Albertine Journal of Philosophy

& Related Disciplines

www.albertinejournal.org

ABOUT THE JOURNAL

Albertine Journal of Philosophy and Related Disciplines is an interdisciplinary Journal of the Department of Philosophy, St. Albert Institute, Fayit-Fadan, Kagoma, Kafanchan, Kaduna State, an Affiliate of the University of Jos, Plateau State. It is available both in *print* and *online*.

It is a peer-reviewed journal established to provide academics, scholars and researchers an avenue to publish the latest research in their different fields of studies with the aim of providing a broad-based interdisciplinary education. This is in pursuance of the vision of producing well rounded, morally and intellectually capable graduates by broadening their information base beyond and outside their areas of specialisation.

CALL FOR PAPERS

The Journal invites high quality researched papers in all areas of scholarship whose research findings are *original* and *scholarly* contributions to knowledge and have not been previously published or accepted for publication elsewhere for the fourth edition (Volume 4) which will be published in March, 2020.

Guidelines to Contributors:

1. Manuscripts should be prepared in English Language, in MS-word, Times New Roman, Font 12, double line spacing and should not exceed 5000 word count including references and appendices.

2. Manuscripts should comply with the current edition of the Modern Language Association (MLA) referencing style with full bibliographical data provided in the reference page.

3. Manuscripts should be preceded by a concise title and an abstract of not more than 250 words, accompanied with 4-6 keywords. Contributors should indicate their names, place of work/institution of affiliation, academic qualifications, phone numbers and e-mail addresses.

4. Manuscripts should be submitted electronically as an attachment to albertinejournalofphilosophy@gmail.com together with evidence of payment of a non-refundable assessment fee of N5000 only, and a publication fee of N10000 only when the manuscript has been assessed and accepted for publication.

   All payments are to be made into:
   Account Number: **1014571760** at **Zenith Bank.**
   Account Name: **St. Albert Institute, Kagoma**

5. **Deadline for submission of manuscripts is 8ᵗʰ December, 2019.**

For further enquiries, contact:
Editor-in-Chief
Dr. Henry Ovwigho Ukavwe Esq.
07066958110

Table of Contents

Pan Africanism as an Ideological Model and Panacea for African Renaissance

Prof . S. Ade Ali
Department of Philosophy, Olabisi Onabanjo University,
Ago-Iwoye, Ogun State, Nigeria.

Abstract: In this paper, a thematic discussion of Pan Africanism as a concept and as an ideology is exemplified. It is argued that Pan Africanism is a worldwide intellectual movement with the aim of encouraging and strengthening continentally and internationally the bond of solidarity among the people of Africa. Not only that, it is argued that if Pan Africanism is truly orchestrated and enhanced, it is capable of serving as a good tool and ideology as well as a panacea for the realization of African renaissance in the twenty-first century. Given this, this paper is an exposition of the ideological discussion underlining Pan-Africanism which recognizes the importance of Pan-Africanism not only as a model but also an organized ideology for the act of governance, and institutions within the African continent.

Key Words: African Renaissance, Ideology, Pan Africanism.

Introduction

This paper is a thematic exemplification of Pan-Africanism as a concept and as an ideology and a world-wide intellectual movement aimed at encouraging and strengthening the bond of solidarity among the people of Africa. Also, the paper, given the beauty of Pan-Africanism nationally and internationally, argues that if properly exemplified, is capable of being a model, and a panacea for African Renaissance in the 21st century Africa. This is the face of the challenges underlying Pan Africanism, identity politics and the re-integration of the African Diaspora in the contemporary world.

Pan Africanism as a Concept

Historically, Pan Africanism is a formation that had its intrinsic origin in the Atlantic slave trade being an international trade across the sea championed and controlled by the European presence in Africa. Pan Africanism was originally conceived, as a concept and ideology by Henry Sylvester-Williams Thong and a time credited to Edward Wilmot Blyden (1832-1912) as the father of Pan Africanism. Pan Africanism is usually referred to as the symbol of unity of all continental Africa. According to Campbell (2006), "it is not only a model but also an organized ideology for the act of governance of socio-political institutions in the continent of Africa". According to *Wikipedia*, "Pan Africanism is a worldwide intellectual movement that aims to encourage and strengthen bonds of solidarity between all people of African descent".

The formulation of Pan Africanism by the African nationalists and freedom fighters was not only without unalloyed holistic support of the African diaspora in the Caribbean, Latin America and the United States. This is with the goal and belief, "That unity is vital to social, and economic progress and uplifting of people of African descent." Besides is the philosophy that Pan Africanism according to Makalani Minkah (2011) is formulated as a movement to champion the belief that "African peoples, both on the continent and in the diaspora, share not merely a common history, but a common destiny."

The strong advocates of this ideological school of Pan Africanism movement, among others, include such political icons like: Kwame Nkrumah, Naile Selassie, Marcus Garvey, Julius Nyerere, John Henrik Clarke, Chief Obafemi Awolowo, Sekou Toure, Hackney Black, Thomas Sankara, Malcolm X, W. E. B. Du Bois, Leopold Senghor, Muamman Gaddafi, Amika Cral, Nnamdi Azikwe et al.

Indeed, the African Union, formerly, the Organization of African Unity established in 1963 with its seat in Addis Ababa and Pan-African parliament with its seat in Johannesburg and Midrand was established for the purpose to safeguard the sovereignty and territorial integrity of its member states and also to promote global relations within the framework of the United Nations.

According to the "objectives of Pan Africanists Parliament" (2014), it is apparent to note politically that the mission of Pan Africanists or Pan Africans among others is:

(1)   To raise the political consciousness and solidarity of the Africans both at home and in diaspora

(2)   To attaining collective self-reliance,

(3)   To globally and independently empower African people, ensure power consolidation in Africa possibly 'United African Nations' that would bring to realization the economic, social and political clout that will enable Africa as a league of nations to compete globally and competitively at the world stage with the European Union and the United States of America.

Pan Africanism as a Political Ideology

What is ideology? According to Honderich (1995), an ideology is a collection of normative beliefs, doctrine, dogma, theory, creed and values that an individual, social group or an institution holds for other than purely epistemic reasons.

Historically, the term ideology was first conceived by a French philosopher and enlightenment aristocrat, Antoine Destutt de Tracy (1796-1836). In contemporary philosophy the term *ideology* refers to such related terms in one way or the other like a general view, a philosophy, ideas, concept, a world view, anthology, belief system, style of thought politically, epistemologically, culturally and/or by an individual thinker or a group. It is within this context, that such ideologies like communalism, feudalism, capitalism, socialism, communism, Marxism, welfarism, arch-capitalism, anti-communism, democratic socialism, libertarianism, facism, Negritude, nationalism et.al are meaningfully used and significant.

It is in view of this that Pan Africanism is an ideology of class or social group of the same political thought with the same ideological focus and cultural orientation aiming at resurgence of African civilization and reclaiming of African pride and self-esteem. It is in the realization of this focus that each of the protagonists of Pan Africanism is committed to one ideological focus on the other hand.

For instance, Chief Obafemi Awolowo, one of the leading protagonists of Pan Africanism and as an indigenous Pan African was ideologically a committed social democrat believing in the philosophy of democratic socialism and with the struggle committed to the will of national greatness, workers' welfares and well-being of the individuals and international brotherhood. As C.A Alade (1998:315) puts it,

> Chief Awolowo after a long tortuous and gradual evolutionary process, having started life from humble beginnings, by dint of hard work and perseverance become a petty-bourgeois. Having amassed a good fortune, he metamorphosed into a multimillionaire bourgeois. Ideologically, from a post-west, arch-capitalist, and anti-communist position, he evolved into a welfarist, liberal reformer and social democrat. He preached equality of opportunities for all, irrespective of ones position in life and tried to raise the living standard of the workers and the downtrodden.

Nevertheless, it is apt to point out that this ideological democratic tenet is not limited to Awolowo. It is the copious goal of all Pan Africanist leaders.

As an ideology, Pan Africanism is a philosophical school of thought for the sharpening, strengthening and unification of African identity and cultural identification on the one hand and for the realization of African renaissance in the twenty-first century. It is a model and a philosophical template for the impression of the unity of a people called Africans wherever they may be in the international globe.

As a model, Pan Africanism is a template for the revival and re-positioning of the value system in Africa and in the global world. It is seen and conceived as an ideology that promotes Pan Africanism in terms of the realization of the potency and underlying principles and the common destiny of the Africans globally.

According to Falola and Essien (2013:71-72), as a philosophy, Pan Africanism represents the aggregation of the historical cultural, spiritual, artistic, scientific and philosophical legacies of Africans from the past to the present. Indeed, Pan Africanism as a philosophical ideology represents the ethical system upon which the African norms, values and ethical principles are built.

Fundamentally, these ethical and aesthetic values among which African ethical system emphasizes include significantly: honesty and loyalty, patience and humility, respect for elders and social norms, hospitality and kindness, obedience and gentleness, truthfulness and attitude, hard work and goodwill, responsiveness and usefulness as well as chastity and charity.

Besides such values of African culture that Pan Africanism traces its indigenous and cultural origin from as the product of African civilization, there are negative values which formed the basis and culminated the rise of Pan Africanism as a form of struggle culminating various models of Pan Africanism.

These are negative values of oppression that the European penetration in to Africa brought upon the Africans in their scheme of governance. These among others include: racism, slavery, colonialism, imperialism, neo-colonialism and xenophobia culture. It was those negative values inculcated to African continent that brought about Pan Africanism as a regressive and liberating measure sparking some other Pan African religio-political movements across the global stage. Examples of such are *Ethiopianism*, the sons of African in London in 1791, The modern twentieth Pan Africanism pressure groups among others including Pan Africanism Association with several political movements, civil rights movements in some universities in the West.

The fact is that Pan Africanism as an ideology attained its golden age from the twentieth century Africa with the independence state of Ghana in 1957 and the independence of many other African countries in the twentieth century. This has led to the formulation of various Pan African measures by Pan Africans leaders aimed at revolutionizing and decolonization of Africa from Imperialism. For instance, Kwame Nkrumah on assumption of office as the President of Ghana in 1957 with his Socialist policy backed with the ideology he called '*consciencism*' summoned the first ever All-African Peoples Conference (AAPC) in April 1958 with delegates of political movements and major political leaders and advocates of Pan Africanism all over Africa invited. While the conference with the exception of South Africa had all the independent States of Africa: Ghana, Liberia, Libya, Tunisia Sudan, Egypt and Ethiopia all in attendance, the imperativeness of pushing ideological focus of the Nationalist Pan African conference remained a priority. For instance, it marked the first time that the black African region would come together politically to exercise its political unity and common identity at a national conference level and spoke with equanimity against imperialism, colonization, slavery, exploitation and injustice of the West against the African continent.

Given this, the Accra National Conference of 1958 also marked the establishment of a new political beginning and emancipation of Africa from imperialism as well as the establishment of a new policy of non-alignment between the US and the United States of Soviet Republic. The

political consensus at this conference was followed by the signing of *Sanniquellie declaration* in Liberia at Sanniquellie in 1959. This was jointly by Kwame Nkrumah of Ghana, President Sekou Toure of Guinea, President William Tubman of Liberia, thus outlining the principles for the achievement of the unity of independent African States with emphasis on a national identity and autonomous constitutional structure (Legon, 1965). Thus, signing the *Sanniquellie declaration* into effect by the first of All-African People's Conference of 1959, there was the convention of the second All African Peoples conference in 1960 at Addis Ababa in Ethiopia. This was in pursuant of the ideological promotion of Pan Africanism and the struggle against colonization in Africa. By this time, more African States which had attained their independence like Nigeria, Somalia, Cameroun, Guinea and the United Arab Republic including Algeria provisional Government were able to attend the 2nd All African National conference thus increasing its membership.

By and large, the fact is that Pan Africanism denotes globally the unity of continental Africa.

The Need for an Ideology

For the growth and renaissance of Africa in the recent twenty-first century there is need for a clear cut philosophically oriented ideology. Quoting Areoye Oyebola:

> Any which wants spectacular transformation from abject poverty and confusion into great wealth and world recognition must have a coherent, deep-rooted and forward looking national philosophy (Oyebola 1982:17).

Be that as it may, African leaders of the contemporary times would have to borrow great ideas needed for transformation and re-integration of the Africans both in the continent and Diaspora from such great leaders of the world and the world super powers with gigantic economic gigantic projects like Chairman Mao of China and from Japanese post 2nd world war experience that led the country to rapid economic and industrial growth despite the destruction caused by the war. If Chairman Mao of great China and his team had been daunted by overwhelming odds the country faced in 1949;

> If they had not sought an original unique solution to their problem of poverty, the voice of China could never have become one that is so important and respected in the world today as China's leadership focus have defeated event and have conquered fate (Oyebola, 1982:17).

Apparently, the tribal nationalism, neo-colonialism, xenophobic attacks, militarism, dictatorship, identity distortion, civil wars, political instability, problem of endemic diseases, economic domination by imperialists, rebellions and internal revolts, deep-rooted corruption unemployment and planlessness, high mortality rate and poor health facilities, illiteracy, crudeness and backwardness and over dependency on the imperialist leaders, neo-colonialism, religious intolerance, tribal jingoism and ethnicity problem, *selfishism* and ineffective leadership in different parts of African nations constitute a major hindrance to the rapid and scientific industrial and technological transformation of African nations and the re-integration of the Diaspora Africans. However, there is no nation in the world without its own turbulent history. China as a country, for instance, has more than 3,000 years of Civil War and about, 40 years of national war which none of the countries in the third world nations had never experienced. Despite the concession of some of the territories of China to other countries during the war and that the British controlled the taxes and duties in that country as late as 1930, and that about 60 percent of China's trade was controlled by foreign internationals namely: the Japanese and the British with the foreign firms controlling 50 percent of the country's coal production and 45 percent of the country's textile industry, China with her clear cut and transformative ideology of 1949 was able to put their economic doldrums behind them such that by the third quarter of the 20th century China had not only become a military and industrial power but a force to be reckoned with in the world.

Hence, for the re-integration of the African Diaspora in the twenty-first century, the foreign economic domination under the auspices of imperialism of Africa must go and be replaced with economic freedom, pragmatic, scientifically and technologically modernized ideological reform of its leadership style and governance with refined African orientations to warranting re-integration of the Diaspora Africans. Experience has to be learnt ideologically and formatively from such world super nations like communist China, Japan, Britain, the United States of America, the Soviet Republic, and the rest of Europe in the area of ideological attitude, technological innovations, economic reforms, national and cultural commitment that made their nations today most powerful industrial, technological, and economically vibrant and dynamically progressive nations in the contemporary twenty-first century world partially in the area of mechanized farming, steel productions and automobiles, ship buildings and sophisticated electronics.

Africa in the twenty-first century given the ideology of Pan Africanism must reject foreign domination, naivety, poverty, economic backwardness, civil and inter-tribal wars, dictatorship, ideological redundancy, leadership failure, tribal nationalism, unscientific African Syndrome, that is, the assimilation of Western cultural tenet and embrace resourcefulness, new identity an ideology that can guarantee modern African culture in the world over. African leadership and governance, must as well imbibe, the ecological and developmental attitudes that portend rapid and dynamic intellectual, technological reform, cultural orientation that can propel attitudinal rapid progress, tint of industrial revolution and transformation worldwide just as the British and many super nations of the world have done to have industrial revolution.

For proper identity, politics and re-integration of the African Diaspora, African and the contemporary African leaders, as a matter of ideology, must embrace and activate the lessons of history of development of the world richest and most powerful economically and technologically advanced nations.

Be that as it may, the governance of the nations of African continent must cultivate the leadership acumen and the philosophic principles underlying the formation of Pan Africanism by its progenitors if true and genuine reintegration of Diaspora Africans is to be achieved.

Indeed there is need for re-integration of Diaspora Africans but the modern day political practices by leaders in power seem to be unconcerned with that;

> The Elites of the new nations (of Africa in many cases) therefore abuse their official positions and corruptly enrich themselves in a bid to meet the insatiable demands of their relations and towns' people. A situation has therefore emerged in many of these poor nations in which any talk about probity and uprightness in the public life is a mere academic exercise (Oyebola, 1982;9).

In view of this, with the problem of Africa and African leadership, pan Africanism must be the ideological focus. Indeed, if such humiliated Austria, Czechoslovakia, France and others were able to make it ideologically in spite of devastation of Hitler and Mussolini on them as a result of the Second World War, which the poor countries of the world and of Africa had never experienced, just like the China and Japan example we have mentioned, the effect of slave trade and colonialism on Africa following interpolation of the European encapsulation of African countries at the invasion of African continent should not be an excuse for African leaders and governance to re-integrate the African Diaspora. All that is needed is ideological redemption using pan-Africanist philosophical principles as a panacea for African renaissance.

Pan Africanism as a Panacea for African Renaissance

The global target of Pan Africanism is to serve as a development strategy and template for the development and revival of renaissance of Africa in the twenty-first century. This is orchestrated in the various ideological acumen of the front liners and political icons of Pan Africanism. To this effect the Leopold Sedar Senghor's *Negritude movement*, Mobutu Sese

Sekoure's view of *authenticite*, Julius Nyerere's ideology of *uhuru jumaa*, Obafemi Awolowo's ideology of democratic socialism, Nnamdi Azikiwe's principle of *zikizim* and Amilca Cabral quest for the unification of the whole of African continent by Kwame Nkrumah socio-politically point to this fact.

Just as the UK Pan African congress of 1998 put it:

> Contrary to the expectation of the universal gesture displayed by the Africans at the coming of Europeans that were taken as guests, these guests took the profit from the African land and the African Black, the African minds and defaced the African temples, destroyed African libraries, languages, traditions and culture, raped African women, enslaved the African people and manipulated their differences, setting them upon each other.

So, Pan Africanism is therefore a strategy for development of African mindset given the background upon which the industrial societies were built on African slave labour, exploitation and degradation of the natural resources appropriated by Europeans and their collaboration; thus further marginalizing the African people from the global terrain and further rendering them to an underclass.

Be that as it may, Pan Africanism is a justified strategy for the transformation of the twenty-first century Africa on the ground that it is regarded as a principle for the liberation of Africa and the realization of a reformed political and social African consciousness for a United African global family.

Indeed, Pan Africanism as a template for the emancipation of the 21ˢᵗ century Africa could be seen as a collective weapon of decolonization based on the philosophy that:

i.   Only the African people have the independent inalienable right to decide what happen to them and to their continent Africa.

ii. Africans are the rightful guardians of the continent of Africa as their homeland and the defenders of Africa irrespective of where they were currently domiciling.

iii. All non-African people domiciling on the continent of Africa and by their virtues and status are guests of the Africans and that the hospitality gesture accorded to them deserved of any guest should not be used against the host as a sign of weakness.

iv. Pan Africanism is a mechanism for the enjoyment of the right of entry and freedom of movement of Africans throughout the length and breadth of Africa without any legal impediments or restrictions.

v.   Pan Africanism is an organ for the of the welfare of African people irrespective of where they may be and shall always be shall always be placed above any personal or individual and/or group agenda such that it ensures that it is only the Africans by the themselves that are in position to entrust themselves in positions and to also entrust individual, group or legitimate organization as a medium of representation where need be for the benefits of the African people

vi. Pan Africanism is a panacea for reparations in favour of the Africans such that no thought be given to the idea of debt repayment to global European interests. Rather that all outstanding African debts be calculated as a fraction of the trillions of pounds, dollars, marks, francs, yens, rubles, dirhams etc. which are owed to Africa and her people in reparation for the continual theft of much of her wealth and the calculated deliberate destruction of African civilization.

vii. Pan Africanism, on the other hand, is a snoop of African awareness committed to reclaiming African pride and self-esteem and on the other hand, a global African family committed to preparing for the challenges of the twenty-first century Africa.

viii. Pan Africanism is indeed a tool for self-determination of Africans in that it aims at

establishing that only Africans have the absolute irrevocable and unconditional right to pursue and collectively decide their own destiny, self-determination, self-fulfillment and self-defense as well as their own future particularly on their own African soil without any compromise.

ix.   Pan Africanism is a global vehicle for African self-protection such that it ensures the rightness of necessary steps without any hindrance to secure and protect the rights and entitlements within the context of the twenty-first century global freedom of activation.

x.   Pan Africanism is a global ideological conception that also seeks the equal participation of the Africans in the United Nations and in other international fora on the basis of non-compromise of equal rights and opportunities accruable to them.

xi.   While Pan Africanism serves as modulator for resurgence of African civilization and the dignity of Africa and Africans in the twenty-first century, it equally seeks the pursuit of reclaiming Africa pride, self-esteem and African identity through a typical indigenous knowledge of the continental Africa.

xii.   Indeed, Pan Africanism is spirited machinery for the reclaiming of the artifacts taken owners on the continent of Africa and that the remaining resources of the continent and around the sea areas are converted for the benefits of the living Africans on the continent and those in the global Diaspora.

Submission and Conclusion

The argument in this paper is informed by the premise that the tyranny of underdevelopment orchestrated by 'unfulfilled expectations as well as the 'farce of ideology' in Africa constitutes a major hindrance for the development of Africa in the face of European colonialism and foreign interpolations. Thus, the clamor for Pan Africanism as an ideological parameter is to rescue African nations from the yoke of underdevelopment and neo-colonization.

Apparently, while Pan Africanism as an instrument of ideology fulfilled led many African nations to the attainment of independence between late 1950's and early 1960's, the hope to guide the dividends of Pan Africanism in the area of modernity and spectacular, technological and ideological breakthrough needs to be exploited such that the unfulfilled expectations to join the league of modernity of the type of Russia unusual breakthrough, Japan's post-1945 miracle of unprecedented development, China's technological breakthrough and the astonishing breakthrough in Europe and America will not be a matter of mere conjectures in the twenty-first century African world.

Be that as it may, we can infer from the argument so far that:

First, the gains of Pan-Africanism, after of the struggle to independence, have been at standstill. Though many opportunities were offered but missed.

Second, that there have been many hues and contradictions. Eulogies as well as some actions, expected potentials awaiting transformation into stark practical realities have not been potent.

Third, that poverty and colonization underlying the premium of Pan Africanism have been replaced with abject and grinding poverty of poor feeding, poor housing, poor clothing, poor development, ignorance, corruption, ill-gotten wealth, and decolonization of different sorts reflecting in obtuse governance of enrichment in the nations of the third world countries of Africa, Asia, and Latin America.

At the same time, contrary to the expectations of Pan-Africanism goal, the poor nations of Africa despite vastness in economy are becoming poorer and poorer qualitatively. The gulf between the rich and the poor classes in these nations, as well, is becoming wider and wider. While the developed nations in Europe, America and the Britain are growing sporadically in economy and technological innovative developmental agenda, the drift of violence, corruption and economic sabotage, Judicial killings, armed banditry, cyber frauds, drug addiction and

trafficking, wars and turbulence, military and religious bigotry in most of the African countries like in Congo, Burundi, Sudan, Somalia, Nigeria are not giving and interface for the rise of African industrial and technological development in the present twenty-first century. In spite of all these, we can still say that:

> In view of slave trade and colonization effects, the poor nations of Africa have never experienced the type of holocaust which Hitler and Mussolini inflicted on the conquered Austria, Czechoslovakia, France and others (Oyebola, 1982: 13).

Given the above conjecture, there is need for African nations, using Pan Africanism as a model, to adopt a colossal re-orientation in social attitudes, socio-cultural reforms, and leadership reformative strategy. Besides, as Ade Ali puts it:

> Our statesmen and patriots ought first to cultivate the virtue of using their influence to promoting religious tolerance and understanding, socio-harmony, as well as for the enhancement of peaceful co-existence in the society rather than using it for the promotion of tribal patriotism ... Besides, there is need to raise public morality to the level of consciousness across the continental border., (Ade Ali, 1999: 38)

Indeed, peace and harmony constitute first a parameter for any nation to strive to grow into greatness and technological breakthrough. With this, is ideological backup. It is on this framework that every nation of the world is known for one fundamental ideological breakthrough or the other. For instance, while China is known for technology, India for pharmacy, Israel for military might and Ghana for gold, Britain is on the other hand, known for education. Also, while South Africa is known for diamond, Lebanon for cedar, Malaysia for palm oil, Saudi Arabia for trade and tourism, Kuwait for crude oil; on the other hand, United States is known for authority, Japan for automobile, Italy for textile and Czechoslovakia for steel. At the same time, Germany is known for machinery, Indonesia for wears and Iraq for ammunitions. All this is premised on ideology as a template. Then the question, what is Africa known for particularly Nigeria being the world largest economy in Africa? There is farce of ideology. Nigeria as an oil-rich Nation requires an ideological back up. It is on this note we conclude that: for African renaissance in the contemporary twenty-first century, Africa as a continent and Nigeria globally require:

One, there is an urgent need to opt for a fundamental ideology for sustainable growth.

Two, there is need for decolonization, ideological strategy for the emancipation of the Black Americans and Diaspora Africans in the global world.

Three, there is need for diversification of economy and foreign investments.

Four, there is a radical shift from total reliance on oil to increased manufacturing technology in all ramifications.

Five, there is need for an adoption of an enhanced international relations and diplomacy as a strategy for integration of Diaspora Africans.

Six, there is need for a creation of African goodwill for a united Africa in the contemporary globalized world.

Seven, there is need for an ideological framework against African alienation in the modern day world.

Given this, then our submission is that:

Pan-Africanism is an instrument and a model that could be adopted as an ideology by the

African nations for the unification of Africans home and abroad. Besides, there is need for Pan-Africanism as a philosophical template for the expression of African identity and cultural identification. That apart, Pan Africanism is a very useful and pragmatic panacea for African Renaissance in the contemporary twenty-first century as it serves as a snoop of African awareness committed to reclaiming African pride, self-esteem and a rediscovery of a global African family committed to preparing for the challenges of the twenty-first century Africa. In addition, Pan Africanism serves as a canon and indeed a tool for self-determination, self-fulfillment, self-actualization and self-defense as well as rediscovery strategy of the common destiny of Africans and Africa as a continent. Finally, Pan Africanism is a justified strategy for the transformation of the twenty-first century Africa on the ground that it is a principle for the liberation of Africa from neo-colonization and western imperialism and for the realization of a reformed political and social African consciousness for a United African global family. It is a template that seeks the revival and repositioning of the value system in Africa and in the global world given the principles underlying the ideology.

Postscript

References

Aime, Cesaire, (1998), "Discourse on Colonialism", Chukwudi Eze (ed.), *African Philosophy & Anthology*, Cambridge: Cambridge University Press.

Alade, C.A. (1988), "From Bourgeois to Social Democrat: A Study in the Evolution of Awolowo's Concept of Ideology", Obasope O. Oyediran, Toyin Falola, et.al (Eds), *Obafemi Awolowo: The End of An Era*, Ile-Ife: Obafemi Awolowo University Press Ltd.

Ali, S. Ade (1999), "Morality and the Problem of Moral Decadence in an African Society", Oye: Ogun Journal of Arts, 3. Faculty of Arts, Olabisi Onabanjo University.

Campbell Crystal, Z. (2006), "Sculpting a Pan-African Culture in the Art of Negritude: A Model for African Artist", *The Journal of Pan African Studies*, Archived June 1, 2015.

Eze, E. Chukwudi, (1998), *African Philosophy: An Anthropology*, Cambridge: Blackwell Publishers.

Falola, T., Essien Kwame et.al (eds.), (2013), *Pan Africanism and the Politics of African Citizenship and Identity*, London: Routledge.

Hatch, John (1961), *Africa: Today and Tomorrow*, New York: Fredrick A Pracger.

Honderich, Ted (1995), *The Oxford Companion to Philosophy*, Oxford University Press.

https://en.m.wikipedia.org>wiki>Pan.

Makalani, Minkah (2011), "Pan Africanism", *Africana Age*.

Legun, (1965), *Pan Africanism*, 45.

Okolo, C.B, (1993), African & Social Political Philosophy, Nsukka.

Oyebola Areoye (1982), *The Tyranny of Poverty*, Lagos: Board Publications Ltd.

Souvenir Programme (1998), United Kingdom Pan African Congress, London.

Walter, Rodney, (1972), *How Europe Underdeveloped Africa*, Tanzania Publishing House Limited.

The Role of Pastoral Agents in Entrenching Good Governance for Peace and Justice in Nigeria

Rev. Fr. Emmanuel Faweh Kazah, PhD
St. Albert Institute, Fayit-Fadan, Kagoma, Kaduna State

Abstract
Good governance is a byproduct of the social sciences, yet it is one element that helps the Church to realize its objectives and it is at the heart of the Church's administration. What then is the Church's view of good governance? Good governance is closely linked to administration. And so, in the Church's administration, pastoral agents are expected to entrench good governance for peace and justice to reign in a nation like Nigeria. Bribery and corruption, ethnicity and religion, conflict and insecurity have militated against good governance in Nigeria. Against this backdrop, this paper prescribes that good governance can be entrenched by pastoral agents by denouncing injustice through prophetic preaching, mentoring young leaders, and leading by example.

Key Words: Administration, Good Governance, Justice, Pastoral Agents, Peace.

Introduction

Good governance as a concept is amorphous. It is amorphous because it has been employed by experts in politics and international relations to explain different things. Although experts have viewed the concept through varied spectrum, they seem to be unanimous in agreeing that good governance is the sure and veritable tool with which poverty can be eradicated, development can be sustained and justice and peace can be guaranteed. It is normal therefore to say that good governance would mean the use of all the administrative paraphernalia used by one who governs to ensure the equal distribution of the dividends of democracy. Apparently, good governance is a jargon that is hewn from the *corpus* of reflections of experts of political science, public administration and International relations. Considering the syntactic matrix from where the concept comes from, one would argue that there is nothing that is obviously ecclesiastical about it. But from a study of the Church's administrative machinery and its organizational structure, one could construe that good governance is at the heart of its administration. The Church, like every human social group that lives in history, organises and makes complex juridical norms for the wellbeing of all the faithful. The Church, like every other society, has an objective and to achieve this objective it ought to have the basic elements to do so. Thus, governance is one of such elements that help the Church realizes its objectives. The pastoral agent therefore is expected to be one who is familiar with the rudiments of administration and being one who promotes good governance in the Church, he stands a good chance to entrench it in both the spiritual and political spaces for the promotion of peace and justice. If the concept of good governance is the byproduct of reflections in the social sciences, what is the Church's view of governance?

Conceptual Framework

i.   Good Governance

The concept of governance is closely linked to administration. Administration is derived from the Latin word *administratio* which means handling, administration, management, government etc. (J. Krukowski, 1988: 155-173). As a matter of fact, administration exists in every organized secular and religious society. The indispensability of administration in the society is succinctly captured thus:

Administration must exist in any organization set up for a defined purpose or objective. Whether you think of the Church, the army, a university, an industrial or business concern or a purely social organization, there has to be administration because each one consists of human beings brought together in a hierarchical set-up, making use of tools, equipment, human and material resources, all in the quest to attain the objective for which the organization is established. Thus, the Bishop in the Church, the field marshal in the army, the vice chancellor in the university, the managing director or a chairman of an industrial or business enterprise, each has under him hierarchy of subordinates, each with functions and responsibilities assigned for the accomplishment of the objective or purpose of the organization. This process requires planning, organization, command, co-ordination, and control. All these constitute administration (A. Adebayo, 2011: 1).

Governance is also from the Latin *gubernum* which when loosely translated will mean "to take the helm". Paolo Gherri, while commenting on ecclesiastical governance as a responsibility averred: it is important to note that the juridico-institutional concept of governance itself is not being reduced to the immediate factors of *dominio*, power and authority but it tends to align itself to the idea of a "competent guide". The *gubernator* in fact, was the helmsman of the ship; the one who through his competence and resolution finds a way to adequately fortify the activities of the oarsmen, guiding the ship with care to the predetermined port/goal earmarked by the ship owner. The entire process of governance in the Church could be captured in one word: "discernment". Discernment as is employed here is not meant to express only its spiritual and psychological connotation; but to also articulate its other meaning which was propounded by the angelic doctor (*Summa Theologicae* 1 a 2 ae, III. 4). He describes discernment as 'simple *discretio*', which is a potential part of the virtue of prudence. This virtue of prudence helps the individual or grants the individual the habitual skill in judging, by which he discerns the divine will behind the common rules of Christian living. This process of discernment, with its focus on God's action in life and man's appropriate response to that action, allows an individual to become more aware of the elements involved in personal decision making (P. Gherri, 91-92). The Competent Authority is expected to thoroughly weigh every pastoral initiative aimed at bettering the life of the faithful before its introduction in the scheme of things in the community of believers. Naturally, when an administrator governs the people entrusted to his care, he will of course create the enabling environment for the enjoyment of the goods the society and the church can offer. It is the cardinal role which leadership plays that goes with the adage – 'an army of sheep led by a lion can conquer an army of lions led by a sheep.' Leadership matters. Therefore, the word "good" in 'good governance' will mean the proper exercise of authority that will lead to the attainment of public good.

ii. Pastoral Agent

A pastoral agent could be a priest or lay person depending on the context in which the concept is being used. Pastoral agents are basically those men and women who in the name of the church cater for the spiritual needs of the faithful. It is important to stress that it is not only priests that cater for spiritual needs. There are so many lay persons who are trained and who have been given the mandate to offer services that are oriented towards the satisfaction of the spiritual and emotional needs of the people of God. It should be noted that for one to be an effective pastoral agent, one is required to have some training in management because the lack of it can create administrative gridlock on the pastoral field. For the purpose of this work however, by pastoral agent, we will be referring to the ordained clergy who by the virtue of his ordination has received the faculty to preach the word, celebrate the sacraments and govern the juridic persons entrusted to his care.

The Bane of Good Governance in Nigeria

Since she gained independence in October 1960, Nigeria has grappled with the problem of governance. Despite the goodwill of all those that have had the privilege of governing our

nation, we cannot claim to have gotten it right as far as good governance is concerned. This is due probably to the lack of synergy between the helmsman and oarsmen. It is usually the case that at the helms of affair you may have a patriot whose thoughts and desires revolve around the repositioning of the nation and making it stand tall among the comity of nations. But if he surrounds himself with unpatriotic lieutenants whose overriding concern is the appropriation of the public good to themselves at the expense of the nation, you can be sure of having anything but the dividend of good governance.

It is really sad to observe that we have had some leaders who had good intention for Nigeria but had allowed themselves to be surrounded by politicians who, by their indulgence in traits, have negated their God given roles. The leadership of the nation which was mostly manned by political juggernauts from the north has been selfish, self-centered and impervious to reason. The incompetence of these leaders and their selfishness have created good grounds on which sprout corruption, ethnicity, inefficiency, lack of transparency and conflicts which form complete recipes that throw a clog in the wheels of good governance in Nigeria.

Bribery and Corruption

In general terms, corruption is the use or the abuse of public office to achieve private goals. It is a phenomenon that Bayart (1993: 514) described with the phrase "la politique du ventre," that is, the politics of the stomach. It is actually a broad term that is used to describe a lot of illicit practices that range from cutting corners, short-circuiting, law enforcement agents' extortion, kickbacks, fraud, judicial partiality and so forth.

Nigeria as a nation is blessed with rich human and natural resources and extraordinary opportunities for progress and prosperity but has been held down by the greed, selfishness and nepotism of her leaders and peoples (E.F. Kazah, 2018: 197). The Catholic Bishops Conference of Nigeria (CBCN) in a communiqué it issued on October 1, 1960 to mark the national independence, alerted the leaders of the fledgling nation of the dangers of bribery and corruption. It called on the citizenry to adopt personal and social attitude geared towards changing the society in which impersonal service and money economy are gradually becoming dominant indices. The Conference stated:

> Bribery disrupts the order of justice. It sins against commutative justice by the wrongful appropriation of wealth. It sins against distributive justice and unfair distribution of benefits. Bribery pervades our society, in the sense that at all levels and in every department bribes are given and taken. This issue is serious and urgent. This issue becomes more serious when we see Christians take bribe and yet frequent the Sacraments as if they were free of guilt (CATHOLIC BISHOPS' CONFERENCE OF NIGERIA, 2015: 4).

The Bishops have urged those who give and take bribes, especially government officials who use their offices for the acquisition of personal gratification, to desist from such ungodly acts; because in the long run, the poor and the defenseless are those mostly hit by the unbridled greed that deadens the conscience of perpetrators of corruption at different levels (E.F. Kazah, 2018: 197).

The virus of bribery and corruption does not only infect those in public offices but also the ordinary citizens who are at the lowest echelon and margins of the social strata. Hence, nobody is completely immune from this cankerworm:

> The messenger who takes a two naira bribe from an applicant; the driver who pinches from petrol money entrusted to him; the nurse who extorts unneeded provisions from patients - each would embezzle millions if they had their hands on the nation's treasury. High handedness, oppression and misuse of authority exist even in low places: the tradesman with his apprentices; the warder with the convict

and the detainee, the house wife with her housemaid (CATHOLIC BISHOPS' CONFERENCE OF NIGERIA, 2015: 73).

Where corruption thrives, good governance is stifled. Thus, we are duty bound to embark on the purification of reason and the formation of ethics that will lead to a sustainable pursuit of justice and its application in the polity for the good of all.

Ethnicity and Religion

The ammunition of ethnicity and religion are the manipulative tools in the hands of those who control the levers of powers in Nigeria, most often to suit specific interest (O. Adeniyi, 2017: 3). The concern of ethnicity or better still ethno-centricism can be put in perspective in the construct; it was there on the beach even before the tide came. The Nigerian federation is composed of over 400 ethnic nationalities whose consent was not sought before they were lumped together by the colonialists. The fundamental flaw of the lumping together of these ethnic nationalities is that they have very striking differences that range from languages, cultures, traditions and even religion which were not factored in crafting the Nigerian State.

Expectedly, the politics and governance of the Nigerian state continue to be rudely punctuated by very disturbing ethnic and ethnic related crises that threaten its continued existence as a nation. It is disturbing when one places the rate at which ethnicity is manipulated side by side the visions of our founding fathers who were drawn from different ethnic nationalities and religion but have learnt to tolerate one another in order to build a nation where justice, love and peace shall reign. But who fuels the ethnic crisis? The politicians, especially those who have access to the corridors of power, in order to remain relevant, have employed the principle of divide and rule to further widen the chasm between these ethnic nationalities in order to continue to plunder the national cake with reckless abandon without a challenge. We live in a nation where ethnic considerations are put ahead of merit and national interest. A glimpse at our ministerial lists, service chiefs and directors in certain parastatals will eloquently convince you that ethnicity is indeed the recipe that gives ill equipped and clueless people the ticket to pontificate over the future of our nation.

