wealth and luxury have led to an increase in crime and disregard for law and order in society with the kidnapping and killings of people for money rituals increasing on a daily basis. Awa states that "In present times moral decadence has to a significant extent replaced basic moral values. The witnessed behavior pattern of the youth is an indication; morality is at its all-time low" (65). Today, the youths are lax, and more interested in pleasure and enjoyment with no sense of the future, the sum total of all these is a fall in moral standards that has resulted in indiscipline at all levels of society, whose results is craze for power without accountability, cheating, laziness, and, lack of dignity and respect for human life. Furthermore, in public domain there is an increase in vices like corruption, broken homes, teenage pregnancies, crime, and sexual promiscuity. Yorubas are becoming dishonest, unjust, intolerant, disrespectful, disobedient, undisciplined, individualistic, many youths have taken to kidnapping and killings. Brooks holds that, "Many of our youths have dropped out of school while cybercrime is becoming common amongst them" (17).

Between late December 2021 and January 2022, footages of killings for rituals were seen daily on the social and mainstream media. In several cases, bodies were found with several parts missing. The reason for these atrocities is mostly attributed to Modernism, Materialism, Peer pressure, Family pressure, Quest to belong to the happening ones, Unemployment and bad Government but what about the uneducated who indulge in such acts? It is more worrisome

when a number of those found to be involved are teenagers, which raises an alarm on parenting. This may also be attributed to neglect of our educational system because if our youths are given proper Education as against these mayhems, the rate of engagement into these evils would be at a barest minimum. Unless this is stopped, the future of Nigerian youths will be jeopardized as crime will be the order of the day and there will be no regard for law and order which is essential for peace and development of society. In this research, there are practical steps that will play a rescue role to these traits to our future generations!

This research is interested in exposing some of the atrocities that the Nigerian youths engage in. It pinpoints some of the side effects which Modernity and Materialism have in the lives of the Nigerian youths. Specifically, the issues arising for the researcher are: Why are the Nigerian youths after Materialism? What are the things that push the Nigerian youths to go into such practices? What are the side effects of Modernism and Materialism have on the youths of this generation? What is the endpoint of a materialistic youth? How can one evade this mayhem, sweeping away the youths on daily bases? How can Materialism and Modernism be controlled generally? All these, has been treated in the research. The purpose of the study cannot be over emphasized considering the negative roles and effects Modernism and Materialism has on the Nigerian youths. Therefore, this study seeks to investigate and expose some of the social, economic and other vices that the youths engages, that has affected and keeps affecting the youths; and these effects extends to the general Nigerian community, even the world at large. The researcher has suggested some escape route to this problem.

Conceptual Clarification

Modernism

Modernism refers to a global movement in society and culture that from the early decades of the twentieth century sought a new alignment with the experience and values of modern industrial life. Building on late nineteenth-century precedents, artists around the world used new imagery, materials and techniques to create artworks that they felt better reflected the realities and hopes of modern societies. According to Idang, "Modernism refers to a global movement in society and culture that from the early decades of the twentieth century sought a new alignment with the experience and values of modern industrial life" (16). In other words, Modernism seeks to find new forms of expression and rejects traditional or accepted ideas.

Materialism

According to Barowski, "materialism is the infatuation with physical objects over intellectual or spiritual experiences and relationships. Individuals who are materialistic will buy objects over seeking close friends or religion" (14). This is a tendency to consider material possessions and physical comfort as more important than spiritual values. Again, materialism, also called physicalism, in philosophy, the view that all facts (including facts about the human mind and will and the course of human history) are causally dependent upon physical processes, or even reducible to them with the development of economic reforms and large-scale urbanization, the privatization of property and the establishment of commercial real estate have initiated the greatest transfer of wealth in human history. Chinese people are living in the era of wealth explosion with the success of material desire to keep climbing The trend of materialism prevails in contemporary work and life, and there are many different definitions of materialism, including personality traits, and values orientation. The empirical research on materialism mostly follows the value/target orientation and reflects the values or goals that emphasize the importance of material wealth, social prestige and external image to personal life. High-level materialists usually focus on low-level needs, have high extrinsic motivation and have lower happiness. In recent years, scholars have expanded the concept of materialism from different perspectives.

Recent theory holds that materialism is an identity goal pursuit. Materialism is not just equivalent to a specific set of behaviors (such as conspicuous consumption, luxury purchases). Materialism is not a simple dichotomy (materialist and non-materialist), but as a continuum from low to high. The extension of these concepts provides a new perspective for the study of the positive effects of materialism.

In recent years, related research on materialism has been widely concerned by psychologists, consumer researchers, and sociologists. Most of the current domestic research focuses on the negative effects of materialism, such as: compulsive consumption, life satisfaction and the decline of happiness level, which has the most research on materialism and happiness, but less research on the positive influence of materialism, this is because, materialism has done so much harm than good. Material pursuits help to meet the need for uniqueness and belonging, and can compensate for threatened self-esteem, because people believe that material and wealth make them more socially attractive, or react to the threat of self-esteem, especially when people think when they are excluded by society. In addition, material wealth can help restore and maintain a sense of stability, identity, control and positive self-image, and is a means of reducing stress because of the importance of external goals, high-level materialists have unmet internal needs and have many negative effects on individuals psychology, emotions, and behaviors. For example, materialism and well-being, self-realization, life satisfaction, quality of life is negatively correlated; in addition, a series of studies have found that people with high levels of materialism have less positive emotions, higher levels of depression, loneliness, anxiety and drug abuse tend to reduce investment in intrinsic value such as self- fulfillment and contributions to families, friends, and communities, thereby reducing self- awareness, quality of interpersonal relationships, and willingness to participate in community activities A possible explanation for this is that the focus on material and wealth leads to neglect of social relationships and other areas of life such as the family, thereby reducing mental adjustment and social adaptability.

Materialism as an Epidemic among Nigerian Youths

This is an age of materialism. What could be the tendency of young persons in an age of materialism? Materialism, no doubt, is a manhandling of gifts and privileges of humanity. This is not only found among the rich, but also the poor, not only adults but youths as well. We live in a society that promotes materialism and so we perpetuate this particular malady by instilling bad habits into our children. In Nigeria, children are been thought that the measure of success and happiness in life is essentially dependent on how much properties are to one's name. From home to the society at large, the youths are bamboozled with tales of prosperity. The unfortunate result is that there are devastating consequences for such continued behavior later in life. In agreement, Brooks notes that in the first world youth Day speech of Pope Francis, he warns the youths against the illusion of being happy. He opines that, "certainly, possession, money, and power can give a momentary thrill, the illusion of being happy, but they end up possessing and making us always want to have more and never satisfied" (225). However, this inherent materialistic culture that plagues Nigeria as an entity is successfully rubbing off on her youths and it has subsequently rubbing off on her youths and it has subsequently, led them to indulge in various criminal activities, drug abuse, prostitution and violence of one kind or the other. And this likely maybe what some past leaders faced as youths (selfish Interest) and it may also affect in drastic manner, the bright future of the Nigerian economy. And so, to speak, holding on to the saying that, "youths are the future leaders of tomorrow".

Cyber Crime Activities

Those who are involved in cybercrime are mostly the youths who are obsessed with money and other material things. Obilor explains that, "in Nigeria, cyber-fraud has been indigenously called yahoo-yahoo. The increase in cases of cyber-fraud in Nigeria is really

alarming” (22). Most cybercriminals are young people who are undergraduates, unemployed and school dropouts. Leveraging the accessibility, affordability and anonymity features of the Internet, cybercriminals in executing their nefarious businesses indulge in online fraud by selling of fictions goods/services, and buying what they will not pay for, or paying in no real value, money laundering, hacking and credit card. Oladipo states that, “Cyber-fraud in Nigeria exacts extreme negative effects on the Nigerian economy and security” (no. p.). The unbridled quest for materialism in Nigerian society has been argued as one of the factors influencing youths to innovate sinister ways of achieving success. Since the advent of Internet fraud and increase in the number of Internet fraudsters there has been a numerous number of arrests, prosecutions and convictions of internet-fraud related-offences recorded monthly. Cyber-fraud in Nigeria involves youths across different religions and ethnicities.

Ritual Activities

Ritual killing is increasingly being practiced in Nigeria because Nigeria is a hyper- religious, hyper superstitious, hyper-poverty, hyper-power conscious and materialistic society. Being materialistic, the youths, being desperate to get quick money engage in despicable dealings of head-hunting and other forms of rituals for a gamut of reasons. Ritual killing has contributed to increasing security problems in Nigeria. Some youths have killed their parents, siblings, spouses, children or strangers for ritual purposes, harvesting their body parts which are used to prepare spiritual defense for cultic Nigerians and for money rituals. Decrying the trend of these rituals, the disgusting belief that money can grow from the sacrifice of human beings has sent too many innocent people to their untimely death. Hence, Onoyume asserts that, “some youths indulge in nefarious dealings of killing their fellow human beings for ritual purposes just to make money” (Dec 02, no. p.). The incidence of Gbuyi Baoku and Olamide Odulaja, 29 years old and 27 years old respectively, who were caught by the police for killing a woman and her son for a money ritual. Oluwafemi reports how one young man of 24 years old was caught with human parts in a nylon bag which he said were required for a money ritual. More so, from 24 March 2014 till date, different cases involving money rituals in Nigeria keeps rising (no. p.). These days, the common reason for which countless Nigerian youths indulge in ritual activities is their obsessive love of money. Because of love of money many youths have resorted to engaging in foolish and destructive endeavors to make money.

Okeite (the great pot)

This is what is killing our young men today in Igboland. Okeite! If you see any yahoo boy spending money lavishly, this is what he's into. Ordinary yahoo no longer pays. To get big pay, they now go into this. The least an experienced native doctor can charge a person to prepare this charm is N1.5 million. Some native doctors charge as high as N3million. Some don't charge; what they do is to collect percentage of whatever you realize from time to time. Traders also do this charm. This charm is what's called money ritual (ogwu ego). The native doctor prepares it with bat, other dangerous species of birds, bitter herbs, roots and barks of spiritual trees like the (ogilisi). The main ingredients are dog's spare parts and human spare parts. They work directly with mortuary attendants. They need mostly parts of those who died through road accident and others who died at an unripe age. They also go for the parts of women who had no children. Any native doctor who knows how to prepare this must be an occult native doctor, without being one, the vibration will sweep the native doctors within a period. The kickback is usually harsh on the native doctors. In this category is the next powerful charm:

Ibobo Isi-Atu (The skull of a cow)

Ibobo is usually prepared with many things, such as, the head of cow with two horns, clothes, local chicken feathers etc. After the preparation, it will take twelve days before taking animal blood and human blood too... it's usually hung on the wall. Celebrities do it. Contractors, drug

people, security heads and lawyers who want to be feared do it. They do it to command respect and be feared and get attracted to important people's admiration. It's a very dangerous charm. It's almost more dangerous and costly than Okeite. Anybody who has Ibobo is feared for no reason. People listen where they talk. As a Contractor, your own bidding is first considered. It carries force of attraction. The glory of a person who has it holds people down. Another one is:

UDU AKOMILI (Pot that never lack water): A calabash that never lacks water). It's more like okeite. It takes the same process to prepare. Another one under this category is *Oke-awe*. Traders, transporters and farmers do this mostly. Next in this category is:

Aro Agba Aka (year will never go by without making a person wealthy)

It's a new discovery under this category and seems to be the deadliest. These are some of the things many Nigerian youths go into in a bid to live a materialistic life, and that's what many tap as grace in the lives of some people you think are rich. Funny enough is that no stupendously rich person does any of these. What they afford those doing them are Benz, houses and money to spend on women and spray at events. That's all. Nobody who does any of these stupid things is ever counted among wealthy men and women in the society. The side effects are bigger than what they offer. You continue losing family members from time to time. They seize some people's ability to give birth. Some may give birth, but the baby will die on delivery. Sometimes, the mother follows it. They destroy children. Some don't live more than five years. But the money will be coming.

On dying, the properties collapse as they came. Apart from the lethal effects, you will not have peace of mind while alive. You will not assist anyone with the money. The often you bring things into the pot, the more the money flows. It booms more when the handkerchief used in cleaning a woman's private part after sex is put in the pot. That's when you see some young girls go mad or find it hard to give birth. The pot boils like never before. Some bringing human parts, moreover those babies and young girls whose blood is still fresh. The truth is that the native doctor doesn't know the people the charms will take as sacrifice. The charms pick randomly. Sometimes, a family member or close friends can die without you knowing they died at your instance. The charms select and don't tell the clients when and who they are collecting. This is why a rich person in a family suspected to be behind another's death can come out boldly and swear with their life and nothing harms them. And once the pot stops frothing, the time for the person to go has come. That's when you find some young boys die of road accident or go mad, or die in mysterious ways. So, when you are tapping from a person's grace just because he bought a new vehicle or built a new house, know it that you might be tapping from a strange force. No yahoo boy who has voluminous money nowadays gets it outside this means. Ordinary Yahoo stopped paying some five years ago. It's good that you know all these so that no one pushes you into regrettable living. So that you don't envy people you are better than. So that you don't think you are not working hard. Learn, Research and Ask questions. Don't jealous. Don't envy. Don't be disturbed by the doings of some people who don't have known sources of income.

Prostitution and Human Trafficking

Many Nigerian youths have resorted to making money with their bodies as sex workers. Uncountable numbers of young Nigerian women are being trafficked within and outside of the federation to other nations of the world for sex work because of the obsession with making money. Some who agree to be trafficked do so trying to escape dire economic situations in Nigeria, where it is hard to find jobs, and for other reasons. Because of the excessive love for money, many young girls go into prostitution, not minding the spiritual consequences or health and security risks of indulging in such self-destructive ventures. Some end up being enslaved, beaten, sexually assaulted or dying as they try to cross the Mediterranean Sea, and some remain trapped in the country to which they have been

trafficked. Prostitution is a self-destructive financially motivated choice amongst numerous positive options from which people earn money. It is morally, ethically and theologically wrong for anyone to indulge in prostitution or be patronizing prostitutes. Prostitution has ensnared many youths. Those who engage in sex work have had their lives ruined.

Kidnapping Business

In Nigeria, there have been several reports on the cases of kidnapping involving some youths who aim to enrich themselves from the ransoms that will be paid by the relatives of their victims. Between January to February 2021, about 120 incidents of kidnapping (about 1181 victims) were recorded. On 8th May 2021, four young men between the ages of 20 and 29 years were arrested by the police for kidnapping a 13-year-old girl to make money. Kidnapping is quite widespread and indiscriminate regardless of nationality, age or profession. Ukechusim avers that "most youths indulge in the kidnapping business as a means to get money and, if possible, become wealthy without putting into consideration the futility and consequences inherent in covetousness" (19).

Drug Trafficking

Globally, drug trafficking is an illicit trade. Drug trafficking remains a thriving business, causing a serious threat to human and national security in Nigeria. Drug trafficking is an organized criminal activity and a high-risk business. Still, uncountable numbers of Nigerian youths venture into this and other illicit businesses being fully aware of their negative consequences. Not minding the consequences for peddling drugs which include imprisonment and death, scores of Nigerian youths have ventured into drug business to make quick money and be celebrated if they succeed. Many Nigerian drug dealers have been doomed in Nigeria and in other parts of the world where they were caught. In desperately seeking to make money, countless Nigerian youths in diaspora have been killed or imprisoned in many prisons around the world because of their involvement in illegal business in foreign countries. Though some youths who indulge in shady businesses know that what they are doing is against ethical values and against the laws of the country they are living in, because of their materialistic tendencies, they still do not mind the risks involved in engaging in those businesses.

Robbery and Hired Killings

In Nigeria, there have been several reports of robbery incidents and assassinations involving the youths. Some youths who for their love of money engage in robbery and paid killings to make money have caused an extreme increase in the rate of crime in Nigeria. Amongst other high-profile arrests, the arrests of two armed robbers who were 22 and 25 years old, respectively, the extent to which the obsession with money and wealth promotes crimes in Nigeria. Indulging in nefarious acts like stealing from other people or taking the life of another to make money and acquire possessions are amongst the despicable dealings that Nigerian youths get involved in order to make money. Youths who engage in robbery do so to acquire wealth to purchase things that would become obsolete as years go by.

Effects of Materialism on the Nigerian Youths

Society is never static or dynamic, moving from simple traditional clothing to sophisticated modern clothing. Historians agree that modernization is an important feature of modern society, with political, economic, cultural, and even religious effects on individuals, families, and nations. However, they disagree on the nature and magnitude of this effect as society changes, so do people, values, activities and trends. The change had both positive and negative sides. In other words, values that continue to change in line with the changing nature of society, characterized by moral decline and increased fear, are emerging at an alarming rate. Modernization has led to the decline of traditional values, culture and norms.

Impaired Educational Development

Education is the best legacy Nigeria can give to the youths. But whereby materialism has eaten deep into the youths, it becomes a difficult task. Ukeachusim asserts that, "The quality of education in the youths has been declining tremendously because of the irrational acquisition of things" (40). The youths now have the tendency to cease working hard. This is because greed, materialism and insatiable quest for I'll gotten wealth and get-rich-quick syndrome have ravaged their private and public lives.

Moral Decadence

Immorality as we all know is one of the precarious states of Nigeria today. And materialism probably is one of the decadences of morality in the country. Ukeachusim also states that "Materialism has brought about corruption, dishonesty, illegality and hosts of other moral vices" (123). With these irrational acquisitions of wealth, youths have toed the path of kidnapping, prostitution, Ponzi-scheme, gambling, theft, murder and so on.

Nowadays, moral depravity has replaced basic moral values. The observed patterns of youth behavior suggest that morale is at an all-time low. Today, the youth is more interested in fun and pleasure than passion and future. The sum of all these things is the breakdown of moral standards that has led to disorder at all levels of society, irresponsible lust for power, cunning, laziness, disrespect and disregard for human life. Dishonest, unjust, intolerant, rude, disorderly, undisciplined, selfish or corrupt are heroes in today's society because these are the values most of them hold.

Dressing: It is quite appalling how many wedding in this contemporary age is full of display of nudity. Many (Asho-ebi's) and even the bride goes half naked on the cause of the event and this stirs sexual perversion. Without doubt, this has contributed to the high level of divorce of marriage divorce and unfaithfulness between marital partners. Is it not questionable that we still had our parents together despite we see them as old school who lived in the time of "dark age" as we may say? Their marriage can serve as an ancient pattern that should never be done away with! It is now almost abnormal among the Nigerian youths to dress properly as you will be taken to be an old school if you don't dress half naked. The male youths are not left behind, as they're also part of this immoral decadence! Many Nigerian male youth's dresses code is a true representation of "mad people in a clean dress". They live their hair scattered like that of mad people who do not care for their hair. All these were part of what Mordent world has brought. In the olden days, part of the things that constitute to the dignity and commands respect for a person is their decent dressing and keeping their private body parts private. This is one of the ills of Modernity!