Interethnic competition for power and scarce resources of the nation has pitched brothers against brothers. The competition is characterized by inter-ethnic discrimination in jobs, housing, admission into higher institutions, scholarships and distribution of welfare of services. How can a nation enjoy the proceeds of good governance when merit is sacrificed on the altar of ethnicity? Patrick Lock Otieno Lumumba in one of his speeches entitled: "Blood of Ethnicity is thicker than that of Christ", said: we live in a country where we profess the blood of Christ but in truth, the blood of ethnicity is thicker than the blood of Christ, because when the chips are down, it is our ethnicity that counts not our christianness." The Kenyan lawyer calls ethnicity, one-of-us syndrome. Today, there are pastoral agents who promote ethnicity in the Church. This division along ethnic line becomes prominent when they organize planting, harvest and bazaars. At such moments, the Church is divided between the St. Jude Igbo and Ss. Peter and Paul Idoma. Yes, some pastoral agents are guilty of promoting ethnicity! It is disheartening to see members of the Body of Christ being constantly at war over party affiliation, over appointment of Bishops and posting of priests, over location of local government headquarters, over contracts, over sharing of loot and the list will go on (M.H. Kukah, 2007: 32). If we are divided along ethnic lines in the Church and if the pastoral agents who by their calling are expected to mend clannish and ethnic cracks in both the Church and the society are the ones who fuel and sponsor them; how can we enjoy the peace and justice that comes with good governance?

An average Nigerian is very religious. The Politicians now take advantage of the religious sentiment of the citizens to politically exploit them. They use religion as an instrument to oppress and deceive unsuspecting citizens. The great historian, Yusuf Bala Usman, a man

ahead of his time, spoke of manipulation of religion thesis far back in the 1980s, where leaders maneuver religion for selfish gains. Lumumba called manipulated religion the refuge of scoundrels in Africa. When religion is used as an instrument to clinch authority, it is obvious that good governance will only remain a dream that remains in the mind.

Conflict and Insecurity
The odds were stacked against President GoodLuck Ebele Jonathan when he started treating anybody within the ranks of his party, PDP, who had opposing views as political enemies. The last straw that broke the camel's back, as far as his presidency was concerned, was some of his administrative gaffe that courted very scathing criticisms from many quarters.

So, when Gen. Muhammadu Buhari of APC started his presidential campaign, using the "change" slogan, he captivated the citizens. He was seen as the messiah who has the magic wand to fix all the problems that bedeviled Nigeria. PMB has made so many promises that endeared him to the electorate. These promises include, five million jobs for the Nigerian youths, one dollar to one naira exchange rate, fight against corruption and insecurity, just to mention but a few. Today, we are already into his second term yet the statistics have shown that the Government of PMB has failed most Nigerians. The Boko Haram that PMB's Government has for the umpteenth time declared through its spokesperson as being technically defeated is still technically destroying people's lives and property in the northeastern Nigeria. While we are trying to brave the wanton destruction of lives and property by Boko Haram, we just woke up like from a dreamless slumber to the reality of Fulani herdsmen terrorists group. This group is considered one of the deadliest terrorists groups not only in the West African sub region but also in the world at large.

In the midst of the insecurity challenge that descends on our nation like a black pall, the citizens, having not a better disposition to the happenstance that portends gloom have become cynical, abhorrent to the status quo, disobedient, critical and at times rebellious. The height of the citizen's frustration in terms of the security challenges in Nigeria was summarized in the words of Gen Theophilus Danjuma: "*You must rise to protect yourselves from these people, if you depend on the armed forces for protection, you will all die one by one. The ethnic cleansing must stop now, otherwise, Somalia will be a child's play. I ask everyone of you to be on the alert and defend your country, defend your territory, defend your state because you have nowhere else to go. The armed forces are not neutral, they are conniving with the armed bandits that are killing people*". Almost every song, every piece of art that is produced in Nigeria today has the signature of the depth of the citizens' frustration. The annoyance and resentment of some citizens against the government has reached its crescendo because it seems that at the helm we have people who seem to lack the intellectual and managerial wherewithal to stem the tide of the ugly trend that is threatening to undermine our corporate existence as a nation. Some are already crying, "bring back our GEJ". Some are with the opinion that the PMB's government, at least from its body language, seems to run out of options on the best way to address the security situation in the nation.

The incompetence of our political leaders, the incessant decimation of innocent citizens by the terrorists groups that ply their unholy and acrimonious trade in Nigeria has stirred a loud cry of *perestroika* from many quarters. Many have called for the reinvigoration of the dreams of the founding fathers of our nation. There is almost a unanimous cry from across board that incessantly calls and without any sign of abetment for the obliteration of the administrative inefficiency that seems to characterize the art of governance in Nigeria.

Some have become so frustrated that they prefer to take the deadly journey to Europe. They are not afraid to go through Libya where they risk being used as source of collecting essential organs that are in high demand in the pharmaceutical world; nor the highly risky voyage across the Mediterranean sea on inflammable boats that most often than not capsize before they

make it across. Some of these Nigerians, who, sometimes out of frustration, have decided to exit from the nation have piqued: "we prefer to die trying to get to Europe than to submit ourselves to death in the cold hands of Boko Haram, Fulani herdsmen, kidnap and hunger".

The lack of security makes the citizens to naturally become suspicious of every move employed by those who wield the staff of authority in stemming the tide conflicts and chaos. The moment mutual suspiciousness is created between the leaders and the led, you can be sure that public good that characterizes good governance would not be guaranteed.

Entrenching Good Governance by Pastoral Agents

A Priest (Pastoral Agent) by "accepting ordination, he has chosen a state of life that is dedicated to the service of God and humanity through the Church. By choosing this state of life he becomes set apart and must strive to live a life that is in accordance with his chosen state, namely, living a simple lifestyle and avoiding anything that smacks of worldliness, extravagance, vanity and excessive luxury (Can 282 §2,)" (CATHOLIC BISHOPS' CONFERENCE OF NIGERIA, 20). In a consumerist world where the pursuit for material things is the order of the day and the culture of being a virtuous administrator is almost inexistent, the Priest is not only required to be eloquent and transparent but also accountable. It is very clear that from the nature of his training the pastoral agent is called to be everything for the people entrusted to his care and is called to guarantee the faithful access to the spiritual and temporal goods. How can a pastoral agent who by the standard of many is expected to be circumscribed to the rectory and mission territory be relevant in entrenching good governance in Nigeria? The pastoral agent can contribute his quota in entrenching good governance in many ways which include:

Denouncing Injustice through Prophetic Preaching

During the pre-new testament era, the wealth of some kings made them become despotic and erratic in the management of both people and property; and they either forced the people to till the land without remuneration or they even confiscated the parcel of land belonging to the poor and the defenseless. Hence, the poor were subjected to cruelty and injustice. A precious insight into the everyday life of the time is afforded by 1 Kings 21, the story of Naboth, which was included in the Bible first because it supported the author's conviction that Ahab (874-853) was a bad ruler. The story is valuable to show for instance the importance set on private and family property by Israelites, as well as the restrictions imposed by custom on even the will of the king, who in this instance was shown a way to circumvent them by his ruthless foreign wife, Jezebel. The insatiable desire of the high and mighty to acquire goods at the expense of the poor has rendered many widows and orphans (cf. 1 Kings 17, 10-16). This was the kind of background that informed the Old Testament prophets' resolve to denounce the rulers and the wealthy because, the offices and the wealth they held were given to them in trust to enhance the welfare of the downtrodden and the poor. The megalomaniac attitude of the rich however has deadened their conscience and made them insensitive to the plights of many. The prophets' role then was not strictly tied to foretelling the future but it was inclined more to forthtelling the presence. As such, all that they have to say is based on the realities around them, and on that basis, they warn their people. Today, the sense of urgency is basically the same: Can today's priests sufficiently analyze the present and warn the people about tomorrow? All that the priest needs to do is to speak the truth in a society that seems to have phobia for anything that looks like truth. He needs to speak the truth that is capable of pricking the conscience of corrupt politicians whose major preoccupation is scheming the best way to loot the national treasury. The pastoral agent needs to speak the truth that is aimed at exposing the merchant of violence and insecurity who have found in Nigeria's chaotic administrative situation a fertile ground to build stalls for selling their products. If a pastoral agent seeks to profitably exercise his priestly role, he must be knowledgeable about the history, politics, culture and dreams of his people and nation.

A pastoral agent must bring to bare all his philosophical and theological training to fight corruption, injustice and insecurity to a standstill. There may be attempts on his life but these should not deter, debar, derail or divert him from his assumed focus or imbue him with timidity or cause him to betray the truth. He must hearken to the exhortation Oscar Romero as preached in one of his heart piercing homilies: "…let us not be afraid to stand alone if it is in honor of truth. Let us rather be afraid of being demagogues. If we don't speak the truth to the people, we commit the worst sins. To betray the truth is to betray the people, seeking lies that deceive the people…." When pastoral agents exercise their prophetic role well they will not only inspire many to join politics in order to sanitize it but they will succeed in holding the public office holders accountable.

Mentoring Young Leaders
The pastoral agent by the virtue of his calling tends to have a lot of influence on the young. Most people around the mission territory see him as a beacon of light that precedes them to lead them to an extra ordinary experience of joy, love and peace. Since the pastoral agent has such a grip on the young, he may sample from among the young men and women of his mission territory, those who have flair for politics and leadership and mentor them into becoming studded leaders that can positively transform the art of governance in our nation.

In order to mentor the young leaders, pastoral agents may take a cue from John Bosco who spent his life mentoring young people. John Bosco's ministry to the young came to the limelight in the 1840s in the slums of Turin, Italy. He cringed at how poverty, starvation and child's labour decimated the population, especially the young. The young had lost hope in the government and had resigned to fate. With his heart full of trust in God and divine providence and an empty pocket, he started the famous "oratory;" a term which to his mind suggests prayer and organized recreation. Through his ministry, most members of his "rugged boys" grew up to become influential people in the Italian Christian Democratic Party that facilitated the ouster of fascism in Italy. They fought for peace in the nation and for justice for the downtrodden and those on the fringe of the society. There are so many youths that are losing it because of the lack of meaning in life in Nigeria. Pastoral agents have the responsibility of giving them back hope and dignity so that armed with these; they will launch themselves into mainstream politics, a domain that requires urgent purgation.

Leading by Example
Pastoral agents must be honest in the discharge of their duties. The work of pastoral agents is not strictly confined to the breaking of the Word and the dispensation of the sacraments. Pastoral agents do not need to be reminded that being transparent in their works and their faithful witness to the love of Christ will enable them to imbue public institutions with a Christian spirit (*Apostolorum Successores*, 195). Mother Teresa of Calcuta once said: "Honesty and transparency make you vulnerable. Be honest and transparent anyway." It is not charitable for a pastoral agent to give the people any reason to begin to suspect him when it comes to the administration of the ecclesiastical goods entrusted to his care. He must work hard to resist the temptation that will lead to the hooding of financial information which in the long run may greatly prevent the parish consulting bodies from accessing and accurately assessing important financial information that is necessary for growth. Any dishonest transaction can potentially create an environment of fraud, diversion of ecclesiastical goods for personal use, making a mockery of the Church's tradition which insists on accountability and transparency, making the people lose confidence. When a pastoral agent show signs that he is an astute administrator, he can effortlessly influence the members of his community to begin to lead a life that reflects that which he transmits to them. The virtues they learn from him will help them in no great measure to give everyone his or her due and to ensure the entrenchment of peace in the polity.

Conclusion

Pastoral agents have a crucial role to play in entrenching good governance for justice and peace in our nation. The bulk of the work does not depend on what we say but on what we do as individuals. Because of our calling, we are ostentatious; we are naturally placed on a pedestal where people see us. We must be seen governing the juridic persons and the people of God entrusted to our care with love. When we strive towards being selfless and committed in the discharge of our duties we can naturally influence others to replicate the same wherever they find themselves.

Strenuous effort should be made by pastoral agents to preach peace to their flock. We should use every channel of the mass media, both print and electronic, to openly denounce the ills that characterize bad governance. We should not only educate people but we should also get them involve in tackling some of the issues that threaten the flourishing of public good in our nation.

In brief, the core of governance and how to entrench this governance in Nigeria, from the pastoral point of view, is what this paper has been about. The logic for this is very simple; it is proper governance that ensures justice. St. Augustine captures it well when he asks, "in the absence of justice, what is sovereignty but organized robbery?" It is justice as ensured in good governance that makes administration worth its name. Once there is justice, peace is sure to follow. For peace and justice are sides of the same coin. What this means is that, only justice ensures peace. Allen White cautions: peace without justice is tyranny. Tyranny, as is obvious, is a form of maladministration. The call to us therefore, as pastoral agents, it is to go out there and make men and women disciples of good governance. Only then can we be building a kingdom of justice and peace on earth.

References

Adebayo, A. (2011). *Principles and Practice of Public Administration in Nigeria*, 2nd ed. Ibadan.

Adeniyi, O. (2017), *Against the Run Play: How an Incumbent President was Defeated in Nigeria*, Lagos, Prestige.

Apostolorum Successores (n.d.).

Bayart, J.F. (1993), *The State in Africa: The Politics of the Belly*, London, Longman.

CATHOLIC BISHOPS' CONFERENCE OF NIGERIA, *Guidelines on Priestly Life and Ministry in Nigeria*, Abuja.

CATHOLIC BISHOPS' CONFERENCE OF NIGERIA, (2015), *Our Concern for Nigeria Catholic Bishops Speak: Communiqués Issued by the Catholic Bishops' Conference of Nigeria (CBCN) on the State of the Nation from 1963-2015*, Abuja.

CATHOLIC BISHOPS' CONFERENCE OF NIGERIA, (2015), *The Struggle against Corruption: Statements by the Catholic Bishops' Conference of Nigeria on the Challenges of Corruption and its impediment of the Political and Socio- Economic Development of the Country 1960-2015*, Abuja.

Gherri, P. (n.d.), *Introduzione al Diritto Amministrativo Canonico*.

Kazah, E. F. (2018), *Administrative Acts in the Administration of Temporal Goods: Sources, Analysis and Prospects for the Nigerian Conference of Bishops*, Romae, Unpublished Doctoral dissertation.

Krukowski, J. (1988), *Introduzione alla Disciplina del Diritto Canico Amministrativo Ecclesiastico*, in *Apollinaris* LXI, 1-2, 155-173.

Kukah, M.H. (2007), *The Church and the Politics of Social Responsibility*, Lagos, Sovereign Print.

The Virtue and Practice of Moderation

Felix Ayemere AIROBOMAN
Department of Philosophy, University of Benin, Benin City, Nigeria
+234(0)8073169897. E-mail: felix.airoboman@uniben.edu

Abstract

This work is about the contemporary relevance of the ancient philosophical concept of moderation. The work attempts a sparing conceptual analysis of the concept of moderation. It inquires critically into the conceptions which some ancient philosophers, such as Aristotle and Epicurus, have on it and how they raised it to the status of a virtue. While the work agrees with Aristotle on his doctrine of moderation, it dissents from his requirement for being virtuous for its stringency, which makes it excessively difficult, if not impossible to be virtuous in the moral sphere. The work then X-rays Epicurus' position that one is only able to achieve the goal of life through pleasure which results from moderation. Thereafter, it attempts an extension and application of the concept to both theory and practice with specific references to politics and dispensation of justice and holds that to be virtuous in these regards is to avoid extremes and tow the line of moderation. It concludes by highlighting succinctly the relevance of moderate living and moderate use of material possession. Finally, it opines that the ability to apply moderation appropriately to concrete issues is a virtue – a demonstration of moral wisdom.

Key Words: Moderation, Moral Wisdom, Practice, Virtue.

Introduction

The concept of moderation is not alien in philosophy. Although philosophers, from the Medieval to the Contemporary periods, hardly talk of it as a philosophical concept, some philosophers of antiquity were engrossed with the philosophical rumination on the concept. In fact, they raised it to the status of a virtue. This work is an attempt to renew energy with the concept. However, it is impossible to exposit the concept of moderation in all its aspects of human discourses and activities here. For this reason, it is only a sparing treatment of the concept that will be made; but this is to be done without compromising reason and logic. The task here is to ask and answer, among others, what moderation is, what it is concerned with, how and with what it can be applied and by extension, what it is not concerned with, and how and with what it cannot be applied. Its examination shall be extended to both theory and practice. The study adopts the philosophical methods of conceptual and critical analyses.

Moderation as a Concept

Moderation as a philosophical concept may be conceived differently. Nevertheless, these different conceptions have a common denominator of 'avoiding extremes'. Moderation is the process of eliminating, avoiding or lessening extremes. It is a way of life which emphasizes perfect amounts of everything; that is: not indulging in too much or too little, but instead striking a balance or locating a mean between two vices of excess and defect. In other words, it is the avoidance of extremes in actions or opinions or, mediation between extremes. Moderation is also a principle of life. In ancient Greece, the temple of Apollo at Delphi bore the inscription *Meden Agan* (μηδὲν ἄγαν), which means: 'Nothing in excess'. From this inscription, doing something "in moderation" means not doing it in excess.

In Taoist philosophy, moderation is considered as a key part of one's personal development and religion. It is also considered as one of the three jewels of Taoist thought. On this view, there is nothing that cannot be moderated. Everything including one's actions, desires and even thoughts can be moderated. It is believed that by moderation one achieves a more natural state, faces less resistance in life and recognizes one's limits. As a principle of Taoist philosophy, moderation is a lifelong process, which attempts to moderate oneself in all he does since there is no specific goal and since there is no specific guide one can use. It is thus an ongoing internal process. (Wikipedia, 2007). One of the barriers to moderation is the human propensity to label entities good or bad in absolute terms rather than weighing them as a part of a complex whole.

From this brief exposition, one can ask: "is moderation actually possible in everything as the Taoists would want us to believe?" This question and many more will be answered in what follows.

Conceptions of Moderation by some Philosophers

As mentioned at the beginning, the concept of moderation, among others, attracted the attention of some philosophers and some philosophical schools of antiquity. These philosophers and philosophical schools include Plato, Aristotle, Epicurus, Confucius, Buddha, stoicism and scepticism. Here, attention will be limited to considering the positions of Aristotle and Epicurus in understanding the ancient involvement in the concept.

Aristotle

For Aristotle, moderation leads to the achievement of the highest good. Thus, "Fundamentally, and in every situation we call anything good when it performs well its characteristic functions.... Our approval or disapproval of anything may be said to express our view of what it is and what it is meant to be" (Tsanoff, 1981: 335). For him, man's highest good is "the good by which all others are judged, in man's fundamental activity, in the realization of his distinctive capacity" (Tsanoff, 1981: 335). The attainment of this highest good must be the product of rationality. To be able to act rationally, we must avoid extremes and maintain a balance. According,

> Our reason has to contend with irrational desires and impulses which do not know due measure, and even when our better insight shows us the right course, we need practice to follow it reliably.... In any situation we are apt to err through excess or through deficiency. Between these counter vices of too much and too little is the virtue of just enough, the rational or golden mean (Tsanoff, 1981: 335).

Aristotle raises *moderation* to the status of a virtue. In explaining moral virtues, Aristotle analyzes human personality into three elements – passions, faculties and states of character:

> These elements are not in themselves blameworthy or praiseworthy.... Experience shows that the states of character which enables a person to fulfill his or her proper function aim at an intermediary point between the opposing extremes of excess and deficiency. The morally virtuous person, then, always chooses to act according to the "golden mean", but ... the mean is not the same for all individuals (Denise, 1996: 39).

In buttressing the fact that the mean is not always the same for all individuals, Aristotle noted that "[i]n everything that is continuous and divisible, it is possible to take more, less, or an equal amount, and that either in terms of the thing itself or relatively to us; and that equal is an intermediate between excess and defect". By an intermediate with the object is meant "that which is equidistant from each of the extremes, which is one and the same for all men. For instance if ten is many and two is few, six is the intermediate, taken in terms of the object, for it exceeds and is exceeded by an equal amount" (Sahakian, 1974: 39). This is arithmetical. But the intermediate relative to us is not to be taken in this manner. For example, if N5000.00 is too much for a meal for a particular person at a time, and if N20 is too little, it does not follow that N2510.00 is the moderate or intermediate amount because it exceeds and is exceeded by an equal amount of N2490.00. N2510.00 may still be too much for a meal based on the prevailing economic circumstances. Mean as it means here is not necessarily an arithmetical average, but striking a balance of just enough in the continuum, that is, in a line of too much and too little. Sufficient amount for food for the individual here may depend on a number of factors: the cost of food, the age of the individual, the stomach capacity, the type of job the person does, his or her health conditions and some other variable factors.

Again, if for example, it is too much to have sex forty-nine times a month and too little to have sex once a month, it does not follow that the mean should be twenty-five times in the continuum. This is because twenty-five times may still be an excess. It does not also mean that

once is too little. To find the mean of just enough will depend on age, interest, state of health, the honest desire of spouse, and state of life. State of life is considered because, the Eunuch by his state is not able and the celibate by his or her vocation cannot because, even engaging in it once will make him or her vicious. In avoiding excess and defect, we seek the intermediate and choose it; but this intermediate is not in the object but it is relative to us. It is important to note that there are instances where there can be no excess and defect or lack. For example, in matters of truth and honesty, there is no excess, just as there is no defect or lack in issues of corruption and adultery. This means, there can be no excess of truth and honesty just as there can be no defect in the deficiency of corruption and adultery. In these instances, such acts do not constitute vices but virtues.

Aristotle also connects moderation with happiness. He conceives of moderation as a criterion of happiness. He is of the view that the state of happiness of the individual results from a life governed by reason, moderation, and the actualization of potentialities. If moderation is a criterion of happiness, then it must be a virtue because whatever conduces to happiness must be virtuous.

While Plato defines virtue in terms of excellence, Aristotle defines it in terms of habitual moderation. No wonder then that for Aristotle virtue consists in the means between two vices – excess and defect. Put simply, moral virtue is moderation between two vices or extremes, excess and defect. This mean is prescribed by right reason. Or as Aristotle puts it, the mean is defined as what "right reason prescribes" (Sahakian, 1974: 56). "Virtue then is a state of deliberate moral purpose consisting in a mean that is relative to us, the mean being determined by reason" (Sahakian, 1974: 56). Now, how do we find the mean? "To find the mean… consists in doing the right thing, to the right person, at the right time, in the right way, for the right purpose, and to the right extent" (Sahakian, 1974: 56-57). According to Aristotle, to locate this mean is sometimes difficult. This is why it is not easy to be virtuous. He puts it that:

> it is so hard to be virtuous; for it is always hard to find the mean in anything, e.g. …anybody can get angry …anybody can give or spend money, but to give it to the right persons, to give the right amount of it and to give it at the right time and for the right cause and in the right way, this is not what anybody can do, nor is it easy. This is the reason why it is rare and laudable and noble to do well (Sahakian, 1974: 57; Aristotle, 1990: 2.9).

While one will agree with Aristotle on the doctrine and necessity of moderation, but his requirement for being virtuous is contestable because it is too stringent. It will make it excessively difficult, if not impossible to be virtuous in moral sphere as he rightly noted.

Since it is difficult to locate the mean in our actions, to be virtuous in moderation therefore is a Herculean task. But in Aristotle's conception to act rightly is to do as he requires. Now what is right act? The right act is a single or isolated instance of moderation. It is the performance of the right thing, to the right person, in the right way, to the right extent, for the right purpose, at the right time, and so on. A single right act does not constitute virtue. Rather, "Virtue is a personality characteristic that results from the regular practice of the right act until it becomes a habit of the individual" (Sahakian, 1974: 58). What this means is that virtue or vice is not the result of a single act, but a disposition, or a regular practice of the act. This implies that it is habit that makes the individual virtuous or vicious. By extension of argument, moral virtue does not consist in inactions but in avoiding evils and doing good in one's actions; it consists in right acts that come from moderation.

Teleology, which is cardinal to the entire philosophy of Aristotle, is also extended by Aristotle to the good life or morality of moderation. Before anything is judged good or bad, right or wrong, first and foremost the purpose it is meant to serve must be known. Its goodness or badness, rightness or wrongness, depends on its conformity or otherwise with this purpose. This suggests that what is good or right in one situation may be bad or wrong in another. This is

because one thing may serve different purposes at different times. We shall now pause to attend to the views of Epicurus.

Epicurus

The focal point of Epicurus' ethics is peace of mind and absence of pain. For him, it is moderation that can lead to the attainment of good, undisturbed life. How? According to Epicurus, the good life consists in maximizing pleasure and minimizing pain. This maximization of pleasure and minimization of pain "does not mean dedicating our lives to the more obvious physical pleasures such as those afforded by food, drink, and sex. Rather, Epicurus taught that the good life is a life of moderation devoted to health and peace of mind, for he assumes that the pleasure of tranquility and serenity were the greatest pleasures available" (Barcalow, 1994: 74). From this analysis, it is obvious that although he prescribes pleasure as the standard of morality, it is not sensual pleasure but mental and intellectual pleasure. To achieve this mental pleasure, one must be detached from excessive material propensity and be content with little possessions. This is because the accumulation of material wealth increases the sources of mental disturbance. This mental disturbance robs one of peace of mind and eventually happiness which are not only essential prelude but are also central to mental pleasure.

In the opinion of Epicurus, the pleasure we need to pursue is maximum durable pleasure, which consists in health of body and tranquility of the soul:

Epicurean hedonism would not then result in libertinism and excess, but in a calm and tranquil life; for a man is unhappy either from fear or from unlimited and vain desires, and if he but bridle these he may secure for himself the blessings of reason. The wise man will not multiply his needs since that is to multiply sources of pain; he will rather reduce his needs to the minimum (Copleston, 1962: 152).

To avoid multiplication of sources of pain is to reduce one's need to the minimum, that is, to locate a moderate point in the continuum of excess needs and defect of needs; in other words, the satisfaction of the basic necessity of life. Even with respect to ascetism, the Epicureans teach moderation. Frederick Copleston puts it that "... the Epicureans ethic leads to a moderate ascetism, self-control and independence" (Copleston, 1962: 152). Buddha (Omoregbe, 2004: 62-63) actually exemplified this in his search for enlightenment. Extreme austere life did not achieve for him this enlightenment, instead, he achieved it in moderation, hence his philosophy of the midway as prelude to enlightenment.

It is only through pleasure which results from moderation that one is able to achieve the goal of life, which is freedom from disturbance and its consequent life of blessedness. Thus, "Epicurus believed that the best way of life for a human being is a life focused on maintaining health and tranquility.... [M]aximum pleasure and minimum pain come from a life of moderation, over indulgence in the pleasure of the senses have painful consequences" (Barcalow, 1994: 75). In other words, "To accustom one's self therefore, to simple and inexpensive habits is a great ingredient in perfecting of health, and make a man free from hesitation with respect to the necessary uses of life" (Copleston, 1962: 152-153). It is evident from the above that for Epicurus, moderation leads to perfect health condition. It makes a man to appreciate the necessary use of life, that is: not to refrain from satisfying the basic necessity or comfort of life.

Epicurus sees the need to choosing and living a life of moderation. He prefers this life of moderation because if the desire for physical pleasure is not controlled or subjected to moderation, it becomes insatiable. Insatiable desires lead to frustration and pain-mental disturbance. Since insatiability leads to mental qualms, one should be satisfied with moderate possessions; "The wealth demanded by nature is both limited and easily procured; that demanded by idle imaginings stretches on to infinity" (Epicurus, fragment xv; Oates, 1940: 36; Barcalow, 1994: 75). Since human wants cannot be satisfied because when present wants are satisfied more wants arise, the best thing to do is to focus on acquiring and satisfying basic

necessities rather than luxury. The satisfaction of basic necessities does not require much work as the acquisition of luxuries requires.

Although pleasure is necessary for the good life, "[e]normous quantities of pleasure are unnecessary for the good life; continence followed by moderate satisfaction will suffice; danger lurks beyond moderation" (Sahakian, 1974: 25-26). To live a pleasant life is to be free from anxiety and possess the sweetness of mental serenity. For Epicurus, mental pleasure is superior to sensual or material pleasures. Even when we possess the greatest of human needs, this possession and anything that is associated with unlimited desires cannot end the disturbance of the soul, nor can it create true joy. Hence one should only try to satisfy the necessary desires. This is what will make a man independent in all things because, "in reference to what is enough for nature every possession is riches, but in reference to unlimited desires even the greatest wealth is not riches but poverty" (Epicurus, 1926; Albert, 1969: 73). What produces the good life is within the reach of all humans. This is the keeping of desires at minimum.

From the preceding paragraphs, it is clear that Epicurus does not suggest or prescribe elimination of desires. Desires should not be eliminated completely nor should they be allowed to develop fully. This is because some desires are natural and thus necessary while others are artificial and thus unnecessary. The artificial desires are not only unnecessary to health and tranquility or peaceful, happy and pleasurable living, they are destructive to them. The natural desires are the desires that must be fulfilled to preserve bodily health and mental peace. The satisfaction of these desires, in addition to the freedom from pain leads to happiness, the goal of life.

Like Aristotle, Epicurus raises moderation to the status of virtue. According to him, virtue is a condition of tranquility of the soul. In his conception, virtue leads to pleasure and happiness: "Virtue such as simplicity, moderation, temperance and cheerfulness, are much more conducive to pleasure and happiness than unbridled luxury, feverish ambition and so on" (Copleston, 1962: 153). Elsewhere, it is put this way: "the hallmark of virtue is tranquility, the more desirable virtues being cheerfulness, simplicity, and moderation" (Sahakian, 1974: 26). Thus, Epicurus connects moderation with virtue, and their aftermath pleasure, happiness and mental serenity.

Even the Sceptics and the Stoics recommend moderation to enable one achieve happiness and a life free from the disturbances of the world. This is a common denominator which runs through the thoughts of various philosophers and philosophical schools involved in moderation in antiquity. Having made some representations about the views of some philosophers about moderation, attention will now be devoted to how and why moderation should be put into concrete use in daily living.

Moderation in Practice
The task here is to examine how the applications of moderation can improve human wellbeing through some fields of human discourses. Focus will be restricted to the fields of politics and dispensation of justice.

Politics
Just as moderation is a personal virtue, so also it is a political virtue. But some people among which are moralists and religionists disapproved of the desires for political power. This is probably because power is often misconceived to corrupt. But if human society must continue, if people must be organized, if people must cooperate and cohabit, if there are alignments in human needs and interests, and if there are conflicts in these human interests, then the exercise of power is inevitable. It is true and thus undeniable that some "people do attempt to have power over others viciously and irresponsibly. Such ambitions for power are tempered in cunningness and the achievement of its ends. Yet there can also be a will to power that allows one to recognize the claims of others, and to have a sense of oneself as a person among

persons" (Casey, 1990: 141). Therefore, we need to appropriate the good side of it, cultivate its virtues, jettison the vices and discard the associated filths.

Some people are able to identify problems including social and political problems, and have sincere desire to solving these identified problems. But they are constrained because they do not have the political power to do so. To be able to do so is to first and foremost have the zeal or desire for political power. The desire for power itself is not bad; it is the inordinate and insatiable desire for it that is despicable. A will to power is not and should not be conceived as intrinsically evil. John Casey opines that "[i]t is central to all human beings… …. It can certainly be a human strength, going with imaginations and greatness of mind, and not something contemptible. It cannot be simply ruled out as human excellence" (Casey, 1990: 141). He added that as a matter of fact, ambition and love of power "are not contemptible… and childish dispositions, even if they are dangerous and disturbing. In a public setting they may not even appear repulsive" (Casey, 1990: 142). It is the inordinate desire for it that is repulsive and contemptible. If properly and moderately sought and used, it constitutes virtue because, there must be exercise of power by some to ensure social stability and harmony in human engagements.

People abstain from politics because in their thinking, they want to be just, honest, moral, respectable and so on. Apolitical disposition or the suppression of desire for political power is not a virtue. Rather it is political inaction. In this case, virtue consists not in political inaction, but in seeking political power with fairness, and using it appropriately when acquired. It consists in actions properly directed. A man cannot truly be considered honest, just, good, clement, moral, noble, generous, and so on, until he overcomes the vices of dishonesty, injustice, evil, cruelty, immorality, ignoble, miserliness and so on, respectively. He must also have positive disposition towards these values and constant habit of displaying them. The summary is that a man is not virtuous unless he overcomes vices. This is why apolitical disposition cannot be morally justified in a political community; since if everybody in a political community is apolitical, such a community will be in disarray: chaotic, barbaric, anarchistic, orderless, conflictual, insecure, and in short, will relapse into the Hobbesian state of nature characterized with continual fear, and danger of violent death; and where life is solitary, poor, nasty, brutish, and short (Hobbes, 1963: 143; Hobbes, 1968: 186). These are the reasons for thinking not only of the blemish, burden and inconveniences of political engagement but also of the danger of insecurity, chaos and anarchy of political failure due to apolitical alternative and attitude.

For those with genuine intentions to be able to address social and political problems in the contemporary world, they need not only be politically minded; they must be politically involved. But the message is that those who are interested in governance and want authority entrusted to them must be moderate in their desire for power. Excessive desire will make them unjust in the engagement, and then malicious enough to blackmailing or eliminating their opponents. This is a vice of excess. To completely lack the desire is another vice, and in this case, of deficiency.

The point is that all men need to have desire for political power. But this desire must be moderate. It is not only wrong to hold that politics is a dirty game but it is also improper to suppress ambition for political power. Political game seems dirty because it is played by dirty men and in a dirty manner; and because clean men extricate themselves from the game. Edmund Burke will agree with this claim because he once said that the only thing necessary for the triumph of evil is for good men to do nothing. When those with honest intentions exclude themselves, then those with dishonest intentions takeover and become the masters and lords of the game. Because good men abstain, evil men become actors; and so evil triumphs by the activities of evil actors.

Since one can only give out what he has, good people by virtue of their goodness cultivate virtues. Conversely, evil people, by virtue of their malicious inclinations cultivate vices. They

justify their illegitimacy as legitimate with inappropriate, malevolent political ideologies. Then apathy, disloyalty, insecurity, lack of trust, malice and all forms of socio-political insurgences ensue as inevitable outcomes, and the government is battered. These further precipitate deception, oppression and exploitation, and their consequent, infrastructural collapse. As a result, sorrow, hunger, poverty and deprivation manifest in the midst of abundance, just as evil, wickedness and injustices thrive. Then perturbing questions arise: why do good men suffer? Why do evil men triumph? One of the answers to these questions is that at the initial stage of setting the political stage, virtuous men exempt themselves.

If we must have a good political and social structure, good men must be politically involved. Aristotle once said that "man is a political animal". To suppress this political tendency is to act contrary to human nature. But ambition for political power must be moderate or else, the seekers become unjust like the unjust villain. When abdicated by good people, gangsters hijack political power and become political actors to determine negatively the destiny of the many. These are probably why Milan Kundera puts it that: "extremism means borders beyond which life ends, and a passion for extremism, in art and in politics, is a veiled longing for death" (Kundera, 2012). This is a clear warning for danger of taking extreme, including political extreme. If, as Aristotle once said, 'man is a political animal', why must men suppress the political desire that is innate in them? We need to embrace politics, but with moderation, and be just with it. Political wisdom consists in the exercise of power with justice. With moderation or political wisdom, political engagement becomes a virtue.

Dispensation of Justice

In the dispensation of justice, punishment and reward should be appropriate to the nature and degree of offences and good deeds respectively. For example, cruelty, which is the desire to make people suffer should not be the focal point of law otherwise people will suffer unjustly in a manner beyond the degree and nature of offence they commit. This will be injustice in the dispensation of justice. Again, although clemency, that is, the disposition or inclination to be merciful, lenient, forgiving, or compassionate is not intrinsically a vice, it need not be over extended, or else it becomes a vice. Punishment should, and must be appropriate and proportionate to the offence committed. Those who dispense justice should not for the sake of clemency ignore the efficacy and deterrent effect of a just punishment. If clemency is to be upheld in all situations, then murderers, arsonists, assassins, kidnappers or hostage takers and perpetrators of other acts on the same and different rungs of crimes will not be punished appropriately or reprimanded commensurately. This will throw society into disarray. Social harmony will be in jeopardy. Consequently, social malady will thrive because perpetrators will take solace in, and undue advantage of, clemency. If offenders are not punished according to the degree and nature of their offences, we should not expect honesty, accountability, transparency, docility, efficacy and the like in public and private life in corrupt and morally bankrupt societies. In punishment there should be a just measure. In the dispensation of justice, therefore, justice consists in moderation or wisdom. As George MacDonald (2012) puts it, "Moderation is the basis of justice". And in Plato's thinking justice results from moderation: "Justice is right distribution of emphasis in valuation and choice, giving each aspect or interest of our nature its due recognition, without neglect and without excess" (Tsanoff, 1981: 334). The preceding views show clearly that moderation is cardinal in the discourse and practical dispensation of justice.

The Relevance of Moderate Living

This work will be concluded by highlighting succinctly the relevance of moderate use of material possession. The habit of moderation can be beneficial in concrete living. Since the world is dynamic, and since the conditions of human life in it are also dynamic, then one should not expect constancy in them. These may have informed the thoughts of Charles Omoro Okpei when he argues that "[t]he stupor of good fortune may not last forever. When the tide of such short-lived fortune ebbs, one is forced to return to square one….Many cannot avoid the style of living which their bonus cannot sustain for long" (Okpei, 1999: 88). Hence there is always the need to strike a balance by saving for the rainy day. It is the wisdom of moderation that will

enable the state or individual to keep excesses, without squander, in time of abundance, like Pharaoh, through Joseph (Genesis, Chapter 41) before the episodic famine in Egypt.

The individual or nation that is not moderate in spending, or that is not able to articulate its values and needs in time of abundance and ensures it saves for rainy day to avoid impoverishment in future, but instead becomes prodigal is "like the river which flows very fast during the rains and so leaves its bed dry after the rains, because it has poured all the water it got from the rain into the sea" (Okpei, 1999: 88). These classes of people or nations find themselves later in confusion, regret, hardship, and penury, among others. Living a moderate life involves a life style that is not beyond one's ways or means. As claimed by Aristotle in his *Politics*, "the correct use of material property involves both temperance and liberality" (Stocker, 1990: 133). This liberality is a mean or moderation between miserliness and extravagancy. Hence liberality can be conceived as a virtue. The ability to apply moderation appropriately to concrete issues is a virtue – a practical demonstration of moral wisdom.

References

Albert, Ethel. et al. (eds.). (1969), *Great Traditions in Ethics*, 2nd. New York: Van Nostrand Reinhold Company.

Aristotle. (1990). *Nichomachean Ethics*. W.D. Ross. Trans. Reprinted in *Great Books*. Vol. 8. 2Ed. Mortimer J.Adler. Ed. Chicago: Encyclopaedia Britanica, Inc.

Aristotle. *Nichomachean Ethics*. Quoted by Williams Sahakian. (1974) *Ethics: An Introduction to Theories and Problems*. New York: Banes and Noble Books.