Neglect of natural medications and medicines: Because nature and natural medicines has been neglected, we continue to lose lives on daily bases! Many medicines of this Modern era come with chemicals for preservation. These preservatives are unnatural and very harmful to the body. Many strange viruses are ravaging the world as a result of these new invented medicines and medications. The likes of Corona virus, Ebola virus, Lassa fever, monkey pox, yellow fever and many more are on rampage as a result of breaking the law of nature and neglect of natural medicines and medications. Other things that cause these strange sicknesses and early deaths are; engaging in sex with animals, using of very harmful and toxic substance unto the body systems. Our parents and ancestors had good health, strong body and lived longer because they respected nature, natural medications and medicine.

Neglect of local natural food: A lot of meals taken in this modern world are very toxic and poisonous to the body systems. We pay more attention to unnatural meals than natural. This has brought about development of strange sicknesses among the Nigerian youths. Some old age sickness is ravaging our youths, this is an error! Many foods are being preserved with very harmful preservatives and chemicals that are toxic to the body. Some of which begins to

shut down the body systems slowly until the person meets his demise.

Social media/the internet: The social media/internet, although the positive impacts is indisputable but the negative impacts cannot be undermined too. The social media has made the Nigerian youths lazy in the sense that many things that demands that hard work are being employed, are now done without much skill and hard work. Social media has promoted immorality, such as sexual immorality. A lot of sexual contents are being created online. These days, you do not need to visit a porn site to watch pornography, it displays in almost all the sites. This is not healthy for the Nigerian youths. This has also triggered unfaithfulness in marriage, because people see a lot of things online that that propels them to be unfaithful with their partners. Social media has brought about cybercrime activities, such as plagiarism, stealing, scamming and fraud. The one on rampage now is the popular known Yahoo yahoo business with the use of phones and laptops. A lot of Nigerian youths continue to engage in this immoral activity which turns them into lazy folks. Many talents are dormant and some dying because the youths avoid hard work and goes for quick illegal means of gaining wealth without stress and hard work.

A Culture of Wasteful Lifestyle

The ostentatious display of wealth among youths is both appalling and frightful. The lifestyle of extravagant and reckless spending with great impunity is, keeping some persons disturbed and uncomfortable. Much is acquired that cannot be consumed, but ending up in the refuse dump or trash bins. "Wasteful lifestyle is like stealing from the poor."

Incapacity to Handle Pressure in Life

This speaks of youth's attitude towards circumstances. Youths may likely be pressurized with life's toughest demand, which forces them to engage in several vices, crowned with impatience.

A Decline of Family Value

Of course, in a world where society is developing rapidly with the trend of development, attention has been drawn to the steady decline of family values! For example, many families/people cannot sit at the table often because of busy work system. Today's families have new roles and organizational conflicts. Opportunities have increased through modernization. At the same time, cultural values are also changing and declining. According to Filipovic ("The father's role as the sole breadwinner is now a function that was previously merely performed. On the other hand, unlike in the past, when women hardly found paid employment" (135). Modern women prefer to work because of their creative economic and social development. Filipovic also asserts, that: current trends, about 40% of households women wants to be independent in reality as a result of modernization" (5). Here's the problem! Working mothers usually have very little time to spend with their children. Feeding, playing with, disciplining or influencing certain values in any way thus reduces parents' time and attention towards their children. Filipovic also posit that "Large families are also considered conducive to family social dynamics among other values" (5). Development of social responsibility and respect for children was extraordinary, under the influence of modern times. Unfortunately, modernization continues to provide tools such as social media, because Western culture is highly representative, it spreads quickly and leads to continuation of loss of the values and ideals of the wealthy indigenous family.

A Threat to the Future Generations

Virtue, as in traditional societies, is honesty, kindness, obedience, humility, respect, diligence, self-discipline and fear of God will continue to be very important. However, the research results showed awareness of the relevance of moral values. It has changed from the

point of view of young people. Most of the young people in the study said no, that rituals do not reflect some values of their life. For example, Wachege stated that "many youths don't appreciate much. It works by value because it has nothing to do with future earnings. They largely ignore the social and important aspects of existential, creative and self-fulfilling work in order to work in their spare time" (39). However, parents say it can be difficult for young children to understand. It takes hard work to achieve your dreams through education, but as they describe, they're been seen and described, they're lazy. Unfortunately, it's not like it used to be, and young people seem to be frustrated, partly because of the nature of today's economy, you are less likely to be seen as a hard worker. Wachege also stated "More knowledge base and limited tasks, all starts in the youth age" (50). Being morally right, standing out from the crowd and deciding to take it easy can go a long way saving and securing the future. Modernization and materialism has also brought darkness to a moral society. These and many are the effects modernism possess on the Nigerian youths.

Conclusion

In a society where materialism and unequal distribution of wealth is the order of the day, there is always an alarming rate of crime and social vices. Get-rich-quick syndrome is slowly killing Nigerians especially the youth. According to Ukeachusim "the quest for wealth and luxury have led to an increase in crime and disregard for law and order in society with the kidnapping and killings of people for money rituals increasing on a daily basis" (19). In recent years, due to the economic backlash and the desire to belong many youths have taken to kidnapping and killings. Many of our youths have dropped out of school while cybercrime is becoming common amongst them. Between late December 2021 and January 2022, footages of killings for rituals were seen daily on the social and mainstream media. In several cases, bodies were found with several parts missing. The reason for these atrocities is mostly attributed to unemployment and bad government but what about the uneducated who indulge in such acts? It is more worrisome when a number of those found to be involved are teenagers, which raises an alarm on parenting. This may also be attributed to neglect of our educational system because if our youths are fully engaged in school activities, they may not find time to indulge in this. Unless this is stopped, the future of Nigerian youths will be jeopardized as crime will be the order of the day and there will be no regard for law and order which is essential for peace and development of society.

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REVITALIZING THE ECCLESIASTICAL PENAL SYSTEM: AN EXAMINATION OF OPPORTUNITIES FOR RESTORATIVE JUSTICE WITHIN CATHOLIC CHURCH'S SANCTIONING FRAMEWORK

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Abstract:

According to an October 2023 panoramic report that was released by the Vatican's Fides News Agency, there were 1.375 billion Catholics in the world, representing an overall increase of 16.24 million Catholics compared to the end of 2020 (Lodigiani 1-9). The Catholic Church, just like any society that transit from being simple to complex due to population growth, is experiencing tensed relationships that are caused by the breaking of ecclesiastical laws that are meant to keep relational ruptures at bay within it. As the relational problems become more complex so also are canonical crimes such as delict against the sixth commandment of the Decalogue, offences relating to faith, morals, sacraments and the management of temporal goods. Hence, in the light of the Latin dictum *ubi societas ibi ius* (wherever there is society, there is law) the Catholic Church has in recent times reformed its penal system to address the crimes and offences that are committed by its members. In spite of the efforts being made by the Catholic Church to maintain order within its ranks through the pursuit of justice through the observance of judicial penal process that sometimes lead to the imposition of penalties, it is yet to achieve its goal of repairing scandals, restoring justice and reforming the offender. The finding of this paper is that there are provisions of the 1983 Code of Canon Law that propose the avoidance of conflicts at all cost and the need to search for alternative routes other than judicial penal process in the reformation of offenders. This paper will employ the dialectical method in its investigation which will, through reasoned argumentation, view the positions of the proponents of stricter and a more humane application of penalties with a view of arriving at a reformatory process that lies in the middle - the restorative justice.

Key words: Penal system, Sanctions, Access to Justice, Restorative justice, Social order.

Introduction

The penal system of a society exists mainly to ensure that order is maintained within the polity. Man lives in a web of complex relationships that bring together people from different backgrounds to eke a living for themselves within the same social space. Because of the existence of conflicting interests of those living within the same social space, the emerging cases of individual clashes, the disruption of cohesion and civil cohabitation abound; hence the necessity of deploying a system that guarantees order. The Catholic Church, being a reality that brings together men and women from across the globe, irrespective of race, culture and color to pursue a creedal orientation that lead to the ultimate salvation of souls, has within her substratum, palpable features like, visibility, independence, externality, territorial boundary, people, laws (*lex fundamentalis and Codex Iuris Canonici*) and leadership structures that reflect the constitutive elements of a perfect society. Although the Church is a perfect society, her social character cannot be likened with any other reality of human aggregation because her specific orientation and finality are the salvation of man. Thus, considering the sacramental structure and the salvific mission of the Church, is it proper for her to inflict penalties on those who disobey her laws? Is the imposition of sanctions by the Church not a contradiction of her seminal teaching as regards the freedom of religion and the right of an individual to choose how he/she would want to live his/her life? Pope Paul VI declared in *Dignitatis Humanae* that:

No one therefore is to be forced to embrace the Christian faith against his own will.... It is therefore completely in accord with the nature of faith that in matters religious every manner of coercion on the part of men should be excluded (par. 10).

In the light of the principles being employed to ensure social order within the Catholic Church, the above Papal declaration may seem to have created a major problem because the classical penal system of the Catholic Church may be viewed as an instrument of a coercion to embrace a faith which is diametrically opposed to the position of the Second Vatican Council that prohibits any form of “coercion to believe” (Botta 11). In spite of the doubts that may exist in the mind of many with regards the existence of a Penal System within Church, it is instructive to note that it has nothing to do with the proscription of the religious freedom of anyone. In fact, De Paolis has argued in favor of the institution of ecclesiastical penal system thus:

As long as sin exists with the violation of the norms regarding ecclesial coexistence, it is precisely necessary that in order for the Church to suitably pursue the mission entrusted to Her by Her Founder, must have a coercive means, so that the necessary ecclesial discipline can be guaranteed for the Supreme Good, that is, the salvation of souls (445).

This work is an attempt to argue in favour of the Catholic Church's sanctioning framework as it is found in her penal system. It will further maintain that it is in the nature of the Church as a perfect society to impose sanctions on her erring members and will equally evince the rationale behind the imposition of sanctions in the Church. Moreover, the paper will argue in the affirmative that there is nothing wrong with the existing ecclesiastical sanctioning framework on the one hand and will propose a flexible, participatory and problem -solving alternative in repairing the disruptions caused by delicts within the ecclesial communities on the other hand.

Ecclesiastical Penal System and the Maintenance of Social Order

The word “penal” ordinarily suggests punishment or a form of punitive measures. The word Penal is therefore defined as, “Punishable; inflicting a punishment; containing a penalty or relating to penalty” (Black 1133). Legal experts have always viewed the Penal method as one of the techniques of social control and it exist mainly in “the realm of the criminal law” (Shikyil and Gidado 86). The thrust of this technique is the creation of rules to prohibit certain deviant behaviour. In the civil society, the penal system involves the maintenance of law enforcement agencies like the police force to prevent, detect and prosecute infractions or contravention of the penal law. Shikyil and Gidado contend that:

The application of penal method is found preferable as an engineering mechanism of social control because of the fundamental injustice existing in society which creates tensions, leading to deviant behavior. When a person is denied social justice, he or she is likely to revolt against society and engage in deviant or anti -social acts. In this regard, the only effective means available to society to contain such deviants is the penal method which does not(sic) only prevent further anti-social behavior because of incarceration and such related punitive devices but the method has a stigmatizing or labelling effect which serves as a break or wedge to deviant behavior (87).

Although sanctions are hinged on tripod principles of retribution, deterrence and rehabilitation, reality checks have revealed that the method is not without its defects. The method may instead of rehabilitating, educating or reforming an individual induce a sense of revulsion in him or her against society thereby making him/her harder or emboldened

in his/her anti-social behaviour. It is evident from the postulation of Shikyil and Gidado that there are other methods that can be used to foster social control in the society.

Correspondingly, like the civil society, the Church has an inherent right (*ius nativum*) and proper right (*ius proprium*) to exercise power over the offending members of its community and to impose on such offenders, appropriate penalties, censures and penances (Can. 1311). The natural right of the Church to impose penalties is grounded in the reality of the Church being founded by Jesus Christ and therefore, by divine will. This right is proper in the sense that it is exercised by the Church in its own name, and it is not performed in the name and under the Civil Authority. Undoubtedly, in the exercise of these *ius nativum* and *ius proprium*, the Church is expected to be guided by the personalist principle that guided the redactors of the Second Vatican Council drafters of the *Codex Iuris Canonici* (CIC 1983) that places accent on the significance, uniqueness and the inviolability of the human person. Hence, the *Codex Iuris Canonici* has eliminated every doubt about the prevalence of the medicinal character of canonical sanctions. The underlining doctrine of ecclesiastical penal system seems to stress, not without ambiguity though, that the interpretative key of the Church's teaching on sanctions points to the fact that they have been decreed for the purpose of healing (Riondino 17). It is for this reason that Bishops and Ordinaries who have the power to impose sanctions should never be oblivious of the fact that they are Pastors and not Persecutors, Healers and not Torturers. There is no ambiguity therefore that:

Penalties in the Church seek to promote the very purpose of the Church, namely the 'salvation of soul' (*salus animarum*), which is the axiom of Canon Law. The Church, by means of disciplinary norms, also fosters the integral unity and communion (*communio*) of its members by repairing those deficiencies in the individual good and the common good that have come to light in the anti-ecclesial, criminal, and scandalous behavior of the members of the People of God (John Paul II 422-427).

It is deducible from the position of the Phenomenologist that sanctions and/or penalties are like the sacraments of restoration of order that was broken by a delict/crime.

This paper maintains that the purpose for which penalties are imposed by competent authorities in both the civil and ecclesiastical legal spheres is to mend and to heal the ruptured relationships that stifle growth within the society and that a penalty lacks exclusive foundation in the commission of a delict but also in the imputability of the delict on its author and the derivative responsibility thereof.

The Rationale for Canonical Penalty

Some Canonists have maintained that the veritable instrument the Church possesses in the maintenance of an order (*bonum ordinem*) that is ruptured in the community of believers is the power to sanction (*potestas coactiva*). De Paolis, is one of the proponents of the absolute exercise of the Church's Power to Sanction (*potestas coactiva*) and he maintains that the "Church, as a visible society, needs to regulate the conduct of her members in a desirable manner. When the misdeeds of the Church members are of serious nature and they have become public and clearly contrary to faith, morals and discipline of the Church, the community must respond to them with sanctions" (27). In his reflection on the need for competent ecclesiastical authority to pursue primarily the restoration of ruptured relationships in the Church, Neli holds that:

The coercive power of the state (Church) is considered to be corresponding to the requirement to oversee the common good, to contain the spread of behaviors

injurious to human rights and the fundamental rules of civil co-existence. Appropriate measures of penalty are established to remedy the disorder caused by offence and to contribute to the correction of the offender. But punishment does not serve merely the purpose of safeguarding the public order and guaranteeing the safety of persons; it becomes as well an instrument for the correction of the offender, a correction that also takes on the moral value of expiation when the guilty party voluntarily accepts his punishment. Therefore, a twofold purpose is in the mind of the Legislator: first, encouraging the re-insertion of the condemned person into society; and secondly, fostering justice that reconciles, justice capable of restoring harmony in social relationships disrupted by the criminal act committed (9).

The proponents of absolute use of *potestas coactiva* seems to gloss over the *mens legislatores* (the intention of the law maker) of Canon 1341 which encourages *inter alia* that it is only after ascertaining juridically that an offence has been committed and after exhausting other means of pastoral solicitude, fraternal correction and reproof that a recourse to penal process should be made as a means to repair scandal, restore justice and reform the offender. This must be done in pursuance to the laid down process being provided by the Supreme Legislator and the imposition of the penalty must be as an *extrema ratio* (last resort). In the light of canon 1341, this paper maintains without equivocation that sanctions and penalties in ecclesiastical penal system are not ends in themselves, but they are actually a means to an end. It is only the failure of pastoral solitudes and the insufficiency of other means of repairing scandal (*scandalum reparari*), restoring justice (*iustitiam restitui*) and the reformation of the offender (*reum emendari*) that will lead to recourse to penalties. To achieve the medicinal (*reum emendari*-reformation of the offender) and expiatory (*scandalum reparari* -repairing of scandal and *iustitiam restitui* -restoration of justice) end of a (penalty), the Ordinary is called to use other means that is not penal, which is a last resort, after having developed a correct and balanced judgement, which attest to the use of the other means that are mentioned in the norm (Cf. D'Agostino 114; Riondino 14).

Maintenance of Ecclesiastical Order and the Protection of Individual Freedom

A discerning observer of curial activities affirms that one of the daunting tasks of the Church's hierarchy is the struggle to strike a balance between maintaining ecclesiastical order and protecting individual freedom. Among diocesan consultors who aid the Ecclesiastics to discharge their duties as it is prescribed in the Code of Canon Law (CIC 1983), there are those who for lack of appropriate term, the researcher may loosely refer to as the "Conservatives" who advocate for the promulgation of stricter administrative acts that will proscribe the insidious spread of heinous crimes like delict against the sixth commandment of the Decalogue, heresy, apostasy, misappropriation of funds and disobeying liturgical norms, just to mention a few, that are gradually becoming prevalent in the Church. On the other side of the divide the competent authority will have to contend with a certain school of consultors that the researcher will refer to as the "liberals" for want of appropriate term, who advocate for a more humane application of ecclesiastical laws in the treatment of delicts. They hold that the use of stronger crime control measures will endanger the values of justice and due process. In the light of such pulls, the competent authority will be expected to be effective in the screening of suspects, thorough in previous investigations, compassionate in determining of guilt, intentional in the pursuit of justice for the victim and clement in the imposition of sanctions. They claim that "strict measures are ineffective because the answer lies in reshaping the lives of offenders and changing the social and economic conditions from which criminal behaviors springs" (Packer 8).

Since most Competent Ecclesiastical Authorities are pulled between imposing stricter measures and tampering justice with mercy in the face of delict that ecclesiastical order and the Code of Canon Law (CIC 1983) is silent about, or rather is not exhaustive in enumerating the other means to be used in ensuring order within the ecclesial community, it will be safe to propose restorative justice as one of those means that were not mentioned by the Supreme Legislator.

The Concept of Justice

There is no generally acceptable single definition of the word justice. However, it can be said to be: treatment of people fairly and morally right; the fact that something is reasonable and fair; the legal process of judging and punishing people; a fair result or punishment from a law court. The word justice is a common parlance that splices conversions across board. It is on the lips of everyone nowadays. Alubo lends his voice to the plethora of debates on the ambiguity of the concept of justice thus:

The classical definition of justice comes from people such as Plato, Aristotle, Saint Ambrose and Saint Augustine expressed in a single phrase *suuncuique* or 'to each his own'. It is an extremely difficult term to define. There is indeed no term more difficult to define like justice. Tyrants, autocrats, rebel leaders, freedom fighters, Nazis, Fascists, democrats and lawyers alike have their perceptions of what justice entails (2).

Similarly, Edgar Bodenheimer in his Treatise on Justice affirms that:

The concept of justice has many dimensions: among its numerous facets are avoidance of injury, fulfillment of obligations, granting opportunities for the satisfaction of basic material and non-material needs, concern for freedom, equality and security, fairness of compensation in contract and tort, proportionality of reward and punishment (8).

It is because of such divergent views on justice that the moment a Competent Ecclesiastical Authority decides on a matter that has the capacity to disrupt ecclesiastical order you will naturally have a barrage of splitting opinions depending on where one stands.

It is intended in this work that a simplistic definition of justice is given, devoid of any legalese that would have been employed by canonists and legal experts. The paper therefore adopts the definition that is given by the Catechism of the Catholic Church, that, "justice is the disposition to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. It is distinguished by habitual right thinking and the uprightness of ones conduct toward one's neighbour" (1807). Justice is therefore a tripartite affair in the ecclesiastical penal system. It means justice for the complainant, justice for the accused and justice for the Church.

Access to Justice

The term access to justice just like justice does not have a universally acceptable definition. Scholars have given it different definitions depending on their backgrounds and their area of specialty in the law profession. In the context of this paper, access to justice shall include:

The opportunity an individual or persons (natural or artificial) have to approach the machinery of justice (in this case, the international, regional or sub-regional framework or institutions or structure) to seek redress where his or their rights are

threatened or violated and obtain a fair, affordable, accessible, respectful and efficient legal process, either through formal or informal legal system such as judicial, administrative, or other public process, resulting in just and adequate outcome (Rhode no. p).

The Church has always provided channels through which justice can be obtained by those who are aggrieved by the actions of some members of the Church, actions that threatened harmony and peaceful co-existence. It is for this reason that you have within the Church various tribunals (those of the first instance at the diocesan level, the second instance at the provincial level and the third instance, the Roman Rota and the Apostolic Signature). However, in spite of the existence of various channels through which people can access justice in the Church, a combination of various factors that range from the dearth of judicial personnel, cultural biases that forbid the search for justice, the fear of being libeled as 'a trouble maker' and the conspiracy of silence which is the secret agreement to keep silence about an occurrence, situation, or subject especially in order to protect selfish and parochial interests.

Pope Francis has advocated for access to and speedy delivery of justice. Most of the judicial reforms that have taken place in Church during his Papacy from the promulgation of the document *Mitis Iudex Dominus Iesus* (The Gentle Judge, Our Lord Jesus) of 2015 to *Pascite Gregem Dei* (Tend the Flock of God) of 2021 in which he reformed Book VI of the Code of Canon Law are aimed at enhancing access to justice. In fact, the mien of the Pope and the content of his writings and discourses have indicated his predilection to the dispensation of justice to all. In his address to the Members of Italy's High Council of the Judiciary, Pope Francis addressed them thus:

You are called to a noble and delicate mission. You have the responsibility of responding to the demands of the people for justice, which in turn demands truth, trust, loyalty, and purity of intention. You are called to listen to the cry of those who have no voice and who suffer injustice because your vocation is a duty at the service of human dignity and the common good...The justice system requires periodic reform. It was St Catherine of Siena, one of the patron saints of Italy, who taught that in order to reform something, one must first reform oneself. In the context of a reform of the judicial system this means asking “for whom” justice is administered, “how” it is administered, and “why” it is administered. “For whom” justice is administered implies a relationship in a world that has become more connected but that has paradoxically become more fragmented. In this context, restorative justice, based on relationships, can be recognized as the only true antidote to revenge and oblivion, because it looks to the re-composition of broken bonds and allows the reclamation of the land stained by the blood of the brother.... (no. p).

It is obvious that everyone would love that he/she is treated fairly and what is his/her due is being given to him/her but in the light of the factors that militate against proper access to justice in the Church and the African cultural practices that advocate for alternative dispute resolution methods such as mediation and conciliation, which are within the realm of substantive justice, this paper proposes the incorporation of restorative justice into the ecclesiastical penal system for a holistic justice delivery.

Restorative justice and the Church's Penal System

Restorative justice has been defined by a number of scholars, and therefore requires no further elucidation, but in the context of this paper, the author will adopt two definitions. Firstly, restorative justice is defined as “a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs

and obligations, in order to heal and put things right as possible” (Marshall 37). Secondly, it is a theory of justice that emphasizes repairing the harm caused or revealed by criminal behaviour. It is best accomplished through cooperative processes that include all stakeholders” (Zehr 37). Thus, Restorative Justice is a process that is relatively new in the search for the best means to mend ruptured relationships that are caused by the commission of delict. It brings together all the parties with a stake in a particular delict that is committed for a frank conversion on how to collectively resolve the impasse, deal with its corollaries and prevent future reoccurrence. According to Debra Heath-Thornton, “restorative justice, includes direct mediation and conflict resolution between the offender, the victims, their families, and the community. It holds the offender accountable to the other parties while also providing the offender with learning experiences that offer law-abiding lifestyles as realistic alternatives to criminality” (no. p).

Although, the 1983 Code of Canon Law provides that “all Christ's faithful and especially Bishops, are to strive earnestly, with due regard for justice, to ensure that lawsuits among the people of God are as far as possible avoided, and are settled promptly and without rancor” (1446); it is observed however that most judicial officials in ecclesiastical tribunals and commission of inquiry will prefer to go the tortuous way of judicial process which in most cases does not take cognizance of the victims perspective in the matter under trial. It is the will of the Legislator that trial must be avoided as far as possible. A parallel study of Canon 1341 of the 1983 Code calls for refraining from undue preponderance towards the retributive approach to justice when it affirms that all means, including pastoral solicitation must be employed to correct an offender before the imposition of penalties.

There are situations in which a matter may be considered a *res iudicata* (a matter judged) by a tribunal or a commission of inquiry but you will notice that both the victim (complainant) and the offender (defendant) will continue to nurse a feeling of dissatisfaction which will eventually transmute into contempt to every form of judicial or administrative processes that are put in place to bring justice because they feel that the issues are not properly addressed. One of the reasons why this feeling of despondency in the judicial system is created is because very often a crime goes beyond the creation of rift between friends, relatives, neighbours and communities; it equally produces a hostile relationship where no previous relationship had existed (Sharpe). An often overlooked result of crime is that victim and offender have a relationship- they have a painfully negative experience in common. Left unresolved, that hostile relationship negatively affects the welfare of both. Therefore, in the words of Debra Heath-Thornton, justice requires restoration for victims, offenders and communities affected by crime. To promote healing, society must respond to the needs of victimized parties as well as the responsibilities of offenders” (no. p).

The participatory nature of restorative justice offers the victim who suffers physical or mental injury, emotional suffering, economic loss or substantial impairment of his/her fundamental rights to dialogue with the offender who through acts or omissions that are in violation of criminal laws operative within the ecclesiastical penal system causes a disruption within the ecclesial communities.

Since the Church's intention in all her dealings is geared towards directing every Christian, nay every person of good will to attain the destiny God has assigned to each and every one; the ecclesiastical penal law and the procedural process being provided by the Supreme Legislator to guarantee social order must be particularly conscious of the dignity of the human person and attentive to the specific conditions and situations of every single culprit and victim. In order to achieve a positive outcome of the medicinal and expiatory purposes of restorative justice, values such as truth, fairness, physical and emotional safety of participants, inclusion, empowerment of participants, safe guarding of victims'

and offenders' rights, reparation, solidarity, respect and dignity for all involved, voluntariness and transparency of process and outcomes must be guaranteed.

The Imperfection of Penal Systems and a Case for Restorative Justice

There is no penal system that is perfect. The ecclesiastical penal system is imperfect but it is its imperfection that makes the Church to constantly exhort the offender to interiorize the reformatory values of the system and to seek reconciliation with the victim (see Canon 1446 CIC 1983). The ecclesiastical penal process is not the sporting system where everyone is bent on winning. The ecclesiastical penal process is oiled by the search for truth, the reformation of the offender and the reparation of scandal. It is for this reason that the Church cannot be indifferent in the face of a delict that springs within its belly: if the Church fails to act, it would be a betrayal of its mission and on the part of the Pastors it would mean that they have failed in their responsibility.

We have seen from the onset that despite the imperfection of the ecclesiastical penal system, the imposition of penalties in the Church is directed to the achievement of the canonical goods: i) for the good of the individual offender and for the integrity of the community; ii) for the conversion of the offender; iii) for provision of certain spiritual goods to induce the delinquent to repentance; iv) for prevention of crime (canonical offences); and v) for the warning of other members. It is essential to note that the good being pursued through the imposition of penalties in the Church are not different from the goals on which the civil legal system stand. In fact:

The law comes in to create a balance by ensuring that the tripod stand called justice, is firmly on its feet by striking a balance with the victim who has been wronged, the society whose norms and values are upset and the wrongdoer whose rights cannot be in abeyance even after commission of an offence. Ideally, this synergy ought to be perpetually maintained but is not the case in our experience with the legal system (Ballason 120).

The tenor of ecclesiastical laws as are contained in the 1983 Code of Canon Law has offered a ground on which restorative justice can be introduced within the legal framework of the Catholic Church's penal system. Canon 1341 provides that the imposition of penalties must be an *extrema ratio* (last resort); Canon 1446 provides that Ecclesiastics and the Lay faithful must avoid as far as possible every law suit and must amicably resolve every rancor and lastly, Canon 1713 provides that for the avoidance of judicial disputes, settlement and reconciliation should be pursued and when they fail, one or two arbiters should be invited to mediate. Consequently, this paper posits that due to the imperfection of the penal system in the provision of justice, restorative justice will be a paradigm that will foster responsible and conciliatory functions. However, if in the course of mediating process, it becomes clear that the offender (defendant) is recalcitrant and contemptuous to the process and all efforts to make him//her take responsibility of his/her action after it is proven through investigations that he/she is guilty of the crime and it is clear that he/she might fall into contumacy and the community might be unsafe with him/her running around with a strut; this paper's standpoint is that the Competent Ecclesiastical Authority should impose the penalties in accordance with the provisions of the law.

Conclusion

Crimes were committed from the inception of the Church and punishments were equally meted out, sometimes with ferocious intent. But up until today, the reasons for which penalties have been imposed, viz, retribution, deterrence, rehabilitation, repairing of scandal, restoring justice and reforming the offender seem to be a pipe dream. This is

probably because of the ineffectiveness of the strict measures being taken to mend the relational ruptures that are caused by the commission of crime in the Church. The conjecture of this paper therefore is that the responses to crime in the Church cannot be limited to punishing, nor can they be configured to retaliations for the offences committed; but must favor suitable methods that place at the center of proactive and retroactive response to crime, the recognition of the responsibility of the offender towards himself and towards the victim. Because it is only encounter with the face of the other that engenders the assumption of responsibility for the crime committed.

This paper does not pretend to be exhaustive in its treatment of the Church's Penal System that is found in Book VI of the 1983 Code of Canon Law. The paper cannot be exhaustive in treating the penal system of the Catholic Church because it is an area that is so vast, an area that with the *motu proprio* of Pope Francis, *Pascite Gregem Dei* (2022), has gone through a reform. In spite of its deficiencies in terms of the coverage of the themes, it is hoped that the position of the paper would increase further research in the development and deployment of restorative justice within the Church's penal system.

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THE ROLE OF RELIGIOUS INSTITUTIONS IN PROMOTING DEMOCRACY

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Abstract:

Religious institutions have long been recognized as influential entities that shape societal values and norms. This paper explores the multifaceted role of religious institutions in promoting democracy, emphasizing their potential impact on civic education, social justice advocacy, ethical leadership, interfaith collaboration, and community engagement. Drawing on historical and contemporary examples, the study examines how religious teachings align with democratic principles and contribute to the development of responsible citizenship. The study aims to offer a comprehensive analysis of the multifaceted relationship between religious institutions and democracy, contributing valuable insights to academia, policymakers, and practitioners. The study adopts qualitative design. The study adopt only secondary data, it provides access to vastly rich and diverse information. The findings suggest that a synergistic relationship between religious institutions and democratic values can foster a society where citizens are not only spiritually guided but actively contribute to the advancement of democratic ideals. The recommendations put forth in this study provide a roadmap for stakeholders, including religious leaders, policymakers, and civil society organizations, to collaborate in strengthening the role of religious institutions in promoting and sustaining democracy. The paper recommends practical strategies for enhancing the role of religious institutions in democracy promotion, including the integration of democratic values in religious teachings, the establishment of civic education initiatives, and the encouragement of interfaith collaboration.

Keywords: Civic Education, Democracy, Ethical Leadership, Interfaith Collaboration, Religious Institutions, Social Justice.

Introduction

Nigeria's religious institutions, primarily Christianity and Islam, play a crucial role in shaping its democratic landscape. They instill moral and ethical values such as justice, compassion, and social responsibility through sermons, teachings, and religious texts (Ojo 87). This diversity can sometimes cause tension but also serve as a unifying force, contributing to social cohesion through interfaith dialogue, tolerance, and understanding (Ukah 2). Religious leaders in Nigeria have historically played vital roles in promoting positive social change, advocating for justice, human rights, and addressing issues like corruption, poverty, and inequality. They have also been influential in mobilizing communities for social and political transformation (Ojo 6).

The Church sees good governance as a service to the growth and integral development of people. The process of engendering good governance requires effective leadership, guided by moral principles of the social order and in accordance with Divine wisdom and the mandate of the church: "Go into the world and preach the Gospel to the whole creation," (Mk 16: 15) so that all men and women will be enlightened by the Gospel values and be enabled to interpret today's reality and seek the appropriate paths of action. The mandate given to the Church is enshrined in the New and Old Testament, the Magisterium of the Church and other well- thought out utterances coming from Pontifical Councils, Bishops' Conferences and writers in the Church. As regards good governance, it is interesting to note that the Book of Wisdom begins its instructions in this manner: "Love justice, you rulers of the earth, think of the Lord with uprightness and seek him with

sincerity of heart” (Wis 1: 1). What this text seems to bring out is that good governance stems from divine wisdom which in turn gives birth to the justice administered by those who govern. From such justice comes concord, which brings about the harmonious cultivation of virtues that produce the mature fruits of good governance.

First and foremost, religion becomes a tool for mobilization and consolidation of power. Politicians, particularly those with conservative ideologies, tap into the deep well of religious fervor to garner support and loyalty. They frame themselves as defenders of faith, leveraging existing anxieties about religious minorities or external threats to manipulate public sentiment. This creates a "us vs. them" mentality, dividing citizens along religious lines and stifling critical discourse (Cheeseman 15). The Boko Haram insurgency, fueled by extremist interpretations of Islam, serves as a chilling example of how religious manipulation can lead to violence and societal breakdown (Human Rights Watch, 2). The infiltration of religion into politics also weakens democratic institutions and erodes the rule of law. Religious leaders accrue undue influence, pressuring lawmakers to enact policies aligned with their interpretations of faith. This undermines the separation of powers and creates a breeding ground for corruption and mismanagement (Ojo 18). The recent attempts by some religious groups to influence the judicial selection process in Nigeria highlight this worrying trend. Religion, a force for immense social good, can become a dangerous weapon when wielded for political ends. In Nigeria, conservatives and fanatics exploit faith to disrupt democracy, silence dissent, and erode trust in institutions. Recognizing these tactics and advocating for solutions that empower critical thinking, interfaith dialogue, and strong democratic institutions is paramount. Only then can Nigeria break free from the chains of faith-based manipulation and embrace a future where democracy truly thrives for all.

The Catholic Bishops Conference of Nigeria (CBCN) pushed for the development of a better nation during its 2023 2nd Plenary in Abuja, saying in a communiqué that the moral regeneration of Nigerians is a critical ingredient in constructing a new Nigeria. The Bishops criticized the country's rising insecurity, stating that it has been a persistent issue as insurgents, herdsmen militia, robbers, and so-called unknown gunmen have continued to terrorize different sections of the country. CBCN criticizes the rising salaries of elected leaders, arguing that they deprive the poor of essential services. They call for government cuts and the saved funds to be used for essential amenities (Olokor 4). Religion plays a significant role in nation-building, with Christianity, Islam, and African Traditional Religion in Nigeria coexisting and sharing common values like respect for elders and authority. Religious institutions serve as platforms for civic engagement in Nigeria. Congregations often engage in community development projects, humanitarian initiatives, and discussions on civic responsibilities (Omotola 87). This grassroots involvement enhances the vibrancy of democratic participation and strengthens the connection between citizens and governance.

Putnam argues that “religious institutions provide moral and ethical principles that align with democratic values” (34). These principles, such as compassion, justice, and equality, are rooted in Christian teachings. The Golden Rule, a principle of treating others as one would like to be treated, is also a key aspect of democratic values. Religious institutions, through sermons, religious education classes, and community programs, offer educational opportunities for citizens to discuss these values, even in Islamic study circles, promoting justice and fairness in governance. Hassan, explained “religious institutions encourage members to participate in civic and political processes, including voting, community service, and advocating for social justice” (67). They organize voter registration drives and encourage congregants to exercise their civic duty. The emphasis on service, charity, and community welfare in religious teachings cultivates a sense of civic responsibility, inspiring citizens to contribute to society's betterment by promoting the

idea of stewardship. Religious institutions play a crucial role in educating citizens about democratic values, encouraging participation, and fostering civic responsibility, thus strengthening the foundations of democracy.