Barcalow, Emmet. (1994). *Moral Philosophy: Theories and Issues.* Belmont: Wadsworth Publishing Company.

Casey, John. (1990). *Pagan Virtues: An Essay in Ethics*. Oxford: Clarendon Press.

Copleston, Frederick. (1962). A *History of Philosophy: Greece and Rome*. Vol. 1, part II, New York: Image Books.

Denise, Theodore. et al. (eds.). (1996), *Great Traditions in Ethics*, Belmont: Wadsworth Publishing Company.

Epicurus. (1926). *Epicurus: The Extant Remains*. Cyril Bailey. Tran. Oxford: Clarendon Press. Used in Ethel Albert. et al. (1969). *Great Traditions in Ethics*. 2ed. New York: Van Nostrand Reinhold Company.

Epicurus. (1940). "Principal Doctrines." Fragment xv. In *The Stoic and Epicurean Philosophers*. Whitney J. Oates Ed. New York: Random House.

Hobbes, Thomas. (1651). *Leviathan*. Crawford Brough Macpherson. Edited and Introduced. (1968). London: Penguin Books.

Hobbes, Thomas. (1963). *Leviathan*. John Plamenatz. Introduced. New York: Meridian Books.

Kundera, Milan. http://wisdomcommons.org/author/milan kundera (Retrieved 23-9-2012).

MacDonald, George. http://wisdomcommons.org/author/George MacDonald. (Retrieved 23-9-12).

Okpei, Charles Omoro. (1999). *The Words of Wisdom.* Benin City: Cedar Waves Enterprises.

Omoregbe, Joseph. (2004). *Comparative Philosophy: East and West.* Lagos: Joja Educational Research and Publishers Limited.

Sahakian, Williams. (1974). *Ethics: An Introduction to Theories and Problems.* New York: Banes and Noble Books.

Stocker, Michael. (1990). *Plural and Conflicting Values*. Oxford: Clarendon Press.

Tsanoff, Radoslav. History of Ethics. In Emanuel Friedman. Ed. *Collier's Encyclopedia*, Vol. 9. New York: Macmillan Educational Company. pp. 333-346.

Wikipedia. (July 2007) Moderation in Philosophy. , *The Free Encyclopedia*. Retrieved 23-9-12) from "http://en.wikipedia.org/w/index.php?title=Moderation&oldid=496877934"

Zero-Tolerance on Homosexuality in Nigeria

Basil Osayin Daudu, PhD
Department of Philosophy, Kogi State University, Anyigba.
+2348036267923, basildaudu@gmail.com

Abstract: The issue of homosexuality has been a matter of serious concern to many nations all over the world. Homosexuals are no longer ashamed of their identity and they instead struggle for recognition in any place they find themselves. However, a good number of western nations have legalized homosexuality and gay marriage but many African nations are yet to, including Nigeria. The Nigerian government totally condemned homosexuality and set up laws to penalize homosexuals because the act contradicts the peoples' cultural beliefs. This triggers the following questions: Are homosexuals psychologically different from heterosexuals? Why is it that Nigeria discriminates against homosexuals when some African nations do not? How efficient is Nigeria anti-gay in tackling the problem of homosexuality? Thus, the paper adopts the analytical method to unveil the Nigerian government position on homosexuality with the view that the Nigerian anti-gay law only deals with homosexuality in public, but not in private, and as such, a more efficient approach should be adopted in dealing with homosexuality holistically.

Key Words: Anti-gay Law, Gay Marriage, Homosexuality

Introduction

> The homosexual today is kind of like the invisible man. But what most people don't realize is that homosexuals are all around. They're not just somewhere "out there." They are in one's own family-they could be one's doctor, one's minister, one's friend, husband, wife, whatever. People don't like to think about this, but it is so. There are a lot of homosexuals, a group of people, in fact, numbering in the millions, and they're not going to stay invisible forever. (Wysor 125)

Nigeria is one of the most adamant African countries that have zero-tolerance for homosexuality but Africans, especially academics, editors and non-academics in Nigeria seem to be ignoring the issue of homosexuality. They are ashamed to talk about it, and pretend as if it does not exist. Nigerians are proudly Africans to the core, proud of their cultural values, and they can go to any length in preserving them. Homosexuality is considered a taboo and un-African by the Nigerian government.

Without much ado, the government has put in place some anti-gay laws to put homosexuals and their accomplices in check. In fact, homosexuals have no place in Nigeria but this does not negate the fact that there are homosexuals residing in Nigeria. Nevertheless, if caught they are made to face the wrath of the law. Be that as it may, homosexuals are still struggling to be recognized in Nigeria via western influence, formation of gay associations and human rights advocacy in spite of the anti-gay law.

The Nigerian judiciary (judges and other legal personnel) has been penalizing those engaging in homosexuality since the Nigerian society has conceived homosexuality as a social problem and sexual crime. The question now is, has the anti-gay law in Nigeria really solved the problem of homosexuality? Certainly not. Thus, the potency of Nigerian anti-gay law is highly questionable. In this light, the following selected works are reviewed: Elizabeth Moberly (2006), Neville Wallace Hoad (2007), Felix Olukayode Oyenuga (2007), *The Holy Bible* (KJV-APB) (2009), O. A. Odiase-Alegimenlen and Jacob Osamagiagiemwen Garuba (2014) and Silas Obinna Okuefuna (2016).

Moberly (2006) sees homosexuality as a treatable condition as homosexual feelings and desires are symptoms of deeper psychological issues. By implication, it is a psychological disorder that needs a cure. She proposes 'homosocial bonding' instead (same-sex relationship that is not of a romantic or sexual nature, such as friendship, mentorship etc.). She submits that the deficit of same sex relationships and the psychological tension will be resolved if and only if the church befriends the homosexuals. Gays should not be treated as evil people but as injured orphans, many of whom are confused of their identity and wants. But this actually poses the question, is homosexuality treatable? Some gays have received therapies but to no avail.

Hoad (2007) x-rays the history of sexuality in Africa alongside colonialism, and how homosexuality came about through change in African politics. He looks at Africa in 1886, a period where homosexuality is seen as a masculine thing to do, male subjects pledging loyalty to their male leader. He cites the last indigenous leader of Buganda, Mwanga II who killed some men for refusing to have sex with him. But the arrival and acceptance of Christianity by the indigenes gave homosexuality a negative connotation. In fact, it is an ongoing imperial project. For Hoad, homosexuality is imaginary, innate but expressed through the culture of the people; that is to say that the term "homosexuality" cannot be used everywhere because it may lack meaning, depending on one's culture. Hoad is of the view that the HIV/AIDS pandemic is the reason why leaders from Kenya, Uganda and Namibia in the 1990's oppose homosexuality and ignore its transfer through heterosexual contact in sub-Saharan Africa.

Oyenuga (2007) appraises homosexualism in Christianity at the turn of the twenty first century. He considers arguments for and against homosexualism and argues that homosexualism has no place in Christian ethics as *The Holy Bible* strongly opposes and considers it as an aberration.

The New King James Version-Amplified Parallel Bible (2009) has series of biblical passages claiming that homosexuality is contrary to the order of creation; it is a sin against God. Genesis 19:5-9; Leviticus 18:22; 20:13; Romans 1:26-27; 1 Corinthians 6:9 and 1Timothy 1:8-10. In the first passage, a dialogue ensued between Lot and the Sodomites over Lot's guests; and the aftermath of it led to the destruction of the cities, Sodom and Gomorrah. Leviticus 18:22 and 20:13 consider homosexuality as an abomination punishable by death (probably by stoning or by the sword) as stated in the second passage.

Leviticus 18:22 thus states that "You shall not lie with a male as with a woman. It is an abomination." While Leviticus 20:13 asserts that "If a man lies with a male as he lies with a woman both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them." Romans 1:26-27 regards homosexuality as a shameful act while 1 Corinthians 6:9 and 1 Timothy 1:8-10 consider it as an unrighteous act that will deny the individual access to God's kingdom. Therefore, homosexuality is clearly condemned in *The Holy Bible*.

In Leviticus 20: 13 where death penalty is given to anyone caught in homosexual act has been adopted by some nations and applied on homosexuals in various ungodly and barbaric forms such as hanging, burning, stoning, discrimination, job relief, starving them to death etc. But this biblical precept is of the old law which the new law had already overshadowed. The new law is an era of love, grace and mercy; for Jesus Christ came to call sinners, and not the righteous. In Matthew's gospel 9:13 Christ says, "Go and learn what this means, I desire mercy, and not sacrifice. For I came not to call the righteous, but sinners." What would one do if he is told to make a choice between a homosexual and an occult man or better still, a human trafficker? Both individuals are suffering from weakness-bad habit; the homosexual has a sexual weakness while the human trafficker has a moral weakness-a dead conscience, taking his fellow humans as properties to be bought and sold; however, both actually need help.

Odiase-Alegimenle and Garuba (2014) discussed same sex marriage and its place in the legal regime of human rights and fundamental freedom alongside the external influence exerted by

the international community on other nations of the world, Nigeria in particular to legalize same-sex marriage into their legal system. They therefore express fear over the possibility of Nigerian law system to accept same-sex marriage on the long run due to the enormous pressure by the international community.

Okuefuna (2016) traces the history and root of LGBT (Lesbians, Gays, Bisexuals and Transexuals) conducts in individuals by arguing that LGBT persons have the same constitutional rights as non-LGBT, and that the Nigerian laws on homosexuals are a breach of the fundamental rights of the LGBT persons and also a breach of a host of international obligations (The African Charter on Human and Peoples' Rights, The United Nations International Covenant on Civil and Political Rights) binding on Nigeria.

Moberly, Hoad and Okuefuna argued for homosexuality to be given recognition while The Holy Bible, Oyenuga, Odiase-Alegimenlen and Garuba vehemently opposed homosexuality but do not actually address the lapses associated with Nigerian anti-gay law, which is the focus of this paper alongside recommendations in tackling the problem of homosexuality in Nigeria more effectively.

Conceptual Discourse: Homosexuality and Gay Marriage
Homosexuality and gay marriage are two related concepts and considered central to the study. Etymologically, homosexuality is a Greek and Latin hybrid, Ὀμός -Greek, 'homos' (same) and the 'Sex' to indicate "an attraction of sexual preference for the same sex" (Jenkins 44). In the late 19th century (1869), the Austro-Hungarian doctor and sexologist, Karoly Maria Benkert who published his works under the pseudonym "Kertbeny Karol" first coined the term 'homosexual', meaning "a tendency to direct sexual desire towards individuals of one's own sex." He adopted the term in his campaign against the German sodomy laws (Paragraph 143 of the Prussian Constitution of April 14, 1851). He argues that homosexual attraction was innate, but did not believe all homosexuals were psychologically effeminate.

Homosexuality encompasses "all forms of same sex love, marriage etc. It equally entails gay LGBT people-lesbian, gay, bisexual, and transgender in a border sense." (Oyenuga 134) That is, male and female homosexuals are now commonly known as gays and lesbians respectively. In the religious circle, attributes like Satanism, sinfulness, abomination are used to label homosexuality. Abrahamic religions (Judaism, Christianity and Islam) forbid sodomy and teach that it is sinful. However, some religious denominations nowadays such as Reform Judaism, The United Church of Christ, and The Metropolitan Community Church, Presbyterian and Anglican Churches welcome members regardless of one's sexual orientation.

Core Satanists, Anton Szandor LaVey and Peter Gilmore consider homosexuality as a sinless act as it involves consenting adults. They argue that for gay people to deny their true sexual desires or to engage in heterosexual sex in an attempt to fool themselves or others would be to engage in self-deceit and herd conformity which for them becomes a sin. A homosexual once asked LaVey if his particular sexual preference would help him become a better Satanist. LaVey responded, "What you do so far as your sex life is concerned is only the affair of yourself and your partner(s)" (Fitzgerald 41-45).

Rathus argues that the Sambian people see and accept homosexual practices as an initiation into manhood. He writes:

> Homosexuality is the erotic response to, and the sexual desire of members of one's own sex. It isn't just sexual contact with one's own sex, because that could also be due to limited sexual opportunities or even ritualistic cultural practices, as in the case of the New Guinea Sambian people. Their male youths engage exclusively in homosexual practices with older males because it is believed that they must 'drink men's milk to achieve the fierce manhood of the head hunter'. Once they reach marrying age though, their behavior turns homosexual (Rathus 291).

There exists a bone of contention among scientists and psychiatrists/psychoanalysts regarding homosexuality as pathology. In 1952 and 1968 respectively, the American Psychiatric Association (APA)'s first and second *Diagnostic and Statistical Manual of Mental Disorders* (DSM-1, DSM-11) classify homosexuality as pathology, mental disorder, a sexual deviation or a sociopathic personality disturbance. But in 1973, the American Psychiatric Association's board of trustees removed homosexuality from its official diagnostic manual, the *Diagnostic and Statistical Manual of Mental Disorders* second edition DSM 11. Medical experts found that homosexuality does not meet the criteria to be considered a mental illness.

In 1992, the American Psychiatric Association recognizing the power of the stigma against homosexuality, therefore opposed any psychiatric treatment, such as reparative or conversion therapy, which is based upon the assumption that homosexuality per se is a mental disorder, or based upon a prior assumption that the patient should change his homosexual orientation. Homosexuality is no longer generally viewed as a treatable disease by mental health professionals due to the APA'S position. So, what is obtainable now on ground is "gay affirmative therapy", helping the client come to accept his homosexuality and as such, the effort of prying away unwanted homosexual feelings is futile.

A related concept to homosexuality that is of interest is gay marriage. Gay marriage is also known as same sex marriage- a marriage between two persons of the same biological sex or social gender. It is a "marriage between people of the same sex" (Oyenuga 134). James Dobson argues that any sexual activity outside heterosexual union, including homosexuality cannot be approved by God. Dobson thus outlines some reasons why the battle against gay marriage must be won. The first is the protection of heterosexual marriage and family. He believes that once a nation forgets the reason why marriage and family are important, it will soon recognize and bless all manner of sexual relationships, regardless of how harmful they may be to individuals, to children, and society. Secondly, Dobson holds that children will suffer if the battle against same-sex marriage is lost because children will do best when raised by a biological mother and father; and this, Dobson says, same-sex marriage cannot offer. The third reason for Dobson is that religious freedom will be greatly jeopardized. However, Dobson stresses the need to treating homosexuals with respect and decency as we resist their destructive social agenda.

Okuefuna differentiates between same-sex relation and same-sex marriage. He considers the former as an affair between two consenting adult individuals of the same sex only without attaching their irrespective families while same sex marriage is a social institution, which in the traditional African setting is a union between two families, and not just the contracting individuals (who are of the same sex and) who are merely instruments through which both families unite (46).

Causes of Homosexuality
Scholars have propounded various theories regarding the causes of homosexuality. Manosevitz posits that "a common assumption of most theories is a multi-dimensional developmental model with several factors e.g. psychological, biological, and sociological, interacting within complex manner to determine homosexuality." (396) To mention but a few of these theories include: biological, psychological, behavioral and sociological theories.

Biological Theory: This holds that homosexual sexual orientation is as a result of biological forces over which the patients have no control or choice. This theory hinges on these factors, viz: genetic, brain and hormonal. The first is of the view that "homosexuality is genetically programmed into some people" (Lauer 88). Recent studies of twins and adoptive siblings have revitalized the idea that there is large genetic component of both male and female homosexuality.

Psychologist Michael Bailey and psychiatrist Richard Pillard studied 115 twins and 46 adoptive brothers of these twins and found that if one identical twin was gay, the other was almost three times more likely to also be gay.. For example, a San Francisco neuroanatomist, Simon LeVay

compared the brains of 19 homosexual men with those of 16 heterosexual men and six women all of whom died before the age of 60. He discovered that "one of the regions of the hypothalamus called INAH-3 was considerably smaller in homosexual men than in heterosexual men: that in gay men it was actually about the same size as in women"(Masters et al. 381).

The hormonal factor is also essential as some believe that prenatal hormone treatment of various types can lead to male or female homosexual behavior patterns in several animal species. Also, it is believed that prenatal sex hormone in excess or deficient in humans may be associated with homosexuality. The third discovery was a comparison of hormone levels in adult homosexuals and heterosexuals as several studies have found either lower testosterone or higher estrogen in homosexual men. Maternal stress effect is a version of how hormonal factor influences sexual orientation. LeVay therefore asserts that "the maternal stress lowers the level of testosterone in the developing male fetuses during critical periods of fetal brain differentiation"(Masters et al. 382).

Maddox excoriates LeVay's findings as he states that "LeVay's very method of defining homosexuality was very likely to create inaccurate or inconsistent study groups" (349-350). Some scholars are of the view that all of the brains of homosexual men LeVay studied were from men who died of AIDS, which was not equally true of the heterosexuals whose brains he studied.

Psychological Theory: This theory holds that a natural outgrowth of an innate is responsible for homosexuality. Sigmund Freud sees homosexuality as an outgrowth of an innate bisexual predisposition in all people. He argues that under certain conditions such as continuing castration anxiety in males, overt homosexual behavior might occur for the first time in adulthood. By implication, Freud believes that every person has latent homosexual tendencies.

In 1962 lrving Bieber and his colleagues compared 106 male homosexuals with 100 male heterosexuals; all the subjects were in psychoanalysis. The family pattern they intended to find among the homosexuals was that of a dominant mother and a weak or passive father. The mother was both overprotective and overly intimate. Bieber thus originated the concept of "homo-seductive mother" as an explanation of male homosexuality. This family pattern has a double effect: the man later fears heterosexual relations both because of his mother's jealous possessiveness and her seductiveness produced anxiety. For Bieber, "homosexuality results, in part from fears of heterosexuality" (Hyde 340). In his research (1976), there was a serious disturbing relationship between the homosexual male and his father been described as detached or openly hostile which made the homosexual son therefore emerge into adulthood hating and fearing his father and yet deeply wanting the father's love and affection.

Behavioral Theory: This holds that homosexuality is primarily a learned phenomenon. Feldman and Mac Culloch state that "if a person has unpleasant heterosexual experiences combined with rewarding homosexual encounters, there may be a gradual shift in the homosexual direction"(Masters et al. 383). Some social scientists look for factors in family life or in patterns of interaction that differ for homosexuals and heterosexuals. They also believe that homosexuals have disturbed relationship with their parents; that is, abuse from parents or victims of incest. Another socio-cultural factor is the norms of one's peers during adolescence as some young males engage in homosexual activities with adults to earn money. As such, the same norm defines the adult homosexuals as "queers"(Lauer 91) and the boys in question do not continue homosexual activity when they become adults. According to Earls and Helene, homosexuality is a learned response to early painful experiences, and that it can be unlearned for those homosexuals who are unhappy with their lives and find effective therapy, it is curable (401).

Sociological Theory: This refers to the effects of labeling in explaining homosexuality. That is, the label "homosexual" acts as a self-fulfilling prophecy. For instance, a young boy who is

slightly effeminate and he is called a homosexual by others, becomes painfully aware of the slightest homosexual tendency in himself and finally convinces himself that he is gay and begins to engage in homosexuality and associates with a gay group. Little wonder a liberationist like Michel Foucault argues that homosexuality is a social construct, a thing of the mind, a tool employed by the powerful-straight men to control the powerless-a minority of gay individuals. Another point is the importance of roles in explaining human behavior.

According to M. S. Weinberg, "homosexuality might be no more than a role people play much like the male role or the female role. It is not an enduring character trait or a permanent psychiatric disorder, but rather a set of behaviors that one uses in dealing with society"(Hyde 341). This explains why many homosexuals pass for heterosexuals in the straight world- playing the heterosexual role in certain roles and the homosexual role in others.

Nigeria and its Anti-Gay Law
At the Commonwealth Heads of Government Meeting in Perth, Australia, October 2011, the UK Prime Minister, David Cameron states that "any member state that fails to respect the gay rights will have its foreign aid terminated."(*Daily Sun* 14) But most African countries strongly disagree with this UK threat and consider it a "bullying mentality"(*Daily Sun*) as they believe that homosexuality violates their religious and cultural beliefs. John Evans Atta Mills commented that "Cameron was entitled to his views, but he did not have the right to direct other sovereign nations as to what they should do"(*Daily Sun*). In the same vein, addressing the BCC, Koku Anyidoho said that "Ghanaian government would not compromise its morals for money"(*Daily Sun*).

Reacting to UK threat, Senate President of Nigeria, David Mark refers to homosexuality as "un-African"; that is, being based on foreign influence. He argues that "if there is any country that does not want to give us aid or assistance just because we hold on very firmly to our values, that country can (keep) their assistance. No country has a right to interfere in the way we make our own laws"(Daily Sun).

Victor Lar depicts same sex marriage as ungodly and satanic. George Sekibo argues that it would be unthinkable for anyone to refer to two of his male colleagues as husband and wife and informed that "even animals have not degenerated to that level."(*Daily Sun*) Domingo Obende added that gay marriage will cause sexually transmitted diseases, childlessness, old age-loneliness and mental problems. For Dame Patience Jonathan, "Same sex is an abomination, it is not in Africans for man to be climbing man and woman climbing fellow woman. God created man to romance the woman, so I commend National Assembly on this one"(*Daily Sun*).

On his part, Baba Dati asserts that such element in society should be killed. Same sex marriage ban makes Nigeria the second country in Africa to criminalize such a union. Homosexuality is already illegal in some part of Nigeria under Sharia law punishable by death, and in the rest of the country, it is punishable by 14 years in jail. Both Islam and Nigerian culture totally condemn and regard homosexuality, lesbianism, same sex marriage as morally, culturally and religiously wrong in all ramifications.

Nigeria has criminal provisions for homosexuality, laws against gay rights advocacy and same sex marriage. Nigeria's federal law against homosexuality reads that anyone who "has carnal knowledge of any person against the order of nature… or permits a male person to have carnal knowledge of him or her against the order of nature" commits an "unnatural offence," a felony punishable on conviction with a fourteen-year prison term (Criminal Code Act of 1916, 214, 4 Laws of the Federation of Nigeria Cap. C38). An attempt to commit an "unnatural offence," also regarded as felony, is punishable on conviction by a seven-year prison term (215).

The Same Sex Marriage Prohibition Act states that the "registration of gay clubs, societies and organizations, their sustenance, processions and meetings is prohibited" (Same Sex Marriage Prohibition Act 4). Violation of this provision is punishable on conviction by a ten-year prison

term (5). Marriage or civil union entered into between persons of same sex by virtue of a certificate issued by a foreign body is void in Nigeria. The violation of this ban is an offense punishable on conviction by a fourteen-year term of imprisonment. In addition to the parties to the same sex marriage or civil union, anyone who "administers witnesses, abets or aids the solemnization of same sex marriage or civil union" commits a crime punishable on conviction by a ten-year prison term (5). Gay identity therefore is introduced and promoted through the formation of Gay and Lesbian Associations. Most of such associations are still considered illegal by the government. For instance, Justice Nnamdi Dimgba of the Federal High Court sitting in Abuja on Friday November 16, 2018 dismissed a suit seeking to legalize the formation of a Lesbian Association in Nigeria as it is contrary to the existing law and public policy.

However, more people are secretly practicing homosexuality in Nigeria, and Nigeria recorded 105 cases of rights abuse against gay people in 2014 says queer alliance group. It was reported that on Thursday August 3, 2017, a Magistrate Court in Lagos arraigned 42 suspected homosexuals who were recently arrested at a hotel located at Owode Onirin. The presiding judge, chief magistrate Adewale Ojo granted the accused bail in the sum of ₦500,000 following their not-guilty plea.

But how long will discrimination against homosexuals continue in Nigeria, one may ask? Human rights are universal; it is not circumscribed to any particular locality or continent. What amounts to human rights in London is the same in Nigeria, and will remain the same in the United States of America. There is no Africanness in human rights (Okuefuna 6). Okuefuna is of the view that "in this time and era when authoritarian and dictatorial empires are crumbling, Nigeria should not be seen to be heading down that part. Nigeria should instead aspire to be counted among the civilized nations where respect for individuals and human rights are paramount" (48). Little wonder Odiase-Alegimenlen and Garuba write:

> Our worries here are how long Nigeria would continue to resist such pressure particularly those from the international community championed by the United Nations Human Rights Council, which say the present law against same sex marriage is anti-human rights. We are afraid that the day will come when Nigeria will decriminalize same-sex association or union and enact a marriage law that is gender neutral, to accommodate same-sex association (290).

Critique: Re-interpreting Homosexuality and Recommendations
Right from time, different positive (normal sexual variant, natural, innate) and negative (taboo, sin, abomination, pathology, mental disorder, satanic, un-African, unnatural, social construct) connotations have been given to the concept of homosexuality. But contrary to all these connotations we can simply conceive homosexuality as a sexual weakness in the homosexual.

Human sexuality is highly sensitive to the point that if not properly managed could lead to an outrageous wild behavior. Sexual act (weakness) is not the same as social act even though the individual is the same. This boils down to the question of self-control in persons. The Nigerian government has been penalizing homosexuals for some time now but its anti-gay law is totally free from error as it only disapproves public homosexuality but not private homosexuality in a technical sense. The number of sexual crimes committed in a day is higher than that of social or any other form of crime. Most times, they are committed in closed doors; that is, in private. Homosexuals tend to engage in homosexuality in privacy or secrecy because of fear of public persecution. Homosexual practice in Nigeria is like "do but do not be caught." Unlike developed countries, Nigeria lacks high-tech monitoring or detecting devices to monitor in-door activities or crimes.

Another fault in the Nigerian anti-gay law is the lack of the will power to implement anti-gay laws effectively by security agencies or personnel. How many homosexuals are caught and are truly prosecuted? Hardened criminals or people that commit heinous crimes sometimes go scot free, let alone homosexuals. It is pertinent to say that homosexuals in Nigeria will not stay

silent forever; they are patient but working very hard to see that they are given recognition in Nigeria. There are better suggestions or recommendations to effectively deal with the issue of homosexuality in Nigeria.

First, homosexuality should be seen as a sexual weakness in homosexuals and individuals with psychological trauma that need help. Thus, the government should make room for competent psychologists to attend to them.

Second, any form of psychological or physical assault on homosexuals should not be entertained in spite of the anti-gay law. However, let the law take its course.

Third, some people are of the view that homosexuality is satanic, occult practice. By implication, an evil spirit can control one's behaviour. This is evident in deliverance ministries. Homosexuals who are willing to get rid of their homosexual tendencies and acts should be allowed to seek spiritual help from deliverance ministers or ministries. Nevertheless, what of those homosexuals who are proud of their gay identity? What will be their fate? The answer is simple; the anti-gay law should put them in their place.

Conclusion

The ethical implications of legalizing homosexuality and gay marriage have attracted the attention of various scholars, nations and cultures in the world. This basically resulted into two groups, viz: the pro-gay activists (liberals) and the anti-gay activists (conservatives). The former is in support of homosexuality and gay marriage while the latter is not. Nigeria's rejection of homosexuality is anchored on her cultural belief system that considers homosexuality a taboo. In fact, it is alien to African cultural beliefs and heritage. This makes Nigerian government even more adamant to accepting homosexuality in spite of western (UK) threat to withdraw its foreign aid. The anti-gay laws in Nigeria become absolutely necessary to checkmate the problem of homosexuality but the efficacy of the implementation of the anti-gay laws is absolutely worrisome as it does not really address the problem of homosexuality holistically.

References

Ajayi, F. (2012), "Legalizing Same Sex Marriage in Nigeria is against African Deities" Monday 16 July 2012 http://chatafrik.com/articles/lifestyle/item/400-legalizing-same-sex-marriage-in-nigeria-is-against-african-deities.html Accessed May 9, 2019.

Diagnostic and Statistical Manual Mental Disorders DSM-VI, Text Revision Arlington, VA, USA: American Psychiatric Publishing, Inc., 2000-06.

Dobson, J. (1982), *Dr. Dobson Answers Your Questions* Living Books.

_____ (2003), *Bringing up Boys: Practical Advice and Encouragement for those shaping the Next Generation of Men*, Tyndale House.

_____ (2004), *Marriage under Fire*, Multnomah Publishers.

Earls, C. M. and Helene, D. (1989). "A Psychological Study of Male Prostitution" *Archives of Sexual Behavior* 18, 401.

Fitzgerald, A. J. (1973), "Section concerning Anton LaVey and The Church of Satan" Manor Books, pp. 41-45 http://www.churchofsatan.com/pages/lavey-everything-youever.html Accessed May 13, 2019.

Freund, K. et al. (1989), "Heterosexuality, Homosexuality, and Erotic Age Preference", *Journal of Sex Research* 26, pp. 115-122.

Hoad, N. W. (2007), *African Intimacies: Race, Homosexuality and Globalization*, University of Minnesota Press.

Hyde, J. S. (1979), *Understanding Human Sexuality*. McGraw-Hill Book Company.

Jenkins, J. (1987), *Examining Religions: Contemporary Moral Issues* 1st Publication Heinemann Educational Books Ltd.

Lauer, R. H. and J. C. (2002), *Social Problems and the Quality Of Life*, 8th ed. McGraw- Hill.

LaVey, A. S. (1969), *The Satanic Bible* Avon Books.

LeVay, S. (1999), "A Difference in Hypothalamic Structure between Heterosexual and Homosexual Men" *Science* 253, pp. 1034-37.

LeVay, S. *Discover* March 1994 Gay Rights Movement http:www.newworldencyclopedia.org/entry/homosexuality Accessed May 9, 2019.

_____. (1993), *The Sexual Brain* MIT Press.

Maddox, John R. (1966), "Is Homosexuality Hardwired? *Nature* 353, no. 209, pp. 349-350.

Manosevitz, M., (1870), "Early Sexual Behavior in Adult Homosexual and Heterosexual Males" *Journal of Abnormal Psychology* vol. 76, no. 3, pp. 396-402.

Masters, W. H. et al. (1995), *Human Sexuality*, 5th ed. Addison-Wesley Longman Publishers.

Moberly, E. R. (2006), *Homosexuality: A New Christian Ethic* The Lutterworth Press.

Odiase-Alegimenlen and Garuba, Jacob O. (2014), "Same Sex Marriage: Nigeria at the middle of Western Politics" *Oromia Law Journal* vol. 3, no. 1, 260-290.

Okuefuna, Silas O. (2016), "LGBT and the Law: Protecting the Rights of Minorities in Nigeria" M.A. Thesis, Law School, University of Eastern Finland.

Oyenuga, F. O. (2007), "A Critical Appraisal of Homosexualism in Christianity at the turn of the 21st Century" *Nnamdi Azikiwe Journal of Philosophy* (NAJP) vol. 1 no. 1, pp. 133-146.

Rathus, S. A. (1991), *Essentials of Psychology* 3rd ed. Holt, Rinehart and Winston.

The Holy Bible KJV Nashville, Tennessee: Holman Bible Publishers, 1979.

The Holy Bible RSV Second Edition UK: Cambridge University Press, 1971.

The New King James Version-Amplified Parallel Bible Large Print Edition, Peabody, MA Hendrickson Publishers, Inc. 2009.

Wysor, B. (1994), *The Lesbian Myth*. New York: Random House.

"Gays' Right: Keep Your Aid, Ghana Tells UK", *Daily Sun* Voice of the Nation vol. 6 no. 2218 Thursday, 3rd November, 2011, p. 14.

Criminal Code Act of 1916, Laws of The Federation of Nigeria Cap. C38, 2004

Same Sex Marriage Prohibition Act, 2003.

African Exclusionary Leadership: How can Ujaama be Globalised in Post-Colonial Modern Africa in the 21st Century?

Fidelis Ejegbavwo
Department of Philosophy, Albertine Institute of Philosophy, Kafanchan

Abstract: Within the spectrum of Africa system of socialization and governance, family-hood is absent and thus makes it difficult to be truly globalised locally. The African social system of globalization "Ujamaa" becomes a point of reference. Human relationship either in the form of politics, social, economical or legal plays an outright exclusionary role. And this has given way to individuality in our thought pattern and socio-political, economic, and legal relationships. Looking at African socialism in the form of 'Ujaama', how can it be globalised locally as an inclusionary ingredient towards brotherhood and togetherness? Using the method of comparative analysis, this work sets out to see how Africa can be repositioned back to communalism instead of individualism.

Key Words: African Socialism, Brotherhood, Family-hood, Globalisation, Ujamaa.

Introduction

In the sphere of local and international politics, various leadership characteristics are re-examined to see how certain ideological thoughts are still meagre. The post-colonial modern Africa still grapples with leadership of exclusion whereby so many members of the various nation states are alienated politically in its administration. We argued that 'Ujamaa' can be remodelled in post-colonial modern Africa and be globalised. Consequently, with reference to the current challenges facing the contemporary times, the question we wish to answer is: "How can 'Ujamaa' be globalised" since there still exists a certain kind of distortion in our leadership pattern? Are we still putting up our 'blame philosophy' of "a historical erosion of African identity and authenticity through the process of colonialism, neo-colonialism and imperialism?" (Dukor 2008: v). Having lived in a 'globalisation era', African exclusionary leadership ought to have improved since by 'identity and authenticity' we have the 'brotherhood spirit' called 'Ujamaa'.

This therefore brings us to the second part of 'globalising 'Ujamaa'. Although this work would want to interpret the very idea of globalisation to be neo-colonialism of politics, economics and scientism in contemporary times, the paradox is that the terms 'globalisation and Ujamaa' are more scientific in nature when given resurgence of collectivity. Accepting it for the purpose of the argument, we shall, however, examine 'globalisation and Ujamaa' based on estimated contexts of the following as opined by Sekon Toure (2007:485):

(a) Philosophy of life for man, political orientation for the group.
(b) Structures and forms of organisation of human activities.
(c) 'Qualities and capacities of man embodying a will or social responsibility.

Towards a Conceptualisation

Ujamaa: Ujamaa is a Swahili term to denote 'family-hood', it describes our socialism, like democracy, and it is an attitude of mind (Nyerere 2007:512). Yet, the foundation, and the objective of African socialism according to Nyerere is the extended family. Thus, he avers that it has become the African socialist attitude of mind, and as it is distinct from the rigid adherence to a standard political pattern, as it distinguished the socialist from the non-socialist. Socialism is particularly distributive in this regard essentially, which maintains a society that is exploitation free and equality rooted. Hence, the creed: 'Binadamu wote, ni ndugu zangu, na Afika no moja' which means I believe in Human Brother-hood and the unity of Africa (515).

Globalisation: Some scholars like Hoffman and Graham (2006:271) conceive globalisation as a linkage between peoples of the globe that enables them to understand and empathize with one another. At another glance, the term 'globalisation' in its technical sense, seems more scientific in character than in any interpretation. This is as a result of its tenets. Hence, Hakin Ben Hamounda writes: "globalization corresponds to unprecedented contraction space and time through the development of new means of communication and information technologies across the planet" (Hamounda, 2007: 1). This term has evolved systematically and restructured interactive phases among nations by equally breaking down barriers in the areas of culture, commerce, communication and several other fields of endeavours. Not surprisingly, Ochigbo argues that it is "the defining ideology that describes the fast-paced breaking down of barriers that use to define regions and nation states" (2007:102). Nonetheless, globalisation has been in existence for many centuries as a process by which cultures influence one another and become more alike through trade, immigration and the exchange of information and ideas. However, it has also imposed certain heavy constraints on the internal management dynamics of some polities in the world especially Africa hence, we are rethinking the African exclusionary leadership in post-colonial modern Africa.

Objectives of the Study
i. To analyse issues associated with African exclusionary leadership
ii. To enumerate how Ujamaa can be globalised in Africa
iii. To rethink Africa in a globalised polemics

Research Methodology
This work employs the pragmatic method. By this I mean the workability of the theory through the authenticity of truth. For Ukavwe (2017:34), it holds that everything is real when it tends to fruitful activity and results. Thus, values are to be judged by results.

Scope of the Study
This study is limited to African political philosophy. It deals basically with the reality of the Black African and how to better the race and its underdevelopment.

Review of Literature
The reality of the African exclusionary leadership remains one of poverty, and intense hardship despite the various programs rolled-out to help the stagnated continent. In recent time, there have been clamour for self-determination as a result of exclusiveness in the socio-economic and political life of the seeming society. And these had led to the re-evaluation of Ujamaa – the basis of African Socialism (Nyerere, 2007:512). In comparative analysis, this socialism stands side by side with democratic principles yet it differs in some respect since it is an attitude of the mind. Accordingly, Nyerere says:

> In a socialist society, it is the socialist attitude of mind, and not the rigid adherence to a standard political pattern, which is needed to ensure that the people care for each other's welfare (Nyerere 2007:512).

But surely all these changed with democracy that is not fully integral to our socio-political system of governance. The argument between the socialists and the socialist-turned democrats was over whether the attitude of the mind has not been stripped of its rides of collectivism; this remains a contentious debate. The confluence of man and his stabilities hold a vital place within the social pyramid. In contemporary times, the social confluence can be achieved with the transitional dialectics which Marx quoting Hegel explained from the materialist point on the following three laws:

(1) The transformation of quantity into quality and vice versa

(2) The unity of opposites

(3) The negation of the negation. (Mahajaan 2008:737)

The above are meant to bring solutions imputed into the democracy of a fundamentally social nature of homogenous personalities of man and the society. The readily asked question remains: Of the two, man and society, which is considered the end and which is the means to achieving the other. These two entities become our starting point of the initial question, how can Ujamaa be globalised in post-colonial modern African in the 21st century. Sekou Toure of Guinea was quick to give an answer to the question raised of which comes first or serves the other when he says;

> We must see that neither man nor society can be a vulgar means to attain the other, still less can one monopolize for itself the fruits of the other's labour (capitalist, statist, feudal or socialist). That is to say, they are always reciprocally and simultaneously the means and the end, the object and subject, in conformity with their consciousness of being indissoluble and dialectically complementary (Sekou 2007: 485).

However, as one becomes aware of the failed indicators of the means and the end, there arises the need to look at the dominant instruments of globalisation as means of strategising Ujamaa, as a model in the re-visioning of African exclusionary leadership. African leaders have been agog in "Myselfism" – that is the philosophy that sets precedence for only the self if and only if the self is satisfied. Friedrich Nietzsche captions this cauldron of woes when he asserts:

> There are horrible people who instead of solving a problem, tangle it up and make it harder to solve for anyone who wants to deal with it. Whoever does not know how to hit the nail on the head should be asked not to hit it at all (Nietzsche (n.d)).

The foregoing evidently indicates that "Africa's historical integration into the global economy through imperialist processes makes globalisation an intense burden to the continent" (Mgonja, Mahpula, 2012:53). This poses a general argument of: how can Ujamaa, an African ideology be globalised? In looking at African exclusionary leadership, at face value, it seemingly gives an indifferent answer.

How then can family-hood be constructed in the face of individuation and myselfism? The estimated context as earlier noted becomes pertinent on whether Ujamaa could be globalised.

Ujamaa as a Philosophy of Life for Man and Political Orientation for the Group
The uniqueness of man on the ability to think to himself due to his intelligence differentiates him from the identical sense and faculties he shares with animals. Man no longer acts instinctually but subjected his instinct to reason, conscience and will. Hence, man works for an ending profitable self-improvement, greater liberties, capacities and mastery of life. Linneaus (1758) has failed to differentiate man from animal in his categorization of superior race when he said

> Human beings have their own hierarchy of being, with black race closest to the lower animals... Africans are cunning, slow, negligent and rule by caprice, and it amounts to arbitrary and dialectical complementary of African's inferiority (Kanu, 2013:35).

Indeed this is the case of self and communal preservation as guaranteed by Ujamaa's sense of security. Because man's intelligence could secure him a peaceful existence from terrorism and suicide, it becomes important for Ujamaa to be adopted as against Linnaeus' concept of Africans. Thus;

> Man's philosophy of life should interpret objectively his superiority over the animals and over the forces and riches of nature and conform with the profound intimacy, which consecrates his link with society, so that the individual actions usefully serve the material and moral interest of the society (Toure, 1957:485).

Such is the catalogue provided as a sealer and yet a universal principle since man's presence, one may say, justifies his philosophy of life since he acts for the safety of the individual and the group at large (family-hood) which is governed by his consciousness, his thoughts as he gives priority to the solidarity of safe living of the human race. This we delineate as irreducible defining characteristics of Ujamaa whose application should be globalised. Igwubor, quoting R. H. Tawney, opines that:

> An appeal to principles is the condition for any considerable reconstruction of society, because social institutions are the visible expression of the minds of individuals, and it is impossible to alter the institution without altering the valuation as Ujamaa posits (Igwubor, 2017: 127).

Ujamaa based Structures and Forms of Organisation of Human Activities

A recent re-evaluation of Ujamaa states that in its conception, the root of African socialism is the very idea of family-hood which Kanu (2013) says extends beyond the basic family unit, the tribe, the community and the nation to include the entire humanity. Thus it could be globalised. How is it structured for it to be globalized? According to Hyden (1980), Ujamaa ideology is to "develop the philosophical underpinning of the economy of affection and formalize them into a nationwide strategy of development" (Hyden, 1980:98).

Nyerere tries at best to universalize the unwritten rules of living within rural households and apply them to larger social and economic forms of organisation with modern objectives. This well is captioned by Samuel Musli who calls it "modernisation by traditionalisation". Nwoko (1988) was apt in his fundamental argument as he argues a historical link to the concept of 'universal consanguinity'. This is globalisation which is inside-out Ujamaa and it is reconstructed to project where human activities are organised, and the "society is so organised that it cares about its individuals" (Nwoko, 1988:3). This universal hospitality becomes a form, which should be globalised. Egalitarianism is achieved only if human actions are combined to modify order of things since man lacks the indispensible elements needed for his perfection, and so incapable to make judgements. Sekou Toure (1975) argues further saying;

> He (man) is but a mere object of nature. Not only does life in society elevate man by giving him personality, but also through his consciousness, which enables him to retain unity of self and establishes the basis of his solidarity with all men, whatever their race, religion, or nationality, he crosses yet another bridge in his progress toward universality (Toure, 1975:486).

In establishing the hierarchy of human values, it is pertinent to identify them with qualities which characterize man as situated in the social milieu, which when globalised would be of great import to family, nations and humanity at large. This globalisation at this point would be considered as a linkage between people of the globe that enables them to understand and empathise with one another. Thus, a richer humanism encapsulates the objective and moral conditions of the people's unity of thought, action, and aims which are indispensable conditions to the birth and growth of a 'universalist' civilization as it relates to 'universal hospitality'.

Toure argues in relation to Nyerere succinctly that;

> In appreciating this civilization, (universal hospitality) one should not consider the importance and value of the material assets belonging to its different social entities, but rather the degree of humanism attained, and this is closely linked to the democratic quality of its political, economic, social and cultural relations (Toure, 1957:486).

When everyone realises that this civilization inside-out could change the social behaviour of man as translated from Ujamaa, global mode of life would be overcome by a collective choice of the common denominators which safe guard the life, liberties, and the right of everyone. This

Ujamaa would reconstruct the ideal Africa society globally according to Kanu (2013); "where the society looks after everyone, where the widow and orphans are not allowed to starve because they do not have personal wealth" (39). This attitude of the mind criticizes the wing on myselfism.

Ujamaa and Globalisation: Any Harmony?
The main thrust of a possible harmony between Ujamaa and globalization is contraposited on the fact that the African culture has great influence on this ideology. According to Ugwu, "the African culture is rich, vivacious, dynamic and stable to a large extent ... provided the desired protection, succour and solace to its citizenry" (Ugwu, 62). To hold a position that globalisation is the best thing that has happened to human existence interfaces its antics. Some have concurred that it serves as curse or threat or tool meant to exploit those of the Third World. Thus, as an outstanding phenomenon, Hobshawa deduced its multi-facet aspect that;

> Globalization is primarily based on the elimination of technical obstacles, rather than economic ones. It is the abolition of distance and time... The starting point was the enormous acceleration and global spread of goods transport (1).

Consequently, the conceptual understanding of the necessary harmony that would ordinarily exist sets to include Ujamaa as an African ideology anchored on 'brotherhood', which should also be a set of processes, changing the nature of human behaviour and interaction across a wide range of spheres including the socio-cultural, political, and economic milieu. Nevertheless, the tenacious principles of 'Ujamaa' stem the project as postulated by Nyerere, that African socialism has a lot to be globalised. This, Rodney tells us, that "a society develops economically as its members increase jointly their capacity for dealing with the environment (Rodney, 1972:10). The above shows the idea of family-hood as explained and experienced in traditional Africa that if well globally integrated, humanity would be exonerated from the contention of global politics because of its democratic character.

To develop Ujamaa, its conceptualisation is well integrated as Odimegwu states that it is to expose, make clear, to cause to appear, to activate, to grow or to cause to grow, to work out possibilities of, to increase value of, to free from that which conceals, to realise the potential in or potentialities of, to advance or organise, to evolve, to avail, to make (more) useful, to build, to express and elaborate (Odimegwu, 2008:25).

In the resolution of globalisation and Ujamaa therefore, the dialogics of integral harmony in the exclusive leadership of the post-colonial modern Africa, would limit a new humanism where individuals could realise themselves anew through this brotherhood ideology of "I am because you are" and "you are because I am". The dialogics of this global African concept which had not reach the doorstep of the distance isle of the world suffices it to a harmonious importance. More specifically, Ujamaa, villagisation is like that of the Western 'global village' that only needs projection into the Western frontiers. This conscious brotherhood of the people is translated through dialogical affirmation into unanimity of resolves.

Conclusion
The task of globalising 'Ujamaa' is burdensome yet not impossible. Africans are disadvantaged participants in the process of globalisation because its major object is technological power which we are yet to possess. It is of course convenient for those promoting the ideology of 'Ujamaa' to gloss over its ultimate agenda and stress its apparent advantages symbolised by humanism. Apart from the theoretical framework of Ujamaa ideology, there is need for accelerated action by Africans who are in diaspora to live out its tenets wherever they find themselves. With that, Ujamaa can be globalised, like the Christians who were first called as such by their lifestyle in Antioch. Africans, regrettably have not been able to stick to this brotherhood ideology instead, they prefer the Western individualism which would not promote nor address the crisis of participation in the global sphere.

The above gives us some basic options available for actualising our dreams. One, in the words of Ossai (2005) as quoted by Kame, it behoves on parents to insist on sound African values for their children, again, push for African renaissance, language, as another tool for globalising Ujamaa ideology and lastly for Africans to radicalise its ideology to de-link from global ideology into its ideology. The future alone has its success if and only if it starts now.

References

Hyden, G. (1980) *Beyond Ujamaa in Tanzania: Under-development and an Uncaptioned Pleasantry*, University of California press.

Igwubor, A.C (2017), *How to Develop Africa.* Kaduna: Virtual Insignia.

Kame, I.A (2013), "African Identity and the Emergence of Globalisation", *American International Journal of Contemporary Research* vol 3, 6.

Linnaeus, C. (1758), *System of Nature.* Stocholm: laurentius Salvius.

Mahajan, V.D (1988), *Political Theory.* New Delhi: S. Chaud

Mgonja, B.E.S, and Malipula, M. (2012), "Globalisation, Governmentality and Socio-economic Development: Reflections from Tanzania". *International Journal of Developing Societies* vol 1, 2.

Nietzsche, F. Quotes. Brainyquotes.com. Retrieved October 30, 2017 www.braiinyquote.com/ quotes / friedrichn395397.htrul

Nwoko, M, (1988), *The Basic World Political Theories.* Enugu: Snaap.

Odimegwu, I. F. H, (2008), *The African Person in the Dialogics of Religion, Politics and Development.*

Ossai, J. (2005), "The Contribution of Christian Parents to the Sustenance of African Culture" *Viewpoint Magazine*, 4, 5.

Rodney, W. (1972), *How Europe Under-developed Africa,*

Toure, S. (1975), "National Democracy" in G.C.M. Mutiso and S.W. Rohio (eds.) *Reading in African Political Thought*. Ibadan: Heinemann Books.

Ukavwe, H. O. (2017) *A Concise Introduction to Philosophy and Logic.* Bokkos: Tuk Publishers.

The Applicability of Froebel's Educational thought to the Nigerian System of Education

¹Anselm Ikenna Odo & ²Maigons, Timothy Dodo
¹Department of Educational Foundations, Philosophy of Education Unit, Nasarawa State University, Keffi
Phone: +2348134885726, email: anselmikenna4us@gmail.com
²Phone: +2348065975618

Abstract: This paper attempts to explore the applicability of Froebel's educational thought. He was a great social thinker of the 18th century, and his contribution on education was centered on one of his books titled The Education of Man. On his stages of education, he presented four: infant, childhood, boyhood and adolescent, mature adulthood stages, although, he laid emphasis on infant and childhood. Unto these stages, he pointed out that learning by playing should be paramount. And the playing should be designated so that it will not bring aimlessness in education. On teaching methods, he highlighted some features to be considered while teaching such as singing of songs, and use of gifts etc. He further stated that the aims of education should consist solely in teaching man as to awaken in him his spiritual nature. However, this paper adopts the expository method in order to show how Froebel's ideas of education can be applied in Nigeria educational system. In this study of Froebel, the set principle to the infancy and childhood stages of education has been a paradigm for a new type of society. Therefore, in discussing the applicability of Frobel's ideas to education, certain critique or evaluation will be ascertained. However, the researchers conclude that his educational thought has influence on the practical aspects of education. And that his thinking and practices on education paved the way for child centered education.

Key Words: Child Centered Education, Education, Educational Thought, Teaching Methods.

Introduction

It is highly observed that the earlier 17th and 18th centuries represent a period of most radical changes in educational theory and practice which propagated the invention of different educational theories. The period was known as the "age of reason" or "enlightenment" because rationalism and humanism influenced intellectual life. According to Dupuis (1985), a shift from traditionalism to the coming together of liberalism proposed many philosophical doctrines and educational practices that culminated in the 20th century. There were many troubled and speculative questions that ware bare for answers which include: What is man? What is truth? What is good? What is education? What is the purpose of school? What should be taught? How should one teach? How should learners be evaluated? How are freedom and discipline to be harmonized? Trying to ascertain the answers to the aforementioned questions then, many scholars and educators came up with their different views and approaches that have helped in the educational system.

However, this paper seeks to explore Friedrick Froebel's theories, contributions and influence and aims of education. Froebel was a great German educational reformer whose philosophy of education is still alive today even in African countries with the introduction of formal education.

Friedrick Froebel' Profile

Froebel was born on 21st April, 1782 at Oberweissbach, a village in the Thuringia, in the mountainous forest of Germany. His father was, in the words of Wilds and Lottich (1961), "an over worked Lutheran pastor in charge of an extensive parish consisting of six or seven villages" (295). His mother died when he was nine months old. At an early age, he was

introduced into difficult life situations as his busy father gave him little time. In fact, at an early age, he was left to the care of servants. Later, when his father remarried, the situation grew worse as Froebel was now under the unsympathetic control of a harsh stepmother who invested all her energies in her own natural son. Quoting from Froebel's autobiography, Robert Ulich (2019) writes that the loss of his mother was a hard blow that influenced his whole environment and the development of his being. Christopher Lucas (2019) adds that his childhood was "an exceptionally unhappy one, filled with loneliness and frustrations… and poor school performance." Further, Edgar Knight (1940) says, "as a boy in school, he was considered dull, without interest, and with little ability" (365). Froebel was also greatly influenced by educators of the time.

From Rousseau's works, Froebel was captivated by the concept of nature, goodness and maturity of the child; from Basedow, on natural methods of teaching; and his own tutor Pestalozzi, on the natural model of education and elementary school practice. He associated with Pestalozzi a lot. He was also attracted to the writings of John Comenius, especially the description of the school of mother's knee, which confirmed Froebel's belief that the earliest years of childhood were most important in the education of a child. Luella Cole (1950: 507) in describing a history of education, states that the violence of the French Revolution together with the aggressiveness of Napoleon set Europe into a strong reaction against liberalism. It was in this war of liberation that Froebel volunteered as a young soldier for military service. Though this service interrupted his studies, his years as a soldier proved to be of great educational value. The reason for this is twofold: one, Froebel met two men who later became his 'ardent disciples', second, his seclusiveness was broken into, as he was forced to be constantly with people. Since he lived in the 19th century, he was greatly influenced by the philosophical idealism and romanticism of the day.

Stages of Education
Froebel divided his stages of education into four:
1. The infant
2. Childhood
3. Boyhood and adolescence
4. Mature adulthood stages

The Infant and Childhood Stages
Notwithstanding, Froebel considered these two stages as the most important. In these stages, learning by playing is normally recommended. According to Froebel, play gives joy, freedom and contentment. Froebel recognized that play needs to be arranged in such a way as to portray what it is planned for. For example, the materials to be used for playing should be designed in a way that it will not interfere with the aims of the education. Again, he advocates that there should be rational, conscious guidance. Consequently, Froebel emphasized that the importance of kindergarten system technique of teaching in kindergarten system lies in teaching through play.

Teaching Methods
Froebel's teaching method was Kindergarten centered. In teaching methods, Froebel was able to highlight the different distinctive features that will foster quick understanding / knowledge from the pupil. Thus:
1. Use of gifts and occupation,
2. Singing of songs,
3. The games, freedom in education and discipline.

The gifts – consisting of geometrical patterns – awaken the child's power to conceptualize and lead him or her to recognize ultimate truths. Activities such as modeling, drawing, sewing, and coloring were occupations that enabled the child to act out his or her observations of adult life. They also filled and absorbed the child's mind giving him or her many sides' results due to their

creative powers. The gifts and occupations were a series of twenty devices and activities, essentially a hand on curricular system, intended to introduce children to the physical forms and relationship found in nature. These tangible objects and activities assumed that there was a mathematical and natural logic underlying all things in nature - one which Froebel ascribed to God's handiwork. The gifts literally functioned as tools with which to awaken and develop a child's recognition of the common, God given elements found in nature. Froebel was concerned with sharing the interrelationships between living and inanimate things. His gifts helped him do so by instilling in children an appreciation of natural forms and harmonies.

Mother play and nursery rhymes is a small book which contains 50 songs: These songs establish affectionate bond between his sense organs and helps in the physical, mental and spiritual development of the child. The teacher is not to remain passive; the teacher has to suggest the idea of occupation when gifts are offered to children. The teacher is required to demonstrate certain activities to them and also sing a song with a view to helping the child to form appropriate ideas.

The games gave the child a sense of community as well as an opportunity to share in cooperative activities that contributed to his or her socialization and motor competencies. Games also built relationships and provided a group of ideas.

Freedom in education: in Froebel's word, self- activity can be developed only in an atmosphere of freedom. Freedom will bring out the natural and rational development of inner faculties of the child. The teacher should not interfere with activities of the child. Freedom does not imply freedom to do whatever the child likes. It is a controlled freedom where the child keeps in view freedom of others.

Froebel's concept of discipline is the same as that of Pestalozzi. Self-discipline is learned through self- activities and outside interference. Compulsion and control are avoided. Social discipline is more important than individual discipline according to him, which is brought about through group activities and teamwork. A teacher has important responsibilities to perform. He has to inculcate sympathetically values likes love, sympathy, humility, cooperation, and obedience to elders. He has to avoid external restraint and bodily punishment. The child should be made to realize that discipline depends upon his love for others, goodwill and mutual understanding. Froebel stressed that women should be trained for training children at this stage.

Aims of Education
Froebel's goal of education is fundamentally on the relationship with God. Education according to Froebel (1826: 2) consists in "leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of divine unity, and in teaching him ways and means thereto." According to Froebel, education is to awaken spiritual nature of man, enable the child to realize the good and to identify himself with nature. Thus, Froebel derived from Rousseau the view of the innate goodness of the child. Moreover, education is to enable the students to realize the principal unity of all living being with God. To Froebel the aims of education consist solely in so treating man as to awaken in him his spiritual nature. Surely the nature is in itself good. Its corollary for early stages of development was negative education. If man's inner and divine nature is not marred by untoward external influences, the ideal education would be passive and non-interfering. Indeed, in its very essence, education should have these characteristics, for the undisturbed operation of divine unity is necessarily good.

Kindergarten
Kindergarten is a German word, which means a children garden. It is a school opened by Froebel in 1840 at Blankenburg in which the purpose was to educate the children. Froebel conceived the school as a garden, the teacher as the gardener and the students as tender plants. The teacher, like the gardener, is to look after the little human plants and water them to grow to beauty and perfection. Froebel discovered much similarity between a child and a plant.

He believed that the process of growth and development of the plant and the child is the same. The plants grow from within according to the seed that is within. In the same way the child grows from within. That is to say that the measure the teacher deposits is the measure he should receive from the child. Therefore, teachers are advised to impact enough knowledge in their pupils so as to ascertain that the result is worthwhile.

However, in the applicability of Froebel's educational thoughts in schools, it will provide full and free opportunities to children for the expression of their self-activities. The child will be educated and guided on the principles of self-experience, observation and socialization. The child will express himself through activities and plays. Mother's play and nursery rhymes together with gifts, and occupation were used as means of educating the child.

Features of Kindergarten
In the words of Froebel, the objective of the kindergarten is to give the children employment in agreement with their whole nature, to strengthen their bodies, to exercise their senses, to engage their awakening mind and through their senses to make them acquainted with nature and their fellow creatures. It is specially to guide a right the heart and affections and to lead them to original ground of all life, to unite with themselves and the development of children faculties and their abilities, such as imaginative, creative, linguistic, mathematical, musical, aesthetic, scientific, physical, social, moral, cultural and spiritual enhancement.

School Curriculum
On the basis of his observation of nature and stages of human development, Froebel's curriculum incorporated principles of self-developed, activity and socialization, whose content was made up of all types of self-expression activities. As a result of this, Gutek (1995) stated that the aim of Froebel's school curriculum was to lead the child into a knowledge of self, human relations with nature, the external world, to God as the divine source and cause of all existence. In addition to that, Wild & Lottich (1961) observes that play was at the core of the curriculum, as the most valuable form of self-expression. For Froebel, this stimulated motor expression, skill, and developed the child's symbolic, constructive and aesthetic powers. Subjects like modeling, drawing, sewing, painting, gardening, and nature study are taught along with formal subjects like religion and philosophy, natural sciences, mathematics and languages. All these subjects should possess internal unity and high degree of correlation.

The Applicability of Froebel's Educational Thought to the Nigerian System of Education
In considering the applicability of Froebel's thought on education to the Nigerian system of education, emphasis is on pre-school or nursery education. In nursery education, children play and they learn through playing with their peers, adults and by themselves. It provides children with a warm, safe environment where they feel comfortable to explore. And through exploring, they will learn. And negligence to this will bring about teaching a child what he / she is not supposed to know at that moment. On the other hand, Froebel stresses the importance of play in the early child education. In the Nigerian system of education, play should not be ignored since it is part of learning. Playing also serves as a recreational activity. Following the comments of some educationists, when kids stop going out into the natural world to play, it can affect not just their development as individuals, but society as a whole.

In addition, Froebel expanded the concept of school as a social institution. He regards school as a miniature society where children get training in important things of life. They learn the virtue of co-operation, sympathy, fellow feeling and responsibility. Again, Froebel stressed the necessity of the study of the child's nature, his instincts and impulses. It will help in detecting the child's ability. In the same vein, Kellert (2005) asserts that it will help in finding out the child's capacities for creativity, problem-solving, and intellectual development. And it enhances cognitive development.

Froebel on the gift and occupation of the kindergarten will give a new method of teaching. It will arouse the child's mind in the feeling and consciousness of a world of individual things; so

also in occupations it will enable the child to become skillful in the manipulation of surfaces. The gift leads to discovery; the occupation to invention. The gift gives insight; the occupation, power.

The inclusion of nature study in the curriculum helps to develop love for nature and world in the mind of the student. What children know about nature is important, as what happens to them when they are in nature (and not just in it, but in it by themselves, without grownups). Respectable scientists – doctors, mental health experts, educationists, sociologists – are beginning to suggest that when kids stop going out into the natural world to play, it can affect not just their development as individuals, but society as a whole.

Critique

Although the application of Froebel's ideas to education can bring a lot of sustainable national development in the Nigerian educational system, its ideas are still to be criticized. Looking at his high point of concern which is on the recognition of the uniqueness of each child's capacity, Froebel's expectations from the child is too much. This is because the child will find it difficult to understand abstract ideas of organic unity while playing with gifts. It is not possible to accept Froebel's excessive emphasis on play in education as it is likely to detract the child from serious learning.

Looking at the gift of kindergarten, too much stress has been laid on the development from within, whereas the importance of the environment has not been recognized. Songs given by Froebel are out of date. These cannot be used in every school. Moreover, the gifts of Froebel are formal in nature. This is because the order of presentation of gifts is arbitrary. They do not serve much purpose of sense training. However, the kindergarten of Froebel does not provide for the study of the individual child. There is little correlation in the teaching of various subjects. It is not possible to accept Froebel's excessive emphasis on play in education as it is likely to detract the child from serious learning.

Conclusion

Froebel's educational thoughts can be evaluated in the following ways: Froebel's aims of education as the development of the child's inborn capacities and powers, the unfolding of what is within the child, together with the rejection of depravity in children, are emphasized in the educational system of the 21st century. Froebel was against memorization. His concern was that education avoids memorization as found in the traditional education. Learning was to develop the child's creativity and perception. What was learned at school was to be enjoyed. Froebel stands as a pioneer of modern educational theory, especially in his recognition that a child should not be pushed beyond his ability and readiness; and in his sensitivity to the child's 'natural inclinations'. This idea resembles contemporary child growth and development theories. The creative activities of child centeredness, self–activities, and the place of a 'felt need' are principles that have had great impact over the centuries, developed and modified further by philosophers like John Dewey. The use of symbol in present schools is an impact from Froebel. An emphasis of this is found in the construction of modern blocks, numbers and word games, drawing, singing, dancing and nature study.

The concept of' social discipline is much adaptable in the present day's school system to avoid unwanted chaos and to make the pupils as social beings, responsible for their activities around school surrounding. As a result of Froebel's work, educational theorists and reformers have come in great numbers. Educational principles have greatly improved. Another great influence is the importance of the relation of the school to life outside it. This importance has been recognized more than before. The view of education as growth has gained a wider perspective, and self- activity as a law of growth has gained a wider perspective also, and self -activity as a law of growth has come to be accepted in the century we live and before.

Having gone through the litany of Froebel's ideas on education, it is justified to say without doubt that he was a pioneer of several educational theories such as natural development,

motor expression, self-expression, self-activity, creativeness and social participation. His educational thoughts greatly influenced not only the theoretical aspects of education but also the practical aspects of education. His thinking and practices on education paved the way for child centered education after Rousseau and Montessori and gave strong base for pre-school education upon which thousands of pre- school institutions are running across the world considering the liberty and spontaneity of the child.

References

Christopher Lucas retrieved from https://link.spring.com/content/pdf/bbm%3A978-1-4615-1729-0%2F1., 2019.

Cole, Luella. A *History of Education*, New York: Rinehart & company publishers,1950.

Dupuis, Adrian. *Philosophy of Education in Historical Perspective*. University Press of America, 1985.

Froebel, Friedrich. *The Education of Man*, New York, A. Lovell and Co. Trans by Josephine Jarvis, 1826.

Gutek, Great L. A *History of the Western Educational Experience*. Prospect Heights: Waveland, Inc, 1995.

Kellert, 2005 retrieved from www.informalscience.org 23rd of May, 2019 12:27am.

Knight, Edgar W. *Twenty Centuries of Education*, Boston: Ginn and company, 1940.

Robert Ulich. *The Impact of Fredrick Froebel On Education*. Retrieved from biblicalstudies.org.uk, 2019.

Wilds, Elmer H, Kenneth Lottich V. *The Foundations of Modern Education*. New York: Hold, Rinehard and Winston, Inc, 1961.

The Conception of Natural Law in Thomas Aquinas' Philosophy

¹Nosakhare Monday ERIBO & ²Benson Oghenero KANO
¹Department of Philosophy, Ambrose Alli University, Ekpoma, Nigeria
+234(0)8053305471, Email: ribnosa24@gmail.com
²Department of Arts and Humanities, School of General Studies,
Delta State Polytechnic, Ogwashi-Uku, Delta State, Nigeria

Abstract: St. Thomas Aquinas regarded law as an ordinance of reason, directed towards the common good, and promulgated by the one who has the care of the community at heart. Aquinas gave this meaning from the perspective of the natural law stance; which is founded on the belief that a common element unifies the cosmos. This common element is what Heraclitus called the law of nature. All laws according to the natural law proponents are derived from the primordial law, that is, the divine law. The natural law places emphasis on the ethical or moral dimension of law. This simply forms the rubrics of St. Thomas Aquinas' perception of law without broadening the scope of law to include other areas. This paper seeks to examine Thomas Aquinas' concept of natural law with a view to unveil other perspectives of law and then evaluate Aquinas' concept of natural law upon which the flaws in his notion of law will be exposed.

Key Words: Divine Law, Law, Natural Law, Reason.

Introduction

Thomas Aquinas was indisputably the greatest of the medieval philosophers (Kaufmann and Forrest 1994, 325). Aquinas was born about 1225 near Naples. His father was the count of Aquino who had hoped that his son would be a highly educated person and will eventually occupy a lofty position as Abbot of Monte Casino. Aquinas was placed with Abbey of Monte Casino while he was five and at about nine years old he enrolled to pursue his studies. He was interested in the life style of the Dominican Friars and joined the order and made up his mind to take a religious as well as teaching profession. He enrolled at the university of Paris where he came in contact with a prestigious scholar by name Albert the Great (Albertus Magnus). Albert influenced Aquinas greatly as the science for grounding Christian faith and development of mind was taught Aquinas by Albert (Kuafmann and Forrest 1994, 326). Thereby, he pushes the people's interests in recognizing the relevance of philosophy in the propagation of faith.

Aquinas picked up a teaching job in Paris while spending the rest of his life there and writing extensively on philosophical and theological subjects. Like most scholastic thinkers, Aquinas was so much concerned about the relationship between reason and faith using Aristotelian method. Thomas Aquinas believes that natural reason can establish some of the truth in religion, thereby establishing perfect harmony between scriptural knowledge and knowledge based on reason. Thomas Aquinas wrote extensively and among his most famous works is *Summa Theologica* and on the principles of nature: concerning 'Being and Essence.' In 1273, Aquinas stopped writing principally because of his failing health apparently due to mystical experience. He was said to have died in March 7, 1274 at the young age of Forty Nine years (Stumpf 2003, 167).

What is Law?

The question, what is law, cannot be given a straight word answer without a deep insight to reflection: just as we cannot give a simple quick answer to the question what is truth. So many scholars have given different meanings to what law is. Kant searched the meaning of law from a metaphysical parlance, because to him, the meaning of law can only be known from *a priori* point of view rather than *a posteriori* perspective. Kant believed that an empirical study of law will not suffice the underpinning to the meaning of law (Omoregbe, 2003, XI).

The positivists have it that, to know the meaning and nature of law, the best approach is by empirical study. The positivist school of law seeks to give a precise account of law with reference to the fact of the case in law (Omoregbe, 2003, 123). To them there should not be reference to metaphysical or reference to the natural law while dealing with matters of law. Law, to the positivists, is only the positive law. The positivists, in their collective endeavour, repudiate metaphysics as the basis for the study or understanding of law. What this means is simple that there is no need to subscribe to an abstract absolute standard for law; therefore morality alone cannot be a criterion of validity for law. The positivists are not interested in any metaphysical conception of law (Omoregbe, 2003, 123). For this reason; the agenda of the positivists was a total or complete separation of law from morality because they contend that law does not have to conform to morality in order to be valid. This means that whether a law is moral or immoral has nothing to do with its validity as law.

Law, from analytic jurisprudence, entails the analysis of legal concepts or theories *inter alia*, e.g. the concept used in formulating sources of law, adjudication, minimum efficacy, and sanctions; substantive law such as intention, causation and possession, etc. must be taken note of in order not to misunderstand analytic jurisprudence with statutory interpretation of law. A judge or lawyer interpreting a statute carries out certain amount of analysis, but he is not doing exactly the same thing as an analytic jurist is doing (Omoregbe, 2003, 222).

The sociological interpretation of the meaning of law showcased the interrelatedness between society and law. Law is said to regulate the behavior of humans in the society. Hence law can be seen as an institution: a social institution. The study of law in social setting as a social institution is therefore the basis of the sociological approach to jurisprudence (Lloyd 1998, 378). This is the reason why sociological jurisprudence sees law as a social phenomenon. The sociological jurists therefore study the structure, functions effects and values of a legal system.

The meaning and nature of law can also be understood from the historical perspective of law. No legal system can be understood without first understanding the knowledge of the roots of law from its evolution. Therefore, the meaning of law can be seen from the perspective of the reflection of the historical experience of a people. Just as Savgy says that the law of a people is an expression of the spirit of the people, an expression of the creative cultural and historical experience of the people.

Some Definitions of Law
Oliver Wendel, a legal realist, defined law as a prediction of the incidence of the public through the instrumentality of the courts. To say a person has a legal duty to do anything means, according to Holmes, to predict that if he fails to do it he will be made to suffer in this or that way by judgement of the court (Lloyd, p. 277). Hence, Oliver Crona sees law in terms of cause and effect that is the effect it has in the mind of the people once they are internalized. Hence, he defined law as: An immense mass of ideas concerning human behaviour accumulated during centuries through the contribution of innumerable collaborators. These ideas have been expressed in imperative form by their originators, especially through formal legislation and are being preserved in the same form in books of law.

Jeremy Bentham defined law as essentially a command issued by a sovereign to his subordinates or by a superior to his inferiors, who own him allegiance. A law he says is an assemblage of signs declarative of a volition conceived or adopted by the sovereign in a state, concerning the conduct to be observed in a certain case by a certain class of persons, who in the case in question are or are supposed to be subject to his power, such volition trusting for its accomplishment to the expectation of certain events which it is intended such declaration should upon occasion be a means of bringing to pass, and the prospect of which it is intended should act as a motive upon those whose conduct is in question (Bentham 1970, 1).

For John Austin, law is the command of a sovereign enforced by sanction. The purpose of the sanction is to elicit obedience through threat of evil consequences for disobedience. According to Austin's definition of law, law in the proper sense of the word implies the following:

Positive laws or laws strictly so called are established directly or immediately by authors of three kinds-by monarchs or sovereign bodies, as supreme political superiors: by men in a state of subjection as subordinate political superior by subject or private persons, in pursuance of legal rights, by every positive law, or every law strictly so called is a direct or circuitous command of a monarch or sovereign member...to a person or person in a state of subjection to its author (see, Omoregbe, p. 129).

This does not mean that every command of the sovereign is law because there is general command as well as particular command the first one is what constitute law in the strict sense of the word. To St Thomas Aquinas law is an ordinance of reason, directed towards the common good, and promulgated by the one who has the care of the community (Stumpf, p. 176). This definition will be expatiated later as it forms a major thrust of this excerpt.

The Essential Features of Law

The law has essential features, and they are hinged on the following characteristics:

(A) **Law is an Ordinance:** From the definition of Thomas Aquinas above, law is an ordinance, meaning that law is an order, a rule made by an authority. This order emanates from an authority and is subject to enforcement (Uduigwomen 2010, 9).

(B) **Law is Rational:** Law as an ordinance must be rational or reasonable and not the arbitrary and capricious will and egoism of the law-maker (Uduigwomen 2010, 9). The rationality of law enables law to stand judicial scrutiny in promulgating law for the society. Reason is very cardinal and this makes law to have human face as it is couched on reason which makes the law to be just and have a moral face.

(C) **Law is Social:** A good law must have social dimension because law is a product of a particular society and practiced within such society. All human society has laws which regulate it to prevent anarchy. Law is an instrument for social engineering and interaction of its citizens. It is by the proper function of the law that society of humans strives and develops by which peace can be achieved.

(D) **Law as a Common Good:** Law is made for the overall social/common good of all in the society. The common good being the pursuance of the fundamental human rights of the citizen of the organized society

(E) **Law as Justice:** The centrality of the justice of law is vivid in the purpose of law in organized human society. Fairness and equality to which the term justice refers is indispensable in every human or civilized society. Justice is a virtue and it is enshrined in the body of society's law for the realization of the common good of all.

(F) **Law is Promulgated:** Law is a promulgation of an authority for the purpose of justice, equity and fairness in human organized community for all to flourish. By promulgation it means that the laws made are made known to the general public without exception.

(G) **Law is Legitimate:** This means that laws come from a recognizable authority with appropriate jurisdiction on the society where it is raised to regulate all members of such community.

The Natural Conception of Law

The natural element of law is founded on the belief that common element unifies the cosmos. This common element is what the naturalist philosophers such as Heraclitus called Laws of Nature; Heraclitus referred to the law of nature as divine law (Barker 1994, 224). All laws according to Heraclitus are derived ultimately from this law called the primordial law. Some of the proponents of the natural law are Heraclitus, the Sophists, Plato, Aristotle, the stoics, the Romans, the medieval Christian fathers amongst whom are - St Augustine and St Thomas Aquinas, etc. While in our contemporary age, we have Francis Suurez, Hugo Grotius, Thomas Hobbes, Richard Hooker and John Locke etc.

The natural law placed emphasis on ethical or moral dimension of law. The natural law theory is precisely the search for the ideal law or the ideal standard of justice; it is hopefully that theory of law which stresses the "ought of law" against the "is of law". The natural law suffices to say it is the demand of right reason for the authentic realization of the human person independently of any human legislator. It is a binding order, of ethical nature derived from the nature of things and imposing on man the duty to believe in accordance with his rational nature. Natural law is absolute and universally valid at all times and places. Thus, natural law is an interior law of man's rational nature, not something imposed on him from the outside, and it is by obeying it that man can realize himself (Omoregbe, 59). The reason why natural law is called so is based on the characteristic features of the law. Some of the basic elements are:

1.   It is from the very nature of things.
2.   It has its origin in spontaneous inclination or tendency.
3.   It is known universally by the natural light of reason by all men, at all times and in all places.
4.   It is aimed at proper and natural perfection (See, Omoregbe 1994, 60).

From the above, the natural law is the law which is based on man's ontological essence. It indicates the ideal to which man ought to align his behavior in order to realize his vocation as man (Omoregbe, 60).

Thomas Aquinas' Conception of Natural Law
Aquinas viewed morality from a natural perspective than an arbitrary set of rules for behavior. The basis of moral obligation, Aquinas said, is founded on human nature itself. Inclinations such as self-preservation, procreation, search for truth, etc. are all products of human nature. Moral truth, therefore, is simply doing good and the avoidance of evil. As a rational being, man is under the natural obligation to protect his life, in which case, suicide and other careless acts are wrong. Also, the propagation of species forms the basis of the union between wife and husband, any other basis for this unity is wrong. More also, we seek truth because we can do things best by living in peace in the society with others who are also engaged in this quest.

To ensure an ordered society, says Aquinas, human laws are fashioned for the direction of the community's behavior. All of these are fashioned on the basis of human natural inclination. The moral law, says Aquinas, is founded upon human nature, upon the natural inclination towards specific types of behavior, and upon the reason's ability to discern the right course of conduct. This is so because human has certain fixed features, the rules for behavior that correspond to these features are called natural law.

Law, Aquinas says, has to do primarily with reason. Human reason is the standard of our actions because it belongs to reason to direct our whole activities toward our end. These rules and measure of human acts therefore, are based upon reason. Aquinas argued that since God created all things, human nature and the natural law are best understood as the product of God's wisdom or reason. From this Aquinas differentiated between four types of law: eternal law, natural law, human law and divine law. He defined law as "an ordinance of reason directed towards the common good and promulgated by the one who has the care of the community at heart". The eternal law therefore is the law by which God governs the whole creation and by which all created beings are directed to their appropriate end.

The natural law consists, for Aquinas, that part of the eternal law which is particular to govern people. Aquinas says that the "participation of the eternal law in the rational creature is called the natural law". The natural law is nothing else than the rational creature's participation in the eternal law; because beings derive their perspective inclination to their proper acts and ends (Stumpf, p. 176).

Human law, on the other hand, refers to the specific statues of government. These statues or human laws are derived from the general precepts of natural law. What must be recognized here is that the conception of human law is the rejection that law is law only because it was

decreed by a sovereign. Aquinas argued that what gives a rule the character of law is its moral dimension, its conformity with the moral law (Stumpf, p. 177). Aquinas therefore denies the character of law to the command of a government which violates the natural moral law. Such a command, Aquinas said, should be disobeyed. He averred:

> Some laws may be unjust through being opposed to the divine good: such are the laws of tyrant inducing to idolatry, or to anything else contrary to the Divine law. Law of this kind must no wise be observed, because… ought to obey God rather than human being (see Stumpf, p. 178).

Divine law, Aquinas said, is to direct people to their proper end since man is ordained to an end of eternal happiness, which can, of course, direct man to his supernatural end. Man can only alter the spiritual end by the level of man's natural faculty through revelational means- the divine law is available in the scripture. To attain eternal happiness is not from the product of human reason. But, it is given to man by God's grace. The difference between the natural law and divine law is that: the natural law represents our rational knowledge of the good by which the intellect directs our will to control our appetites and passions. This helps us to fulfill our natural end by achieving the virtues of justice, temperance, courage and prudence. Thereby, the divine law comes directly from God through revelation as a gift of God by his grace. Through the divine law we are directed to our supernatural end and attain spiritual virtues of faith, hope, and love.