Statement of the Problem

A problem the study identifies was that Bunce explains that religious institutions, as influential entities within society, have the potential to significantly contribute to the promotion of democracy (690). However, the intersection of religion and politics presents a complex landscape marked by challenges that may impede the effectiveness of these institutions in fostering democratic values. Religious institutions are expected to maintain a stance of political neutrality to uphold their credibility and inclusivity. However, the problem arises when these institutions become entangled in partisan politics, potentially compromising their impartiality and ability to serve as moral guides for diverse communities. Appleby states that the tension between traditional religious doctrines and the demands of modern democratic norms creates a dilemma for religious institutions. The problem lies in their ability to adapt to societal changes while upholding core religious values, which may impact their effectiveness in addressing contemporary issues. This research aims to investigate the aforementioned challenges faced by religious institutions in their role as promoters of democracy. By understanding these challenges, the study seeks to provide insights into potential strategies for religious institutions to effectively contribute to the advancement of democratic values while navigating the complexities inherent in their dual role. Investigate instances where religious institutions engage in partisan politics. Assess the impact of political endorsements by religious leaders on the perceived neutrality of these institutions. Analyze the potential consequences of political involvement on the credibility of religious institutions. Through these objectives, the study aims to offer a comprehensive analysis of the multifaceted relationship between religious institutions and democracy, contributing valuable insights to academia, policymakers, and practitioners.

Methodology

The study adopts qualitative design. The decision to adopt only secondary data in research necessitates a careful consideration. While its efficiency, diverse sources, and potential for objectivity offer undeniable advantages, its limitations in data quality, scope, and ethical considerations demand critical evaluation. The ideal approach often lies in a balanced combination of primary and secondary data collection. Leveraging the strengths of both methods allows researchers to gather robust, high-quality data while maximizing efficiency and addressing research questions with greater nuance and depth. Ultimately, the choice should be guided by the specific research question, available resources, and a commitment to rigorous ethical and methodological practices.

Democracy and Democratic Values

Democracy, a word woven into the fabric of modern societies, carries within it a multitude of interpretations. To some, it embodies the triumph of individual liberty, while others see it as an equalizer, championing the rights and voices of all. Yet, beyond these individual strands, a richer tapestry emerges – a complex ecosystem of values, principles, and practices that define the very essence of democratic life.

At its core, democracy rests on the fundamental principle of popular sovereignty, the notion that power stems from the people (Dahl 9). This translates into free and fair elections, where citizens choose their representatives and hold them accountable through regular votes. It also necessitates freedom of expression and assembly, allowing voices to be heard, dissent to be voiced, and diverse perspectives to shape public discourse (Held 6). But democracy is not merely a procedural exercise. It thrives on equality and inclusion, demanding the participation of all citizens, regardless of their background,

ethnicity, or gender. This necessitates equal rights and opportunities for all, fostering a society where each individual can flourish and contribute to the collective good (Sen no. p).

Furthermore, democracy fosters a culture of accountability and transparency. Elected officials are answerable to the public, their decisions open to scrutiny, and power exercised with responsibility. This commitment to transparency helps build trust and ensures that government serves the interests of the people, not the whims of the few (Przeworski 2). These essential values cannot exist in isolation. Participation is the lifeblood of a vibrant democracy. Citizens must engage, not just through elections, but also through civil society organizations, community initiatives, and public debates. Such active engagement keeps the democratic flame burning brightly, ensuring that it remains a living, evolving system responsive to the needs and aspirations of its people (Barber no. p.).

However, the tapestry of democracy is not without its blemishes. Challenges like political inequality, misinformation, and voter apathy threaten to fray its edges. Yet, it is precisely in these moments that the inherent strength of democratic values shines through. Through open dialogue, critical thinking, and a persistent commitment to justice and equality, citizens can repair the tears and strengthen the fabric of their democracy. Democracy is more than just a system of government; it's a vibrant ecosystem of values, principles, and practices that empower individuals, promote equality, and foster a society where all voices are heard and all have a stake in the collective good. While challenges may arise, understanding the true essence of democracy and actively engaging in its processes serves as the vital thread that keeps this precious tapestry intact, ensuring that future generations inherit a world where freedom, equality, and participation remain woven into the very fabric of life.

Significance of Religious Institutions for Democracy through Accountability

The relationship between religion and democracy is a tapestry woven with threads of both promise and peril. While religious institutions possess immense potential to promote democratic values like equality, justice, and civic engagement, their influence can also create tensions and undermine crucial principles of accountability.

Pillars of Accountability: Religious institutions can contribute to democratic accountability in several key ways:

- **Moral Compass:** Religious teachings often espouse values like justice, integrity, and transparency, aligning closely with the core principles of a fair and accountable democracy (Appleby 2). By acting as moral compasses, religious leaders can challenge corruption, criticize unjust policies, and advocate for ethical governance.
- **Mobilization and Watchdog Role:** Religious communities can mobilize their members to participate in democratic processes, hold elected officials accountable for their actions, and monitor potential abuses of power (Bunce 2). This watchdog role helps prevent the concentration of power and ensures that government remains answerable to the people.
- **Promoting Civic Engagement:** Faith-based organizations can foster civic engagement by encouraging dialogue, organizing voter registration drives, and providing platforms for community discussions on critical issues (Osaghae 2). This active participation strengthens democratic processes and empowers citizens to hold leaders accountable.

Navigating the Pitfalls: However, the path to effective democratic accountability through religious institutions is paved with challenges:

- **Misuse of Influence:** Religious leaders can exploit their influence for personal gain or political agendas, undermining the neutrality and objectivity crucial for accountability (Cheeseman 2). This can lead to manipulation of the electorate and weaken the integrity of democratic processes.
- **Intolerance and Division:** Fundamentalist interpretations of religious texts can fuel intolerance towards minority groups and stifle dissent, eroding the principle of equality and free expression central to democratic accountability (Appleby 2). This can create closed societies where criticism and scrutiny of power are discouraged.
- **Secular-Religious Divide:** Tensions between secular and religious values can create friction and hinder collaboration between religious institutions and democratic institutions, potentially reducing the effectiveness of faith-based efforts to promote accountability.

Bridging the Divide: To harness the potential of religious institutions for democratic accountability while mitigating the risks, several strategies can be implemented:

- **Interfaith Dialogue:** Fostering open and respectful dialogue between different faiths can break down prejudice, build trust, and create a common ground for promoting shared democratic values (Osaghae 2). This facilitates collaboration and reduces the risk of religious influence becoming divisive.
- **Civic Education and Religious Literacy:** Equipping both religious leaders and citizens with knowledge about democratic processes and diverse religious traditions can empower them to identify and challenge instances of manipulation and intolerance (Bobbio 7). This strengthens the foundation for informed and constructive engagement.
- **Empowering Civil Society:** Strong and independent civil society organizations can act as bridges between religious communities and democratic institutions, ensuring that faith-based efforts are aligned with democratic principles and contribute to broader societal accountability.

The role of religious institutions in upholding democratic accountability is multifaceted and ever-evolving. While navigating the potential pitfalls is crucial, their immense potential to promote justice, civic engagement, and ethical governance should not be ignored. By fostering interfaith dialogue, promoting civic education, and empowering civil society, we can pave the way for a future where faith and democracy collaborate to build a more just and accountable world for all.

Religious Institutions and the Seeds of Civic Education

Democracy, a vibrant garden where freedom and fairness bloom, relies on fertile ground nourished by informed and engaged citizens. While robust laws and efficient institutions provide the framework, it is civic education that sows the seeds of responsible participation and critical thinking, crucial for a healthy democracy. In this endeavor, religious institutions can play a vital role, offering unique platforms and powerful voices to nurture the seedlings of democratic values within their communities.

Planting the Seeds: Religious institutions possess an inherent advantage in civic education: community trust and reach. Faith communities provide individuals with a sense of belonging and shared values, creating fertile ground for learning and engagement. Religious leaders, revered figures within their communities, can leverage their moral authority to champion civic awareness and responsibility, encouraging their followers to understand and participate in democratic processes (Appleby 2).

Their educational infrastructure provides further avenues for civic education. Religious schools can integrate democratic principles into their curriculum, teaching students about government structures, citizen rights, and the importance of active participation. Moreover, faith-based youth groups and community gatherings can be transformed into spaces for interactive learning and discussion, allowing young people to grapple with critical issues, engage in respectful debate, and develop critical thinking skills essential for informed democratic citizens (Osaghae 16).

Nurturing Democratic Values: Beyond factual knowledge, religious institutions can cultivate the very values that nourish a strong democracy:

- **Equality and Social Justice:** Many religious traditions advocate for equality and justice for all, mirroring core democratic principles. By emphasizing these values within their teachings and practices, religious communities can promote inclusivity and challenge discriminatory practices that undermine democratic ideals (Bobbio 27).
- **Respect for Diversity:** Religious institutions can foster the understanding and appreciation of diverse perspectives, a crucial skill in a pluralistic democracy. By encouraging interfaith dialogue and celebrating cultural differences, these communities can combat prejudice and build bridges of tolerance, strengthening the social fabric of democracy (Adebomi 20).
- **Civic Engagement and Responsibility:** Faith-based initiatives can motivate individuals to contribute to their communities and advocate for positive change. Through volunteer programs, social justice initiatives, and electoral mobilization efforts, religious institutions can empower their members to become active participants in shaping their democracies (Bunce 21).

Challenges and Cultivation: However, this path is not without obstacles. Intolerance and fundamentalism within certain religious communities can stifle dissent and undermine democratic values. Additionally, navigating the separation of church and state can be tricky, ensuring that civic education remains secular while leveraging the strengths of religious institutions.

To address these challenges, collaboration and transparency are key. Interfaith dialogue, joint civic education initiatives with secular organizations, and open communication within religious communities can help promote shared democratic values while respecting religious diversity. Additionally, religious leaders should be equipped with knowledge about democratic principles and ethical leadership, enabling them to effectively guide their communities towards responsible civic engagement.

Religious institutions, with their inherent strengths and challenges, stand at a crucial crossroads. By embracing their potential for civic education and nurturing democratic values within their communities, they can become powerful allies in fostering a vibrant and inclusive democracy. Through collaboration, informed leadership, and a commitment to shared values, faith can sow the seeds of a more just and participatory society, where every citizen blossoms as a responsible and engaged steward of democracy.

The Significance of Religious Institutions for Democracy: A Focus on Tolerance and Inclusivity

Religious Institutions and the Threads of Equality in Democracies

Democracy, a vibrant tapestry woven with threads of freedom and rights, rests on a fundamental principle: the inherent and equal dignity of every individual. While legal frameworks and political institutions enshrine this principle, a powerful force often

complements their efforts: religious institutions. Rooted in values of compassion, respect, and the sanctity of human life, these institutions can play a crucial role in promoting and upholding equal dignity within democracies.

Embracing the Tapestry of Humanity: Many religious traditions elevate the principle of equal dignity as a core tenet. From teachings advocating for the equal worth of all humans regardless of origin or social status to rituals affirming this shared humanity, religions offer powerful counter-narratives to discrimination and exclusion (Appleby 2). This intrinsic connection allows religious institutions to contribute to a more equitable democracy in several ways:

- **Challenging Inequality and Discrimination:** Religions can raise awareness about systemic inequalities, denounce discriminatory practices, and advocate for policies that promote equal opportunities for all members of society (Adebomi 2). By speaking out against prejudice and injustice, they offer moral authority and a platform for marginalized voices to be heard.
- **Promoting Social Inclusion and Belonging:** Faith-based communities can provide havens of inclusion and acceptance, welcoming individuals regardless of their background or beliefs. Through interfaith dialogue, community outreach programs, and social events, they create spaces where diversity is celebrated and shared humanity is affirmed (Osaghae 16).
- **Empowering the Marginalized:** Religious organizations can empower marginalized groups by providing education, healthcare, and other essential resources. This allows individuals to claim their rightful place in society, exercise their democratic rights, and contribute to the collective good (Bunce 2).

Navigating the Threads of Conflict: However, the path towards ensuring equal dignity through religious institutions is not without its challenges:

- **Misinterpretations and Manipulation:** Certain interpretations of religious texts can be used to justify discriminatory practices or fuel intolerance towards minority groups, directly contradicting the core principle of equal dignity (Appleby 2). This misuse can sow division and undermine the potential of faith to promote equality.
- **Power Structures and Inequalities:** Religious institutions themselves can perpetuate internal power structures that contribute to inequalities, such as gender discrimination or hierarchical leadership, potentially weakening their message of universal human dignity (Cheeseman 2).
- **Secular-Religious Divide:** Tensions between religious values and secular legal frameworks can create friction and hinder collaboration between faith-based organizations and democratic institutions, making it difficult to find common ground for promoting equal dignity across society.

To maximize the positive impact of religious institutions on equal dignity in democracies, several strategies can be adopted:

- **Interfaith Dialogue and Education:** Fostering respectful dialogue and understanding between different faiths can break down prejudice, build bridges of empathy, and identify shared values that underpin the notion of universal human dignity (Osaghae 2).
- **Critical Religious Literacy:** Equipping both religious leaders and citizens with critical thinking skills and knowledge about diverse religious traditions can empower them to challenge discriminatory interpretations and promote inclusive practices within their communities (Bobbio 2).

- **Collaboration and Advocacy:** Building partnerships between faith-based organizations and secular bodies allows for coordinated efforts to address systemic inequalities, develop policies that uphold equal dignity, and hold governments accountable for upholding these principles.

Religious institutions, when guided by their core values of compassion and love for humanity, can become powerful allies in fostering and upholding equal dignity within democracies. By challenging discrimination, promoting inclusion, and collaborating with other actors, they can enrich the tapestry of democracy with threads of respect, shared humanity, and equal opportunities for all. It is through embracing the full spectrum of colors and textures within this tapestry that we can truly build a society where every individual's inherent dignity is recognized, cherished, and protected.

Conclusion

The relationship between religious institutions and democracy is complex and evolving. While challenges exist, the potential for faith to strengthen democratic values remains immense. By fostering interfaith dialogue, promoting civic education, and empowering civil society, we can pave the way for a future where faith and freedom walk hand in hand, contributing to a more just and inclusive democracy for all. Religious institutions play a crucial role in promoting social justice, advocating for the rights of marginalized and vulnerable communities. They align with democratic principles of inclusivity and equal representation, contributing to a more equitable and just society. Religious institutions foster interfaith dialogue and cooperation, promoting tolerance and understanding, and contributing to social cohesion and unity. Religious leaders serve as moral authorities, influencing political leaders and institutions to uphold ethical standards. They reinforce the democratic principle of transparency and checks against corruption and abuse of power. In regions with ethnic or religious tensions, religious institutions can play a pivotal role in conflict resolution and peace-building. They promote dialogue and reconciliation, creating stable environments conducive to democratic governance. The emphasis on community service and philanthropy within religious teachings fosters a culture of civic responsibility. Religious institutions shape values, provide education, advocate for justice, build bridges across diverse communities, and inspire moral leadership. Recognizing and harnessing the positive influence of religious institutions is essential for building and sustaining democratic societies that reflect the values of justice, equality, and the collective welfare of all citizens.

The following recommendations were reached:

1. Religious institutions should proactively incorporate democratic values into their teachings. This integration can be achieved through the development of educational programs, sermons, and publications that highlight the compatibility between religious principles and democratic ideals.
2. Establishing civic education initiatives within religious institutions can enhance the understanding of democratic processes among congregants. Workshops, seminars, and educational materials focused on citizenship, governance, and human rights can be valuable tools in this endeavor.
3. Encouraging interfaith collaboration fosters unity and cooperation among diverse religious communities. Joint initiatives, dialogues, and projects can create a shared understanding of the role each faith plays in supporting democratic values, contributing to social harmony.
4. Religious institutions should actively engage in social justice advocacy, addressing issues such as poverty, inequality, and discrimination. This advocacy aligns with

democratic principles and contributes to the creation of a more just and equitable society.

5. Religious institutions can play a role in nurturing ethical leadership by offering guidance and mentorship to political and community leaders. Emphasizing the importance of moral character and accountability can contribute to the development of leaders committed to democratic values.

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FROM THE MAKING OF A SCHOLAR TO A VIRTUOUS PERSON: A PARADIGM SHIFT FOR THE NIGERIAN EDUCATIONAL SYSTEM

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Abstract:

The most salient questions that constitute the problem of this study include:- is there a dichotomy between “being learned” and “being educated”? Is it possible for an individual's intellectual powers to be developed, yet his moral powers remained undeveloped and uncultured? Is it possible for an individual to be exceptionally erudite, yet morally bankrupt? In view of these questions, the study interrogates the Nigerian system of education which apparently breeds more great minds with questionable characters. The central object of this paper is to use John Locke's educational theory to demonstrate that virtue education is the cornerstone and essence of education. Locke emphatically stressed that the aim of education should be to instil “the principle of virtue”, namely the ability to subvert one's immediate appetites to the dictates of reason. Premised on this tokenism, the paper argues and recommends that to counteract the moral sleaze prevalent in the Nigerian polis, it is expedient that the Nigerian educational system considers a paradigm shift from the making of scholars to the making of virtuous human persons. The expository and hermeneutical methods are adopted in this discourse.

Keywords: Moral Formation, Been Education, Been Learned, Education, Hermeneutics, Virtuous Person.

Preamble: The Backdrop

Every human society has its unique way of life. The constituents of this system of living are often regarded as the social values of the society. This includes the ethics, the moral principles and codes of conduct, the customs and the norms among others. These are attributes of the society and people live by them. This way of life becomes their identity and it is passed on from one generation to the next. Education is the veritable means by which this identity is been passed on. In its philosophical underpinning, education is an essential tool for the transformation of society to adapt to the unavoidable social changes and development by forming the character and the intellect of the citizens to embrace the transformation that might occur. It has a vital role to play in the society as it transforms it and helps to form the character of the citizens for their own benefit and as well, for the benefit of society. The benefits one gets from being educated cannot be overemphasized.

During the award of certificate after graduation, we do hear such statements as ‘...having been found worthy in character and learning, you are hereby conferred the Diploma, Degree (NCE/HND/BA/BSC/MA e.t.c) certificates. This means that education is not solely an academic endeavour but it includes discipline, character and maturity. The fact remains that if one is excellent in academics but is deficient in the area of self-discipline, good conduct or character; such a fellow ought not to be awarded a certificate. One can learn to read and write (literacy) yet the person ought not to be termed educated because he or she may be more interested in reading or learning things leading to bad attitude or anti-social behaviours which are not education. Education is always used to imply a positive state and cannot be negative (Ibekwe 77).

John H. Newman, in the bid to distinguish between being learned and being educated, made a clear distinction between what he called, 'ideal education' and 'elite education'. He asserts: "the goal of education and by extension, University education, is not necessarily to produce 'super minds' the ultra-high elite of today who are the result of a system of elite education that sends of minds that are smart, talented and driven, yet anxious, timid and lost with a stunted sense of purpose, perhaps; great at what they do with little or no consideration for human values (cited in Isaac Ukpokolo 99). Newman is not in the least against education producing brilliant and exceptional intellectual giants; rather he implicitly advocates that such individuals must be morally sound and should have excellent disposition towards moral values and virtues. They ought most importantly to be genial and humane. If one should interview Nigerian students on why they go to school, one might not be surprised to have ninety nine percent (99%) of them revealing that their aim of taking to the herculean task of schooling is to be trained as professionals in their different carriers, with no mention made about being formed to be good people of high moral probity and rectitude (Uzomah and Isanbor 2-3). Being educated necessarily includes a transformation of the total self and being civilized.

Nigeria as a society in its educational system seems to have forgotten the fact that education has two cardinal points which are intellectual and character formation. Like many other countries in the world, Nigeria is undergoing a period of political, social, security, economic and religious uncertainties. The fundamental cause of these predicaments include fraud, bad and incompetent governance, corruption, ritual killings, inter-ethnic and religious rivalries etc. Discipline is at a very low ebb in our institutions of learning; where we see things like cultism, prostitution, arm robbery, indecent dressing, sexual pervasions, the neological *yahoo plus ritual killings*, etc., in our higher institutions of learning. Can it be said that moral education is no longer in the curriculum of the country or is not been taken seriously by the students? Or are teachers afraid to correct students either because they are part of the problem, or are they simply indifferent?

Locke is convinced that moral education is more important than any other kind of education. More particularly, the aim of education is to instill what Locke calls the principle of virtue, namely, the ability to subvert one's immediate appetites and desires to the dictates of reason. Against this backdrop, this paper considers Locke's principles of education as the panacea to restore the fallen quality in the Nigerian Educational system. Locke's central thesis is that education should serve as the principle of virtue. This is against the visible background in Nigeria where some educated men and women instead of upholding virtue as their principle, uphold the opposite. Hence, this paper attempts to argue that inculcation of virtue and morality should be taken seriously in Nigerian schools so as to be a guiding principle in the lives of every Nigerian scholar and graduate. In other words, it calls for a paradigm shift from scholarly oriented education to virtuous-based education.

Education Defined

To ascertain who an educated person it suffices to first and foremost establish what education is. Educationists and Educational Philosophers have not agreed on a definition of the concept. As a consequence, there are numerous and varying definitions of education. According to John Milton whose definition of education once became a fast complete and generous definition of the term, education is that which fits a man to perform justly, skillfully and magnanimously in all offices, both private and public, of peace and war. John Stuart Mill contended that the core of education is the culture which each generation purposely gives to those who are to be its successors, in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been attained (21-27). In an article in the Catholic position paper No 69 of 1979, Hoz defined Education as "the deliberate cultivation of the specific faculties proper to men" (2).

Etymologically, to trace the roots of the word Education, one needs to go to the two opposing and conflicting schools of thought in philosophy. The schools namely, idealism and realism, were opposed as to how and where knowledge should come or go to (Ojih 22). These two schools of thought in philosophy have always opposed each other; while realists argue that reason rules and it is the source of all knowledge, idealists argue that ideas rule and it is through them that knowledge is gotten.

For the school of idealism by Plato, education is derived from the Latin word “educare” which means “to lead forth”, “drag out or pull out” ideas which are believed to be innate from childhood. Since these ideas which are believed to be innate, stimulation helps to hasten them out. So education for the idealist school of thought involves leading out, or helping the innate abilities of an individual to grow and blossom into original thought and wisdom (Ojih 22). For the school of realism led by Locke, the infinite verb “to educate” is derived from the Latin word “educere” which involves 'sending in' or putting in' ideas into the mind of a child which is believed to be blank or empty at birth (Ojih 22). Education here involves forming or training the individual with experiences which are acquired through the senses. These senses provide the mind with impressions and information.

Peters defined education as a process of the transmission of what is worthwhile to those who are committed to it, be it children or adults; education is regarded as a product when it is defined as the end results or the outcome of learning. In this regard, education becomes the anticipated consequences of the process (45). In other words, if the product of education derives from the process of education viewed as a product then, education could be seen as synonymous with acquired knowledge, attitudes and skills; such knowledge would either help man function positively or negatively. Hence, Ukeje B. O in Ojih emphasized that:

As a very powerful instrument, education can be used for man's destruction or for his transformation and reconstruction of his environment. As a discipline, education is seen as an organized body of knowledge of taught in schools. This body of knowledge studied and can be divided into sub disciplines such as when we talk about foundations of education, vocational education, physical and health education and administration and so on (24).

A short definition that may be drawn from the various definitions of education that have been given and what some educationists and educational philosophers believe to be the content of education is that it is the development of the whole man. It follows from this that education embraces the whole of man's activity: physical, intellectual, moral and even spiritual.

The great philosophers of the Ancient time were not left out in attempting to reveal what education consists of. Plato, like Socrates, opined that virtue is knowledge, ignorance is the vice. He sees education as a drug that heals the sickness of ignorance in man. Education for him changes the life of an individual. The progress of a man comes through acquiring education and that education should be controlled by the state—that is the government. Plato is convinced that “the root of the vice that abounds in the state lay chiefly in ignorance, and only by proper education can one be converted into a virtuous man” (Punja no. p.). Aristotle on the other hand, sees the aim of education as not only the attainment of happiness or goodness in life. He believed that virtue lies in the attainment of goodness. He has goodness into categories: goodness of intellect and goodness of character. The former can be produced and increased by teaching and is the product of training and experience; the latter is the result of habit, and it can be attained by the formation of good habits. Aristotle's definition of education is the same as that of his teacher, Plato; that is, the creation of a sound mind in a sound body. Thus, to him, the aim of education was for the

welfare of the individuals so as to bring happiness in their lives (Ibekwe 34). By implication, the goal of education for Aristotle is purposeful, and this purpose is to attain happiness which is a virtue. It is the significant role of the government for Aristotle, to provide its citizens with standard education, and when this is done, virtuous men will be produced by that state.

Above all, for a clear sense of who truly is an educated person, this paper adopts Locke's definition of education which is that education is the welfare and prosperity of the nation. Education for him provides the character formation necessary for becoming a person and being a responsible citizen. His educational philosophy is an effort to show how democratic constitutional monarchy might be preserved and improved (Yolton 3). This research looks at education not solely as a process geared towards intellectual formation but it includes discipline, character and maturity. The fact remains that if one is excellent in academics but is deficient in the area of self-discipline, good conduct or character, such person ought not to be awarded the required certificate and can even be expelled from the school. The underlying fact amounts that a scholar is one whose intellectual quotient defines his moral reasoning and action. It therefore becomes a natural negation so to say, for an 'educated' person to be found wanting in upright discipline and character exhibition.

John Locke's Virtue-Based Theory of Education

Locke's philosophy of education is contained in his works, "Essay Concerning Human Understanding" and "Some Thoughts Concerning Education". For over a century, these works were the most important philosophical works on education in England. "Some Thoughts Concerning Education" was translated into almost all of the major written European languages during the eighteenth century, and nearly every European writer on education after Locke, including Jean Jacques Rousseau, acknowledged its influence. Locke seems to have deliberately attempted to popularize several strands of seventeenth-century educational reform at the same time as introducing his own ideas.

These two works played a defining role in the eighteenth-century educational theory. Locke maintained that education makes the man. Locke writes at the opening of "Essay Concerning Human Understanding":

I think I may say that of all men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education." (Tarcov 108).

In making this claim, Locke was arguing against both the Augustinian view of man, which grounds its conception of humanity in original sin, and the Cartesian position, which holds that man innately, knows logical propositions (Ezell 140).

Locke was convinced that moral education is more important than other kinds of education. The goal of education in his view is not to create a scholar, but to create a virtuous man. More particularly, the aim of education is to instill what Locke calls the Principle of Virtue, namely the ability to subvert one's immediate appetites and desires to the dictate of reason. The goal of education is to guard against any vices to which a child is predisposed. By tailoring children's education to their characters, teachers not only obtain more effective results, but they also make the experience enjoyable (Locke 194).

Given that Locke is one of the great minds of the last few centuries, we might expect him to put a high value on intellectual development. Actually, though, the strongest message of Locke's thoughts on education is exactly the opposite: a child's bodily health and the soundness of his character are far more important, in Locke's view, than the state of his intellect. The primary goal of Locke's educational plan is to create a virtuous, well-bred, and wise young man, and not to create a scholar.

The optimal time to implant this capacity, Locke tells us, is in early childhood, while the mind is still tender and malleable. To do this, parents need to make sure that their children's natural instinct, which is, to tell them to indulge. If you coddle and indulge your baby, Locke warns, that your child will learn that his desires ought to always be satisfied and he will find himself incapable of self-denial. If, instead, you maintained a stern authority over your child, and not indulge his whims, then your child will grow accustomed to subverting his or her immediate desires to the dictates of reason. Hence, for the time being, of course, it is your reason that he is yielding to, but this is setting a pattern that will serve him well when his own reason begins to develop; he will then be able to subvert his immediate desires to the dictates of his own reason.

Locke dedicated the bulk of “Some Thoughts Concerning Education” to explaining how to inculcate virtue in children. He defines virtue as a combination of self-denial and rationality: “that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way (Locke 25). Future virtuous adults must be able not only to practice self-denial but also to see their rational path. Locke was convinced that children could reason early in life and that parents should, above all, attempt to create a “habit” of thinking rationally in their children (Locke 25).

Moreover, in order for this principle of virtue to take hold, Newman indicates that the authority of the parents must be absolute and based in fear and awe. Under no circumstances should the child be beaten for doing wrong, but he also cannot be rewarded with toys or sweets for doing right. These sorts of motivations, Locke points out, just reinforce what we are trying to root out: they make immediate physical desires of the objects of all actions. Instead of physical motivations, Locke suggests that parents use mental motivations. When the child does wrong he must be met with cold disapproval, and when he does right, he must be commended and treated warmly. The child thus, comes to be motivated by the desire to be in his parents' good graces; he wants to avoid disgrace and warrant esteem (Newman 78). Likewise, this sort of motivation will later develop into a desire to warrant his own esteem- that is, to always follow his conscience.

Evidently, Locke argues that a child's character should be formed before his intellect. He is not at all affirming that intellectual formation is not important but that the character of the child should first be considered. He therefore opined that “education should not end up making man a scholar but should make him a virtuous man”. To properly inculcate virtue into the child, the process of education should be made in such a way that it would be fun, so that the child will find learning not as a task or duty but to love it as he loves playing. Also, he emphasized habit over rule. He suggests teaching by habit and examples. By this, he recognizes that every person has their own unique temperament, and that this temperament needs to be taken account of in education. In what academic learning should be, he did not dedicate much space to give a specific curriculum; he is more concerned about affirming virtue-based education. For him, it was important to take great care in educating the young. He recognized that habits and prejudices formed in youth could be very hard to break in life. Thus, much of his work on “Some Thoughts Concerning Education” focuses on morality and the best ways to inculcate Virtue and industry. Hence, he rejected authoritarian approaches. Instead, he favoured methods that would help children to understand the difference between right and wrong and to cultivate a moral sense of their own. In the light of the above, how can Locke's educational principles be an antibiotic to remedy the malaria of moral decadence found among some educated persons in our country? Obviously, it appears that we have numerous celebrated scholars of which very few can also be celebrated as men and women of moral repute.

Virtue and Moral Decadence among Nigerian Educated Men and Women

No doubt, our country Nigeria every year and time proudly graduates a teeming number of her citizens from both public and private higher institutions of learning. We can indeed boast of many educated persons both at home and in the diaspora. Despite this, notwithstanding, one of the most critical challenges facing Nigeria today is the need to strengthen the ethical or moral standards of our youths. The moral fabric of our society has weakened. Sadly, the Nigerian educational policy has one of its aims as the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society. Logically, an educated person is one who is supposed to have benefited from the merits of formal education. Therefore, to be educated presupposes that one must have been adequately brought up from infancy in such manner that the positive powers of his or her cultural education is not limited to the ability to read and write.

The educated is made to be elite. By being elite he is supposed to be a shining light within his immediate and distant environment, someone who is among the best at a certain task. Even when we interpret the educated to be the one who has the privilege of going to school, there are still certain qualities that are expected of such a person. For instance, an educated person is expected to live above all his or her undertakings. He is expected to show the right way while others follow. It is the high premium attached to education that causes the society to frown when the educated is involved in or supports any untoward activity. Given this high standard that the educated is set with the standard of being the first while others follow, associating the educated with any element of corruption could be said to be directly opposite.

How then should the educated become afflicted with the scourges of corruption in Nigeria? What is wrong with our own educational system? Locke considers education to be the principle of virtue. There is a very bad seed fighting against virtue in our dear country Nigeria, the bad seed today known as 419- a life that thrives on deceit. We have examination 419, Election 419 and material 419. What are we to do about the wasted energies in cultism, drug abuse, child -trafficking, kidnapping, irrational approaches toward agitation for freedom and adulterate half-baked doctors, teachers, Professors, engineers, Lawyers, dishonest leadership and even false pastors in the churches? We are challenged to examine the root of all these lack of virtue among Nigerian educated men and women.

Apparently, whoever that is learned and is not morally sound cannot be said to be educated. This is why Locke insisted that the final end of education is not the acquisition of certificate like Diplomas Degrees both in Master's and Doctorate but the building up of a good character. Taking education as a Principle of virtue would help us acquire the human values, of truth, right action, love, peace, mercy and non-violence. The person who lives the truth in words, thought and deed performs the right action. With the right action all around us, peace is born. Peace with God and with man is love. Love leads to mercy and non-violence with this type of education; we can achieve unity in diversity and live in peace in our country Nigeria.

Any right thinking Nigerian would accept the fact that we have a problem in our educational system. Our educational institutions are producing young people who are more specialized in all kinds of vices than they are specialized in virtue. Some students injure and kill fellow students because of cultic activities. Many lives have been lost because of cultism and the recent vice of 'Yahoo plus ritual killings'. Some Nigerian students and graduates are in one secret cult or the other; they believe that they cannot make it without dining with one cultic group or the other, sometimes even Lecturers in our Universities who are supposed to be tutors of morality and virtue to the students involve themselves in these acts of cultism. During political campaigns, we hear of the

kidnapping of children and even adults for the purpose of ritual killings aimed at fortifying politicians and perpetuating them in positions and for abundant wealth. Recently, killings and wasting of lives have been the order of the day by a group known as the “unknown gunmen”. Today, competency is not the bedrock of leadership and governance in the country but rather self-interest and 'it is my turn' mentality to rule. The educated during elections are the returning officers of the votes casted, notwithstanding, do the votes of the citizens truly count? One can go on and on to list the vices seen among Nigerian educated men and women but the question is, if education was made to form virtuous men and women, then, what is wrong with the Nigerian educational system? The simple answer to this question would be that the Nigerian educational system seems not to be virtue-based.

The Way Forward: Paradigm Shift from the Making of a Scholar to a Virtuous Person

From the foregoing discourses, it is plausibly to hold that, learning is all about the knowledge the student is able to grasp and put into action at the end of the studies. It is what the student does. The teacher's work is to provide learning materials and activities for the student through teaching and demonstration. The student's duty is to grasp these experiences of the teacher, personalize them and make them working tools in life (Igwenagu 38). This implies that if education has character formation as one of its cardinal point, its products are expected to be men and women of high moral standard. Based on this established fact, it is significant to agree with Uzomah and Isanbor, that for an individual to be considered educated he or she must have developed the three most sublime powers of man; physical, intellectual and moral faculties. This means that being educated, it is expected to include more than merely being learned and being able to use one's knowledge. It necessarily extends to being able to behave in a morally acceptable way (Uzomah and Isanbor 5).

Hence, from the brief scholarly exposition of Locke's virtue educational principle, this paper strongly argues that, it is undeniable that one of the most critical challenges facing the Nigerian society today is the need to strengthen the ethical or moral standards of the youths and indeed all citizens of every age and social strata. Locke affirms that education should serve as a principle of virtue. Since it is believed that youths of today are leaders of tomorrow, the role of education in salvaging our sickly moral values is of critical significance. Heads of schools and their teachers need to work together in their various schools to reverse the decline in ethics, morals and values. Parents should also be involved in this crusade, likewise the government. Though we appear to be facing a problem of crisis in values, the schools through the efforts of committed and dedicated staff can redefine these values and use the necessary methodology to teach them since values come into education as aims, teachers through personal example should teach the students to be self-critical and strive towards excellence. They should see good name as being better than silver and gold. Students through their various schools should be made to ask themselves who am I? What do I hope for? And how do I get to what I hope for? Moreover, for Nigeria to have graduates who will uphold virtue and morality, the Nigerian schools should revisit the African old cherished values. They can inculcate values in the students by creating respect for civil virtue, moral responsibility and voluntary support of law. They can also call attention to the reasons why they should abide by the law and make responsible and ethical contributions to improve our society.

Conclusion

The attainment of knowledge is necessary and very crucial both for the interest of the individual and that of the society. The goodness of education, therefore, is the goodness of intellect and that of the character. The two goods are intertwined to such a magnitude that one cannot do without the other. True scholarship, consequently, is the product of one who is both academically and morally sound. Hopefully, if the findings and

recommendations of this paper are adopted, it will not only deter moral sleaze but will also enrich the quality of life and happiness of the educated class. As it were, this paper is not proposing it as a final solution to the numerous problems in the Nigerian educational system but as a recipe or a measure towards achieving a better and quality education that gears towards the advancement of morality and virtue in Nigeria. Therefore, there is indeed the imperative of a paradigm shift from the scholar-making orientation of the Nigerian educational system to the making of humane and virtuous humans.

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MONTESSORI SCHOOL FOR THE DEVELOPMENT OF THE NIGERIAN CHILD

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Abstract:

Montessori's conception of the development of the human person is not to be based on the design of method of education rather on given the children the chance to live well through the maximization of the freedom and choice through play and fun, especially at the early childhood. This is what informed the Montessori school which is built on the self-initiated approach to learning. With this conviction, she proposes the learning environment distinctively different from other forms of early childhood educational models. The problem currently is that many schools or learning facilities for early childhood education that claimed to be practicing Montessori model of early childhood education are practically away from the requirements specified by such educational theory or ideology. This conception of early childhood development through self-directed learning informed that knowledge can be developed in a very gradual and stable pace through the exercise of freedom to make use of the instructional or learning materials provided as prescribed by Montessori School environment. This is, in extension, directs Montessori's projection of what the educational contents of the human person should be and what it should be dependent on as contents of its curriculum for a good foundational education of any child, relation to the knowledge development and contents in Nigerian educational system, as basis of availability and provision of well-funded Montessori schools. Employing evaluative mode of analysis, therefore, the paper concluded that the provisional imports of Montessori's philosophy of education which is self-initiated approach to learning at the early childhood education, when adequately assessed and provided for, will help to solve developmental problems associated with Nigerian basic education, in reference to the child's mental and physical capacities in establishing true or real knowledge contents for personal and societal development.