Evaluation of Thomas Aquinas' Conception of Natural Law
The import or relevance of Thomas Aquinas' conception of the natural law cannot be waved off by the throwing of the wave of the hands. The concept has brought to bear in legal jurisprudence the ideas such as equity, justice and fairness amongst humans. On this platform, the humans, whether citizens or foreigners, are to be treated equally as rational beings that possess within them a spark of creative force. Irrespective of the laudable values of Aquinas' conception of the natural law and its place in the application to human real existence in daily life, it remains very meaningful in assessing the values of human life and dignity in the society. The natural law as perceived from Aquinas' view is bedeviled by a lot of flaws.

Hence, Aquinas perceived law from the natural law parlance basing law on human natural inclination e.g. procreation, moral truth and self-preservation but, knowledge has advanced to show that besides natural inclination law can be understood from other perspectives than the natural law's stand point as advocated by Aquinas. Such other perspectives by which law's meanings and nature could be understood and derived is historical and sociological perspectives. The historical perspective views law from the angle of knowledge of the people of a particular community of the past which form their legal system. This version of law means that law comprises of the creative cultural and historical experiences of a people which grows out of their custom. While the sociological perspective views law as a social instrument for social control. Here law is seen as an institution for social engineering. From this perspective, law is seen from what it can help to do in the society. This is a sheer negation of the Aquinas' version of human nature as a template for human law.

Also, Aquinas told us the right way that nature taught humans to use sex i.e. sex is used primarily for procreation, and this was contrived by Aquinas based on the principle of natural inclination for sex, for propagation of human species, but this has weakness as in our contemporary time sex is not used for procreation purpose alone. People do have sex nowadays for pleasure and hedonistic satisfaction than for procreative purposes.

More-so, it has come to our understanding that human nature and that of animals are two different nature altogether. Human animals are rational animals while animal animals do not possess rationality but, they use instinct against the backdrop of the use of reason by humans so, for Aquinas to equate animals and human animals as having the same nature is fallacious statement which needs redemption. While animal nature is purely biological, that of human

animals is much more than a biological activity. It is an aberration to think Aquinas' conception of law from nature alone to be true from the angle of human inclinations. This is misleading; because, moral principles are not solely based on human inclination alone. Moral norms are not founded on man's biological nature rather morality stems from human rationality than from purely biological build up (see, Omoregbe, 123).

Aquinas made us believe that the force of law is the natural law so the validity of law is the law of nature- therefore any human law made that does not conform to the natural law is declared null and void; such laws are not to be obeyed but to be disobeyed and taken as unjust. Positive law, for Aquinas, is law that is in conformity with natural law. But this is an aberration to the positivists who see the validity of human laws on the basis of 'fact of the case'. To the positivists, there is no absolute standard (outside of the positivist law) to which law must conform in order to be valid, and they also repudiate morality as the criterion of validating law. To the legal positivists' point of view, the search for an ideal law or for an ontological criterion for the evolution of law is not a scientific study. The human mind, says the positivist, cannot go beyond man's empirical experience to discern an absolute norm for law. To them, experience gives us nothing other than the positive law in legal system. Therefore, any law other than positive law is nonsense (Omoregbe, 123). Hence; to the positivist, the subscription to natural law as the basis for the validity of law is nonsensical.

Conclusion
We have studied Aquinas' conviction that the natural law is derived from human nature which is based on human inclination and that there exist four laws – the eternal law, the natural law, the human law and also the divine law – and they are all interwoven. Law according to Aquinas is the ordinance of reason for the common good promulgated by him who cares for the community. We studied that human positive law is valid not because it is the command of the sovereign but rather because the rules are consistent with the general rule of morality.

Therefore, Aquinas' conception of natural law was evaluated critically and a provision was formulated that law cannot be understood solely from the natural law perspective alone rather a thorough understanding can be derived from a combination of other views such as the historical and sociological parlances. That the natural law cannot suffice for the validity of law since the natural law parlance is not scientific but metaphysically contrived. So, Aquinas' conception of natural law was attacked on the basis of the error committed by Aquinas for linking human nature with animal nature than rational nature, which made him perceive morality from human biological nature i.e. sexual than rational nature.

References

Barker, E. (1970), *Greek Political Theory*, London: Methuen books.

Bentham, J (1970), *of Law in General* (ed.) by J. Hart. New York: Athlone Press.

Glenn, P. J. (2007), A *Tour of the Summa of St. Thomas Aquinas*, Bangalore: Theological Publications in India.

Kaufmann, W. and Forrest, Baird (1994), *Medieval Philosophy: Philosophical Classics*. Volume II, New Jersey: Prentice Hall.

Lloyd, L. (1998), *An Introduction to Jurisprudence*, London: Stevans and sons Ltd.

Omoregbe, J. (1994), A*n Introduction to Philosophical Jurisprudence*. Lagos: Joja Education Research and Publication Ltd.

Stumpf, S. E. (2003). *Socrates to Sartre and Beyond*: A *History of Philosophy*, Seventh Edition. New York: McGrew-Hill.

Udulgwomen, A. F. (2010). *Studies in Philosophical Jurisprudence 2nd edition*, Calabar: Ultimate Index Book Publishers Ltd.

How The Mind Relates With The World In Husserl

¹Ugwu, Anayochukwu K. JP. & ²Ozoemena, Leo Chigozie
¹Department of Philosophy, University of Nigeria, Nsukka
e-mail: anayochukwujp@gmail.com Phone: 08060587835/09025356644
²Department of Philosophy, Sussex University, United Kingdom
e-mail: leezoena@yahoo.com; Phone: 08039478666

Abstract: Whenever the question of reality is raised, two prominent strands of knowledge stand out: empiricism and idealism. Whereas empiricism holds that reality is entirely visible and measurable, idealism holds the very opposite; that reality is invisible and immeasurable. But if it is empirical in its entirety, what then happens to certain factual abstract realities? And if it is entirely ideal, what then happens to the factual physical entities which we can see and measure? However, in an attempt to reconcile these opposing strands of knowledge, some people hold dual substantial and essential nature of reality: that reality is the combination of the nature of the two opposing strands. Thus, the question is: apart from the ontical approach, how could the ontological approach play out in the understanding of reality? Simply put: if the knowledge of reality holistically bases on scientific approach, how could the ideal be known and be interacted with or what is the role of the mind in epistemic enquiry? At this, the problem becomes both metaphysical and epistemological.

Introduction

Edmund Husserl is indeed one of the mind-blowing academicians in the history of the European intellectual development. He made commendable effort to save the human intellect from what Bacon calls *idols* which hinder the real knowledge or understanding of the essence or true nature of the object of epistemic enquiry. However, before digging deep into his ideology, it is paramount to give his background briefly. This physicist, astronomer and mathematician whom some call the "father of phenomenology" was born in 1859 in the Moravian Province, Prossnitz. He studied in Friedrich Wilhelm University, Berlin and the University of Vienna. He was prominently influenced by Descartes, Carl Stumpf and Franz Brentano's personal ideas on ethics, psychology and logic and through his lectures on Hume's and Mill's philosophies. He obviously and significantly influenced Heidegger, Sartre and Merleau-Ponty (Stumpf and Fieser, 2003: 445-7).

Husserl's Academic Motivation

Edmund Husserl diverted his interest from mathematics and logic to phenomenology so as to address a loophole. The loophole was that he became convinced that the Western culture has lost its foremost direction and aim. This informed and reflected in the title of his major work: *The Crisis of European sciences* published in 1936. Just like Heidegger who opined that the western traditional metaphysics/ontology has lost focus and consequently buried the core question and meaning of being, Husserl believed that Western Philosophy has diverted from its *onus* and *purpose*. This focus-diversion is what he designated with the term, "crisis" which is the "seeming collapse of rationalism."

The key factor in this diversion of modern thought from the original aim was the enterprise of *natural science*. He thought that this derail in the original mission of philosophy could be traced back to the philosophical attitudes in Greece when philosophers and scientists departed from nature and concentrated on speculations that do not enhance human world-situational-facts. In the olden days, Husserl opined, people had very practical approach to existential issues, seeing to their basic life-needs like clothing, sheltering, feeding, among other existential issues. "They developed mythologies and early religions that supported the

practical concerns of individuals and larger groups… there was no culture of ideas in the sense of concepts that reached beyond the immediate boundaries of local experience and practical interests" and by this, approach to life-situations became "a universal critique of all life and its goals" which "bespeaks nothing but universal science, science of the world as a whole, of the universal unity of all beings." He was not attacking science per se for in fact, his "ultimate objective is to save human reason by developing philosophically into a rigorous science", but criticizing "the assumptions and methods of the natural sciences."

For him, natural science has not pictured really what the world is exactly like and the best way to know it, rather it largely relied on "the fatal prejudice that nature is basically physical." It has over the years not presented the reality of human life-situation in the world and the best way to explain it and the world because its adherence to empirical approach hinders the analysis of the "phenomenal view and human subjectivity" (Zahavi, 2001:2). Husserl terms this approach *the natural attitude* and in it, the world as world withdraws. He posited that scientific discourse makes the world silent and as a consequence, fails to apprehend the world subjectively but objectively. In other words, science is "capable of apprehending the world only as something having the character of an object." Science grabs only the appearance of the world forgetting that there are more to appearances. He so contended that natural science has hidden the truth form the world by holding that "physical nature envelops everything there is" and also, "that knowledge and truth are "objective" in the sense that they are based upon reality beyond our individual selves." With natural sciences, the scientific methods enveloped the true knowledge of the spirit and the spirit consequently was conceived as "an object fact founded upon physical stuff." For him, "the physical science could never provide a truly fundamental analysis of reality, because they uncritically accept a 'natural attitude' towards the world, of naive realism which is an assumption, not a phenomenal given" (Smith, 2003:14). He further contended that natural sciences, as a consequence hold that "there can be no pure self-contained search for an explanation of the spiritual, no purely inner-oriented psychology or theory of spirit beginning with the *ego* in psychical-self-experienced and extending to the other psyche. The way that must be travelled is the external one, the path of physics and chemistry." Ultimately, the success and glory of sciences result in the gradual scientific-rejection of the spirit. Suffice this to say that "naturalistic objectivism studies spirit according to the methodology of the natural sciences."

This scientific approach to reality as seen in the natural sciences, for him, posed a threat to true knowledge of reality and that is a problem. In other words, "the phenomenological problem of the world finds its origins in the fact that each scientific attempt to conceptualize the world rests upon an attitude that is capable only of apprehending the world as some sort of natural complex" (Welton, 2003:223). At this, Husserl then set out to "saving human reason." Suffice this to say that to heavily criticize this position of natural science is the most significant factor of his academic pursuit for as long as this position is believed, man cannot improve his understanding of his true human purpose. With the natural science, philosophy is held in captive and the world becomes itself only a semblance for the natural science treats it like a natural environment or a socio-historical reality or the totality of all such worlds. But "natural environments, psychological domain, and social or cultural milieus are to be treated as "regional ontologies" because they are situated within the world (Welton, 224).

Emphasizing on the problem, it is known that the problem of knowledge in particular reference to the object of knowledge has been the central theme in academics. This is because the epistemic object, according to theories, is not just entirely *empirical*, but also *ideal*. If the epistemic object is physical, empirical observation, verification cum falsification can go a long way in identifying and defining it. But if it is ideal, the best epistemic approach becomes the issue. This is where the natural science missed it and thus, to identify the ideal, Husserl thought, now becomes the sole duty of philosophy via the application of the Transcendental Phenomenology. Even in our bid to grasp reality in its entirety, how true is

our knowledge of whatever (whether empirical or ideal) we claim we know? If we can affirm our own existence, how can we truly affirm the existence of *the other*? Or are we the only existents? But with our common sense, we can perceive *other existents*. How can we identify them and how convincing and reliable is our knowledge of them? How can we define and relate with the world? How can we identify the other visible and invisible, the *other minds* existing in the world with ours? At this, the problem becomes both metaphysical and epistemological. These critical enquiries are important following the fact that the goal of philosophy, Husserl thought, should fundamentally be "to provide the best possible answers to human concerns, to deal rigorously with our quest for the highest values, and... to develop the unique broad-range capacities of human reason" (Stumpf and James, 448).

At this end, the need to emerge with a sort of "Transcendental Phenomenology" which should serve as a way of grasping the essential nature of the spirit and thereby overcoming naturalistic objectivism becomes necessitated. Husserl thus went into developing "a genuinely fundamental philosophical analysis through concentration on the immediate phenomenal content of human external and inner experience and perception" identified as *transcendental phenomenology* (Edo, 1970:13). For Husserl, this course uses *phenomenological approach* to analyze and decide the fundamental "preconditions of human experience and perception, by abstracting from all the content of human consciousness, knowledge and cognition that is not immediately and intuitively given to consciousness... while every theory or inference about an experience may be doubted, the experience itself is beyond doubt" (Smith, 17). By this method, there emerges a complete presuppositionless and indisputable basis for philosophical analysis, especially as it concerns the individual subjectivity (Edo, 13). The feasibility of this follows that "phenomenological constitution is the task of rigorously building up from this basic phenomenological residuum to the world as commonly experienced and known in everyday life, termed the life-world" (Husserl, 1982:355).

Exposition of Husserl's Thought and Proof of Howness of the Mind-World Relationship
Having now identified the point of derail from the objective and mission in the traditional way of philosophizing, Husserl thus deems it fit to address it by coming up with another better option. This option and the bid to formulate it saw to the emergence of *Transcendental Phenomenology*. With phenomenology, philosophy would now picture the reality of human life and the world and suggest how they could be comprehensively understood. The term "phenomenology" is etymologically Greek: *phainomena* (appearance) and *logos* (study/knowledge/science) which implies the *study of appearance*. "Appearance" here denotes anything at all that comes across our senses and perceptions- it could be ideal (not really and concretely existing) or empirically material (actually concretely existing). Little wonder then why Husserl, just like Brentano, holds that it does not really matter if the object of knowledge truly exists or not (Husserl, 559).

Phenomenology is therefore a sort of study that starts with empirical process but goes beyond empiricism. It systematically and procedurally leads the knowing-mind/self to a *pure* state where it will grab the real essence of the epistemic object disregarding any influence of any sort about that very object. The epistemic enquirer must transcend all bias and physical influences in order to give way for the *unbiased or transcendental self* or *ego* to emerge, to grasp holistically the real essence/knowledge of the very epistemic object; it "attempts an analysis of mind from the first person perspective in an attempt to understand the basic constitution of the world from the individual human subjective position" (Edo, 43). Put simply, it "sets aside questions about the so-called objective nature of things; it recommended instead that we explore phenomena more subjectively, from within our human experience" (Stumpf and James, 445). By this the knowledge got through phenomenology becomes a product of subjective exercise and the sources of the knowledge (the epistemic objects) become existential facts that are in constant relation with the real life-situation of man in the world. This informs the assertion that existentialism as a philosophical movement cannot deny influences of phenomenology because it adopts

phenomenology's subjective approach, and further develops practical issues of human experience, such as making choices and personal commitments as is clearly and definitively expressed in the existential ideologies propagated by Sartre, Merleau-Ponty, and others. Knowledge becomes a product of man's practical activity from the life-in-the-world, life-situation of man. But importantly, this study of appearance is systematic for it does not deal with critical and rigorous thinking-process or revelation, but the undivided focus and critical study of the appearance (the epistemic object) in question. But attempting to develop the theory, Husserl acknowledges the effort of his predecessors whose ideas are of immense help to his. To this end, he commends Descartes saying that "phenomenology must honour Descartes as its genuine patriarch" for beginning his intellectual foundationalism with the *ego*- the thinking-self. However, he was critical of Descartes to stop at thinking as the defining point of existence hence it is appropriate to add experience (thinking-of-something), hence his position- *ego cogito cogitatum* (I think something).

For him, Descartes' epistemology is incomplete for thinking is thinking of "something". This "something" becomes the *intentionality* because being conscious is being conscious of something- say chair, orange, dog (as the intention (purpose) of the consciousness). Thinking must have a driving-force (aim) for which it acts. But in the other hand, Heidegger would not yet agree with Husserl either, for the thinking-self (man) ought to be recognized first, before thinking or the object of thinking. For Heidegger, Husserl is carried away by the trend created by Descartes and he forgot to perfect his own theory either hence he recognizes consciousness just like Descartes, and additionally recognizes the object of thinking (enquiry) and identifies it as the intentionality, credit to him indeed, but unfortunately failed to recognize the subject in this whole rigorous intellectual process. This problem is what Heidegger calls the *objectification* or *thingnification* of man, the subject of the epistemic enquiry and this became the major problem of Western Ontology or traditional Metaphysics which he has come to redress. For Husserl, this intentionality is the rationale for active involvement of the *self* in making our own experience for it is both the structure of consciousness and fundamental category of existence itself because "things are what we intend them to be." The "transcendental self" thus becomes the judge and chief determinant and definer of reality for it is the manufacturer and object of epistemic journey in the search for reality.

However, to clearly state his own epistemic way of phenomenology, Husserl says: "We thus begin, everyone for himself and in himself with the decision to disregard all our present knowledge. We do not give up Descartes' guiding goal of an absolute foundation for knowledge. At the beginning, however, to presuppose even the possibility of that goal would be prejudice" (Stumpf and James, 449). In other words, as Descartes seeks through systematic doubt to achieve an absolutely reliable and certain foundation for knowledge, Husserl formulates the distinctive atmosphere of phenomenology by accepting only one part of Descartes' starting point which is *the thinking self*.

This implies that he starts his intellectual search with the *self*, and advises that the *self* ought to guide all through. By this, epistemic enquiry wears the characteristic of *transcendence* from the empirical endowment to the ideal. But whereas Descartes starts with skepticism, or better still, rejection of all the knowledge he ever claim to have known, Husserl did not, but was even more radical and advised bracketing all beliefs and theories about experiences itself, that is, not allowing them to overpower and direct our reason (Smith, 21). These beliefs, whether scientific or philosophical, lay a suspension of all judgment on the natures and significance of the phenomenal content of experience, or the given content of external and internal experience (Dan, 9). Important is to note that he was not advocating scepticism of scientific or philosophical knowledge, but rather attempting to lay these to one side to analyze the most basic question, of how we build our everyday world from phenomenal consciousness, which all such knowledge presupposes (Smith, 68). He urged that this phenomenological reduction occurs through *epoche* (Dan, 11). But what is *epoche*? *Epoche* is

the "abstraction from all theoretical and inferential content of experience." It "makes possible the phenomenological reduction to end exclusive focus on only that content left unbracketed by the *epoche* (Dan, 11) and "this phenomenological residuum is generally identified with the immediately given content of intuition; the content of the experience itself, whether of outer perception or inner awareness of consciousness" (Husserl, 982). It is through this epochal bracketing that the unbiased and pure self will emerge and then carry out the epistemic search as supposed.

Therefore, epochal bracketing becomes the most acceptable method for epistemic enquiry for Husserl, if not, the outcome will never be epistemically reliable and bias-free. To stress this therefore, we must put away any pre-knowledge about the object of knowledge in question (*phenomenological epochal bracketing*) and then allow the emergence of the neutrality of the *self* for epistemic enquiry on the epistemic phenomenon. To get the whole epistemic process right, we must bracket all other objects, people, culture, and any other influence that may come from our previous background. This position clearly showed the influence Husserl got from Bacon who holds that epistemological enquiry must be free from *idols* (phantoms or shadows or bias/obstacles hindering the grasping of real knowledge) which fall under four categories to include: the idols of *market place* (errors from language), the idols of *cave* (hindrances arising from the human temperaments that block the sense of clear judgment) the idols of *tribe* (errors from appearance and our inability to probe more idealistically into issues), and the idols of *theatre* (errors from dogmatism, doctrine and cultural beliefs). For Husserl, we must purge our intellect of any presuppositions, the whole stream of experienced life in approaching the object of knowledge so that it will show us what the real nature of any phenomenon is. That is to say that phenomenology deals with the immediacy, that is, that which the self observes from what a phenomenon demonstrates. This is important following the fact of dynamism in the nature of realities which for Heidegger, is the *possibility*, the *unfixedness* and becomingness of *Dasein* or realities. This dynamic nature of realities shows our *limitedness* in the knowledge of any reality.

To overcome these errors arising from the dynamic nature of realities and get the real and reliable knowledge (essence) of the phenomenon, we must allow a thing to show its real self. By this, phenomenology becomes a discipline of non-pretence or assumption rather, knowledge must be got through the careful observation of the object of epistemology as it is given the freedom to show and demonstrate its real self. This must be because the *self* that will grasp the real knowledge is in the state of transcendence and by this, "the self becomes the first axiom in a logical sequence" and thus "simply as the matrix of experience." Thus, the real knowledge and nature of a phenomenon must be approached to, with the pure or transcendental self of the knower. The objects under epistemic investigation should be sternly focused upon by the enquirer so as to get to its essence with pure mind void of prejudice. We must look with concentration unto the given "things and facts themselves, as these are given in actual experience and intuition" so to judge only by the evidence demonstrated by these objects and that is why he calls phenomenology the study or science of essence (pure substance), the *eidetic science*. By implication, epistemic primacy is given to sense experience instead of logic in order to "describe *the given* in experience as it is presented in its pure form and found as the immediate data of consciousness."

At this, having now purged the mind of any pre-knowledge especially as it concerns the phenomenon under epistemic enquiry, the pure, unprejudiced and transcendental ego or self now in the *transcendental realm* emerges and then grasps the essence of the object, i.e. those phenomena which contain an object intentionality within themselves and which alone possess real existence as well as intentional coexistence (Brentano, 92). This portrays the facticity that the essence of any phenomenon is grasped through the essence of the enquiring subject. In Husserl therefore, we see the principle or justice of approaching the spiritual with spiritual and non-spiritual with the non-spiritual so as to allow like terms and unlike terms to go together respectively. By this, to get the real essence of a phenomenon,

the essence (transcendental self) of the epistemic enquirer will be allowed by purging the mind of any presuppositions and pre-knowledge, otherwise, the bias self will grasp biased knowledge of the phenomenon.

In the transcendental real, objects become objects of consciousness which are only perceived in inner consciousness and in "the case of physical phenomenon, only external perception is possible" and by implication, perceptions become "inner perceptions" which possess distinguished characteristics viz: Immediacy, Infallibility and Self-evidence (Priest, 91). By this, Husserl, just like Hume in his serious heavy criticism against metaphysics, rejects the Kantian concept of Noumenal Reality, Lockean Substratum, Platonic Idealism, and Berkeley's Divine Mind which we cannot entirely know. At this, the enquiring-individual would now say: "I have discovered true myself. I have discovered that I alone am the pure ego, with pure existence...Though this *ego* alone does the *being* of *the world*, and, for that matter, any being whatsoever, make sense to me and have possible validity" (Stumpf and James, 452). For Husserl therefore, unless the mind is purged and the real *self* emerges, there will never be real, true and reliable knowledge as a product of epistemology. In Husserl's epistemological phenomenological foundation, the immediacy, and undivided attention in observing the real self-demonstration of the given epistemic object is all that matters, for it is all the consciousness should work on. In his *Paris Lectures*, he made it clear:

> For me, the world is nothing other than what I am aware of and what appears valid in such *cogitationes* (my acts of thought). The whole meaning and reality of the world rests exclusively on such cogitations. My entire worldly life takes its course with these. I cannot live, experience, think, value and act in any world which is not in some sense in me, and derives its meaning and truth from me (Stumpf and James, 452).

Man, having with a pure mind descended on an object, defines what the reality, essence of the object truly is, for him. This is how the mind relates with the world. For Husserl, the relationship of the mind must be pure for the mind will do the relationship in its pure state of tabula rasa so as to get the real nature or essence of the phenomenon. Reality of a thing must be devoid of pre-knowledge of that very thing hence Husserl detests pretence and bias in the course of getting to the real nature or essence of anything at all. For Husserl, "pure subjectivity" describes best the accurate facts of human experience. The investigating-person must transcend above all tendencies of any sort of bias so as to get to the real science, *eidetic science* of the object of knowledge in question and this method, Husserl recommends to all sciences in their pursuit to the real knowledge of anything at all. This position shows a clear influence of the Kantian Copernican Revolution on Husserl for as Kant posits that it is the mind that descends on objects and grasps its real nature, so does Husserl argue that the transcendental self would descend on the object in order to grasp its essence.

Deductible from Husserl's thought is the fact that consciousness (the knowing-mind) is inseparable from the phenomenon (object of knowledge) and this conveys his idea of intentionality. That is the recognition that human consciousness is defined as consciousness of something – say, seeing, hearing, and remembering; all these refer to objects of experience (Edo, 46). For him;

> this concept provides an intimate connection between mental action and the objects of both the external world and the internal content of the mind, and demonstrates that mental content and phenomenal experience, whether external or internal, are fundamentally and inseparably linked. Thus, a fundamental analysis of human mental action and phenomenal experience requires an analysis of those mental intentional acts that link the two (Smith, 68).

Of course, in the transcendental phenomenology, pure consciousness is not segmented, rather it is a continuous phenomenon for the separate objections of perception make up the

continuousness or stream of consciousness, and in his words, "very often, many mental phenomena are present in consciousness simultaneously" (Husserl, 1970:56; Priest, 96). This aligns with Bergson's view that "in the continuity of sensible qualities we mark off the boundaries of bodies" (Stumpf and James, 450). Phenomenon is contained in the subjective act of experiencing an object since each person views the world solely through the perspective of individual subjectivity and to abstract from that subjectivity is to erase the fundamental source of human knowledge. In the Husserlian phenomenological epistemology, unlike a camera picturing and presenting the image of an object, to truly know implies the lubrication of the knowing-mind together with the object of enquiry. We must thus recall that Aristotle has posited that to truly know, is for both the knower and the known to inseparably know themselves for what we know automatically becomes part of us. In knowing, we grasp the real nature of the object for the whole process now includes "the real object, our actual perception of the object as we mean it, and the act of intentionality." For Husserl, "consciousness makes possible and necessary the fact that such an 'existing' and 'thus determined' Object is intended in it, occurs in it as such sense" (Stumpf and James, 451).

Evaluation and Criticisms
Husserl finally has to be commended for critical and brave attempts made for the growth of knowledge. He truly advanced knowledge especially as it concerns how to come out of epistemic cum intellectual journey with a bias-free result. Husserl strongly holds that to get to the *real nature* or *essence* of a phenomenon, the *transcendental self*, the *pure ego* of the epistemic enquirer must emerge through the assurance of the purgation of the mind of any possible presuppositions in order to surmount the dynamism of reality. The implication of this position on the spirituality of religion is clear. Undeniably, Husserl had so much influence on the spirituality of many religions as he reiterates and inherently inculcates in his ideology that transcendental realities, must be approached with the transcendental self. The lesson that can be drawn from this position is that for one to commune with the spiritual, one must be in the spiritual, and the pure spirit, in and with pure spirit.

Another clear fact in Husserl is his detest for pretence. He is of the view that the epistemic object in question must show and demonstrate its real self. It must not be conditioned or forced to a state that may hinder the display of its true nature. Husserl's idea is equally a democratic one as the epistemic phenomenon to be observed must be given freedom to demonstrate its real nature or essence. Just like the object of epistemic enquiry, the subject of the epistemic enquiry must never carry out this phenomenological epistemology under duress or pretence or with any atom of bias so that the essence of the object would be attained. There must be assurance of freedom and full allowance of both the subject and object of epistemic enquiry so that the goal (to attain the essence of the object) by the subject be got. By extension, we can argue that Husserl has a lot of influences both from ancient and on contemporary Pragmatists, Functionalists and Behavouralists who insist that reality must be a *working* reality and one of the aspects to demonstrate this is through the behavours of the epistemic or object of enquiry.

Similarly, if Husserl's ideology could be applied in the Nigerian political trajectory, it will certainly go a long way to solving Nigerian political instability and seeming attitude of refusing to grow in the global political trends. Nigerian politics today is filled with the attitudes of godfatherism, candidate imposition, tribalism and bias of "this is our own" syndrome, electoral maneuvering without any qualms of conscience and consideration to physical and intellectual capabilities of the person involved, leaders denying the led their closeness except in election time, among other ugly situations. If political office aspirants could be allowed to come out and show their real selves intellectually, by experience and expertise, health wise, and other aspects, the *bad eggs* in our political elite class will, by themselves, be dropped, and when this happens, the emergence of good governance, positive political growth would be easier to attain, politics of emotions would stop and politics based on capabilities and good moral inclinations would triumph.

Further, we must recall that it was generally commended that the concept of *intentionality* and as espoused by Brentano and Husserl went a long way in influencing, popularizing and easing the understanding of the concept of *intentional act* and *intentional objects* as espoused and re-conceived by the philosophers of the 19ᵗʰ-20ᵗʰ centuries. However, phenomenology can undeniably go a long way in modifying certain religious aspects of human life, but it cannot entirely, explain the quiddity of religion which is purely metaphysical as it revolves around the "Supreme Being" whom the religious believes exists and influences his life in one way or the other.

From his theory also, we know that the *pure self* that will emerge after the mind must have been purged of any presupposition is strictly personal, and following that tradition, what we throw out from the door, we may later bring back throw the window. In other words, the error or bias we are running from might at last be brought in through the fact that the *self* that will do the knowing may finally give us bias-filled outcome hence it is personal to an individual. After all, no one follows the *transcendental self* in this epistemic process to know if truly it is giving us the reality of the phenomenon under epistemic enquiry. A critical mind ought to be afraid of solipsism or tendency of personal bias or relativity and its consequences if only the *transcendental ego*, the *thinking-self* determines what reality is for him because "no mental phenomenon is perceived by more than one individual" for it takes place in "the realm of inner perception" (Priest, 92). This follows the fact that Husserl says that the objective world with all its objects which exist, existed or will exist *for me* are *all drawn from me* and all the existential meaning and value that they have *for me* are all drawn *from my transcendental self* (Husserl, 1966:93).

More so, following this trend, a life of survival-of-the-fittest might be the end-product of this journey for it is only left for the *transcendental self* to determine what is for it and how it should be defined and identified. Husserl recommends an epistemic process with purged-mind or a mind in a *tabula rasa* state, not that of Lockean idea but vis-à-vis any pre-knowledge on the object of epistemic enquiry. He seems to forget that his epochal bracketing in search of reality is an impossibility itself for it is a functional aspect, property and nature of the mind which it can never be cured of, to keep memories for posterity. Who is the witness to the whole activity of mind-purgation? To which extent will a phenomenon demonstrate its nature and we will be convinced that it has now shown to us its real nature or essence? Put in another way, can the dynamism of phenomena be over powered and suppressed that it will have an end or show to us its very last dynamic activity or aspect of his existence? Again, we must be critical of being led to the domain of abstractness- like the Kantian nothingness where idealism will mar our existence hence it does not really matter if the epistemic object exists or not.

Conclusion

Husserl was attracted by redressing an intellectual misfire from the onset goal of western philosophy, and he began with bracketing of any pre-knowledge and was more of phenomenological, and finally landed in the dependence on the *pure* or *transcendental ego*. He began with attacking natural science for naturalizing every reality; he equally holds the view that every pre-knowledge must be pocketed, bracketed in order that a new reliable and trust-worthy way of knowing will emerge. For Husserl, phenomenological methods ought to be applied to every discipline as its method. His intention was to make phenomenology a general method for every discipline, for it is straight forward and founded on a bias-free academic exercise. With it Husserl thinks, reality in its pure state would be grasped. Moreover, we can see clearly how the mind interacts with the world as the bundle of objects of experience. When the *mind*, *pure ego* emerges having created an avenue for its emergence through the mind-purgation, it will now discern (interact) with the epistemic object in question (the epistemic object and the world by extension) in order to grasp its real essence.

Objects of the world and the world as an entity are really known through this phenomenological approach. Thus, a thorough and holistic epistemological and metaphysical enquiry must accept that from the known, the unknown is inferred and imagined, and by this, the acknowledgment of the *participating-individual* must first be, and from there, the *transcendental self* or *thinking-self* will emerge and take us higher and purer in the systematic search for reality. By recommendation, failure to follow this prescription and equally apply the tenets in the Heideggerian Ontology where man (*Dasein*), (the being asking questions about his existence will first be perceived as the stepping-stone to the true understanding of reality) will certainly land man to pure, critical and rigorous thinking parlance, domain of nothingness where inhumanity is the order. With this done, intellectual enquiry will be more systematic, holistic and convincing, and the universe will be easily explored and resolutions will be brought to existential-challenging-situations. Adherence to this ideological postulation will emerge anew a way and method of epistemology that is more grounded, convincing and humane in dealing with man's existential challenges.

References

Brentano, F. (1991), *Psychology from Empirical Standpoint*, 92 cited in Stephen Priest, *Philosophy of Mind*, New York: Haughten Mifflin Co.

Dan, Z. (2001), *Husserl and Transcendental Intersubjectivity*, Ohio: Ohio University Press.

Edo, P. (1970), *Husserl and phenomenology*, London: Hustchinson & co.

Husserl, E. (1982), *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy Book*, ed. Fred Kersten, trans, Fred Kersten, The Hague: Springer.

Husserl, E. (1966), *Cartesian Meditations* printed as an appendix in Sartre's *La Ttanscendence de l'Ego*, Paris: Librairie Philosophique J. Vin.

Husserl, *Logical Investigation*.

Priest, S. (1991), *Philosophy of Mind*, New York: Haughten Mifflin Co.

Smith, A.D. (2003), *Routhledge Philosophy Guidebook to Husserl and Cartesian Meditations*, London Routledge.

Stumpf, S.E. & Fieser, J. (2003), *Socrates to Sartre and Beyond: A History of Philosophy*, New York" McGraw-Hill Companies.

Welton, D. (2003), *The New Husserl A Critical Reader*, Indiana University Press.

The Concept of Epistemic Justification and the Problem of the Tripartite Conditions of Knowledge in Epistemology

Dr. (Mrs) Ade-Ali, Funmilayo Arinola
Department of Philosophy, Olabisi Onabanjo University,
Ago-Iwoye, Ogun State, Nigeria.

Abstract: In the recent epistemological debate over the rationality of justification of epistemic claims, there is much attempt to justify human claims to knowledge by determining the extent of the role played by either reason or sense experience. This is in furtherance of widening the scope of justification of knowledge arising from the problem surrounding the rationality of knowledge right from the Socratic and Platonic period in ancient philosophy. This is given that there is a big gulf in the claims to knowledge and the evidence justifying such epistemic claims. For instance, Plato's traditional conception of knowledge of 'Justify True Belief' (JTB) popularly conceived and known as a 'tripartite condition of knowledge'; is an attempt to justify the rationality underlying true or justified epistemic claims in epistemology. On several grounds, this Platonic conception of knowledge had been questioned. For example, Edmund Gettier, an epistemologist, in his own challenge, argued that the tripartite criterion of knowledge offered by Plato is grossly inadequate and not sufficient enough to adjudge a true epistemic claim. It is on this ground that this paper examines the concept of epistemic claim to knowledge and the tripartite criteria arising from Plato's attempt to justify the claim to knowledge in epistemology.

Key Words: Epistemology, Justification, Knowledge, Reason, and Tripartite Condition.

Introduction

In this paper, there is an attempt to justify human claims to knowledge by determining the extent of the role played by either reason or sense experience. Also, effort is made to examine and evaluate the traditional conception of knowledge as offered by Plato in his tripartite condition of knowledge. Thus, it is our position in this paper that why Plato's tripartite criterion of knowledge claim serves as a necessary paradigm to epistemic foundation for knowledge claims it is not a sufficient condition for justification of knowledge given various challenges arising from tripartite condition offered by Plato.

The Concept of Epistemic Justification

The concept of justification is paramount in the analysis of knowledge which is of utmost concern to epistemologists. That is the reason why the concept of knowledge is fundamental to epistemologists. It is no doubt, that philosophers have been obsessed with understanding and achieving propositional knowledge since Plato in the *Theaetetus* 2,500 years ago about what must be added to true belief to arrive at knowledge; not just knowledge but indubitable knowledge. In the history of epistemology, particularly before the twentieth century, explicit reference to justification, reasons for believing, or probability was much rarer than it is today. Certainly, the primary focus was knowledge. Indeed, if knowledge is the subject of epistemological investigation, it is in many ways the most puzzling, even though a number of philosophers have argued that it should be of secondary interest to the epistemologists. That is, epistemologists should be more concerned with epistemic reasons for belief (Fumerton, 2006: 12). In such sense, all our decisions certainly need to be justified.

The view that knowledge consists of 'Justified-True-Belief' has attracted considerable attention in its own right. However, it is usually not at all clear and debatable what epistemologists mean by "justified". An enormous amount of energy has gone into the attempt to specify conditions under which beliefs of one or another sort are justified; but relatively little has been done to explain what it is for a belief to be justified. The most common procedure has

been to proceed on the basis of a number of obvious cases of 'Justified Belief', without considering what property to be determined in these instances.

Plato's search for a condition that must be added to 'True Belief' in order to get knowledge suggests that in order to know we must at the very least believe a true proposition. Here, "belief" is observed to be too weak. Indeed, when we go out of our way to indicate that we merely believe a proposition, we are often trying to warn the person to whom we are talking that we lack adequate knowledge for upholding a claim or the truth of a proposition. For instance, I was asked a question "Do you know if the school opens on Sundays?" And I answered thus "I believe that it does". In such a case, it shows that I do not have enough knowledge or claim to justify the claim. In any event, at least in some contexts, we seem to require something more like subjective *certainty* in order to have knowledge; where subjective certainty is a belief-like state (an absolutely firm conviction with no trace of doubt) (Fumerton, 2006: 12).

The so-called truth condition for knowledge seems relatively unproblematic but in analysis controversial. To Richard Fumerton "knowledge is what some philosophers call a *factive state*; that is, a propositional knowledge" (Fumerton, 2006: 12). That is, the knowledge that something is the case conveys that which can be true or false. He goes further to state the propositional knowledge that:

> Someone S can know that P, believing that P, desires that P, hopes that P, fears that P, be proud of the fact that P, regrets that P, perceives that P, remembers that P, and so on. Some of these descriptions of people can only be true if P is true. Others can be true if P is true whether or not P is true. If the description of the state can only be true if P is true, the state is regarded as been *factive*. (Fumerton, 2006: 12-13).

Just as in the case of Edmund Gettier, knowledge is at least True Belief, or believing a true proposition, but rarely have philosophers' thought that True Belief is sufficient for knowledge. There are at least two types of cases of True Belief that fail to reach the level of knowing. One is the case of getting a true belief completely by luck. For instance, by a lucky guess. One might guess that the number of cars in the parking lot is 167 and have the urge to believe the guess, but even if the guess comes out to be correct, the fact still remains that the person guessing surely does not know that there are 167 cars in the lot in the first instance. The second type is the case of unconscientiously True belief. In this case, a Clifford's ship owner agrees that the ship owner did not know that his ship was seaworthy even if it was seaworthy. The reason is that he lacked adequate grounds for the belief; for this, he was regarded to be intellectually careless and was probably indulging in nothing but wishful thinking.

However, *propositional knowledge* always involves somebody's knowing *that* something or other is so. As such, it is logically distinct from *non-propositional knowledge*, which is a matter of somebody's knowing *how* to do something or other (Robert, 1996: 9). Here, there is need to focus on non-basic propositional knowledge, that is, propositional knowledge produced by conscious inference from evidence consisting of other known propositions. Such knowledge is regarded as *demonstrative knowledge*. In explicating the nature of non-basic propositional knowledge, it is imperative to know that there are both a weak and a strong sense of 'knows', that there is a concept of knowing weakly and a concept of knowing strongly. Knowing weakly differs from knowing strongly in two basic ways. In the first place, knowing strongly does require that the evidence condition for knowledge be satisfied by evidence that is *entailing* whereas, knowing weakly does not. In the second place, although knowledge cannot be false in any sense of 'knows', a proper analysis of the weak sense of 'knows' is inconsistent with adopting any correspondence theory of truth. Indeed, if the weak sense of 'knows' admits of instantiation (if, that is, there is non-basic knowledge that does not require *entailing* evidence), then we cannot explicate the sense in which such knowledge is true by appeal to any correspondence theory of truth. This latter conclusion, however, does not hold with regard to a proper analysis of the strong sense of 'knows'. After examining and rejecting various objections to our characterization of the weak sense of 'knows', it is important to note that with

explicit definitions of both senses of 'knows' and an argument to the effect that although there are two senses of 'knows', there is only one kind of non-basic factual knowledge, namely the kind specified by the weak sense of 'knows'. From this conclusion, it emerges that the weak sense of 'knows' does, but the strong sense does not, admit of instantiation with respect to non-basic factual knowledge claims (Almender, 1992: 1-2). Typically, if a person claims to know something or other on the basis of some evidence he states, and if we have no good reason to suppose that he is not in a position to know what he claims to know, then we do not dispute, deny, or otherwise question his claim to know unless, after examining his evidence, we have some specific reason for thinking that what he claims to know may actually be false.

Furthermore, Hume is noted to have championed the idea of irrationalism based on his position that since reason leads to solipsism and skepticism, we must reject reason. But we cannot actually be solipsists or skeptics. In the philosophical terrain, we convince one another that belief in anything beyond our own impressions and ideas is rationally unfounded. But we cannot persist in this conclusion for more than a moment: human nature or custom or instinct takes over, and we find ourselves believing once again in all sorts of things which philosophy declares unreasonable. Skepticism and solipsism are the most reasonable views to Hume but he stated that human nature compels us to be unreasonable (Alan, 1993: 147). Hume goes further to sum up his ideas in the *Treatise* as follows:

> The intense view of these manifold contradictions and imperfections in human reason has so wrought upon me, and heated my brain that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than another...He posited that since reason is incapable of dispelling these clouds, nature herself suffices to that purpose, and cures me of this philosophical melancholy and delirium... I dine, I play a game of backgammon, I converse, and merry with my friends; and when after three or four hours amusement, I would return to these speculations, they appears so cold, strained and ridiculous, that I cannot find in my heart to enter into than any further. Here, I find myself absolutely and necessarily determined to live, and talk, and act like other people in the common affairs of life... I may, nay I must yield to the current of nature in submitting to my senses and understanding; and in this blind submission I show most perfectly my sceptical disposition and principles (Treatise, i, iv, 7: 268-269).

From the foregoing, it can be deduced that Hume's position is in two parts. On the one hand, he asks what we all believe and why we all believe it and cannot help but believing it. On the other hand, he asks whether these natural or instinctive beliefs can be rationally justified. His answer to this second evaluative question is invariably a negative one; which shows that we cannot help but having unreasonable beliefs. The Greeks thought man was by nature a rational animal but Hume thought man was by nature an irrational animal (Alan, 1993: 148).

Knowledge as Justified True Belief

There are three components to the traditional ("tripartite") analysis of knowledge. The tripartite analysis of knowledge is often abbreviated as the "JTB" analysis, for "Justified True Belief". The *JTB account* of knowledge is the claim that knowledge can be conceptually analyzed as Justified True Belief. By this account the *meaning* of a sentence such as "Smith knows that it rained today" can be given with the following set of necessary and sufficient conditions:

A subject S *knows* that a proposition P is true if and only if:
P is true, and → Truth Condition
S believes that P is true, and → Belief Condition
S is justified in believing that P is true → Justification Condition

The objective of the analysis of knowledge is to state the conditions that are singly necessary and jointly sufficient for propositional knowledge. Propositional knowledge should be distinguished from knowledge of "acquaintance", just as the case when one says that Susan

knows Alyssa. Subject to some debate is the relation between propositional knowledge and the knowledge at issue in other "knowledge" locutions in English, such as knowledge-where (Susan knows where she is) and especially knowledge-how (Susan knows how to ride a bicycle) (Almender, 1999). The analysis of knowledge is in the form "S knows that *p*," where "S" is referred to the knowing subject, and "*p*" to the proposition that is known.

From this, analysis of knowledge would do more than pick out the actual extension of knowledge. Suppose that all cases of S knowing that *p* are cases of *j*, and all cases of the latter are cases of the former, *j* might fail as an analysis of knowledge. For example, it might be that there are possible cases of knowledge without *j*, or vice versa. A proper analysis of knowledge should at least be a necessary truth. However, hypothetical thought experiments provide appropriate test cases for various analyses.

The Truth Condition

Condition (i) of the JTB, the truth condition, is largely uncontroversial as it asserts the truth condition that needs to be fulfilled by any form of statement. Therefore, the truth condition of a statement is the condition that the world must meet if the statement is to be true (Blackburn, 2005). It is on this note that Plato defines truth as: to know what is, that it is, what is not that it is not is truth. However, most epistemologists have found it overwhelmingly plausible that what is false cannot be known. For example, G. E. Moore buttresses the claim that what is false cannot be known in his work *Sense and Sensibilia*. Since it is false, it is not the sort of thing anybody knows. Allan Hazlett (2010) argues further that "know" is not a factive verb, on the basis of the apparent felicity of utterances like: "Everyone knew that stress caused ulcers, before two Australian doctors in the early 80s proved that ulcers are actually caused by bacterial infection" (Hazlett, 2010:501).

Hazlett's position is highly controversial; even it, however, is not meant to deny the truth condition in the tripartite theory of knowledge. Hazlett takes these considerations about the *factivity* of the English verb "know" to motivate divorcing such semantic considerations from knowledge, the state of traditional epistemic interest. Even though the word "know" is, according to Hazlett, not a *factive* verb, he accepts that knowledge itself is a state that can only obtain if its content is true.

Some other philosophers will argue that one can know something that is false and that truth is not a necessary condition of knowledge. Alston in this regard points to the fact that:

> Another possible avenue of resistance to the truth condition on knowledge derives from our apparent knowledge of false empirical theories. For example, it is intuitively plausible that Newtonian Physics is part of our overall scientific knowledge. But Newtonian Physics is false. So is it possible to know something false after all? (Alston, 1991).

In response, it is important to remember that the JTB theory is an attempt to explicate propositional knowledge, not knowledge by acquaintance. In what sense is Newtonian Physics part of our knowledge? If it is merely that we are familiar with Newtonian Physics, the JTB theory is silent; knowing Newtonian Physics in this sense does not require Newtonian Physics to be true anymore than knowing Alyssa requires Alyssa to be true. If we specify the content of our purported knowledge, the objection has much less intuitive bite: it is not particularly plausible that we know that Newtonian Physics is true.

In view of this analysis of the notion of truth, Plato offers that whatever is claimed to be true propositionally must by modal status be known to be rationally true and not just by sense experience. Nevertheless, several notions and theories of truth like correspondence, coherence, semantic and pragmatic theories of truth do not only appear to fall within this truth criterion offered by Plato but also reinforce the grounds for justifying truth and/or true claims to knowledge in epistemology.

The Belief Condition

This is the second condition offered by Plato's tripartite condition for justifying epistemic claims to knowledge. However, the belief condition is slightly more controversial than the truth condition, although it is certainly accepted by orthodoxy (an idea or view that is generally accepted). Initially, it might seem obvious that knowing that p requires believing that p. However, some philosophers have argued that knowledge without belief is indeed possible. Suppose Walter comes home after work to find out that his house has burned down. He says: "I don't believe it." Critics of the belief condition might argue that Walter knows that his house has burned down (he sees that it has), but, as his words indicate, he does not believe that his house has burned down. Therefore, there is knowledge without belief. The dominant view, however, is that Walter's avowal of disbelief is not, strictly speaking, literally true; what Walter wishes to convey by saying "I don't believe it" is not that he really does not believe that his house has burned down, rather that he finds it hard to come to terms with what he sees. If he did not genuinely believe it, some of his subsequent actions, such as phoning his insurance company, would be rather mysterious.

By and large, the belief condition of the JTB is strongly a supporting condition for the justification of knowledge. So, within the context of the Plato's epistemological paradigm, the belief condition purports that only true beliefs that are properly investigated and confirmed to be true are the ones that can count and reinforce the rationality of any true claims. This is given that there are so many beliefs whose modal status is 'false' thus not corresponding to any fact in the experiential world.

The Justification Condition

The justification condition is the third condition offered by Plato in his tripartite condition for knowledge. Plato in *Theaetetus*, while articulating the need for justification condition in any epistemic claim, points out that 'true opinion' and 'true belief' are in general insufficient for knowledge until they are justified. For example, if a lawyer employs sophistry to induce a jury into a belief that something happens to be true, this belief is insufficiently well-grounded to constitute knowledge.

Before turning to the arguments against the JTB theory, let us briefly consider some fundamental questions about the components of the tripartite condition of knowledge in turn. For instance, why is justification condition necessary? Why not say that knowledge is true belief? The standard answer is that to identify knowledge with true belief would be implausible because a belief might be true even though it is formed improperly. Suppose that William flips a coin, and confidently believes on no particular basis that it will land tails. If by chance the coin does land tails, then William's belief was true; but a lucky guess such as this one is no knowledge. For William to know, his belief must in some epistemic sense be proper or appropriate: it must be *justified* (Bird, 2007: 81).

By notion of evidence, Conee and Feldman (2009), as internalists, posit that only intrinsic states of the subject constitute an evidence for the reality of the subject so referred. For example, given a proposition that S's belief that p is justified if and only if believing that p is the attitude towards p that best fits S's evidence, where the latter is understood to depend only on S's internal mental states. On the other hand, *externalists* on justification of epistemic claims are of the view that what constitute evidence are factors external to the subject. Contrary to the views of the internalist and externalist epistemologists, reliabilists are of the position that justified beliefs are those beliefs which are formed by a cognitive process and which tend to produce a high proportion of true beliefs relative to false ones (Goldman, 2011: 293).

It is worth noting that one might distinguish between two importantly different notions of justification, standardly referred to as "propositional justification" and "doxastic justification". Unlike the internalist and externalist approaches to justification, the distinction between

propositional and doxastic justification does not represent a conflict to be resolved; rather, it is a distinction between two distinct properties that are called 'justification'. "Propositional justification concerns whether a subject has sufficient reason to believe a given proposition while doxastic justification concerns whether a given belief is held appropriately" (Sutton, 2007). One common way of relating the two is to suggest that propositional justification is more fundamental, and that doxastic justification is a matter of a subject's having a belief that is appropriately responsive to or based on propositional justification.

In view of this foregoing analysis, Jonathan and Steup stipulate that the relation between propositional and doxastic justification is subject to controversy even though the two notions can be separated (Jonathan & Steup, 2014). They cite this example that "suppose that Ingrid ignores a great deal of excellent evidence indicating that a given neighbourhood is dangerous, but superstitiously comes to believe that the neighbourhood is dangerous when she sees a black cat crossing the street" (Jonathan & Steup, 2014). Since forming beliefs on the basis of superstition is not an appropriate epistemic way of forming beliefs, Ingrid's belief is not doxastically justified; nevertheless, she *does* have good reason to believe as she does. However, since knowledge is a particularly successful kind of belief, doxastic justification appears justified within the context of traditional tripartite theory.

The Refutation of the Tripartite Conditions

The question of the conditions that must be met for something to really qualify as "knowledge" is as old as philosophy itself, and is a constant theme of Plato's dialogues, notably *Meno* (97a-98b). In the *Theatetus*: A *Dialogue*, Plato outlines three conditions for knowledge in form of propositions which are; (i) truth condition; (ii) Belief condition and (iii) Justification condition. In his short article, "*Is justified True Belief Knowledge*?" Gettier raises some fundamental objections to the tripartite conception of knowledge.

Against the above conditions, Gettier gave two scenarios where the three criteria (justification, truth, and belief) seemed to be met, but where the majority of readers would not have felt that the result was knowledge due to the element of luck involved. This is what has been popularly called the 'Gettier problem'. The Gettier problem is a philosophical question about whether a piece of information that happens to be true but that someone believes for invalid reasons, such as a faulty premise, counts as knowledge.

The phrase, Gettier problem, is sometimes used to cover any one of a category of thought experiment in contemporary epistemology that seem to repudiate a definition of knowledge as justified true belief. The responses to Gettier's paper have been numerous. While some scholars rejected Gettier's examples, many sought to adjust the JTB account of knowledge to lessen the impact of both Gettier's own problems and other problems (collectively titled "Gettier problems"). Since 1963, experiments have also been conducted to determine whether the instinctive reactions of those presented with a Gettier problem are uniform or display language or genetic biases.

The more specific problem Gettier raises was also raised by Bertrand Russell in *The Problems of Philosophy* (McGrew, 2007). In Russell's stopped clock case, as modified by Israel Scheffler, Alice sees a clock that reads two o'clock. She believes its two o'clock, and that is true. However, unknown to Alice, the clock she's looking at stopped twelve hours ago. So, she has an accidentally true, justified belief. Russell provides an answer of his own to the problem. Edmund Gettier's formulation of the problem was important as it coincided with the rise of the sort of philosophical naturalism promoted by W. V. O. Quine and others, and was used as a justification for a shift towards externalist theories of justification. John L. Pollock and Joseph Cruz have stated that the Gettier problem has "fundamentally altered the character of contemporary epistemology" and has become "a central problem of epistemology since it poses a clear barrier to analyzing knowledge" (Pollock, 1999: 13-14).

Alvin Plantinga re-modifies the historical analysis of knowledge:

> According to the inherited lore of the epistemological tribe, the JTB [justified true belief] account enjoyed the status of epistemological orthodoxy until 1963, when it was shattered by Edmund Gettier... Of course there is an interesting historical irony here: it isn't easy to find many really explicit statements of a JTB analysis of knowledge prior to Gettier. It is almost as if a distinguished critic created a tradition in the very act of destroying it (Plantinga, 1992: 6).

Despite this, Plantinga *does* accept that some philosophers before Gettier have advanced a Justified True Belief account of knowledge. Specifically, C. I. Lewis, on the account that (i) that there is a 'Given' element in empirical knowledge to gain impression and that (ii) that "our knowledge of the external world can be justified, only by indubitable apprehensions of the immediate data of sense" (Eric, 1995: 254), is believed to be one of those foundationalists who grounded knowledge in sense data.

The Critique of the Refutation of Tripartite Condition

Jonathan Dancy is one of those philosophers critiquing Gettier's counter-arguments against the tripartite criteria for knowledge. This is with the argument that absence of falsehood is an attempt at repairing the traditional account of knowledge. In this vein, Jonathan Dancy posits that the definition of knowledge should indicate that the components belief should not be inferred from a false belief (Dancy, 1985: 30). In the same vein, Michael Clark opines that the believer's ground for believing a claim must not include any false belief (Clark, 1963: 46).

Furthermore, Jonathan Dancy offers defeasibility theory in relation to determining the validation of subject to defeat by further considerations of facts and evidence (Dancy, 1985). For example, some explanations of an assertion's sense refer to what could give the assertion evidential, inferential warrant or certainty, albeit a warrant can be defeasible by further evidence or considerations (Baker, 1977). The defeasibility theory reinforces the justification of knowledge with the claims that knowledge is attainable only if the justification were not defeated by the additional true pieces of information or assertion (Grundmann, 2011: 157).

Besides, Dancy is of the view that a justified truth or claim to knowledge should be able to meet the reliability condition. This is against the backdrop that what makes a belief justified within traditional epistemology is the fact that the believer's rationality and responsibility must lie within the cognitive grasp. That is, for a belief to be justified, the believer must be aware of what makes an assertion justified. It is on this note that reliability theory holds that a belief can be justified if found to rely on a reliable process that is based on rational and/or empirical justification.

Concluding Remarks

Given our presentation in this paper, it is argued that Plato's tripartite condition of knowledge offers a ground and a necessary paradigm for epistemic evaluation of the truth and what constitute knowledge in the field of epistemology. That notwithstanding, the respite and the ground offered by Plato's (JTB) criteria for knowledge are found not to be sufficient enough for justification of knowledge given various challenges arising from this tripartite condition. Even with this inadequacy, as well as Edmund Gettier's additional condition and Dancy contributions to the criteria of epistemic justification, it is our contention that there are no absolute criteria that are holistic enough to address the question of epistemic justification. This is why there have been several epistemological criteria in the contemporary epistemology as additional formulations to strengthen the criteria of evaluation of statement claims, beliefs and truth in epistemology. It is for this reason that such epistemic theories like contextualism, pragmatism, foundationalism, coherentism *et.al* have emerged as an additional force for strengthening the question and the problem of epistemic justification.

References

Alan, R., (1993) *The Structure of Justification*, New York: Cambridge University Press.

Allan, Hazlett (2010) "The Myth of the Factive Verbs", *Philosophy and Phenomenological Research*, 80, 3, International Phenomenological Society, http://www.jstor.org/stable/20722804?seq=1&cid=pdf-reference#references_tab_contents, accessed date 18th November, 2016.

Almeder, R (1999) *Harmless Naturalism: The Limits of Science and the Nature of Philosophy*, Chicago and La Salle: Open Court.

Alston, W (1991) *Perceiving God: The Epistemology of Religious Experience*, Ithaca: Cornell University Press.

Armstrong, D. M (1973) *Belief, Truth and Knowledge*, Cambridge University Press.

Baker, G.P. (1977) "Defeasibility and Meaning", P.M.S. Hacker and J. Raz (eds.), *Law, Morality and Society*, Oxford.

Blackburn, Simon, (2005), *Oxford Dictionary of Philosophy*, Oxford: Oxford University Press.

Bird, A. (2007) "Justified Judging", *Philosophy and Phenomenological Research*, 74, (1)

Clark, M. (1963); *Knowledge and Grounds: A Comment on Mr. Gettier's Paper*, Oxford University Press. Url:http://www.jstor.org/stable/3327068; accessed on 18th November, 2016.

Eric, D. (1995) *C.I. Lewis and the Given*, Indiana University Press. url:http://www.jostor.org/stable40320541. Accessed date, 18th November, 2016.

Fumerton, R. (2006) *Epistemology: First Book in Philosophy*, Blackwell Publishing, UK.

Gettier, E. (1963) "Is Justified True Belief Knowledge?" *Analysis*, 23, (6), JSTOR 3326922, assessed on December 16, 2013.

Goldman, A. (2009) "What is Justified Belief?", *Justification and Knowledge*, edited by George Pappas, Dordrecht, The Netherlands: Reidel.

Goldman, A & Dennis, W., (2011); *Social Epistemology: Essential Readings*, Oxford University Press.

Grundmann, T. (2011), "Defeasibility Theory", *The Routledge Companion to Epistemology*, edited by Sven Bernecker and Duncan Pritchard, Routledge: Taylor & Francis Group, New York.

Honderich, T. (2005) *The Oxford Companion to Philosophy*, Second Edition, Oxford University Press.

Jonathan, I. and Steup, M., (2014) "The Analysis of Knowledge", *The Stanford Encyclopedia of Philosophy*, http://plato.stanford.edu/archieves/spr2014/entries/knowledge-analysis/>. Assessed date 12th October, 2016.

McGrew, T. and McGrew, L, (2007) *Internalism and Epistemology: The Architecture of Reason*, Routledge Series in Contemporary Philosophy.

Onwuegbusi, M.O. (2015) "The Problem of Human Knowledge", *Readings in Philosophy: Problems and Issues*, Ali, S. Ade and Akintona, E.O (Eds), Lagos: Triumph Publishers.

Plantinga, A. (1998); "Positive Epistemic Status and Proper Function", Philosophical Perspectives 2,

Plato, (1957) *Plato's Theory of Knowledge: The Theaetetus and the Sophists*, translated by Francis M. Cornford, (2003); Dover Philosophical Classics, U.S.A: Dover Publications Inc.

Pollock J, (1999) *Contemporary Theories of Knowledge*, with Cruz, second edition, Maryland: Rowman and Littlefield Publishers, Inc.

Robert, A. (2011); *Epistemology: A Contemporary Introduction to the Theory of Knowledge*, Third edition, Routledge: Taylor & Francis Group, New York & London.

African Traditional Medicine and Orthodox Medicine: The Missing Link

Osawu Tunde¹ & Kangpe Nakam Nanpan²
¹Department of Religion and Philosophy, University of Jos. Tel: 08074942439, 08037484435
e-mails: osawut@unijos.edu.ng/, osawutunde1@gmail.com
²Department of Religion and Philosophy, University of Jos
e-mail: nakamkangpe@gmail.com

Abstract: In recent times, traditional medicine also known as complementary and alternative medical therapies is becoming mainstream. It has continued to receive increasing acceptance in Nigeria among many other African nations despite the ground breaking improvements recorded in the field of orthodox medicine. Evidence of this is a wide proof of its efficacy by its practitioners and patronisers and the recent call by the African Union to give priority to research on African traditional medicine. This paper attempts to bring to fore the efficacy of traditional medicine and its immense contributions and progress made so far in health care delivery in Nigeria. As a priority, it investigates into why traditional medicine is still finding it difficult to match up with the rapid improvements of orthodox medicine. It will conclude by attempting to bridge the wide gap between these two forms of medicine by investigating into their methodological approach. This paper will recommend that whatever feat traditional medicine may achieve, as far as its viable findings are still esoteric, personal, and devoid of any theorization without elements of objectivity and impersonalization, African medicine will continue to remain miles away from orthodox medicine. However, much will be gained and many lives saved if adequate attention is given to this long existing medical philosophy.

Key Words: Africa, African Traditional Medicine, Orthodox Medicine.

Introduction

Traditional Medicine (TM) is the oldest form of health care in the world and is used in the prevention and treatment of physical and mental illness. Different societies historically developed various useful healing methods to combat a variety of health and life threatening diseases. TM is also variously known as complementary and alternative Medicine (CAM). Traditional medicine is a method of healing founded on its own concept of health and diseases. Knowledge of TM is passed on orally from generation to generation and the healing process is jealously guarded in certain families. In Africa, healers are addressed as *Babalawos*, among the Yoruba speaking people of Nigeria; *Abia ibok*, among the Ibibio community of Nigeria; *Boka*, among the Hausa speaking people of Nigeria; *Dibia*, among the Igbo speaking people of Nigeria; and *Sangoma* or *Nyanga* among south Africans (Cook, 2009:101). Unfortunately, advancement in science and technology in the treatment of diseases (orthodox medicine) has led to the neglect of traditional medicine all over the years. For instance, Pamplona Rogers (2001:5) observes that:

> After a period of brilliant scientific development in which therapy science – the science of healing – has built all its hopes on the basis of sophisticated laboratories and highly technological devices, the interest in nature's simple remedies is quickly growing. It is not only an interest in plant, but also in water (hydrotherapy) and in medicinal use of mud and clay (geo-therapy).

In consonance, Ubrurhe (2003:1) submits that:

> the twenty-first century is witnessing serious efforts to discover the active principles in African medicinal plants. This urge has become more rigorous with the scientific findings that diseases are becoming more resistant to systematic medicines especially antibiotics. In the United States of America for instance, the number of days a patient is expected to stay in hospital for medical treatment   has been increased by 3-5 days

because of their induced side effects. This, no doubt, has caused much concern to different world governments, especially those of the industrialized countries. This concern is manifest in the recent movement away from the use of synthetic medicine to galenical and the use of medicinal plants which form about 90% of the traditional medicine.

Before the advent of western orthodox methods of medication in Nigeria, the efficacy of traditional medicine was not in doubt as virtually every old person in the village set-up used to possess some knowledge of medicinal herb for the treatment of diseases. This is because the traditional medicine was the only one available to the people. Even today, in the midst of western orthodox medicine, traditional medicine still persists and it is fast finding its place within the health care delivery system in Nigeria. It was only when the ailment was considered mysterious or chronic that a professional medical expert was consulted. Alluding to the unique place traditional medicine holds in African communities, Abdullahi (2006: v) states that:

> The development and promotion of traditional medicine has become imperative in view of the fact that about 85% of our people depend on it and its huge potentials not only in improved healthcare delivery but also as a source of job and wealth creation and national economic growth and development. This is reorganized and supported by both the World Health Organization (WHO) and African Union (AU).

Many who patronise registered traditional medicine have been fascinated with its efficacy in the treatment of some ailments. It is therefore persuasive to express some convictions about the place of traditional medicine in contemporary Africa.

The Concept of African Traditional Medicine

The western medical approach is regarded as pills, tablets, capsules and so on, for the treatment and prevention of diseases. Constantly, in Africa, the concept of medicine has a sort of personality, a potent, and a living force. Hence, Kenneth (1954:127-128) says: Subjectively, *hale* (medicine in Ashanti) is something more than the mere object itself. It represents a special kind of supernatural power or quality which becomes attached to objects through the influence of *ingewo* (God) because a connection with *ingewo* is implicit in the notion of *hale*". Sofowora (1984:21) defines traditional medicine as the "total combination of knowledge and practices, whether explicable or not, used in the diagnosing, preventing or eliminating a physical, mental or social disease and which may rely exclusively on past experience and observation handed down from generation verbally or in writing."

The above definitions further give credence to the fact that African traditional medicine is the act of curing man's disharmony with himself, another person, nature and environment. There are plants that can be used to heal, kill, and secure power, health, fertility, personality or moral reforms. Dime (1995: 21) maintains that: "African traditional medicine represents the sum total of the person's medical knowledge and practices based on practical experiences and observation which have been handed down from one generation to another." Writing on the significant place of African medical system, Ubrurhe (2003:15) asserts that African medicine can only be properly understood in its complete cultural context since the way in which people respond to illness or misfortune in any culture is related to the whole religious and philosophical framework in which they perceive existence. In summary, African traditional medicine is the use of some leaves, roots, barks, parts of animals, rocks and mystical substances for the prevention and cure of animals.

Aspects of African Traditional Medicine

There is no universally agreed classification of African traditional medicine but here we shall adopt that of Byarahanga-Akiki (in Adamo 2005:19-20). According to him, aspects of traditional medicine are herbal medicine, ritual medicine and mystical medicine. Herbal medicine encompasses the use of plant leaves, roots, barks, seeds, flowers, juices, oil and other parts of medicinal plants. These parts are usually used for the treatment of biological diseases such as

malaria, stomach ache, head ache, asthma, stroke, typhoid fever, cholera, arthritis, diarrhoea, high blood pressure, sexually transmitted diseases, infertility, dysentery, impotency, pneumonia and a host of ailments.

Ritual medicine has to do with the performance of some prescribed sacrifices, eating of some specified food items and the giving of other prescribed materials to the traditional priest (Arinze 1970: 75-76)). Social, psychological and psychosomatic ailments are treated with ritual medicine. Some of the ritual objects often used are goats, cows, sheep, snakes, bones, oil, rocks, eggs and a host of other items. Worth noting is the fact that a patient being treated sometimes has to observe certain prescribed taboos, and non-compliance may lead to his/her death. For example, a patient who is being treated of spiritual attacks is not allowed to eat the meat of the animal used for sacrifice to bring about his/her cure. Equally, among the Igala people of Kogi State and Weppa-Wanno people of Edo State, if a man's wife is involved in adultery and it is discovered through sickness of either of them, they are not expected to eat the meat of the sacrifice for treatment. It is believed that if they do they will die mysteriously (Ocheni 2009; Emeka 2009).

Mystical medicine involves the use of special words (or incantations). Such words, according to the belief of traditional Africans, are capable of healing both the body and soul of a sick person. Incantations and the language of *ifa* divination, for instance, are used in this type of medicine. Hence, Dime (1995:69) defines incantation as "a formula of words written or delivered orally in poetic form to conjure up mystical forces into a medicine or for the purpose of enchantment; the use of spells over a thing, a situation, a person." Incantation is mostly used in the treatment of conditions believed to have spiritual origin or connection.

African Concept of Health, Disease and Healing
Health is not merely the absence of disease or infirmity but the presence of something positive (Keyes 2005: 539). In African perspective, health "involves the integration of the physical, spiritual and the psychological elements in man. Hence, an African will choose good health before wealth and fame. This is because with good health he would be able to contribute meaningfully to the development of his family and the community at large. One who is sickly is considered to be anti-progressive; he is believed to retard the progress of the family and the community. This is why an African person goes to any length to seek for self-preservation. Thus, Africans' understanding of diseases is different from the western conception which is the malfunctioning of the body as a result of bacterial infection or some biological and chemical reactions in the body.

Ubrurhe (2003) identifies three types of disease in West Africa, namely, natural, supernatural, and spiritual diseases. Natural diseases have to do with the abnormal functioning of the body system. One or more organs of one's body sometimes develop some malfunction which results in one falling ill. Such diseases are usually treated with physical remedies but when they fail to cure, spiritual remedies are used on the patients. This assertion further asserts that the failure of physical remedies prescribed for treating empirical ailment enables people to believe that witchcrafts or bad magic is at the background. From the perspective of the Urhobo belief, naturally caused diseases are fertile ground for supernatural and psychiatric agencies to operate, especially when they defile physical medications.

Supernatural disease, in African context, is perceived as an interruption in one's relationship with one's ancestors, divinities, and the community. This situation can be caused by not paying due respect to the ancestors, failure to accord a befitting second burial to one's dead parents, stealing, adultery, incest and murder. These offences are believed to bring various ailments to the offenders, and only traditional medicine can cure them. Spiritual diseases are those caused by the machinations of witches, sorcerers and enemies. Witches are believed to have spiritual powers which they use in attacking their victims. As the witches devour the spiritual body of their victims, so the mortal frame weakens as the blood is sucked away spiritually (Parinder 1974:126).

Simply put, healing is the regaining of health after sicknesses treated. But in African context healing is the restoration of the whole person physically, socially, spiritually mentally and psychologically. Hence the traditional medicine practitioners treat not only the physical illness of a patient but also the spiritual to bring about total healing. Mbiti (169) supports this view when he says:

> First and foremost, medicine men are concerned with sickness, diseases and misfortune. In African societies these are generally believed to be caused by ill-will or ill-action of one person against another, normally through the agency of witchcraft and magic. The medicine man therefore has to discover the cause of the sickness, find out who the criminal is, diagnose the nature of the disease, apply the right treatment and supply a means of preventing the misfortune from reoccurring again. ...The medicine man applies both physical and spiritual (or psychological) treatment which assures the sufferer that all is and will be well.

It thus follows that the traditional healers see his/her patient as a complete whole, and not in parts, in line with the healer's holistic concept of health, diseases and healing and care of the community. In fact, sometimes they contribute more to the health care delivery system of their people better than modern medical agencies. This is why Mbiti further asserts that:

> The medicine men symbolize the hope of society: hope of good health, protection and security from evil forces, prosperity and good fortune, and ritual cleansing when harm or impurities have been contracted. Medicine men are the friends, pastors, psychiatrists and doctors of traditional African villages and communities.

It is important at this point to cite examples of traditional methods employed by traditional practitioners for healing. Perhaps a very popular method today is that used in bone setting. In Nigeria, like in many other African countries, traditional bone-setters (traditional orthopaedics) are found in many towns and villages. They are so good in their art that they get patients on daily basis. The fact is that most of the said patients are often referred to them from hospitals. Writing on bone-setting among the Uzo (Ijaw) Mume (2000:10) maintains that:

> Among the Uzo (ijaw) who probably originated bone-setting treatment in Nigeria, the leg of a chicken is fractured and treated at the same time as treating a human fracture. It is believed that when the chicken is able to walk again the patient's fracture will have healed sufficiently for him to try walking with the bad leg.

It will be interesting to note that some bone-setters may treat severe cases that hospitals may find difficult to treat. Also, before the advent of modern methods of treating snake bite, African practitioners had already discovered local herbs for its treatment and prevention. In fact, some local methods of treating snake bite are more efficacious than orthodox medicine.

Proof of Efficacy of Traditional African Medicine
The current popular call for a return to traditional medicine which we made reference to at the beginning of this paper is not unconnected with the fact that may people have realised the efficacy of traditional medicine. Hence African governments have given solid backing to traditional medicine. According to Abifarin (1-10):

> The African Union (AU) summit of heads of states held in Abuja in April 2001, directed that research on African Traditional Medicine should be given priority. Also, in July 2001, Lusaka, Zambia, the AU declared that the period 2001-2010 be designed the decade for African Traditional Medicine, and to give effect to this, August 31 of every year is designated to commemorate the day. This is in recognition of the significance of Traditional medicine in the provision of a complete health care system.

In the Nigerian context, the realization of the efficacy of traditional medicine is buttressed by the fact that traditional practitioners have been called upon to partner with the government in

the areas of health delivery system. Nigeria is a country with a long history of traditional medicine that is growing in sophistication and efficiency. Simpson (1991) reveals that despite the influence of Christianity, Islam and Western Medicine in the western part of Nigeria, traditional medicine is still looked upon as generally more efficacious than western medicine in treating some ailments affecting Nigerians. Simpson's assertion is supported by Bo (2008: 263) when he tells us that "Application of tradorthoxical approaches is becoming more and more popular following limitations of western drugs/methods and the efficacy of traditional methods/medicine.... already between 1995 and 2000, about 10,800 doctors have undergone this training (Trado-medical)".

The missing link between African Traditional Medicine and Orthodox Medicine
In spite of the promising succour which African traditional medicine portends to bring to mankind, it is not without its own difficulties or loopholes. One might be tempted here to ask why African medicine which combines both the religious and empirical methods at proffering solutions to the problems of humanity has not been able to invent or compete at least in the same ratio with its western counterpart. Many scholars have condemned the Method of African traditional medicine as being mystically and religiously inclined, superstitious, more practical than theoretical, isolatory than community driven, esoteric, and so on. Of course, these are not empty condemnations. They have some iota of truths. Many have therefore inferred that the method of African medicine is misleading, and therefore such a science is at best a pseudo-science. Some hold that the achievements of Africa in the world of medical practices have minimal success compared to what is obtainable in the west. Observing this backwardness and concerned about the progress of African medicine, Asouzou writes:

> When one persistently asks why scientific inquiry within the African context-at least to our time has not kept pace, quantitatively and qualitatively with what is obtainable elsewhere, a lot of reasons could be adduced to explain away the obvious, especially as this touches the sensitive issues relating the pride of an average Africa (122).

Just as Asouzou has pointed out above, many factors could be said to have impeded the growth of African science. Among some of the critiques of Traditional African medicine are:

(a) **The Problem of Mysticism**
It is true that traditional African medicine in particular employs the combination of empirical and the mystic-religious methods. Many African scholars have claimed that this has often resulted in the inability of the practitioners to offer rational justification to his claims. To support this claim, for example, how can one give a causal and rational explanation to the practice of traditional orthopaedic doctors? They are known to use hens and cockerels as the contact points in setting the fractured bones of female or male human victims as the case may be. What they do is to simply break the particular joint or part of the limbs of the hen or cockerel, which correspond to the human victim's problematic area and then apply medication while massaging those points. As soon as the hen or cockerel is healed the human victim is correspondingly healed. This practice raises critical questions scientifically.

One fascinating and mind bugging question that comes to mind here is, how can one explain the law of causality between the human person and the hen or chicken, how does the medication on the limb of a hen or cockerel transmit to that of the human victims without any physical contact? What is the relationship between the hen or cockerel and the human victim? Could there be any kind of energy or force that moves in between the animal victim and the human victim? The traditional African doctor may not be able to explain or justify this in the light of the rationality of modern medicine or science. Ojong went further by asserting that this inability to explain such a phenomenon is one peculiar problem of traditional African medicine.

This is exactly where one of the problems of traditional African medicine lies: the problem of making a conscious effort of explaining the relationship between natural phenomena or if they cannot, accepting having met a dead end, without attributing it to supernatural beings. It is

very common to hear traditional African medical practitioners say that it is the ancestors or deities that gave them the idea to do this or that; and that is all. They make no conscious effort to research further into such knowledge claims and scientific feats without much reference to such spirits or deities. The corollary of this is that they tend to be esoteric in their knowledge claims about the operations of nature, perhaps in order not to annoy the spirits, which they claim reveal this knowledge to them. Knowledge thus becomes personalized rather than impersonal: such knowledge claims becoming accessible only to the "initiates" who would rather die with such knowledge than divulge it to others. We would agree with (Gyekye1997: 21-25) that "such attitude results in the stagnation in the progress of science in Africa."

(b) **The Problem of Secrecy**
Another problem which is serving as a cog in the wheel of the process of African method of science is that it is characteristically seen as been too *secretive*. Akpan (2010:15) argues that apart from the mystic-religious influences, some scientists do refuse to divulge their discoveries to other fellow scientists for the reason that others may hijack their discoveries and they would then lose both the credibility and the economic gains that may accrue from such discovery. This limitation is the tenacious continuity of practices and beliefs that lack openness and flexibility to necessary or constructive changes. A good example is the herbal medical practice. It is observed that the practitioners of such herbal medicine are expected to pass on their knowledge of traditional herbs to some carefully selected members of their family. Assuming this contention of selective transfer is true, then it means a lot of knowledge in the process of the transfer must have been lost in transit.

However, the reason generally advanced for this age long, exclusive right by individuals to knowledge was the need to protect (against) the widespread and uncontrolled use of this knowledge. This work contends that this method adopted by the African scientist is not scientific and thus amounts to what we call personalization of knowledge which renders African science to be reduced as nothing but a local personal affair. A good example to buttress this loophole of secrecy and its attendant consequence to the growth of African science is the case of Abalaka's case which still remains fresh in our memories. Abalaka claimed sometimes ago to have discovered a cure for HIV/AIDS syndrome but could not present or make its finding public for scientific and peer confirmation. Another recent similar example is the case of the Gambian president who also claimed to have cured some patients who had HIV/AIDS in varying degrees using his secret concoction of boiled herbs. When he first announced that he had found a natural remedy to the cure of AIDS, it generated lots of controversies especially among western medical experts who claimed he was giving false hope to the sick. But the question here is, if such wonderful and credible findings are not given elaborate and coherent theoretical explanation, how can others in the field acknowledge the efficacy of such discoveries?