Keywords: Early Childhood, Education, Human Development, Philosophy of Montessori School Self-Initiated Approach,

Introduction

The general recognition and acceptance of the fact that the development of the human person in relation to the contents of his or her lived experience necessarily begins at the early stage of human development poised many thinkers and philosophers to develop various versions and theories of early childhood education. Most of these thinkers and philosophies across the ancient, medieval and early modern eras of philosophizing in education were men (Standing 12). As a courageous woman, Maria Montessori (1870-1952) defied the stereotypical restrictions that provided the ground for only male ideologies to thrive when she came up with her own theory of education in a world dominated by patriarchal consciousness. She conceptualized a sense of education that is child-centered model of learning, and bearing in mind the education of handicapped children, she longed for world peace through the understanding of early child development by the provision of the self-initiated learning environment. She believed that such a peace resides in the hearts of children, because of her work, she was nominated for the Nobel peace prize in the years 1949, 1950 and 1951.

With a consciousness to understand the child development better, appropriate and proper, Montessori grasped the opportunity of working with normal children and, bringing some of the educational materials. She had developed at the Orthophrenic School, where she established her first *Casa dei Bambini* or 'Children's House', and which was opened on the 6th January 1907. A small opening ceremony was organized, but few had any expectations for the project. She put many different activities and other materials into the children's environment but kept only those that engaged them. What Montessori came to realize was that children who were placed in an environment where activities were designed to support their natural development had the power to educate themselves she was later to refer to this as auto-education (Standing 120). By the autumn of 1908 there were five *Casa dei Bambini* operating, four in Rome and one in Milan. Children in a *Casa dei Bambini* made extraordinary progress, and soon 5-year-olds were writing and reading. News of Montessori's new approach spread rapidly, and visitors arrived to see for themselves how she was achieving such results. Then, within a year the Italian-speaking part of Switzerland began transforming its kindergartens into *Casae dei Bambini*, and the spread of the new educational approach began.

In the Montessori philosophy, the spirit of the child is as critically important as the mind of the child. This became her novel legacy of the whole world, and her scheme of education was established on the philosophy that in order to educate the child's mind to be self-independent and self-creative through play and freedom. It is essential to know those who are to be educated are to be free to express the contents of their mind through the educational materials available to them. If education is to profoundly touch the heart and mind of a child, he/she must be involved in continuous learning: not because he or she is interested in earning the highest grade: but simply because he/she is simply curious and interested in learning. It is in this light that this paper is aimed at analyzing the values of this philosophy of education, the self-initiated approach to learning as developed by Maria Montessori, and then, the contemporary adoption and acceptance of Montessori School among other models of early childhood educations in many educational facilities. Furthermore, it will evaluate the value of Montessori's elementary education in the light of Nigerian educational landscape, and then, make informed evaluative conclusion.

Maria Montessori and Her Philosophy of Education

Montessori's Self-Initiated Approach is a method of education named after Maria Montessori. She was the first woman in Italy to obtain the degree of Doctor of Medicine. As a doctor, Maria Montessori looked at education from a scientific level. She believed that education should prepare a person for all aspects of life. She designed materials and techniques that would promote a natural growth of learning in students (Uzomah & Isanbor 278). They are common to all Montessori classrooms. Working with these materials and techniques forms a pattern that children carry over naturally to reading, writing, and mathematics. Each skill is developed to interlock with another (Standing 50). For the American Montessori Society, the Montessori Method of education is a child-centered educational approach based on scientific observations of children from birth to adulthood. It is time tested method, and widely used by thousands of the schools over 100 years of success in diverse culture throughout the world.

Montessori's profound interest in education was motivated by her interest in the natural development of children, she defined education as the active help given to the normal expansion of the life of the child. On the basis, she advocated that only exercises which make for natural development should be encouraged, because it fosters auto education. She recommended that education should be absolutely free for children (Uzomah & Isanbor 278). She saw freedom as the single most important factor in allowing children to develop as spontaneous and creative individuals. She saw the role of education as

providing environments in which children could be set free to follow their natural impulses to become the wonderfully dynamic natural learners they were designed to be. For her this is to say that education must align with natural inclination of children towards learning. Children are naturally inclined to know and this is responsible for the curiosity that they explicitly exhibit.

For Montessori's philosophy of education, classroom materials stimulate the child's reasoning and imagination, prompting him to move beyond the concrete, sensory world to the realm of the abstract. Once the child has mastered a particular task; he or she is guided of a new area of learning. It is the task of the teacher to create an environment that is most favourable to the enhancement of concentration and to provide the child with the means with which to educate him or her (Uzomah & Isanbor 278). This simply requires that teacher get to know the child and assist him at his own rate of progress. For this reason, children usually designed materials in the classroom enable a child to take advantage of sensitive period's for the acquisition of skills and knowledge.

Maria Montessori's Self-Initiated Learning for Early Childhood Education

Maria Montessori challenged traditional teaching learning environment. She challenged the traditional teacher-student dynamic. She believed the child is not an empty bowl which need to be filled by teacher (Uzomah & Isanbor 279). She also believed that there are individual differences and teacher should not use 'one size fits all' approach. The traditional approach is rather homogeneous and lacking in individualistic nuance, so the Montessori Method aims to bring a little more agency to a child's learning in hopes of facilitating greater understanding. There is a strict emphasis on learning through interaction with environment, in this philosophy (Montessori, *Learners of Education* 101). It encourages what its terms 'free activity' within an established 'prepared environment'. What this activity may be, and even what kind of an environment is required, is up to the individual teacher – and in part, should be inspired by the individual needs of the student. The philosophy does provide some guidance as to what these environments should look like, and recommends that teachers hit a few key notes:

Montessori Approach to Education: A Montessori program is based on non-competitive and cooperative activities that help a child develop a strong self-image, high levels of academic and social competence, and the confidence to face challenges (Standing 52). Encouraged to make decision at an early age, Montessori-educated children are problem-solvers who can make appropriate choices, manage their time, and work well with others. They exchange ideas and discuss work freely. These positive communication skills build the foundation for negotiating new settings. Research has shown that the best predictor of future success is a \positive sense of self-esteem. Montessori programs, based on self-directed, non-competitive activities, help children develop the confidence to face change with optimism.

Maria Montessori was a physician, research scientist, and educator during the late 1800s-early 1900s who made observations about how children learn. The Montessori Philosophy of Education is based on Montessori's observation that children have a natural desire to learn and that stages of development exist for which there should be corresponding educational environments and trained adults who prepare these environments (Standing 56). Children learn independently in a prepared environment with teachers who guide and serve as the links between the student and the educational environment of academic materials and lessons. By providing freedom of choice, this enriched learning environment cultivates individuals who learn to make independent decisions and to solve problems creatively. Students learn to develop healthy social relationships, to develop skills in concentration, and to master academic and life skills.

Over the years, the Montessori philosophy has evolved to challenge the whole child's personality and intellect in a variety of multicultural and international settings. Montessori used her scientific observations of children to design functional learning environments created to support and enhance a child's innate desire to learn about the world around him. Based on a strong integration of adult to child observation and practical hands-on activities, classroom materials offer learning experiences in a clear, concrete manner. Students use motor and intellectual discovery when working with these materials, with an emphasis on the sequential and orderly acquisition of both motor and cognitive skills.

A well-prepared Montessori learning environment is given careful attention, allowing and encouraging the child accessibility to all materials she/he needs in performing and experiencing the step-by-step process of individual work (Standing 60). The classroom is thus arranged in a series of easily accessible shelves designed to accommodate specific work areas. This framework of organization gives accessibility to the necessary learning materials and frees the student to concentrate on the work, allowing an increase in independence and responsibility. This, in turn, decreases the need of direction from the teacher. As a result, children develop internal, rather than external, referencing.

The Montessori classroom contains materials to support learning in the core subjects of language arts (reading and writing), mathematics, and geometry, while also providing materials in the areas of history, geography, and natural sciences (e.g. biology, astronomy, and chemistry). Each classroom contains materials that teach specific concepts for the particular age range. The materials are designed in a logical sequence of skill acquisition and concept building while reinforcing the development of abstract thinking. The learning materials initially isolate knowledge to one concept at a time in a concrete manipulative style (Montessori, *Education and Peace* 110). The child progresses toward an abstract, more divergent, level of evaluation and analysis, while also moving toward self-set, teacher-supported goals.

Prepared Environment: A Montessori classroom is strikingly different from a traditional classroom: there are no rows of desks. Colorful materials are neatly organized into clustered areas—like a science area with materials to conduct experiments, reference texts, binders labeled with student's names charting their individual progress through the curriculum and housing their science reports, and a terrarium (Standing 68). Desks are interspersed with open space where children work together on rugs, or cluster around a teacher sitting on the floor answering questions. Students are typically so actively engaged in their work that visitors are undisturbed and an atmosphere of quiet concentration prevails. The Montessori classroom facilitates independent learning and exploration. The environment is designed to strike the imagination, to lead the student to abstraction, and to provide a system of information storage and retrieval (Amos 220).

The prepared environment facilitates the child's exploration of the essential principles of all disciplines through sequenced order and aesthetic appeal. Technology elements are integrated into classroom life. Children learn to use calculators, computers, and multimedia devices as part of their everyday experience. Throughout the curriculum, as appropriate, internet resources supplement research collected first-hand from resources found in the classroom and the community. Hence, Montessori classrooms tend to fascinate both children and their parents. Typically, they are warm, bright, inviting, and filled with plants, animals, art, music, and books. There are curriculum centers with intriguing learning materials, such as three-dimensional mathematical models, colorful maps, botany charts, and collections of natural specimens. Each material stimulates curiosity and the five senses.

Multi-Age Learning Communities: Montessori education places children in multi-age groupings. Children aged six to nine and nine to twelve, and thirteen and fourteen are placed in lower and upper elementary and junior high classes respectively. This multi-age grouping gives many advantages to learning, including the following:

- Children can progress through the curriculum at their own pace, guided by an individualized learning plan.
- The classroom serves accelerated students as well as remedial or English Language Learner students well because it is enriched with materials for an age-range, up to the level of challenging the interests of the most advanced students. It is acceptable and expected that students will excel in one area but may struggle with basic concepts in another. The three year curriculum gives each student space to grow at various levels while meeting end-criteria before moving forward.
- Younger students are constantly stimulated by the interesting work of older students.
- Older students serve as tutors and role-models, providing leadership experiences. Older students grow from helping younger students and reinforce their own knowledge by teaching others (Fisher 220). They also learn to empathize with the needs of children who are younger than themselves, building important social and character skills.
- In a mixed-age class, teachers work with the same students for three years, forming an integral and close mentoring relationship.
- The class retains a high degree of continuity since the majority of students in each class returns the following year. This makes it easier to orient new children and individualize the ongoing curriculum for each student (Kilpatrick 114). The multi-age classroom is a groundbreaking concept for developing community and supporting students of varying levels of academic and social development (Standing 72). By creating a bond between parents, teachers, and children, Montessori sought to create a closely-knit community where individuals could learn to be empowered; where children could learn to become contributing, sharing members of their school-family; where students could learn to care for younger children, learn from older people, and trust one another; and where children could find ways to be acceptably assertive rather than aggressive.

Individualized Learning: Montessori philosophy posits that for education to touch a child's heart and mind, the child must be learning because he/she is curious and interested. Montessori strives to make learning its own reward with each success fueling the desire to discover even more. To appeal to each child in this way, the curriculum is individualized according to the following principles:

- Individual learning styles, timetables, and capacities are respected. The child must develop herself; the adult acts as a resource and a catalyst for development.
- Students are given the opportunity to choose what to investigate and learn.
- The student is responsible for mastering basic skills and basic core knowledge. The student will follow a written study plan for each week, which is arrived at jointly by the teacher and the student.
- The student will be supported in planning an individual schedule for completing work.

Materials and activities are designed to support different learning styles and multiple intelligences, such as linguistic, spatial, musical, kinesthetic, and interpersonal. Some

children kinesthetic learners learn best by using their hands, taking measure of materials physically and thereby mapping them mentally (Riesman 83). Others linguistic learners are especially attentive to verbal cues and have innate ability to verbalize knowledge and to learn by listening attentively. Other children may benefit greatly from interacting with others, sharing, teaching, and collaborating to master the material; these are children with strong interpersonal learning skills. Montessori philosophy supports these differences and recognizes that children may also transition from one learning skill set to another as they develop during these formative years.

Active Learning: Montessori materials are designed to stimulate the senses and engage students in active learning. Students are encouraged to pursue areas of particular interest to them, becoming “experts” (meaning the student is able to integrate this learning into his or her daily work and practice) and using all available resources, including internet and community sources to engage their curiosity (Standing 78). Here, the classrooms are prepared with Montessori-sourced materials, which are hands-on and encourage “experiential” learning, as opposed to the more traditional model of lecture and drill exercises, which are comparably passive. Repetition is accomplished by having a variety of materials with which to practice the same concept. It is this repetition – through active and multiple modes of learning – which leads to mastery of the concept.

Students learn by trial and error and by discovery. They learn to ask the right question, spontaneously engage in their own research, analyze what they have found, and draw their own conclusions. The extended work period, typically three hours, offers both the time and resources for investigation and experimentation, using the internet, classroom library, and related indoor and outdoor materials, as well as opportunities to pursue research outside the classroom, in a community garden, the local library or museum, or by contacting outside experts. Throughout this process of discovery, students are not afraid to take risks and to learn constructively from their mistakes. Active learning is the heart of Montessori education. Rather than present children with the “right information” and supply the “right answers” up front in the form of lessons and lectures.

Montessori Curriculum: Materials Credentialed Montessori teachers present core subjects using Montessori materials. Montessori materials have been shown to be an effective way of meeting California state standards and Common Core. In addition, materials are supplemented with books, experiences, technology and other instructional materials to support the child's individual learning style. Supplemental materials to be added to the Montessori classroom are regularly reviewed staff. Dialogue continuously occurs between teachers and administration based on observation and assessment of individual student progress (Standing 83). The integrated curriculum includes materials and activities for the development of understanding and skills in mathematics, geometry, natural sciences, physical sciences, technology, language arts (including phonics, spelling, grammar, sentence analysis, creative and expository writing), literature, geography, history, civics, economics, anthropology, sociology, practical life, movement, physical education, music, visual arts, and crafts.

Homework –The Montessori Way: The Montessori student often volunteers to continue research, do community service, and work on classroom related projects. Consequently, the Montessori student naturally develops good study skills, discipline, and responsibility. Continuing school-related projects at home also provides parents the opportunity to be involved in and stay current with their children's education. Daily homework, however, is not a part of a Montessori program. Nonetheless, if the student chooses, the teacher provides guidance for outside projects and activities based on the student's individual interests and needs.

Characteristics of Montessori Elementary Program

The following are the various characteristics of Montessori elementary program which are as follows:

- There is a multi-age group in each class, ideally a three year age span, with 6-9 year old grouped together, and 9-12 year old in another grouping.
- Wherever possible, children stay with one teacher for three years
- The assumption is that children are self-motivated to learn
- It is an individualized program. The child progresses at his own rate
- There is the use of self-correcting concrete materials which are devised to be used in a sequence matched to the child's sensitive periods beginning at an early stage. Materials are limited so that children learn to share and help one another.
- The children have freedom of movement and may work anywhere in the room, at tables or mats on the floor. They are also free to talk, help others, work in groups or with a partner in an atmosphere of respect and responsibility
- There is an emphasis on the moral and spiritual development of the child as a contributing member of the world society
- The use of technology is encouraged and integrated into curriculum
- In the Montessori's educational environment, learning is made fun.

Relevance of Maria Montessori's Elementary Program in Nigerian Educational development

Montessori education in Nigeria is gradually being recognized as the best form of teaching in early childhood education. Educators and teachers are beginning to see the effect of such learning in the lives of the students. The traditional method of teaching is gradually fading away and is getting replaced by Montessori education, at least in most private schools in Lagos, however the government schools still use a traditional method of learning to educate students in the classroom. Nigeria hasn't always been ideal, for students and teachers alike. Due to widespread corruption and outdated teaching methods, children have been struggling more than ever, in the early 2000s, there has been an explosion of institutions that follow the Montessori system. Nigeria is an ideal case study because of the width of the Montessori application, instead of just elementary schools, the Montessori system has been instilled in daycare programs and kindergartens.

Nigerians have successfully applied two facets of Montessori training into their educational institutions. The first step involves establishing viable teacher training programs that allow the teachers to grasp both educational and pedagogical aspects of their profession. The next step is the application of safe environments and so-called 'subject' networks, the concepts of a safe environment relates to children feeling comfortable because they learn what they want, without pressure, children are mentioned from the moment they enter the Montessori system in Nigeria, and their performance is studied closely. When their interests are recorded, each child receives a customized approach.

As a potential 'cure' for inefficient conventional education, the Montessori system has saved the lives of millions of children throughout the region. However, it's important to note the perils involved with this approach, a lack of sufficient training. Corruption and inefficiency stand in the way of proper Montessori application, many teachers are unaware of even the basic notions of Montessori. A lot of this has to do with a lack of monitoring and state-funded programs. Also too many children in one classroom in the Nigeria educational system, the Montessori system can only succeed if children can express

themselves freely. In Nigeria educational system of crowded classrooms, this isn't possible, solving these problems will take time.

It aids in social growth and cooperation in some Montessori schools in Nigeria. Young children are grouped in different ages and are motivated to work together and help each other, by doing this, it encourages students to learn to respect each other. Also younger ones can learn positive behaviour from the older ones. Learning together in the same classroom can help develop the skill of collective problem solving and build a sense of community. For many indications, it aids at the development of holistic learning experience of the child at an early stage, and such education is based on the idea that children can be taught in a more natural and engaging way. The holistic approach seeks to empower children to use their academic learning as a foothold to their emotional and social development. The Montessori curriculum covers eight key areas that focus on the cognitive, social and emotional development of the child. Key curriculum areas include, practical life, sensorial, mathematics, language, science, geography, art and culture. The Montessori education is directly aligned with what children will learn in elementary school and beyond which will be more suited in Nigeria education system

Children are eager to learn with children learning in the classroom using the Montessori curriculum. They are willing to figure out task easily. Young children do not lose information if they have an understanding of it. The reason why students struggle to pass certain subjects is that they lack an understanding of the course, however with Montessori system of education in Nigeria students understand however the how and why with materials recommended for the model of education. This is because they can make sense of materials given to them because they practice over and over again until it finally makes sense to them. Therefore, this indicates that Montessori education in Nigeria is better than the traditional school methods, as according to trending nature of Nigerian educational landscape; the Montessori method can save Nigeria's education through the development of the spirit of self-reliance, teamwork and capacity building in the early stage of the children, who are the shapers of the society they belong to, especially when given the opportunities and avenues to showcase their creative and innovative abilities. However, it is worthy to note that, in Nigeria, the very few institutions running the Montessori school system for early childhood development are typically more expensive and less common than regular schools and very few of them practice what they preach. This has limited the reach of self-directed learning to students in classrooms.