This is why it could be held that African scientists are lacking behind in terms of contributing to theoretical science. Personal claims of having cured so and so persons without submitting the products to objective test only attract more scepticism than acceptance. The implication here is that communication and exposure of a scientist's findings or discoveries to other scientists is not only important but would make African science to progress beyond its present level. The failure to publicize knowledge claims and submit such claims to others' test and criticism could never allow for a coherent theoretical framework to emerge. This means that scientists would rather be satisfied working as isolated individuals than as members of "a scientific community" as is the case in the Western world.

As Ozumba opines, such a situation would make exchange of scientific ideas difficult, if not impossible. The implication is that African science will still wallow in the stagnant waters, miles behind Western science. African scientists should publish their findings in accordance with scientific norms and let it be peer-reviewed. If their claims are found out to be scientifically sound and accepted, they may be on the path of a major scientific breakthrough. Secrecy is not scientific.

(c) **Too Humanistic in Nature**

Another possible reason which we could ascribe to the slow growth of African Traditional Medicine is the fact that it is *humanistic in nature*. Most practitioners' time and energy are devoted to matters which personally affect humans such as disease, mental illness, social affairs, etc. while less interest is shown in mechanistic manipulation of inanimate objects which makes it difficult to access the record of African medical practitioners. Hence, Asouzou seems to be influenced by the empirical criterion for scientific enquiries to be observed when he stated thus:

> ...that whose mode of operation is not physically and empirically accessible and demonstrable is ascribed or allowed to fall within the religion of the mysterious or even the unknown. This is not the attitude of science, which has as its point of departure not mystery as in explicable mythological reality, but mystery as limitation set by human imperfection and non-rationality of adequate method.

It should be noted here that Asouzou was criticizing African attitude of lack of conscious effort to separate myths from traditional medicine. Thus, he frowned against the method of traditional African medicine for leaving natural phenomena to be explained through the use of dynamic force in the form of a personal god, spirit or other agencies responsible for the explanation of the reality of things.

The point is that if modern medicine is something that is characteristically public, impersonal and objective, then the African scientist should move beyond the present level of personalization and esotericization of knowledge. The African scientist should imbibe the attitude of free enquiry and openness of mind to criticism. He must stop venerating deities and spirits whose activities he cannot justify in relation to his scientific endeavours. If, however, the deities and spirits are relevant in the workings of nature, which the scientist strives to explore, then the African scientist must always be prepared to explain, and give coherent theoretical conclusions which will be open for all to see.

Conclusions and Recommendations

In this paper, attempts have been made to highlight the conception of traditional medicine, its categorization and some of the negative and positive roles its practitioners play in their communities. The fact remains that the efficacy of traditional medicine in the treatment of diseases is not in doubt; hence efforts are made by various African governments to promote it. The World Health Organisation (WHO) in many fora has encouraged research into traditional medicine as alternative medication for new diseases resistant to orthodox drugs. There is great prospect, therefore for traditional medicine particularly in Africa. It is on record that over 70% of Africans depend on traditional medicine, a further proof of its efficacy. No doubt, if African traditional medicine is given full recognition by African government, the health care delivery system and the economy of Africa would greatly improve.

Hence traditional medicine practitioners and orthodox medical personnel in Africa should form a strong professional body with branches in their various local governments. This body, recognised by government and supported by law, would help to check unhealthy practices of its members and provide a holistic health care delivery to our people. Intensive research should be carried out in our tertiary institutions on medicinal plants, and modalities for their uses and preservation should be worked out. Nigerian universities should be encouraged morally and financially to carry out research works in traditional medicine so as to document the valuable wealth of knowledge of traditional medicine practitioners, especially those in the rural areas. If this is not done this valuable knowledge will go into extinction. It will also make considerable contribution to the healthcare delivery system of Nigeria if traditional medicine is incorporated into the curriculum for the training of medical doctors and personnel. Practitioner themselves should further advertise their products, for example, through the mass media; this would help to promote their approved products. It would also lead to the wide use of the product within

and outside the country. If this is patriotically and efficiently implemented, Nigeria's health care delivery system and economy would improve tremendously like what is happening in some Asian countries.

References

Abdullahi, A. (2006). *Medicinal Plants of Nigeria North Central Zone* Lagos: NNMD Agency.

Abifarin, O. The Imperative of Legal Framework for Traditional Health-Care Delivery in Nigeria. In (*Nigerian Journal of Indigenous Knowledge and Development* (NJIKAD))

Adamo, D.T. (2005). *Reading and Interpreting the Bible in African Indigenous Churches* Benin City: Jusice Jeco Press and publishers.

Arinze, F.A. (2007). *Sacrifice in Ibo Religion,* Ibadan: University Press.

Asouzou, I. (2007). *Ibuanyidanda: New Complementary Ontology*. London: Transaction Publishers.

Bode, A. (1993).*"Incantation" as a means of healing in Yorubaland*: Africana Marburgensia.

Cook, CT. (2009), "Sangomas: Problems or Solution for South Africa's Health Care System" *Journal of the National Medical Association,* 101(3): 261-265.

Dime, C.A. (1995). *African Traditional Medicine: Peculiarities,* Ekpoma: University Publishing House.

Gyekye, K. (1997). *"Philosophy, Culture and Technology in the Post-Colonial"*. In *Post-Colonial African Philosophy: A Critical Reader.* Ed. Emmanuel C. Eze. Oxford: Blackwell.

Kenneth, B (1954). *The Ashanti: African Words,* London: O.U.P.

Keyyes, C.L.M. (2005). Mental Illness /or Mental Health Investigating Axioms of the complete state Model of Health in *Journal of consulting and clinical psychology.*

Mbiti, J.S. (1982). *African Religions and Philosophy.* London: Heinemann.

Mune, J. (1976). *Tradomedicalism: What it is,* Agbarho: JMO Nature Centre.

Ozumba, Godfrey. "Analytic and Synthetic Dimensions of African Science. in *Sophia: African Journal of Philosophy.*

Pamplona-Roger, G. (2001). *Encyclopaedia of Medicinal Plants.*

Parinder, G. (1974). *Witchcraft, European and Africa.* London: Faber and Faber.

Sofoworo, A. (1984). *Medicinal Plants and Traditional Medicine in Africa,* Ibadan: Spectrum Books.

Ubrurhe, J.O. (2003), *Urhobo Traditional Medicine,* Ibadan: spectrum books Limited.

Internet sources
http://www.britanica.com/topic/philosophy-of-science
http://www.journal.philsci.org/
http://www.iep.utp.utm.edu/category/s-l-m/science/

Aesthetics of Traditional Marriage as a Hallmark of Yoruba Culture and Identity

Ahmed O. ADESANYA Ph.D.¹ & Victor 'Tunji, TAIWO²
¹*Department of African Languages, Literature & Communication Arts, Lagos State University, Ojo, Nigeria.*
e-mail: ahmed.adesanya@lasu.edu.ng; Tel: +2348035769193
²*Department of Theatre Arts, Adeniran Ogunsanya College of Education, Ijanikin, PMB 007, FESTAC Town, Lagos.*
e-mail: taiwovictor22@gmail.com; Tel: +2348034820322

Abstract: This study is a descriptive analysis of aesthetics of traditional marriage as a hallmark of Yorùbá culture and identity. Culture and identity are like the snail and its shell; they are inseparable except by death. The prevalent culture in a particular environment identifies its inhabitants who exhibit the elements of such culture. The act of marriage is a very important element of culture which identifies its people. This work excurses into the Yorùbá traditional marriage, and the basic steps involved which are: searching, match-making, investigation, soliciting, consenting, betrothal, preparation, oracle consultation, marriage day, ritual washing of bride's feet, ritual of virginity and ritual of the bride's tasks. It also identifies some important items used during the marriage proper in blessing the bride and bridegroom which include kolanut, alligator pepper, wine, honey, groundnut cake, salt, palm-oil among others. These steps of marriage, the items that are used in blessing the couple and the way they are manipulated, project the aesthetic values in Yorùbá culture and identity in traditional marriage.

Key Words: Aesthetics, Betrothal, Culture and Identity, Traditional Marriage, Virginity

Introduction

The Yorùbá speaking group forms part of the major ethnic groups in the present day Nigeria. It is a prominent group in South-West Nigeria with Yorùbá language predominantly spoken in ten (10) states of the federation across the legitimate 36 states in the country. These include: Oyo, Osun, Ogun, Ondo, Ekiti, Kwara, and Lagos states. Also in some parts of Kogi, Edo and Delta states. In other parts of West Africa neighbouring countries, Yorùbá language is equally spoken in Republic of Benin and Togo respectively. Speakers of the language could equally be found in places like Brazil, Cuba, United States of America, Tobago and Trinidad. However, one key feature that synergised these milieus together is culture. The Yorùbá is endowed with diverse culture.

According to Edward Tylor (1871) cited in Thompson et.al (1991), culture is that complex whole which includes knowledge, belief, law, art, moral customs and other capabilities and habits acquired by man as a member of a society. Culture is the total way of life (Ngugi, 1979). It is the totality of what makes up the life and living styles of a group of people living in the same geographical area. Culture can be 'shared' and 'learnt' in a community as it serves as a communal property and gives its people peculiar identity (Adeleke, 2003). Culture could be adjudged from two aspects as the components of culture i.e tangible and intangible. The tangible includes the concrete materials like wood or artefacts, tools, shelter, dress: clothing, make-up, facial marks; food, while the intangible culture comprises of the non-concretes like mythology, literature (both written and oral), 'the inner' culture or 'the spirit' i.e religion, knowledge, philosophy or belief of the people which are values of the society inherent in individual being, (Irele, 1991; Adeleke, 2003; Lawal, 2015).

The term '*aesthetics*,' on the other side of the divide, was derived from the Greek word for perception. It was first used in the 18th century by Alexander Baumgarten, a German philosopher, referring to those principles governing the nature and appreciation of beauty. Aesthetics is therefore, conceived with understanding beauty, particularly as it is manifested in art, and with its evaluation, (Alamu, 2010). Aesthetics has its root in disciplines like sociology, philosophy, linguistics, psychology, arts, theology, architecture, archaeology, and culture among others. This

makes its study and application to be complex, as a result of its almost limitless boundary, coupled with its consideration of attitude, beliefs prejudices and human experiences.

More so, the perception of 'good and beauty', which is the concern of aesthetics, is different from culture to culture. Therefore, cultural aesthetics are the intangible or immaterial, and tangible or material aspects of culture that enhance the content of 'traditional marriage' in focus as the hallmark of Yorùbá culture and identity.

The Concept of Marriage

Several scholars have given different definitions to the term 'marriage' based on their perceptions. According to Girgis et.al (2010) marriage is considered from two views: *'conjugal view'* and *'revisionist view.'* The conjugal view in this regard defines marriage as the union of a man and a woman who makes a permanent and exclusive commitment to each other of the type that is naturally (inherently) fulfilled by bearing and rearing children together. The spouse seal (consummate) and renew their union by conjugal acts i.e. acts that constitute the behavioural process of reproduction, thus uniting them as a reproductive unit. The revisionist view defines marriage as the union of two people (whether of the same sex or of opposite sexes) who commit to romantically loving and caring for each other and to sharing the burdens and benefits of domestic life. It is essentially a union of heart and minds, enhanced by whatever forms of sexual intimacy both partners find agreeable.

Westermarck and Rivers cited in Mondal (2015) define marriage as 'a relationship of one or more men to one' or more women which is recognised by customs or law and involves certain rights and duties both in case of the parties entering the union and case of children born of it', while Rivers is of the opinion that marriage is a union between institution for regulating their sex relationships. However, the factor that emanated from these definitions is 'marriage.'

Therefore, marriage is a term used for social relationships of husband and wife or of plural mates. It is the social joining of male and female matrimony by a qualified person to perform the ceremony (i.e. a priest, judge, minister, justice of peace or other officials that have similar duties). Marriage is also the approved as a social pattern whereby two to more persons establish a family. It involves not only right to conceive and rear children, but with a host of other obligations and privileges. Marriage can also be taken to mean the acceptance of a new status, with a new set of privileges, obligations and recognition of new status by others.

The cultural value of every society determines the forms, functions and methods of marriage in such society because culture varies. What is acceptable in one culture might not be acceptable in another. For instance, some societies allow a male to marry just one wife, while some other societies allow a male to marry more than one wife. In the same vein, some societies will allow a female to have more than one husband, contrary to some societies that will negate such practice for a woman.

Forms of Marriage

As a result of various beliefs and cultural identity, there are diverse views for social recognition and approval of marriages. This craves indulgence for the forms of marriage as stated below:

1. *Monogamy:* This form of marriage states that one person is allowed to marry one person. i.e. a man to a woman.

2. *Polygamy:* This is a form of marriage that allows a person (man or woman) to marry more than one partner at a time. Polygamy is sublet as a form of marriage:

    i.) Polygyny: In this form, a man is permitted to have more than a wife at a time.

    ii.) Polyandry: In this, a woman marries more than a man at a time.

3. *Fraternal Polyandry:* This is a form marriage in which a woman is considered and treated as the wife of all the brothers living in the family equally, the offspring is considered to be the son and daughter of the elder brother.

4. *Non-Fraternal Polyandry:* Marriage in this regard states that a woman is allowed to have more than a man. Non-fraternal polyandry can further be sub divided into the following subs:

   i.) Group marriage: This form of marriage states that the brothers are required to marry with the sisters living together.

   ii.) Experimental Marriages: This is a form of marriage that allows the couple to come together and freely mix and meet in order to understand each other before the marriage proper.

   iii.) Inter class marriage: This dictates that a man marries a woman of the same class (either rich or poor).

   iv.) Anuloma: It is a form of marriage that allows a man of higher class marrying a woman of lower class.

   v.) Pratiloma: This is a form of marriage in which a woman of higher class is married to a man of lower class.

   vi.) Sororate marriage: This states that if a married wife dies, the husband could marry the deceased wife's sister as a wife or if his wife is proven infertile.

   vii.) Levirate marriage: This is the opposite of Sororate form of marriage. It states that when the husband dies, the wife could marry the deceased husband's brother known as 'opoˊ sụśụ" as part of Yoruɓaˊ culture.

Essential Functions of Marriage

The essential functions of marriage in every society cannot be overemphasised. The functions are taken seriously as part of culture and identity. These include:

a.) *For social recognition:* As part of the culture and identity, marriage gives social recognition to all sexual relationships which could have social problems. Marriage alone enables the society to accept the relationship of male and female of marriageable age as husband and wife within the society.

b.) *For procreation of children:* One of the basic objectives of every marriage is to have children, therefore, it is imperative to establish that marriage function as an avenue to have legitimate child(ren). The children born as a result of socially recognised marriage are accepted by the society as the legitimate heirs to the assets and property of the family because they are not born outside the wedlock.

c.) *For sense of sympathy:* It is a known fact that marriage functions as means of sharing one another's joy, happiness, sorrow and sense of sympathy within the family. This implies that the problem of one person (i.e. husband, wife, child(ren)) becomes the problem of every one.

d.) *For basic family:* One obvious function of marriage is the basic family. Shortly after marriage, family comes into being. Therefore, the virtues of all the family life in the society begin to emerge and manifest.

e.) *For stability in relationship:* One key function of marriage is the stability of relationship. This implies that marriage strengthens, synergises and stabilises relationship (after marriage) more among members of the family which include husband, wife, son, daughter, father/mother in-laws, grandparents among others.

f.) *For perpetuation of lineage:* the desire to perpetuate the family's name comes up after the marriage. At this time the children, grandchildren and great grandchildren of the family begin to perpetuate the name of the family and their lineage as the name lingers on continuously.

Yorùbá Traditional Marriage and Identity

It is apparent from the foregoing assertions that marriage is an integral part of culture. Marriage is one of the oldest institutions that reflect the culture and identity of the Yorùbá milieu. It marks the end and the beginning of eras. End on the parts of the young man and lady leaving their parents and beginning on the other side to take off another journey in life, as the two individuals agreed to live together and their union to create everlasting friendship between the two families. Among the Yoruɓa, marriage can be seen from two stand points: Yorùbá traditional marriage (Iɡ̀beýaẁo´ abińibi/a`tijo) and Yoruɓa´ modern or contemporary marriage (Iɡ̀beýaẁo´ alaŕeɗe/Oɗe-oǹi/ìgbàloɗe). But for the sake of this study, we shall limit our discussions to the Yoruɓa´ traditional marriage (iɡ̀beýaẁo ´abinibi/a`tijo) as our focus to project the aesthetics of culture and identity.

Yorùbá Traditional Marriage (I`gbe´ya`wo´ Abi´nibi´/A`tijo´)

From time immemorial, marriage matters were never left in the hands of prospective couples, rather, they were family affairs. Marriage, especially, traditional marriage is a significant institution to the Yoruɓa along with everything that is associated with it. As a result of civilisation, indispensable elements that are attached to its value are beginning to dwindle. This is not far-fetched from the fact that the present generations are not toeing the path of the ancient that could add embellishment to the union between the couples and more importantly, to make the wife valuable before her husband and members of the husband's family for long. Back then, it was so important that every male and female of marriageable age get married or be married. By virtue of Yorùbá culture and identity, the refrain of prayer that *'yoó ṣẹ aǹfaàǹi''* (may it be of good gain), the gain or benefit as the pointer in the refrain of prayer starts with traditional marriage. The aesthetical value is for a male person at marriageable age to get married at the appropriate time as part of Yoruɓa´ culture and identity. But if otherwise, such person will then be under the spotlight of the people as they begin to wag-tongues on him as *aɓoṇ* (bachelor or unmarried person) because such act is a product of modern time. Men get married even when they are sexually impotent in order to save either their own faces or the faces of their immediate relatives, as well as to get someone to look after their domestic establishments, Fadipe (1970).

As part of Yorùbá culture and identity, the elders in time past did start the traditional marriage processes of *aǹa siṣẹ* (in-law-ship) before they were opportune to see the female in question. For instance, in time past, if a male resides beside an elder in Yorùbá community, and such elder has up to five wives, there is every tendency that the male that resides close to the elder with five wives could then be paying homage to the elder's place. To an extent that when returning from the farm, he could fetch firewood, probably bring some farm produce to that elder. As he is doing this, he would be making his intention known to the elder that whenever any of the wives gives birth to a female child, she should be considered as his wife. This did not necessarily mean that he has to marry the unborn wife to be, but it could be for his son. However, the response from the elder would be '*ki´Oḷoṛun da´eịṇi´si'* (may God preserve us). If the desire of the intending person to marry the yet to born wife comes to fruition, and the female child is born, then he begins to intensify more efforts on the preparation by taking care of the entire family members and the baby girl till she becomes a full grown woman matured enough for marriage. At the appropriate time for the marriage proper, necessary ingredients or items would be provided and processes of marriage will be in top gear till the traditional marriage is observed. It should be noted here that a female girl who gets married in such manner dares not divorce the husband. If such happens, the parents could place curse on her, Daramola, et.al (1975).

Reasons for Yorùbá Traditional Marriage as Culture and Identity

The Yorùbá attach so much belief to traditional marriage as part of the culture and identity. For that reason they do not trivialise or handle the issue of traditional marriage with levity. Therefore, it becomes necessary that a young marriageable man begins the journey of traditional marriage at his prime stage. The essence of this traditional marriage is for the man to have a helper. Women are known to be helpers to men in such affinity. The women help men in the house, at work, in the family, and every other aspect that men could need help. The men also reciprocate such gesture to

women as confidants. As important as *'ade'* (crowns) are to the kings, so also are men as *'ade'ori'* (crowns of the heads) to women. Women cherish and respect their husbands a lot. In time past, the women did call their husbands *'Oluẃa mi'* (my Lord). This gives credence to Yorùbá culture and identity.

Similarly, men and women venture into traditional marriage as part of Yorùbá culture and identity in order to have *'aròlé'* (children/survivors). It is believed that *'oṃo ṇi eỳe iǹbeýaẁo'* (child/ren is/are the beauty of marriage). In time past, any marriage without child (ren) is like a snake that crawled on a rock without a path. When the couples eventually get married, it is the prayer of everyone that they give birth quickly. The virtue of Yorùbá culture and identity then reflects in the refrain of prayer here that *'eỳiǹ iỳaẁo 'ko 'ni 'mo eṇi'o'* (may it not be long before the bride puts to bed).

Besides, the Yorùbá believe so much that traditional marriage that produces child (ren) is accepted in the sight of the Supreme Being. It is a thing of joy to both families (husband and wife) when the bride conceived that very month of their traditional marriage. On the contrary, it is a sad thing for a woman not to conceive much less of giving birth after their traditional marriage. It poses challenges on the families. The families begin to proffer solutions to such problems, especially the bride's family. The Yorùbá believe that *'oḳuǹrin ki 'ì 'ya aǵaǹ'* (men do not become barren). The fact remains that if a woman is barren, a man could marry wives, thereby practising polygamy or any other forms of aforementioned marriage as part of Yorùbá culture and identity.

Also, traditional marriage does create cordial relationships and co-existence between the two families as part of Yorùbá culture and identity. In time past, the Yorùbá believe that traditional marriage is not for the couples alone, rather, for both families. It is the institution that unites them. Therefore, before there could be traditional marriage between the couples, the two families would have to give endorsement and authorisation. The authorisation and endorsement could be more effective if the steps that are involved in Yorùbá traditional marriage as part of culture and identity are duly followed to the letter.

Basic Steps involved in Yorùbá Traditional Marriage as Culture and Identity
In time past, several basic steps were required to be involved before marriage could be consummated. These steps were valid and observed in Yorùbá traditional marriage because of their cultural relevance and identity. These are discussed in the following trajectory:

Searching *(I`foju´so´de)*
This is the first basic step in traditional marriage that reflects the Yorùbá culture and identity. In time past, *ifojuśoɗe* (the search for spouse) in this regard begins with the man when he is of marriageable age. At this point the potential groom begins to visit the places of female dominated centres like village square, night market in the community, the local streams (i.e. where laundry is done mostly by maidens) among others. It could also be through friends who have female siblings or through potential groom's sister. More importantly, the parents did search by looking out for a well cultured and behaved girl who possesses marriageable attributes. The essence is the fact that the parents know good home that is worthy to be married from aside from beauty. Besides to create good relationship with the family of the female child, this step is so important in a way that if a man makes any mistake in choosing wrongly, he may not get it right forever.

Match-maker *(Ala´rina`)*
The roles of match-maker in traditional Yorùbá marriage cannot be overlooked. S/he plays prominent roles in the entire process of the marriage exercise. When the male child of marriageable age finds his choice, he dares not accost her, rather, he gets someone who knows the maiden so well and whom the maiden respects to serve as an intermediary between them. Such person is known as *Alárìnà* (match-maker). *Alárìnà* (match maker) is the courier who carries messages from the groom to the bride. S/he equally settles any form of misunderstanding that could come up between them. *Alárìnà* (match-maker) will device a means of conveying the

message of the intending groom and tactically relays the message to the maiden. Such message cannot be put directly to her so as not to aggravate the anger in her. *Alárìnà* will market the groom in a way that the maiden will be convinced to concur to his intention. S/he will place the credentials of attitude and attributes possessed by the husband to be. It is the duty of *Alárìnà* to begin fixing meetings for both of them. When they get to know each other so well, the match-maker stays off. The Yorùbá culture and identity affirms this in the saying that *'bí'aya ba'moju'oko tań, Alárìnà a'yeba'* (when a wife gets to know the husband fully, the match-maker steps aside).

Investigation *(Ì̀wá́dì̀ì́)*
When a male child of marriageable age finds his favourite or makes his choice, it is expected of him to inform the parents after he must have confirmed his interest in the lady. The parents of the male child then begin their own investigation. The essence of the investigation was to have an in-depth understanding of the family and the kind of family their son intends to marry from; whether the family has a lineage illness or they have been involved in any form of crime that could bring any form of shame to them or tarnish their image. In the same way, the maiden's family will investigate the man's family. In time past, as part of Yorùbá culture and identity, the investigation did go beyond physical. They did consult *Ifá* oracle to ascertain the degree of *ọmọlúàbí* (appropriateness of the behavioural pattern) of the families involved because Yorùbá believe so much in whatever the *Ifá* says (Dasylva, 2016). The divination will counsel them either to marry or not. If the *Ifá* clears the way saying *'Ifá fo'ṛe'* (Ifá has spoken well) for them, they will proceed with the traditional marriage proper. But if otherwise without solution of sacrifice or atonement, they would have to discontinue their preparations and the young man and the lady will be advised to go their separate ways. If they forcefully observe the traditional marriage, the consequences await them in their journey in life sooner or later.

Family Supplication or Soliciting *(Ìtọrọ)*
After the completion of the investigation, next is *Ìtọrọ* (family supplication or soliciting). *Ìtọrọ* is highly important as part of Yorùbá culture and identity. Despite the fact that both families were aware of the relationship scenario between the children, it was expected of them to pretend as if they were not aware. It was also expected of them to come in soliciting for the lady's hand in marriage. In line with Yorùbá cultural identity, it was not from the biological father of the lady that they will solicit for the lady. The biological parents of the lady may not have the final say over the supplication. Rather, the head of the extended family. Therefore, the father to the lady would consult the head of the extended family the moment he received message from the boy's father through the emissaries regarding their visit. Back then, the supplication or soliciting used to be early in the morning. The visiting family did go to their in-law's place with some significant items like kolanut, palm wine, and gin drink. The head of the extended family in the lady's family will invite the lady out and begin to ask her questions if really she intended to be married to the young man. Same way the young man will be questioned to know his intention for the lady. If both certified that really they were serious about getting married to each other, the head of the lady's family will pray and bless them fervently.

Consents *(Ì̀sì́hù̀n/Ì̀jó́he̤n/Ì̀jó̤hù̀n)*
It was at the venue of the event of the family's supplication or soliciting that the consents would be given as *'ìsìhuǹ/ijòhẹn/ijòhuǹ'* (consents). This reflected the aesthetical value of culture and identity of the Yorùbá. Consents in this regard could be in two folds. The consents by the lady and consents by the parents. At this juncture, the *Alárìnà* (match-maker) did organise the meeting of the lady and the young man with the support of the parents. It was at that meeting that the young man will make it known proper by saying *mo fe'fe'e* (I want to marry you). The lady may be reluctant to respond at first, eventually she did respond saying *mo gba`* (accepted). That is *ìsìhuǹ/ijòhẹn/ijòhuǹ* (opening of voice and acceptance). Then *Alárìnà* (match-maker) did ask for the amount to be paid by the man as the consent fee. Back then, the amount of money paid was *'oke'kan tabi'oke'meji`* (one or two bags of cowries as the legal tender then). The consents by the parents *(baba'gbo̤, iya'gba)* did reflect the agreement or acceptance between the two families. It implies that both of them are in support of their children marrying each other.

Betrothal *(Ì`da´na)*

The celebration of the *Ìtọrọ* (supplication or soliciting) and *isihun/ijohen/ijohun* (consents) marked the formal betrothal *(Ìdána)* of the young man and the lady. The Yorùbá believe that without these rituals the lady was not considered engaged to the young man, and there would not be any claim of damages laid open to him in case of her adultery with someone else. It became more pronounced when betrothal *(Ìdána)* was done in elaborate form. The fixed day for the Ìdána (betrothal) used to be Ojo Ájé (Monday), Ojo Ọjọ̀bọ (Thursday), Ojo Ábámẹ̀ṭa (Saturday), and Ojo´ Aîku´ (Sunday). It is not in Yorùbá culture and identity to observe Ìdána (betrothal) on days like Ojo Ọjọ´Ruǔ (Wednesday) or Ojo Ẹṭi (Friday), Mustapha et.al (2004:93).

The betrothal *(Ìdána)* ceremony enabled the young man to become the potential *ọkọ* (husband), while the lady became *iỳaìwo´* (bride). From that moment, the relatives of the husband also called their relative's fiancée *iỳàwó*, Fadipe (1970:73). As a matter of significance and relevance of Yorùbá culture and identity for the betrothal *(Ìdána)* proper, the family of the young man was expected to grace the ceremony with items like *oroǵbo´, iyo,̀ oyin, aàḍuǹ, eja, iřeke´,* among others. The relevance of these is further discussed below. Also to be accompanied with the itinerant musicians and drummers to add embellishment to the programme. Back then, when the two families were seated, the young man's family will submit the items they brought for betrothal *(Ìdána)*. It should be noted here that *Ìdána* (betrothal) exercise depends on the norms of every other parts of the Yorùbá nation. But there are some items that are general. Some could add variety of cloth to theirs, while some could include tubers of yam to their items. It could also be roasted fish and money. In time past the amount of money included used to be *okẹ´meṭa, meŕin tabi´maŕuǹ-un* (three, four or five bags of cowries).

Preparation *(I`pale`ˌmo´ˌ)*

Immediately after betrothal *(Ìdána)*, next is *ìpalèṃó* (preparation). The *ìpalèṃó* (preparation) is in lieu of the marriage proper. The two families will be engaged in readiness for the bigger ceremony of traditional marriage as part of Yorùbá culture and identity. The date fixed for the traditional marriage will be communicated to members of the two families. It could be fixed for festive season of a particular worship that will attract everyone being present. The bride's family would not allow the bride to be far from them to avoid any form of danger that could befall her. The mother to the bride will be inducting her daughter; so also, the father to the groom will be educating his son with *ekọ´iìwa`omọḷuábi´* (act of good characters). Such informal training prepared them for the marriage proper. The Yorùbá traditional marriage will be incomplete without the bridal chant *(ekuń iỳàwó)*. As part of Yorùbá culture and identity, the bride was expected to learn *ekuń iỳàwó* (bridal chant) as part the preparations. The essence of ekuń iỳàwó (bridal chant) was to appreciate her parents for rearing her to the adulthood and to bid the family members a farewell.

Oracle Consultations *(Ifá Ìyàwó)*

On the exact day for the traditional marriage proper, early in the morning, the bride's father will consult *Ifá* oracle regarding things to be done to enable the bride experience peace in her husband's home. Such was known as *Ifá ìyàwó* (Oracle consultations). This did reflect the Yorùbá culture and identity. If it involved sacrifice or atonement, it would be done. They would have to appease Eṣù Ọḍar̀a.̀ The essence was to make the place bearable for the bride.

Marriage Day *(Oˌjoˌ´ I`gbe´yaˋwo´)*

On the actual day of the marriage, the kinsfolk, friends and well-wishers used to be present at the bride's father's house as part of Yorùbá culture and identity. Relatives on both sides of paternal and maternal lines would start to bring presents. The marriage marked the conclusion of contract to 'give' the bride to the young man by the parents. Back then, they would be felicitating at the ceremony till the evening time when the bride would be ready to leave for the bridegroom's place. The first point of her duty used to be her father's place to receive blessing from him. In the presence of relatives from both families, she did go on her knees with high degree of obedience to

her husband. The father prayed and blessed her. Some parts of the blessing included longevity for her and her husband, fruitfulness and many more. The bride was always shedding tears, as she approached her mother to bid her good-bye and for the mother's blessing too. In most cases the mother could not control her emotions as she equally broke down in tears. At night, the parents did call on the wives who were married to the sons in the bride's family and young men of about four of the extended family, bride's *egbe´* (associates), party brides and the bridesmaid who were usually a niece or first cousin of the bride, to escort the bride to the groom's house and to specifically hand her over to the head of the groom's family.

Ritual of Washing of the Wife's Feet *(Wí´ we ̣ e ̣ se ̣` Ìyàwó)*
The drumming and singing of merriment songs did alert the bridegroom's family of the arrival of the groom in order to stand by at the entrance to wash the feet of the bride by the wives of some members of the extended family in the bridegroom's house. The Yorùbá believed that such practice was for the wife to enter into the new family with purified body, goodness and fortunes. Having washed the body or the legs, one of the old brides did lift on to the shoulder of the new bride and eventually carried her into the house. It is this lifting and carrying of the bride that has given name to the event *ì`gbe´-yaìvo* (lifting or carrying of wife) (Mustapha, et al 2004, p.96).

In addition, the bridegroom's family did provide vulnerable calabash *(igba´gbìǵbe)* for the wife to step on and break into pieces. Back then, the splinter of the calabash signified the number of children that the bride will bear. However, the arrival of the bride used to be before the head of the extended family of the bridegroom and members. Then the bridegroom should not be found at home by virtue of Yorùbá culture and identity. The bride knelt in silence before the head of the extended family of the bridegroom, and the leader of the four young men group assigned to escort them, step forward and delivered the compliments from the bride's father and his heartfelt prayer (Fadipe, 1970, p.82). All these reflected the Yorùbá cultural identity. It was important for those that escorted the bride to stay behind to witness whether the bride will pass the test of virginity to her husband or not.

Ritual of Virginity *(Oro` I`ba´le´)*
The ritual of virginity (oro ìḅaľe) used to be an imperative aspect in Yorùbá traditional marriage. It was the chief event of the 'bridal night' where the bride did prove her esteem of being found *virgo intacta,* Fadipe (1970:83). The meeting between husband and wife did come up three days after the traditional marriage. But in some division of Yorùbá nation, it did come up that very night. In the inner room where the defloration was to take place, a piece of white sheet used to be laid before the bride could sleep on it. Then, two women usually slept outside the door of the bride's room where they would be straining their ears to catch any exclamation of pains coming from the bride in the course of defloration. A bride found *virgo intacta* (i.e her virginity still intact) used to be the cause of rejoicing by the husband, herself, the relatives of both families, especially the bride's parents. It implied that they had been training her on how to keep herself pure. The white sheet laid smeared with blood used to be sent in covered up calabash to the parents of the bride that night or the following morning. Such used to be accompanied with *owo* (some money), *eṃu* (a full gourd of palm wine), *efun* (white chalk), *ìṣạńa´odidi* (a full box of matches), Daramola & Jeje (1975:41).

The merriment continues in the bridegroom's house and in the bride's father's house too. The Yorùbá norms allowed the bride to spend the day in her father's house. But if found *non virgo inctata* (i.e. she had lost her virginity before marriage)*,* the women outside and their *egbe´* (associates) would take to their heels and look for their safety because the bridegroom could vent anger violently on them as a result of disappointment, especially over a woman he loved greatly. The bridegroom would send an indigenous semiotics *(aròko)* messages to the bride's father as a way of reporting the shame and insult brought upon their family through the daughter. The items are *akeǹ` gbe`eṃu aàbo* (half a gourd of palm wine), *eèḍu* (black charcoal), *ìṣạńa´aìkuń* (half a box of matches). The fact that the bride was found unchaste on the bridal night did not out rightly mean that the husband would put her away. Rather, such a woman did suffer considerable loss of

face from her husband's kindred. Equally, she did miss the great deal of presents that a bride normally looked forward to receiving from dignitaries and members of her husband's allied. These explain the degree of Yorùbá culture and identity.

Ritual of the Bride's Tasks *(Orò̩ is̩é̩ Ìyàwó)*

The first set of tasks for the bride did come up on the fifth, seventh or eighth days after traditional marriage. These depended on the divisions within Yorùbá nation. The bride's first task at this point was to sweep in the open. In doing this, *à̩wo̩n ò̩re̩ ìyàwó* (comrades or associates) who had been with her for about three days assisted her before they could take their leave. In some cases, *à̩wo̩n ìyàwó ile* (wives of the extended family), led by the *iỳaále* (most senior wife) entrusted with the bride's caring, joined her in showing her the houses of the family's allied. They did sweep the whole compound and the verandas running round the compounds. The essence of the task was to collect gratitude from the occupants of the rooms alongside of the verandas. It must be mentioned that, the act of giving and receiving presents or gifts is the hallmark of the Yorùbá culture and identity. The younger ones give the older ones; the inferiors give the superiors as they reciprocate such act.

Secondly, the bride was to formally fetch water. Fetching water in this regard was for the members of the husband's family and the important allied in the family. She used to be accompanied by *o̩mo ìyàwó* (bridesmaid) or the *iỳaále kekere* (the latest comers among senior wives who were in the household before her). In the process of fetching water with pitcher of water on her head, relatives who were required vouchsafe her blessing and offerings.

Relevance of Major Items in Yorùba´ Traditional Marriage as Culture and Identity

Some important items were used during Yorùbá traditional marriage. These items were so important with high degree of relevance. At the occasion, when the two families congregated for the marriage proper, they did use the items for prayer and blessing the bride and the groom. The items for prayer include *oró̩gbo* (bitter-nut), obi *àbata* (kolanut), *ataare* (alligator pepper), *ogi skeet* (local wine), *Oyin* (honey), *aàd̩un* (groundnut cake), *Iyo̩* (salt), *Epo-pupa* (palm-oil), *is̩u* (yam) among others. The elders have ways of using each of the items for prayers. These are elucidated in the following trajectory:

Bitter-cola *(Oró´gbo´)*

The use of *oró̩gbo* (bitter-cola) and its relevance as part of Yorùbá culture and identity is not of small measure. Forty-two (42) pieces of oró̩gbo (bitter-cola) are expected to be submitted as part of the items for Yorùbá traditional marriage. Its relevance represented the old age, troubled-free world and prosperity. In time past, the elders did take some bite of *oró̩gbo* (bitter-cola) to pray for the couples to live long in good health and see generations of their children.

Honey *(Oyin)*

Oyin (honey) is an essential item in Yorùbá traditional marriage. A bottle of *oyin* (honey) is expected to be brought for traditional marriage by the bridegroom. Its symbolic value is that the couples will be as sweet as honey. The elders then did taste the honey and pray for the couples that may *Olódùmare* add sweetness to their lives and be blessed with children.

Kola-nut *(Obì`-à`ba`ta`)*

About forty-two to hundred pieces of *obi* (kola-nut) is expected to be submitted for the Yorùbá traditional marriage. It has some spiritual and social values as part of Yorùbá culture and identity. In Yorùbá society, obi-̀àbata` (bitter-kola) has become a relevant item. For Yorùbá traditional marriage, the elder(s) did take some bite of *obi* to pay for fertility, fruit of the womb and protection from evil.

Alligator Pepper *(Ataare)*

Ataare (Alligator pepper) comes in a pod of multiple seeds. It symbolised blessing. It was so

relevant that the elder(s) did take some seeds of *ataare*, chewed it and pray for the couples to be healthy, have abundant and prosperous children in their homes.

Ground-nut Cake *(A`a´du`n)*

Aàɗuǹ is a locally made cake from ground-nut. It was relevant in Yorùbá traditional marriage that the elder(s) did taste it and prayed with it for sweetness, blessing and prosperous future for the couples and their children in their endeavours.

Salt *(Iyo``˛)*

Iyo ̀(salt) forms part of the necessary items for Yorùbá traditional marriage. It has its symbolical value, 'life'. It is used as a preservative and sweetener. In time past, the elders did use salt to pray and blessed the couples for joy and troubled-free life which reflected Yorùbá culture and identity.