Conclusion

The paper recognized that the human person as a child of learning does not and cannot develop beyond what the society can provide for him or her, as a subject of lived experience. Thereby, Montessori model of education at the early stage of one's development remains a prime example of how conventional educational can be bettered to nurture great young minds for the sustainable and reliable development that is seated on the pavilion of self-creativity and self-innovation. This is what genuine and conscientious freedom and trust can provide in the lives of the individual as learners and as developers of the society which they belong. As Montessori became more prevalent, we've seen a rise in overall self-confidence in children as well as improved creative thinking, Therefore, owing to the educational issues in Nigeria, teachers should be properly trained in the early childhood education and parents should be encouraged to look into the unorthodox approach to learning which has been widely adopted in many educational facilities in forms of nursery schools, in order to replace them with Montessori Schools and make sure that the recommended Montessori Self-Initiated Approach to Learning is consciously and justly applied and sustained in order to achieve its objectives and philosophy of development.

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EKWURU'S AFRIZEALOTISM AND THE DIALECTICS OF AFRICAN PREDICAMENT

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Abstract:

Africa is faced with challenges which emanate from its scary history of slavery, colonialism, racialization, colour politics and internally generated predicaments. The search for a way out of these predicaments has necessitated a philosophical framework for African resurgence. It is on this basis that Emeka George Ekwuru's Afrizealotism emerges as a response to the enduring challenges facing Africa. Afrizealotism which means love and zeal for Africa comes with novelty that is economic, political, social, contextualization and cuts across several factors in order to restore Africa. This work therefore argues that Afrizealotism is a philosophical current aimed at eliciting passion for Africa, and a thorough deconstruction and reconstruction of the pyramid of racism and discrimination at the level of words and meanings, significations and symbolifications, arts and representations, history and historicizing, self-assertion, identity, and ideological currents. While this work employs the methods of textual analysis and exposition in its investigations. It expresses the view that Afrizealotism provides a veritable framework for African consciousness to self-crafting and development. Afrizealotism is a liberation philosophy that signals the holistic turning back of the African, with proper care and love and with its new vision of civilization for Africa.

Keywords: Afrizealotism, African Predicament, Colonialism, self-crafting, Liberation

Introduction

Africa has not fared well among its peers with the reality of bad leadership, identity crisis, literary misrepresentation, subjugation, racial discrimination, internal caused crisis and West self-assigned leadership. The challenge therefore is to chart a new liberation ideology that will be from Africa and African in thinking, presentation and orientation while taking into account its past, present and the future. It is in response to this concern that George Emeka Ekwuru proposed the idea of Afrizealotism as a restoration philosophy that will ignite the fire of consciousness in Africa and call for self-crafting. The Philosophy of Afrizealotism incorporates the "various processes through which Africans can awaken themselves to their deplorable conditions and struggle to liberate themselves from the historical burdens of backwardness" (Ekwuru 36).

Though much have been propagated by African and non-African scholars on the need to save Africa, pre and post-colonial experience, history, exploitation and what it means to be human as an African in the view of the West, there is need as Amaku noted "to focus on the existential experiences of the human person in Africa, to look into her joys and sorrows, her worth and worthlessness, her greatness and pettiness, her dignity and indignity. There is need to do a critical investigation into the ontological standing of the human person in the continent"(2) especially in the world of today that is fast caught in the circumference of continuous change. Africans therefore "need to find and establish a foundation for what and who they are, what they believe in, and the values they hold and live for. This is necessary if they are to orientate themselves in a world becoming ever more global" (Kiarie 11). This work therefore exposes the concept of Afrizealotism, outlines its possibility of mental reconfiguration and establishes its mode as an alternative philosophy of

consciousness for African emancipation in the face of African predicament. It pays attention to the lived experiences, degradation, inhuman treatment and subjugation of Africans. This work is a clarion call towards awakening the self-consciousness of Africans to chart a new course for African self-crafting and development.

The African Predicament

In *Africa and the Myth of Sleeping Giant: Towards the Age of Afrizealotism*, Ekwuru noted that “one of the basic but sad truths that an African child of this millennium faces is that the modern history of the continent started in, infused with, and is characterized by negation. Africa is therefore, the continent of negation”(8). The African of today is faced with challenges which emanated from its scary history and story of slavery, colonialism, language domination, racialization and colour politics and internally generated predicaments which range from ethnic crisis, politics of the belly, political intimidation, etc. The birth of colonialism brought in the clash of forces and subjugation of the weaker ones. This subjugation led to diverse notions which in our contemporary epoch, has not yet been deleted. The dilemma of colonialism ushered in mental colonialism, subjugation, exploitation, deprivation, abuses, political dilemma, enslavement, educational cum historical manipulations, anti-thesis of humanism, economic, cultural, religious and mental disorder. According to Ezeanyika:

Colonization wiped out all pretence in the dangerous stratagem of the European settlers. The introduction of foreign rule ensured a comprehensive and systematic exploitation of Africa's numerous resources. It also reinforced the continent's loss of political independence that subsequently led to economic enslavement, thus introducing and later perpetuating economic dependence. The combined loss of political and economic independence vanquished the African territories, state, and empires during the colonial era, and ensured the continued economic dependency even after almost five decades of nominal political independence (90).

Colonialism which glorified dependency and diverse crisis was seconded by the fact of slavery, which expatiated the evil of inhumanity to man. In the period of slavery, the blacks were humiliated, physically tortured, killed at random, dehumanized, etc. According to Oyebola, “the second intriguing fact about the black race is that it was the only race in history which had between 14.6million and 20 million of its members physically transported as slaves from Africa to a completely new area (the Americas) and with the period of transportation lasting about 300 years”(11). W.E.B. Du Bois, the famous Afro-American historian, calculated that from about 1510 when the first slaves were transported to the New World till the 19th Century, a total of 14,650,000 blacks were taken to America from Africa as slaves. Later estimates put the number of black slaves removed from Africa from the sixteenth century onwards at 20 million (Oyebola 11). Thus, there was an institutionalization and racialization of slavery in Africa. In *The Origins of Totalitarianism* Hannah Arendt noted that “slavery's crimes against humanity did not begin when one people defeated and enslaved its enemies (though of course this was bad enough), but when slavery became an institution in which some men were 'born' free and others slaves, when it was forgotten that it was man who had deprived his fellow-men freedom, and when the sanction for the crime was attributed to nature” (297). Thus, the overall consequence of this as Ekwuru noted “the vast continent and its inhabitants were systematically conferred and stigmatised with the insignia of slave status” (*The Dynamics of Afri-Raciogenesis*, 214).

Africa in the period of slavery and colonialism was seen as an enslavable personality and there was need to invent new ideology to categorize the African person as a sub-human

and this was built into certain biogenetic factors like race and colour. Africa became not just a victim of slavery but a constructed and constituted victim. Though this atrocity was committed by the white man, the African cannot claim not to be involved in aiding the white to accomplish their aim. To this Oyebola concurs as he writes that “equally strange was the active support which the African chiefs and middle class gave to the capturing and transportation of their fellow blacks to America. All along the East and West African coasts trading stations sprang up. These were manned by African chiefs and entrepreneurs who sold black slaves to the whites on trade by barter basis”(11). However, as Ekwuru pointed out:

The exodus of slavery marked the loss of the African right to respect and better treatment as a human being down the history of human civilization. Those captives who left Africa in chains were given a collective name as *Negroes*. It was quite unfortunate that the event of the voyage of captives, gave rise to all sorts of negative castigations, constructions and definitions of racial image of the people of Africa decent (*The Dynamics of Afri-Raciogenesis*, 250).

While the course of slavery brought the infusion of the entire social essence of Africa with the semantic hold of *Negroes*, Africa became synonymous with blackness which turned out to be a point of identity and disqualification in the course of human history. On another hand, there was literary construction which was designed to degrade Africa in the pages of books. In *The African Origin of Greek philosophy: An Exercise in Afrocentrism*, Innocent Onyewuenyi “chronicles the misrepresentation of western scholars especially eighteenth and nineteenth century classicists, philosophers and historians, bent rationalizing slavery and colonialism and reconciling European inhumanity with the supposed barbarianism of the Africans whom they victimized” (vi). In the arena of intellectual discourse, the African man is considered to be inferior and incapable of abstract reflection or thinking. As Onyewuenyi puts it: “in the field of scholarship, western anthropologists, philosophers, historians and missionaries claim that most Africans are intellectually inferior to white races and cannot engage in logical and abstract thinking, and thus the west denies Africa's contribution...”(21) An exemplification of this intellectual degradation is seen in David Hume when he noted:

I am apt to suspect the Negroes to be naturally inferior to the whites. There scarcely ever was a civilized nation of that complexion, nor even any individual, eminent either in action or speculation. No ingenious manufacturers amongst them, no arts, no science. On the other hand, the most rude and barbarous of the whites, such as the ancient Germans, the present Tartars, have still something eminent about them, in their valour, form of government, or some other particular. Such a uniform and constant difference could not happen, in so many counties and ages, if nature had not made an original distinction between these breeds of men....In Jamaica, indeed, they talk of one Negro as a man of parts and learning; but it is likely he is admired for slender accomplishments, like a parrot who speaks a few words plainly (152-153).

Africa has continued to experience depravity as a result of “bad historiography, deliberately planned, executed and perpetuated by European and European American authorities in the different disciplines of learning” (Onyewuenyi 22). The African of today is faced with the burden to prove his identity. As shown in Hume assertions, “the contestation of African humanity culminated in the denial of his possession of culture and history. The thesis that African had no culture and history became the imperial intrigue for the invasion and subjugation of the entire continent” (*The African Predicament*, 37).

With the subjugation of Africa, it became a racialized continent designated as black and considered as the opposite of the white race. Colour for the African is seen as a determinant of the humanity of the African person and as such, African experience and reality were reconstructed and constructed by the West. In *African and the Myth of a Sleeping Giant*, Ekwuru argues that what is called a historical Africa is nothing but a Westernized and racialized Africa, Africa from the perspective of the West. As Ekwuru noted:

One of the strong points, which the West has posited in various attempts to determine the humanity of the African, is the glaring fact of colour variation. The main issue at stake here is not that the so-called white man is called 'white' and the so-called black man is called 'black'...but with the meaning attached to the human colours as 'white' and as blacks" (*The Dynamics of Afri-Raciogenesis*, 175).

Racial and aesthetic reductionism of the black man is a point of discrimination and oppression. The African seems to be better defined based on the colour of his skin rather than on his ontological nature. Colour therefore is a mark of difference wherever he finds himself and based on this colour reductionism, the superiority of the white man over African was/is trumpeted. However, the colour distinction of black and white until the present times have not been established scientifically by either sociologists, Anthropologists or scientists, as being valid, which served as the basis of evaluation of the worthiness of Africans. Through their colour augments, they indulged in politics of erroneous classification of the human person and race. Taking cognizance of the result of colour bias Frantz Fanon in his *Black Skin, White Mask* dedicated the chapter five to what he called the 'Fact of Blackness.' In his discussion Fanon unravelled the effects and experience of the blackness of Africans. According to Fanon, the designation, Black, is both for the African, a distinguishing factor and a fact that taunt him wherever he finds himself. His colour projects him wherever he goes. He is only identified by his colour, not as a man who wants to be identified as a being, but he is reduced by his colour. His colour for him represents irrationality, fetishism, racial defects, fear, cannibalism, and above all, a demi-human.

With experience of colonialism, slavery, colour reductionism and education of dominance, the African person became a divided entity. He is neither fully here nor there. The African person is divided within oneself. The African of today is caught between belonging to the West or being an African, copying the white or developing his own model, being globalized or stock to his culture, speaking his language or learning the white man's language. There is a divided self, crisis of identity, and search for external endorsement. Onyeocha holds that the African hardly fits into any model and as such there is crisis of the 'self' which makes the self to be insecure and therefore looks outside for endorsement. He noted that:

This crisis haunts him or her on the associations he or she keeps, the political framework in which he or she operates, the ideological position he or she is to espouse, the psychological element in his or her disposition and operations. It haunts him or her in the beliefs he or she eats, the language he or she speaks, the way he or she worships, and the way he or she rules or is ruled. It haunts him or her even in his or her judgements and preferences....As a result of this identity crisis the African is insecure in all of the aspects of his or her life, and often has to look for external endorsement about how he or she looks, what he or she does and how he or she thinks. In other words, he or she still remains a kind of slave even in his or her own home (94-95).

The divided nature of the self is a trauma to the African. Ideologically, culturally, politically, etc., the African has not fitted into a single mode. Fanon writes thus:

The black man has two dimensions. One with his fellows, the other with the white man. A Negro behaves differently with a white man and with another Negro. That this self-division is a direct result of colonialist subjugation is beyond question ... No one would dream of doubting that its major artery is fed from the heart of those various theories that have tried to prove that the Negro is a stage in the slow evolution of monkey into man. Here is objective evidence that expresses reality (8).

In line with the thought of Fanon, Abraham expresses this dividedness of the self within the African:

The African man has been exposed in no consistent or radical fashion to a milieu which is different from that to surround him. He is a truly displaced man. His mastery of the new culture is never complete, but is rather self-conscious, and is generally in conflict with the mores into which he was born, and which he has never truly expunged from his system no matter how much he had tried (89).

Amidst the predicaments of slavery, colonialism, neo-colonialism and external subjugation, we cannot shy away from internal predicaments which have held Africa backward. The continent is experiencing politics of the belly where politics is of patronage instead of patriotism. Corruption on its own has become endemic that development seems awkward. Military interventions in 21st century, ethnic crisis, religious wars, balkanization (politics of disintegration) and economic dependency are all contributing factors to Africa development crisis. With the reality of these challenges, there is need for a Philosophical ideology that will serve as an anchor for African liberation.

The Search for a Framework of African Resurgence

Anti-colonial struggles and the dawn of independence of African countries has brought about the search for a home grown political philosophy that will be for, from and close to the African people and help address their predicament which colonialism and imperialism introduced and help chart a new course for African development. Africa as a matter of fact is facing serious challenges in the aspect of political organization, management and leadership which in turn affect its development. Thus, there is need for a critical theory and philosophy that would necessitate and guide a new way of redeeming Africa from the shackles of political dilemma. This philosophy must equally recognize the needs of the people and must be that which is home-grown. According to Makumba, "a sound philosophical grounding for the African political landscape today is urgent as it is necessary. Some of the serious political problems affecting the African continent are crying for home-grown African solutions"(125). Thus, the African man is the one rightly in position to chart a new course that is African. This search for a road map and liberation ideology brought forth Kwame Nkrumah's Consciencism which seeks to establish African political and social practice that is devoid of dependence. "It aims at the eradication of class-stratification, exploitation and class-subjection. It is meant to promote individual development according to egalitarian principles" (Nwoko 231). Nkrumah's Consciencism aims at eradicating colonialism which created divided personality within the African person. Consciencism seeks to liberate Africa from the shackles of imperialism, neo-colonialism and lack of development, tending to establish a socialist state with a mass party. To be an effective ideology, it focuses its attention on African predicament. Leopold Sedar Senghor on the hand introduced Negritude. Negritude according to Senghor is "the whole complex of civilized values, cultural, economic, social and political which

characterize the black peoples, or more precisely, the Negro-African world” (Nwoko 217). For Senghor, “Negritude was not just tied to the exigencies of a historical process as Jean-Paul Sartre conceived it but was rather an enduring quality of being constitutive of the black race. For him Negritude is the sum total of African cultural values and denotes the African's distinctive way of relating to the world” (Makumba117). Negritude...is not the defence of a skin or a colour...not even attachment to a particular race...Negritude is the awareness, defence, and development of African cultural values...” (Nwoko 218). It is that part of human civilization characterized more with human warmth, sense of communion and brotherhood, rhythm etc., meant to complement the other aspects developed by other cultures and civilizations (Nwoko 218). On his part, Julius Kambarage Nyerere offered the idea of Ujamaa. Ujamaa is that attitude of the mind whereby Africans care for each other's welfare. This distinguishes the African from the non-socialist, who has the capitalist attitude whereby others are dominated and exploited through wealth (Nwoko 249). Ujamaa Socialism is not a product of wars or class conflicts but originates from the peoples way of life. It is born from the African nature. Nyerere “made Ujamaa the bedrock of his socialism, a socialism that was rooted in African communalism. Thus, his version of socialism is opposed both to capitalism, which seeks happiness through the exploitation of one person by another, and Marxist socialism, which seeks happiness through conflict between persons” (Makumba 140).

While there are several ideologies towards African resurgence, Ekwuru's Afrizealotism emerged with novelty that is economic, political, social, contextualization and cuts across several factors in order to restore Africa back to a developed continent that will no longer look outside for endorsement. Unlike Nkrumah's Consciencism which saw crisis in African conscience, and as such is reactionary and extolling materialism on which he bases his egalitarianism, or Senghor's Negritude which could pass as an alibi as it ignores pressing political issues while locking the African within colour and emotions or Nyerere' Ujamaa which could pass as utopia, idealistic without reckoning life in its daily vicissitudes and without modes of actualizing African liberation, Afrizealotism is a new philosophical vision which argues that Africa is in an era where Africans with zeal “will rise to challenge every form of debilitating and oppressive structures and ideologies in order to restore to Africa its pristine pride (*The Dynamics of Afri-Raciogenesis*,14).” It is the quest for African development that Ekwuru holds that the age is ripe for Africans to take up their destiny in their hands and not to depend on the goodwill of other parts of the world. With Afrizealotism, Ekwuru calls for a philosophical awakening and reengineering of African potentials.

Ekwuru's Philosophy of Afrizealotism

Despite achieving formal independence from colonial rule in the mid-20th century, many African nations have struggled to overcome the lingering effects of imperialism and assert their sovereignty on the global stage. In this context, Ekwuru's Afrizealotism emerges as a response to the enduring challenges facing Africa. Afrizealotism represents a synthesis of indigenous African thought, pan-Africanism, and liberation ideology. Afrizealotism is a philosophy that aims at African Emancipation and development. It is an African liberation philosophy which is a conceptual product of Emeka George Ekwuru, a Nigerian professor of Philosophy at Imo State University and Claretian Institute of Philosophy Owerri (Now Claretian University, Nigeria), from Amike Orlu in Imo State, which he exposed fully in his: *The Dynamics of Afri-Raciogenesis and the Dialectics of Afrizealotism* published in 2011. Ekwuru's point of departure for proposing Afrizealotism as African emancipation philosophy is premised on the shattered world of the African by slavery, colonialism, neo-colonialism and the need to chart a new course of redemption. At its core, Afrizealotism calls upon Africans to reclaim agency over their destinies and assert their identity and

sovereignty in the face of external pressures and internal divisions. The notion of Afrizealotism is deeply rooted in the African experience, drawing inspiration from the continent's rich history, cultural heritage, and struggles for liberation. Ekwuru, himself a Nigerian scholar, articulates Afrizealotism as a means of transcending the limitations imposed by colonialism and neo-colonialism, and charting a new course towards self-determination and development. Afrizealotism represents a departure from Eurocentric paradigms of development and governance, offering an alternative vision that is grounded in the realities and aspirations of African people.

Afrizealotism is a coinage from two words: *Africa* and *zeal*. As Ekwuru noted, "Afrizealotism is, therefore, defined as zealous love for Africa. In this term, it should be noted that both zeal and love are synonymous: there is not a bit of its zeal without love and vice versa. An Afrizealotist, then, as a zealous lover of Africa, stands for a renewed and reinvigorated African"(The African Predicament, 46). According to Ekwuru, "Afrizealotism is a philosophy rooted in the historical and existential collective and individual experiences of Africans (or people of African descent) in, and outside Africa" (The Dynamics of Afri-Raciogenesis, 361). For Ekwuru, Afrizealotism arose out of praxis and not as a result of abstract thinking. It is a philosophy of turning back to Africa with love. Thus Ekwuru noted:

...Afrizealotism is a word that arose out of praxis and not just a product of an abstract reflection. It is a word that arose in the dawning of the African self-understanding within a situation of abandonment and need. When the African, knocked down by series of tragic events of his particular history, suddenly recognises himself in such a situation, and decides to rise up and claim an upright posture and status as a human being in the landscape of humanity... Thus, the term Afrizealotism was forced out of a decision to turn back to Africa with love. This decision of 'turning back' as a self-resolution to see to Africa's total emancipation from a home base, gave birth to an almost tyrannising zeal for full engagement and dedication to the cause of Africa (The Dynamics of Afri-Raciogenesis, 354-355).

Afrizealotism is necessitated by the need to turn to Africa with love with the aim of emancipation which can be achieved with zeal for Africa. Thus, Ekwuru defines zeal as "a creative inner desire and untiring act of the will in man that can recreate and refashion human understanding and attitudinal tendencies. Zeal is the inner energy that keeps steady the force of love toward the course of the lover (The Dynamics of Afri-Raciogenesis, 356)." Following Ekwuru's definition, there is highlight of creativity and inner energy to refashion. Afrizealotism therefore has inner energy to recreate and refashion. Thus, the necessity of zeal is paramount in the implementation of goal. To be zealous is to be geared towards a goal and only the zealous can systematically accomplish a task purposefully. For a zealot Ekwuru holds, existence is nothing but a process of *zealotization*. "To live is to zealotise. The zealot is the creator and sustainer, the motivator and the motivating instinct of self-actualization (The Dynamics of Afri-Raciogenesis, 358)." In the view of Ekwuru, Afrizealotism is a philosophy of progress for authentic African emancipation. It is a philosophy of self-discovery, a philosophy of from *nobody* to *somebody*. It is an emancipation ideology that brings in the era of creativity rooted in crafting. Afrizealotist age Ekwuru holds will mark the age of growth in science, poetry, philosophy, and other areas of human endeavours. "As a collective philosophy of holistic emancipation and empowerment, Afrizealotism responds adequately to the urgent need of African development. In the conscious pursuit of restoration and regeneration, the entire reality within the continental shores radiates with a new lease of life. This form of new life signals a type of development that is generated from within" (The Dynamics of Afri-Raciogenesis, 396) and "the method to be used for the achievement of this self-reconstitution, as

restorative empowerment, is what we have designated here as self-crafting” (*The Dynamics of Afri-Raciogenesis*, 396). Self-crafting involves picking up, joining together, and coming up with something new. What is Afrizealotism? He further noted that:

Afrizealotism is a holistic vision and attitude of life radicalized in action. It is not just a mere mental or metaphysical outlook on life; not a mere ideological formula, and not even only an existential construct; but something that involves all of the above – a holistic vision and attitude to life. It is borne out of praxis in a highly dehumanizing situation of oppression. And it is deeply – rooted in a historical experience of a people, of a race, and of a continent, that have been negroised as the black peoples of Africa. Thus, in its process of origin, it embodies an existentialistic historical framework. But as an attitude, motivated and influenced by a vision of inhuman form of life, it is greatly informed by a certain awareness of self-abnegation. Therefore, tending toward a total reawakening of consciousness of the past, for a resolute framing of the future, it becomes formalized within certain epistemological and metaphysical frameworks. It is the philosophy of the African of the new century; an “existential hermeneutics” of self-rediscovery of the past, for an adequate reintegration and possible synthesis for a new way of being, doing and saying (*The Dynamics of Afri-Raciogenesis*, 427).

Afrizealotism is a philosophy of progress for authentic African emancipation and self-discovery which pays attention to the past and the present as to make a synthesis. It brings in the era of creativity and being zealous for Africa. For Ekwuru, those that will liberate Africa and chart its new course of development are only those full of zeal for Africa. These set of people are the Afrizealotists and their emergence would signal a new age towards African liberation and development. According to Ekwuru, “Afrizealotists are not men motivated by one form of selfish ideology or the other; they are moved by a lived experience of an urgent practical need for their people's total liberation” (*The Dynamics of Afri-Raciogenesis*, 434). He further noted that “the most radical mission of Afrizealots is to see to the end of any form of oppression in the continent and to defend the cause of the downtrodden throughout the world” (*The Dynamics of Afri-Raciogenesis*, 445).

Afrizealotist age Ekwuru opines will mark the age of growth in science, poetry, philosophy, and other areas of human endeavours. The project of Afrizealotism is that of restoration, rehabilitation and development. He added that the this mission is a collective project which requires creative thinking, collaboration and it is not to be achieved in a day but can be achieved through systematic and consistent application of one's energy and talents. As he noted:

As a collective philosophy of holistic emancipation and empowerment, Afrizealotism responds adequately to the urgent need of African development. In the conscious pursuit of restoration and regeneration, the entire reality within the continental shores radiates with a new lease of life. This form of new life signals a type of development that is generated from within...This means that the project of Afrizealotism is a collective project of self-restoration. It is a task that requires collective effort and collaboration. Therefore, the Afrizealotist must know that the work of building up a shattered world is not to be achieved in a day. It is a work that is usually achieved through systematic and consistent application of one's energy and planning (*The Dynamics of Afri-Raciogenesis*, 396).

The method to be used for the achievement of this self-reconstitution, as restorative empowerment, is what Ekwuru calls *self-crafting*, (*The Dynamics of Afri-Raciogenesis*, 396)

which involves picking up, joining together, and coming up with something new. From this perspective, it implies that we have to look to our past, evaluate the present and make something new and valuable out of them. The idea of self-crafting begins with the awakening of the self to curiosity of creative impulse and also to a restorative scope. *Self-crafting* of reconstitution borrows from the word craft which involves the act of picking up, joining, knitting or weaving together and the art of building up. To craft therefore will be to build or to construct. Recognizing the shattered world of the African, *self-crafting* will therefore be a means to call for creative consciousness just like an artist to focus on indwell and enbirth. Self-crafting therefore calls for self-recognition, awakening, to crafting a new path from the past and present, to synthesize, to empower, and also as a means of empowerment. The age of Afrizealotism Ekwuru noted:

Will be an era of progressive awakening of the oppressed peoples of the world to chart a new course of civilization – a new mode of constructing a lasting empire, where justice and fair play will reign...it is only through Afrizealotist awakening which replaces the old concept of nationalism, that African nations will attain the level of civilization that liberates human beings from every form of slavery (*The Dynamics of Afri-Raciogenesis*, 451).

Ekwuru is of the view that the age is ripe for Africans to chart their course and put to stop over dependence and looking for outside approval from the West. He holds that “Africa is of age and should no longer depend on the goodwill of other continents of the world” (*The African Predicament*, 48). The focus of Afrizealotism is to unshackle the African man from the bondages of colonialism, slavery, poverty, backwardness and that of always looking outside for inducement. To achieve its aim, the philosophy of Afrizealotism as a movement pays attention to three vital areas according to Ekwuru:

i. Conscientisation for the change of mental attitude: Onyeocha in *Africa: the Country, the Concept and the Horizon* noted that “the African needs reorientation in his thought and perception as well as in his speech and action” (347). It is inline of this thought that Ekwuru noted that there is need for Conscientisation and re-orientation which will result in change of attitude. He recognized the fact that the long period of slavery, colonialism and neo-colonialism has affected the African mentality. For the likes of Blyden, Du Bois, Senghor, Nkrumah, Mazrui, Oyebola, Chinweizu and Onyeocha, colonialism was not just a political and economic conquest and domination of Africa it was a cultural and mental conquest. Thus Ekwuru noted:

Colonialism conquered, destroyed, and made nonsense of every bit of African cultural world of established universe of meaning. It has been discovered in retrospect that we have been colonized so much to the point of not only losing ourselves, but of losing our concrete touch with reality. We were colonized and brain washed to the extent of not only hating ourselves, but also anything that is associated with our own nature (*The Dynamics of Afri-Raciogenesis*, 436-437).

For Ekwuru, mental liberation or change of mental attitude towards life is the core beginning of African renaissance. Afrizealotism therefore calls for re-orientation aimed at the eradication of mental slavery. This re-orientation aims at making Africans to appreciate their values, their heritage, their identity and culture as not being inferior to that of the West as colonialism infused us to believe. It aims at making Africans to stop feeling insecure and appreciate their culture. For Ekwuru, “the programme of Afrizealotist conscientisation for a total change of mental attitude is to achieve the true spirit of African identity. Through mental liberation, every African will regain the sense of personhood and

the boldness of asserting it before the international community” (*The Dynamics of Afri-Raciogenesis*, 444).

ii. **Conscientisation for peace and social justice:** Ekwuru holds that there is need for Africans to be re-oriented/conscientised on the value and need for peace and social justice. The high level of hatred and seed of disunity that colonialism planted has made it obvious that there is need for re-orientation. Thus, the forceful invasion of Africa affected African mentality and its mode of relating with his fellow. Thus Ekwuru noted:

Through various forms of political intrigues, Africans have been made to hate one another for the benefit of colonial nations. During the colonial invasion and conquest, Africans were used to fight and conquer their fellow Africans out of ignorance. Later on, during the full swing of colonial occupation, Africans were employed to suppress their fellow Africans. This did not end with colonialism, but continued with the various forms of neo-colonialist intrigues (*The Dynamics of Afri-Raciogenesis*, 442).

For Ekwuru therefore, the Afrizealotist movement has a task of to conscientise Africans to see the need for peace and justice. As Ekwuru rightly pointed out, the various imperial intrigues of divide and rule brought displacement, mistrust, and crisis in Africa. African nations have been engulfed in wars. There is no part of Africa that is not at war and the major cause is the awareness of miscarriage of justice. Though Ekwuru recognized the reality of war is other parts of the world, he pointed out that African case has become exceptional as it does not give way for proper development. With this circumference, Ekwuru expresses humanism in the Afrizealotist movement when he noted that “the most radical mission of Afrizealotist is to see to the end of any form of oppression in the continent and to defend the cause of the downtrodden throughout the world” (*The Dynamics of Afri-Raciogenesis*, 445).

iii. **Conscientisation for a new framework of civilization:** In the view of Ekwuru, the new civilization framework for the development and Emancipation of Africa is anchored on returning to our Africanness and to ensure that there is cooperation among states. Thus, Ekwuru agrees with Senghor that we must excavate the traditional civilization as the root of African socialism, must study the impact of colonialism on Africa and make a synthesis. Ekwuru holds that Afrizealotism framework is epitomized in black nobility, Black beauty, black dignity and black power. In the new framework of civilization, Ekwuru noted that the new language for its accomplishment will be self-determination, self-reliability and trust. Thus, Africa must not look at the West as the standard or build based on their “expert” advice or aid packages. Ekwuru holds that “rather than copying from the West and thence fall into their forms of mistakes, Africans must learn from those mistakes. They must study the patterns of the present cultural civilizations of the world, not to copy entirely their various forms and structures, but to look for a way of surpassing their obvious limiting frameworks” (*The Dynamics of Afri-Raciogenesis*, 448-449). Thus, for Ekwuru, accumulated historical experiences and realities must help Africa to build a new civilization framework that will be truly African. Hence “Africans in the present political and economic world order must seek for the power that is associated with scientific discoveries and technological inventions. It is only in this type of power that Africans will make their own contributions to the modern trend of world civilization” (*The Dynamics of Afri-Raciogenesis*, 446-447).

The Philosophy of Afrizealotism as a Paradigm

Afrizealotism, as a liberation ideology, presents a compelling framework for addressing the multifaceted challenges facing Africa. This philosophical concept, emphasizes African

self-reliance, cultural pride, unity, and empowerment. In a region with a complex history of colonization, exploitation, and internal conflicts, Afrizealotism offers a pathway towards liberation and sustainable development. At its core, Afrizealotism advocates for Africans to reclaim agency over their destinies, rejecting external influences that undermine their identity and sovereignty. This entails a resurgence of indigenous knowledge systems, languages, and traditions, as well as a commitment to economic self-sufficiency and political autonomy. By prioritizing African values and perspectives, Afrizealotism seeks to dismantle colonial legacies and build a future shaped by the aspirations of its people. One of the central tenets of Afrizealotism is cultural pride and identity affirmation. Historically, colonization sought to erase or marginalize African cultures, imposing Western values and norms. Afrizealotism challenges this narrative by celebrating the richness and diversity of African heritage. By promoting cultural revitalization and preservation, it fosters a sense of belonging and solidarity among Africans, countering the effects of cultural imperialism and fostering social cohesion.

Afrizealotism underscores the importance of economic empowerment and development through self-crafting for individual conscious creativity and collective refashioning of civilization. Empathically, Africa is rich in natural resources, yet its economies have often been exploited for the benefit of external powers. Afrizealotism advocates for harnessing these resources for the collective prosperity of African nations, rather than allowing them to be plundered for foreign gain. Afrizealotism calls for promoting local talents, entrepreneurship, and equitable distribution of wealth to uplift marginalized communities and reduce dependency on external aid which places Africa on the mercy of external forces. Through its liberation lens, Afrizealotism advocates for political liberation and self-determination as many African countries continue to grapple with authoritarian regimes, corruption, and governance deficits. On the other hand, it calls for accountable and inclusive governance structures that reflect the will of the people and safeguard their rights and freedoms. By promoting democratic principles and civic engagement, it seeks to empower citizens to actively participate in shaping their societies and holding their leaders accountable. In its effort towards the emancipation of Africa, Afrizealotism embraces pan-Africanism as a means of fostering unity and solidarity across the continent. On the second level of conscientisation of peace and social justice, Afrizealotism recognizes the essence of unity and justice in fostering solidified liberation. It takes account of Africa's shared historical experiences and cultural ties, as the continent has remained fragmented along linguistic, ethnic, and national lines. Afrizealotism promotes cross-border cooperation and integration to address common challenges such as poverty, disease, upholding of human rights, and environmental degradation. By transcending narrow identities and embracing a collective African identity, it seeks to harness collective strength and resilience.

However, notwithstanding the beauty of Afrizealotism in African liberation, the realization of the principles of Afrizealotism is faced with several challenges. One major obstacle is the persistence of neo-colonial structures and external interference in African affairs. It is obvious that Western powers and multinational agencies have continued to wield significant influence over African economies and politics, undermining efforts towards self-reliance and sovereignty. Additionally, internal divisions, corruption, and vested interests pose barriers to the implementation of Afrizealotist principles. Those who benefit from corrupt system, ethnic wars, politics of the belly, divide and rule and other vices would aim at hindering the achievement of Afrizealotism. Moreover, the legacy of colonialism has left deep-seated socio-economic inequalities and institutional weaknesses that cannot be overcome overnight. Nevertheless, addressing these structural challenges requires sustained commitment, investment, and political will from

African leaders and African individuals themselves as they will be the ones to chart their course.

Afrizealotism offers a compelling vision for African liberation and empowerment, grounded in individual-collective zeal. It is an ideology that requires inner energy from individuals who are willing to chart the course of Africa and it requires self-crafting at the level of individual reformation, as empowerment and refashioning of new civilization. Afrizealotism does not aim to dwell in the past or to condemn values and ideas. Rather it calls for contextualization and refashioning that will be of African. Afrizealotism therefore offers a leap for a holistic redemption of Africa by Africans through self-crafting with the principles of self-reliance, cultural pride, unity, and solidarity.

Conclusion

That change is a constant phenomenon in human existence is a factual reality that every entity can testify. No doubt that the African has often been misunderstood, misquoted and misrepresented. However, beyond every totalization, Africa can borrow from Ekwuru's idea of Afrizealotism to dismantle blockages against development. Africa does not belong to the primitive, to the world of jungles, to no man's land nor observers in the world field. Africans with the philosophy of Afrizealotism embedded with self-crafting can overcome and cross the ocean of underdevelopment in which he is caught in. Africa must not continue to cry over spilt milk that cannot be gathered. The era of colonialism and slavery is over. Historically, Africa was not the only continent colonized. Hence, other countries should serve as a lesson towards development by choosing and to live up to the responsibility of the choice it has made, which authenticity implies.

Emeka George Ekwuru's notion of Afrizealotism offers a transformative vision for addressing the African predicament. Through its emphasis on self-determination, cultural revival, economic empowerment, and pan-African solidarity, Afrizealotism provides a roadmap for liberation and progress in the continent. While challenges undoubtedly lie ahead, the principles of Afrizealotism serve as a source of inspiration and motivation for Africans as they continue their journey towards freedom, dignity, and self-determination, for it is only Africans with zeal and love for Africa that will develop Africa.

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