Gin/Wine *(O˛ti´)*

Gin is in liquid form. It represents water which is life. The elders did take some quantity, then pray and blessed the couples that no one will ever dislike, hate or speak evil about water, may they not experience any form of hatred and dislike.

In time past, all these items were used in Yorùbá traditional marriage. Every item picked for prayers back then was also given to the couples to taste and to drink. The Yorùbá believed that doing so did enable every refrain of prayer pronounced to be answered. These projected the aesthetical value in Yorùbá culture and identity.

Conclusion

In this study, we have been able to examine Yorùbá traditional marriage as a major hallmark of culture and identity. We were able to look at the culture and its beauty in marriage, especially traditional marriage *(Igbeyawo abinibi/ atijo),* with various forms of marriage, its functions, reasons for Yorùbá traditional marriage, and relevant items that could enhance the comprehension of the study. More so, the study looked at the basic steps that were involved in time past regarding Yorùbá traditional marriage to project the aesthetical value inherent as culture and identity.

References

Adeleke, D.A. (2003). "Culture, Art and Film in An African Society: An Evaluation." *Nordic Journal of African Studies*, 12(1): 49-56.

Adewoyin, S.Y. (2000). *Simplified Yorùbá L1*. Lagos, Akowonjo, Gablek Reproduction & Print Co. Ltd.

Alamu, O.O. (2010) *Aesthetics of Yorùbá Film*. Osaka: Research Institute for World Languages, Osaka University.

Brummer, C.E. (2003). "The Shackles of Covenant Marriage: Who Holds the Key to Wedlock?" *University of Arkansas at Little Rock Law Review* 25 (winter).

Daramola, O. & Jeje, A. (1975). *Awon Asa ati Orisa Ile Yorùbá*. Ibadan, Nigeria, Onibon-Oje Press & Books Industries Ltd.

Dasylva, A.O. (2016). "Glocalization of Yorùbá *Ọmọlúwàbí* Ideology" *Yorùbá Studies Review* 1.1

Duncan, W.C. (2003). "Whither Marriage in the Law?" *Regent University Law Review* 15 (Fall).

Fadipe, N. (1970). *The Sociology of the Yorùbá*. Ibadan, Nigeria, Ibadan University Press.

Girgis, S; George, R; Anderson, R.T. (2010). "What is Marriage?" *Harvard Journal of Law And Public Policy*. Vol. 34, No. 1; pp. 245-287, Winter.

Mustapha, O; Oyerinde, O; Alagbe, A; Adebowale, O. (2004). *Eko Ede Yorùbá Titun*. Ibadan, Nigeria, Foludex Press Ltd.

Ogundeji, D & Adediran, B. (ed.) (1989). *Culture and Society in Yorùbá Land*. Ibadan, Nigeria, Rex Charles Publications.

Olajubu, O. (ed.) (1981). *Iwe Asa Ibile Yorùbá*. Lagos, Academy Press Ltd.

Oti, A. & Ayeni, O. (2013). "Yorùbá Culture in Nigeria: Creating Space for an Endangered Species." *Cross-Culture Communication*, Vol.9; No. 4, Pp.23-29.

Rosen, R. (2005). Is Marriage Dead? *Dissent*, Vol. 52. No.4; pp.97-100.

Philosophy and Education:
Engineering A New Path for National Development

Dr. Chinyeaka C. Onyenekwe
School of General Studies, Imo State Polytechnic, Umuagwo, Imo Sttae, Nigeria
Tel: 08038711154, e-mail: chinyeakacy@gmail.com

Abstract: This paper argues that philosophy and education are necessary tools needed to engineer a new path for national development especially in the Nigerian nation. The paper acknowledges the fact that the nature of philosophy is abstract but upholds that it is needed to give education a razor-sharpness that will enable it play its proper role in engineering a new path for national development that will be founded and sustained through inclusive political and economic institutions. The paper maintains that philosophical ideas and education have been responsible to a very large extent in shaping the development of nations. This paper therefore articulates the concepts of philosophy and education and further argues that to engineer a new path for national development there is an urgent need to allow philosophy free us from all our ideologies that never worked in the past to enable education lay a new foundation of the ideologies that could enable us chart a new course of action in our national developmental path. The work is in agreement with Russell's view that if you do not have anything to do with philosophy, philosophy will surely have something to do with you as it is in the nature of philosophy to sharpen our critical minds, uproot our personal and societal prejudices, increase our ability to doubt which is the beginning of any meaningful change, and prepare us for the objectivity of education that will result in an inclusive political economy that will lead to desired national development.

Key Words: Education, National Development, Philosophy

Introduction

The aim of this paper is to establish the fact that philosophy and education are two bedfellows that must necessarily constitute the solid foundation upon which every nation should build her developmental strives. There is this common maxim that the citizens' intelligibility determines the level of development that their nation experiences. This saying cannot be taken for granted because the society is managed by her citizens. Thus the Latin adage, *nemo quod, non habet*, 'none can give what he does not have'. This intelligibility on the other hand to a greater extend depends on the quality of education which the individuals received from their society. The managers of the society can only give to the society what the educational system whether formal, non-formal or informal has given to them. There is therefore no gainsaying that education plays very vital roles in the national development of any nation.

Philosophy on the other hand is a discipline that its relevance is not very obvious in our society especially when compared to other disciplines that are practically oriented. It is therefore not surprising when it is said that "philosophy does not bake bread." To many it is a discipline without any practical relevance. However, it must be stated here that it is not in the nature of philosophy to have practical relevance as could be the case with many other practical disciplines. The knowledge of the nature of a thing enables one to know how to make use of it or what should be expected from it. The nature of philosophy is abstractness; hence philosophy deals with abstract aspect of realities which is regarded as the fundamental aspect of reality or a thing.

The paper argues that no meaningful national development can be seen in any country without a sound philosophical foundation and qualitative education that can equip the citizens with the required skills that will make them the right persons to drive the national economy on the path of development. Philosophy and education therefore are inseparable in terms of engineering a new developmental path for any nation in general and Nigeria in particular.

What is Philosophy?

Philosophy as a discipline does not have a generally accepted definition. This does not mean it cannot be defined but that no one definition is accepted by all philosophers. In fact it is often said that there are many definitions of philosophy as there are philosophers. Nevertheless, to understand what philosophy is, it is often better to first understand what philosophy is not. Of a truth, many have various opinions about what they think philosophy is. Unfortunately what they think philosophy is are mere misconceptions of what philosophy is. Hence there is a need to highlight as brief as possible some of these misconceptions.

Among the many misconceptions people have about philosophy are the opinion that philosophy as a course is meant for unbelievers in God and for some others philosophy is an abstract discipline that has no practical relevance as it is only pre-occupied with the raising of many questions that it cannot even attempt to proffer solutions to. Yet others are of the view that philosophy and religion are one and the same thing. For others philosophy is mysticism.

Having said that all these are not what philosophy is, what then is philosophy? Before philosophy was named as such, or before it became a discipline, people had philosophised. Philosophizing therefore precedes philosophy as a discipline because before philosophy was named by Pythagoras, people had reasoned and pursued wisdom. It has been stated that "in considering the term philosophy in its etymological reality we have to observe that it had existed for quite some time before Pythagoras called such human activity philosophy by which he intended literally to mean love of wisdom" (Nnamdi, 1).

Definition of Philosophy

From its etymology, the word philosophy is derived from two Greek words 'philos' and 'sophia' which simply means 'love of wisdom'. This word was first used by Pythagoras who was of the view that humans can never be said to be wise but that the much they could get to wisdom is simply to love it. To love wisdom means to go after wisdom with great passion, emotion, enthusiasm and admiration.

Beside the etymological definition of philosophy, philosophers have made attempts at defining this concept. Aristotle as quoted by Nnamdi defines philosophy as "the science of things by their first causes, to the extent that it is attainable by the natural height of reason" (2). This definition considers philosophy as a systematic way of knowing a thing through the powers of human reason.

Sedgwick in Ogan defines philosophy as "a body of knowledge just as the science but that it is more general" (33). Philosophy however, cannot be limited only to a body of knowledge; it goes beyond that and that is why Collingwood would opine that philosophy is also an activity but was fast to add that this activity must be a critical one that can lead to a new understanding (Ogan, 34). Against this backdrop Wittgenstein defines philosophy as "I know not what". For Immanuel Kant, it is the articulation of the spirit of an age. William James defines it as the compilation of questions to which no answer has been given to those that asked them. Russell defines philosophy as "a no man's land, that which stands in between science and theology" (14). Philosophy is further defined by Ogan as "a critical discipline that is concerned with the analysis, examination and evaluation of man's problems with the view to proffering concrete solutions to them" (34).

From the above discussion, it is obvious that philosophy does not have any single definition that is generally accepted by all philosophers. The reason for this may be because the scope and nature of philosophy is very wide and abstract. Thus it is often argued that philosophy does not have a method or as it is said in philosophy that its method is method-less-ness. Philosophy's scope is wide because everything that can be known through the power of human reasoning is of interest to it. Thus, philosophy is never afraid of probing any issue as long as it remains within the ambient of human reasoning. The terminus of its search is that man should live a good life,

an enhanced life better than what man use to know. As it makes efforts to tackle head-on man's problems rationally, it proffers solutions that could lift up man's standard of living.

Nature and Requisite Disposition for Philosophy

The nature of philosophy is that philosophy is an abstract discipline. It is therefore not surprising when people misrepresent it as a discipline of the Ivory tower that has nothing concrete to offer. But suffice it to state that what rules the world is idea and that every physical product of man was first conceptualized in the mind. Thus, to be productive, the mind of man has to be trained to reason properly.

We reiterated the view of William James, an American pragmatist, that philosophy does not bake bread but it must be added that it can generate ideas that can bake better bread that will enhance man's living conditions on planet earth.

Everything is of interest to philosophy. This does not mean that it is a jack of all trade but because its method enables it to ask questions on any issue that concerns man, his society, and even questions about the afterlife. It must be remembered that it does this to the extent that the human mind can comprehend logically.

Certain dispositions are necessary for philosophy to flourish and among these dispositions are curiosity and wander. It has also been reported that:

> Philosophy began when human's curiosity and wander caused them to ask the questions "what are things really like? And how can we explain the process of change in things?" These questions were raised because man realised that things are not exactly what they seem to be, that "appearance" often differs from "reality". There is also the fact of birth, death, growth and decay – coming into being and passing away (Stumpf,1).

Without curiosity, wonder and doubt we cannot generate any single question on issues around us. A philosopher must have therefore the natural instinct of wanting to know through asking of relevant questions. In philosophy, what is of prime importance is the questions raised and not necessarily the answers given because the questions open up more fields of inquiry.

Other necessary disposition is critical and logical mind. Being critical simply means examining every issue thoroughly. It means ensuring that an issue is examined in details, and to do this one raises relevant questions and even cross-examines the answers given. All these efforts will lead to some level of certainty, thereby minimizing errors in our thoughts. Next is logicality. To be logical simply means to be consistent and also to be organised in such a way that our ideas and thoughts are not distorted.

Therefore, for philosophy to realise its goal which is the passionate pursuit for knowledge and understanding, it must be propelled by curiosity, doubt and wonder guided by critical and logical thinking.

Benefits of Philosophy

Lawhead reported that the American Philosophical Association in *New York Times Career Planer* has identified four important skills that one acquires in studying philosophy: (1) general problem solving (2) communication skills (3) persuasive powers and (4) writing skills. It is on record that: "philosophy is one fundamental area of study that has found a new role in the high-tech world" (28).

All these are possible because philosophy benefits man in the society in the following ways:

i)   Helps us to develop intellectual minds
ii)   Enables our intellectual autonomy and freedom
iii)   Enhances our ability to think logically and critically.

It is however important we conclude this section in the following words of Lawhead that:

> The history of philosophy is the story of men and women with soaring imagination who were able to think creatively and free our minds from the well-worn ruts left by our mundane, taken-for-granted assumptions. Philosophers have given us new conceptual lenses for looking at the world, asked questions that no one else thought to ask, discovered creative answers to age-old questions, and woven new patterns out of the threads of human experience. While philosophy can give you practical skills that can be applied to a wide range of tasks in school and in your career, the most important benefit in studying philosophy is the changes it can make in your growth as a person. Hence, the question about the practical value of philosophy should not be framed as, "what can I do with philosophy?"- the question should be, "what can philosophy do with me" (9).

What is Education?

Education is the process of facilitating learning. Knowledge, skills, values, beliefs and habits of a group of people are transformed to other people, through storytelling, discussion, teaching, training, or research. Education frequently takes place under the guidance of educators, but learners may also educate themselves in a process called autodidactic learning. The end products of education are intellectual, economic, socio-political and moral development. Education as it were, aims at preparing people for the good life.

Etymologically, education is derived from two Latin words, 'educere' and 'educare' representing the two major epistemological camps of the modern epoch namely rationalism and empiricism. 'Educere' means 'to lead out', i.e. to lead out the innate ideas in us. 'Educare', on the other hand, means 'to train', or 'to inform'. This means that education should train or form ideas in our minds. It could also mean training the mind to be able to recognise ideas when they are written on the mind that was *ab initio*, a tabula *raza*.

Some formal definitions of education here will help us situate this topic properly. Education like philosophy has varied definitions. It is therefore not surprising when it was argued that education does not lend itself easily to definition because it changes with people, place and time(Amaele, 82). It was however admitted that the diversity in definition and interpretation of the concept gives us better perspective of what to do when we claim to be providing education for our citizens.

Plato, an ancient philosopher of the idealist tradition, defines education as that training which is given by suitable habits to the first instinct of virtue in children when pleasure and pain are rightly implanted in rational soils. This is a moral definition of education and it is about the development of right moral conduct. Aristotle defines education as the development of a sound mind in a sound body. This definition sees a strong connection between the mind and the body and that the mind must be trained in line with the body. Rousseau defines education as the development of the individual from within by interacting with the natural environment with the aim of filling him properly into the society. Education from this perceptive should develop the inbuilt good characters of the individual to enable him face his environment better in order to make positive impact on the society (Amaele, 85).

In the view of Bloom, education is the movement from darkness to light. Thus an educated person is one who has moved from the realm of not knowing (darkness, ignorance) to the level of knowing (light). This paper also agrees with Einstein that 'education is what remains after one has forgotten what one had learned in school'. This definition clarifies the difference between 'knowing that' and 'knowing to'. 'Knowing that' is merely acquiring disjointed facts that cannot be applied to daily life experience but 'knowing to' gives one a deeper understanding of a thing.

For a thing to be qualified as education it must be:
i)   A conscious effort to bring about desirable changes

ii)   A change that is intentional, deliberate and purposeful

iii) Knowledge and understanding; and

iv) A method of transmission that is morally acceptable (Amaele, 92).

Types of Education
There are three broad classifications of education. These are:

i)   *Formal Education*: The type of education received in a formal institution of learning like the primary schools, post-primary schools and tertiary institutions.

ii) *Informal Education*: This includes all agencies outside the formal school system that can influence the child's experience or learning. Education received at home, churches, mosques, media or even through apprenticeship etc.

iii) *Non-Formal Education:* This is a planned form of education. However, it is not within the regular educational system. It is received in form of workshop, seminar, conference etc.

Aims of Education
According to the Nigerian National Policy on Education of 2004, the aims of the Nigerian education are as follow:

1.   The inculcation of national consciousness and national unity.

2.   The inculcation of the right values and attitudes for the survival of the individual and the Nigerian society.

3.   The training of the mind in the understanding of the world around.

4.   The acquisition of appropriate skills, abilities and competence both mental and physical as equipment for the individual to live in and contribute to the development of the society.

Who is an Educated Person?
An educated person may not necessarily be someone who has received a certificate from an institution of learning. An educated person in the contemporary setting is one who can solve his own problems with the aid of the knowledge acquired formally, informally, or non-formally and contribute to the solving of those of his society whether immediate or extended.

He is a person equipped with skills, knowledge and character. He is a person that his rationality has enabled to rise above ethno-centric or religio-centric circumstances. He is logical in thought and humane in acting. An educated person, in a nutshell, is one that possesses wisdom and understanding, has skills that would enable him to be self-reliant and a person of unquestionable character. In other words, he must have the head (cognitive), a heart (affective) and hands (psychomotor) (Amaele, 94). All these work hand in hand for one to be called an educated person and when this is achieved, the person can be said to have moved away from darkness to light or being informed.

National Development
National development can be described as the overall development of a collective socio-economic, political as well as religious advancement of a country or nation. This also refers to the ability of a nation to improve the lives of its citizens. National development can be measured materially by the increase in the gross domestic products or socially by the literacy rate and even availability of functional health care system or infrastructure, social amenities and other incentives that could motivate the individual.

Often, this term depicts increase in the location of industries and the provision of social infrastructures that could lead to massive production and greater distribution of goods and services. Beyond this understanding of national development, this paper makes good to state that national development must include new and better ways of understanding reality, intellectual and moral capacities that could sustain the development. Thus this paper tends to have a holistic understanding of national development which includes a sense of patriotism and nationalism on the part of citizens. These citizens must be eager to do something for the

state. It also includes moral diligence, good governance on every sphere or fact of our society. It is a desire to contribute meaningfully to the progress of the nation as well as adequate vision and willingness or readiness to work for the progress of the nation (Udoidem, 23).

In concrete terms national development is about the citizens having better standard of living, increase in goods and services at very affordable rates, greater awareness of their roles in the politics of their nation and better appreciation of the essence of life and its condition.

Engineering a New Path for National Development in Nigeria: The Roles of Philosophy and Education

There is a need to understand here first where we have been before we can talk of a new path for national development. Nigeria as a nation became a republic in 1967 and an independent nation in 1960. From her independence, development of this nation has been based on extractive political and economic institutions. We have followed the trend of conquer and rule principle laid down by the British and have been ruled by a few elites who have held this nation to a ransom. These few individuals have been in total control of the politics and economy of this nation since independence. To a large extent, in Nigeria, we have the so-called born to rule and those that must be led. It is therefore not surprising that if your father was a minister or a senator or a house of representative member then you will have an easy sail in the Nigerian politics because of the position your father occupied in the past and not based on what you have to offer to the nation.

In the Nigerian nation power is narrowly distributed even when we claim we are practising democracy. In the Nigerian brand of democracy power resides with the very few politicians and not with the electorates and that is why no constituency in Nigeria has ever recalled any so-called elected representative either from the national assembly or state assemblies even in the face of passive representation. Of a truth, our politics is still politics of sentiments, ethnicity, tribalism and religious divide. It is therefore not appalling that no meaningful development has been achieved as everything in this nation must be brought before the altar of tribalism and ethnicity thereby hindering the wheel of development.

Furthermore, it is obvious that the political institutions determine the economic institutions. The extractive political institutions beget extractive economic institutions. It is therefore not surprising how difficult it is for one to access loan facilities in Nigeria. But the poor people's money will easily be handed over to the few elites who use it to build more powerful business empires that marginalise the poor all the more. What this does is extracting incomes and wealth from the majority poor to benefit the minority rich. There is complete lack of incentives in the Nigerian economy and till date intellectual property right is left at the hands of pirates. The government can do nothing because it does not affect them; after all majority of them are not intellectuals and have no intellectual properties that are suffering in the hands of pirates. Many Nigerians who have life-changing innovative ideas die with them or abandon them out of frustration because of lack of incentives that could motivate and assist them to actualize their dreams. Nigeria has failed not because we are not naturally blessed with both human and material resources but because we have failed to put on our thinking cap to fashion out better ways of doing things and how best to do a thing with less time, less resources and achieving better results. Thus, how can philosophy and education engineer a new national developmental chart for the Nigerian nation?

Philosophy and National Development

It may seem a puzzle to assert that philosophy which is generally seen as an abstract discipline has anything to do with national development. This not-withstanding, this paper argues that without philosophy, no meaningful national development can be achieved. It is therefore not surprising when Plato vehemently asserted in the fifth book of *The Republic* that:

> Until philosophers are king, or the kings and princes of the world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those

commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils- no not the human race, as I believe – then only will this our state have a possibility of life and behold the light of day (473c.)

The question here is; what is the spirit and power of philosophy? The spirit and power of philosophy is that of critical, analytical search or pursuit for wisdom and truth with razor-sharpness for rigorous thinking. Except therefore the leaders inculcate this spirit that abhors the exclusion of others there would not be harmony in the state and where there is no harmony there will certainly be no meaningful national development.

This paper is not necessarily a historical account of how the ideas of some philosophers have led to great national development. Our interest is an examination of the role of philosophy in engineering a new path for national development. Philosophy has a lot to offer to national development because if offers us a tool for analysing, understanding and grappling with issues of everyday life as well as all issues of general concern.

Philosophy gives us the tool of razor-sharpness for rigorous thinking. This enables us to enlarge what one can think to be possible. A philosopher is someone who has expanded consciousness and this enables the individual a vision of future possibilities long before others. Philosophers are empowered to identify problems, faults and make attempts to finding solutions to them.

Philosophy in its nature frees an individual and the society from prejudices. This is achieved by arousing in us the rational capacity to engage in mental inquiry. It gives us the enablement to challenge ideas without been confrontational. As a philosopher analyses and tests idea in the light of evidence and argument, he does not accept any idea simply because it is coming from tradition or a leader. Every idea is critically examined and ensured to be true before it is accepted. Philosophy gives us the freedom to subject ideas to serious scrutiny before they are accepted. Philosophy therefore seeks to liberate the mind of the individual from the strongholds of prejudices, taboos and traditions that have been cogs in the wheel of national development.

Beyond making the individual very critical and less gullible, philosophy has three prominent contributions and roles it must play for us to have a new national development chart that will be based on inclusive political and economic institutions.

The Speculative Role: Through this, philosophy must raise and answer the most penetrating questions about our society. Using this approach, it normally asks the *what if* question. This kind of question demands that certain actions be taken before it actually happens. Questions like, what if there is a natural disaster in Nigeria? What if we successfully displace humans with technological gadgets in industries and other places of work? What if humans are cloned? What if the oil wells in Nigeria dry up? What if other countries of the world stop exporting goods and services to Nigeria? What if the world has a more affordable alternative to petrol? What if we adopt inclusive political and economic institutions in Nigeria? The educational value or functions of this nature is that they enable us to task our minds and attempt some solutions before the things actually happen. Philosophers must speculate about the Nigerian society; we must be the gadfly of our time to sting our people to awareness.

The Analytic Role: Philosophy seeks a sharper and more precise understanding of reality by way of linguistic analysis. The philosopher ensures that we understand the language we use and that what is meant corresponds to what is said. The purpose of this is to have a sharper and clearer understanding of the problems of society. Knowledge of the societal problems is a big step towards resolving the problems. The Nigerian philosophers must make efforts to analyse our societal problems. Let us analyse the problem of corruption, the problem of fallen standard of education, why we have poor infrastructures everywhere in Nigeria; why we cannot have

incentives in Nigeria; why Nigeria must be left in the hands of very few elites who have monopolised the economy and politics; why we have not been able to have a referendum in Nigeria even when people have called for it and why we need the referendum. Why Nigerians smile while suffering. Philosophers have the duty to analyse our societal problems in the way that they become meaningful to the many unenlightened Nigerians out there.

The Existential Role: Human beings are the concrete existing reality that is the philosopher's primary object of attention. The philosopher is worried about the crisis of contemporary human existence. The philosopher, through his rationality, wants to know whether or not life is worth living in Nigeria. Base on this, he articulates through his reflection on life itself, the components of life, the quality of life and the goal of life. He reflects and contributes on decisions and behaviours that can affect life. No wonder, Socrates tells us that "an unexamined life is not worth living."

It is important to affirm here with Socrates that "to know the good is to do the good". This means that knowledge and action as expressed in our relationship with others or even intrapersonal relationship are inseparable. Thus, if I know what is good and fail to do it means that I never knew the good. And this is what philosophy teaches us, to know the good, to pursue the good and to do the good and unless we get to this height, we cannot talk of national development that will be founded on inclusive political and economic institutions.

Education and National Development

Every nation is made up of citizens. The quality of education that these citizens receive determines the quality of contributions that they in turn make towards the development of their nation. Education, as already discussed, moulds the individual both in character and learning. Hence the national development of any nation is hinged on her education. Education therefore is said to be the supplier of the needed manpower that can bring about national development. Thus, a developed or educated polity is the one that has enough manpower and each person occupies his or her rightful position to enhance the growth of the society (Afolabi & Loto 67). It must also be noted that there is no course that is studied in our schools that is not meant to solve a particular societal problem or need. Education therefore equips the individual with skills and dexterity to handle and resolve some societal problems or even to be self-reliant.

Another contribution education makes towards national development is that it inculcates in the individuals who make themselves available to it national consciousness. It is only education that can make Nigerians keep aside their ethnic and religious sentiments and focus on the unity and sustainability of the nation called Nigeria. Education tells us that our loyalty should be to Nigeria first and not on our places of origin. It is a pity anyway that till today there is so much emphasis on state of origin in Nigeria and this points to the fact that education in Nigeria is not where it is supposed to be.

Furthermore, education inculcates in the individual the right type of values and attitudes for the survival of the individual and the society at large. Some of the right types of attitudes include honesty, selflessness, tolerance, dedication, hard work and personal integrity. It also trains the individual to be responsible in the society. An honest individual would not steal from the common good, he would ensure that whatever he gets is justified by the work he does. It is only education that can curb the animalistic tendencies in every man. Education will teach one to tolerate other's inadequacies, their religious sentiments and ethnic opinions. These are the ingredients that can enable any nation to develop and to survive as a nation. These are the core values that make for good citizenship in any nation.

Finally, education trains the mind to understand the world around. Today the in-thing is globalization and we are aware that distance and time has been drastically reduced to the barest minimum by the advances made in the world of technology and science.

Education therefore trains the mind to understand issues that are going on in other countries. It makes an individual to become a global player. If the mind is not trained to comprehend such, then that mind can at most be a local champion.

The engine room of development in any nation is not necessarily its technological prowess or the natural resources it is endowed with but the quality of her citizens. If the citizens are critical and receive qualitative education, then that nation is said to be heading towards been a developed nation. Education here must be qualitative and not just propaganda where students are thought what the ruling class would want them to know. It should be education that gives the citizens the right skills that will enable them be proactive in the society, be able to operate new technological innovations and enable entrepreneurs who have business ideas and are motivated by incentives from the economic institutions, to expand and grow their businesses. Philosophy and education should make one to understand and appreciate the sacredness of life and when this is done, the educated individual would appreciate dialogue over violence.

Conclusion and Recommendations

This paper has presented arguments asserting that philosophy and education can engineer a new path for national development in Nigeria. Philosophy and education have vital roles to play in the national development of any nation. In the course of the work we highlighted what philosophy and education are. It was stated that both concepts have no one generally accepted definition but they are definable. Philosophy as a discipline is said to be an abstract course and for many has no practical relevance. This position is however countered here as it has been proven that philosophy enables us to analyse things better, philosophy is pertinent in any problem solving, it enables us communicate and write well because it develops our ability to think logically. It is important to recall here that Albert Einstein boldly said that without the influences of his reading in philosophy, he would not have developed the special theory of relativity (Udoidem, 38). We are aware that Karl Marx who is today revered by labour unions all over the world could not have achieved what he did if he had not abandoned his study of law for philosophy. Philosophy generally transforms our mode of thinking and makes it sharper. For the fact that philosophy makes one think better, it makes the individual ever ready to ask questions and every answer becomes the source or beginning of further inquiry and discovery.

Education, on its part, moulds the individual into a polished being equipping the individual with the required skills that can enable him/her contribute meaningfully to national development. It inculcates life-transforming values to the individual who brings these values to bear on the society. It equips the individual with skills that will enable him survive and even contribute to the sustainability and development of society.

The position of this paper therefore remains that we must begin to perceive philosophy for what it is and stop asking the ridiculous question, 'what can you do with philosophy? The paper also maintains that philosophy should be allowed to remove or even uproot all the cultural, religious and even personal prejudices that becloud our minds before education can inculcate the right types of values and skills that will move this nation to a new path of development which will be founded on inclusive political and economic institutions where power will truly belong to the people. The logic here is very simple: before planting new seeds, you must have cleared the bush. Let philosophy first encounter the individual and clear off the bush of sentiments and prejudices before education can plant its seed of the right type of values and required skills that can transform the nation to a greater height.

This paper therefore concludes by recommending that:

1. The teaching and learning of philosophy must be taken with every form of seriousness in our tertiary institutions.
2. The elementary aspect of philosophy and logic should be introduced in our senior secondary schools.
3. Emphasis of education in Nigeria should not be on certificate acquisition but on acquisition of skills that will enable the students contribute meaningfully to the society at large.

4. Education should be thoroughly funded in Nigeria as is the norm in other developed nations.
5. Education must not be politicized in Nigeria.
6. Nigerians must own their properties whether physical or intellectual.
7. Nigerians must be involved in the real sense of it in the governance of this nation
8. Incentives must be given to people with entrepreneurial ideas and these ideas should be protected by law.

References

Afolabi, FO and Loto, A.B. (2012), "Socio-political vicissitudes and bureaucratic constraints on education formulation and implementation in Nigeria" in *Issues and Trends in Nigeria's Development*: *A festschrift for Rev. (Fr.) Abiodun*, F.A. eds. V Edo, & E Salami, John Achers, Ibadan.

Amaele, S. (2020), *Understanding the philosophy of education: the western and African perspectives*, Harey publications coy, Port Harcourt.

Fowler, E. (1987), *The New York Times Career Planner*, Random house press, New York.

John-Terry, C., (1994), *For the love of wisdom*, Random house press, New York.

Hans- Georg, G. (2007), *The Gadamer Reader*: *A Bouquet of the Later Writings*, R.E, Palmer, (ed.), Evanston: Northwestern University Press.

Lawhead, WF. (2003), *The philosophical journey*: *an interactive approach*, McGraw-Hill Inc, New York.

National Policy on Education, (1983), Federal ministry of information, Lagos.

Nnamdi, B.S., (2008), "The Concept of Philosophy," in *Basic issues in logic and philosophy*, ed. B, Nnamdi, Divine Technologies, Port Harcourt.

Ogan, T V. (2008), "Philosophy, ideology and national development", in *Basic issues in logic and philosophy*, ed. B, Nnamdi, Divine Technologies, Port Harcourt.

Onyeocha, I.M. (1994), *Idealism, politics and nation-building*: *the Nigerian experience*, The council for research in values and philosophy, Washington D.C.

Orji, K.E, & Job, M. (2013), "The role of education in national development: Nigerian experience" in *European scientific journal* vol. 9. No. 28

Osaat, S.D. (2006), *Philosophy of education: an assessment*, Davidstones publishers, Port Harcourt.

Plato, *The Republic*, Book V 473c.

Russell, B. (1993), *History of western philosophy*, Routledge, London.

Stumpf, E., (1994), *Philosophy: history and problems*, McGraw-Hill Inc, New York.

Tolu, L & Abe, O. (2011), "National development in Nigeria: issues, challenges and prospects", in *Journal of public administration and policy research*. Vol. 3(9), pp. 237-241, DOI: 10.5897/JPAPR11.012.

Udoidem, S.I., (1992), *Values and National development*, African heritage research and publications, Lagos.

African Geo-Education: A Panacea for a Sustainable African Development

Ugwu M. Osita
Department of Philosophy, Nasarawa State University, Keffi
e-mail: ugwumatthew5@gmail.com +2348061523069

Abstract: The concept of geo-education is concerned with the idea of education as conceived and managed by different societies at one time or the other. The fact that different societies of the world practice one particular educational style at a given time or the other as conceived workable for them is unarguable. Every society that exists is necessarily been guided by an ideology. The social and political progress of every society depends largely on the existing ideology of the society. The African state has from inception lived under certain ideology. These foundational African ideologies at a time had a clash that almost got it into extinction. It is therefore the thrust of this work to see towards emancipating these ideologies from the strange vehicle that got it into the unfortunate clash, and work towards re-instituting it in its proper order. At such, the aim of this work is to present an educational system that is ontologically African as a basis for a sustainable African development. Finally the paper adopts an expository approach to aid in making this discovery.

Key words: Africa, Geo-Education, Panacea, Sustainable Development.

Introduction

The idea of African Geo-Education presupposes a prototypical African educational system, with its inherent values as distinct from other societal values. Africans are not fully unaware of this reality; however, at a point in time, the African state got herself into an apparently paternal hand that landed her in a mid-high way of obscure identity. Ever since the African world got into this mess, the continent has been wondering hither and thither in a scorch-filled wilderness of cultural, ideological and educational vicissitudes, with little or no sign of any futuristic home-return. We may not understand the depth of the blow vented on us without firstly making reference to some of the events of colonialism.

In the contention of Ekwuru according to Kanu, the first strategy employed by the colonial masters was that of disassemblage, concealed in the exploitative colonial ideology of benevolent paternalism. It is first an ideology of condemnation, which identified everything "good to be white" and everything "bad to be black" (Kanu, 2015).

Colonialism expressed the ethnocentric belief that the morals and values of the colonizer were superior to those of the colonized. This belief was programmatically achieved through the establishment of schools, according to Kanu, which curricula were tailored to achieve the goals of the colonizer rather than train the colonized to be independent (Kanu, 2015). If we must understand the end product of the colonial educational system in Africa, it will be paramount that we try to be intimated with the intended educational goal of the colonizer. In the words of Macaulay cited by Ezeani, the aim of colonial education in the colonies was to train at least a class of persons, Indian or African in blood, but English in opinion, in morals and intellect. The same applies to French colonies, a recreation of persons who are Africans in blood, but French in opinion, morals and intellect (Ezeani, 2013). Still on this, Ezeani asserts, the colonizing European African policy on education required Africans to discard their own world-view and adopt that of the English, French, Spanish, Portuguese or the Arab world, as the case may be. Education thus became an important and effective instrument used to accomplish the mission of Europeanization and Arabianization of Africa (Ezeani, 2013). Consequently, most Africans thus view those western-styles of living to mean 'educatedness'.

Being aware of such prevalent aberrations, the researcher therefore intend to posit a paradigm shift in the existing education system in Africa, thereby moving for a return to the ideal African system of education in a bid to attain a sustainable African development.

Clarification of Concepts

Most philosophical problems do spring up as a result of misuse of language. Being aware of this, it is necessary to provide some clarifications to certain concepts as used in the context of the work.

African

The concept African has been visited by scholars from different perspectives. In the conception of Onyeocha, Africans are people who stem from Africa, and whose experience of life and life's activities are tied to Africa (Onyeocha, 54). Whether these are resident in Africa or abroad, their spirit is in Africa, and their destiny is tied to that of Africa. Africanity, or being an African, is thus a horizon of experience, of life and living, of thought and thinking that centers on Africa as a home and wellspring, as a concept, and as a realm of possibilities. According to the Webster's Encyclopedic Unabridged Dictionary of the English language, 'An African' is seen as a person especially a black person of African ancestry. For Oxford American Dictionary, 'An African' is seen as a native of Africa, especially a dark-skinned person.

Onyeocha further opines, already, the African, in spite of his or her present predicament, has had quite a few things to offer to the world in terms of humanity, crisis management, and conflict resolution (Onyeocha, 224). In the case of humanity, many a visitor to Africa has remarked how people are honored in life and venerated in death. The life and death of each affects all and is never considered a private affair. Speaking on the competence of the African in his world, he affirms, not only does the African speak the language of the west, he or she has also imbibed western culture, and can, with creditable temerity, practice practically all their crafts. Most importantly, he or she can now live in freedom and equality with them and among them anywhere in the world. He or she can now acquire or exchange citizenship rights with them, and where applicable, can even vie for, and get into public office.

Geo-Education

The concept 'Geo-Education' refers to the distinctiveness of educational system conventionally practiced by different societies as it pertains to their existential conditions. Different societies have their education system. An education system that works for the Indian may not work for the Russian, an education system that works for the Americans may not work for the Africans. This is because, societal problems vary according to societies, and the purpose of education should be to formulate ideologies that could be used in tackling such problems. In a bid to formulate such ideologies also, every society must have in mind the culture and the values of their environment. Since culture has to do with the way of life of a people, culture ought therefore to serve as a vehicle through which ideologies are cultivated in societies.

Geo-Education is thus a concept that explains how different societies have managed the education of their environment in solving their immediate problems.

Sustainable Development

The Bruntland Commission defined sustainable development as the development that meets the needs of the present without compromising the ability of the future generation to meet their own needs (Bruntland Commission, 1987).

Munansighe defines sustainable development as the process of improving the range of opportunities that will enable individual human and communities to achieve their aspirations and full potentials over a sustained period of time while maintaining the resilience of economic, social and environmental systems (Munasighe, 2004).

Breaking the Bond of Colonial Education
At a first glance of the concept 'colonial education', one may be apt to ask 'what is colonial education'. The concept of colonial education should be seen from the perspective of the educational aim of the colonizer on the colonized. The aim of colonial education in the colonies as we have earlier noted in the words of Ezeani, was to train at least a class of persons Indian or African in blood, but English in opinion, in morals and intellect (Ezeani, 2013). Colonial education can thus be understood as the system of education intended upon to sap the colonies of their identity and to distort the functionality of their original intelligence and subsequently subvert and exert unquestionable authority over the colonized. According to Ezeani, colonial education is taken to mean the totality of influences on and experiences by the colonized in a colonized environment (Ezeani, 2013).

In the conception of O'Connor as cited in Ezeani, education is the process by which society through schools, colleges, universities and other institutions deliberately transmit their cultural heritage (Ezeani, 2013). Going by O'Connor's definition of education, we may then ask if at all there was such a thing as education in the entire process of colonialism. How can one imagine an education in a situation where the culture of the colonized was the main target of destruction? Lamenting on the destruction of the African culture by the colonizers, Kanu remarks, Europeans in general and European missionaries particularly, with some few exceptions, admitted little if any culture of value in Africa, just as many have denied that Africa really has any religion other than fearful superstitions. They came with their culture which includes their language, religious customs, morals and ways of praying and acting which defines their identity and imposed it on Africans. In this way, they killed our culture and denied us of our true identity and uniqueness. The African culture in any of its manifestations was the bull's eye for attack. The Christian church working hand in hand with the colonial masters declared an all-out war on African culture, regarding them as primitive, savage, pagan, barbaric and the like.

To this, Achebe as cited in Kanu, questioned,

> does the white man understand our custom about land? Asked Okonkwo, How can he when he does not even speak our tongue? Responded Obierika, and then he continued, but he says our customs are bad, and our own brothers who have taken up his religion also say that our customs are bad. How do you think we can fight when our brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers and our clan can no longer act as one. He has put a knife on the things that held us together and we have fallen apart (Kanu, 2015).

The worst of the damages incurred by the African in the hands of the colonial masters was not the condemnation of the African cultural heritage, but the conviction of the Africans themselves on the fetishness of their value-system. Consequently, most Africans see the white man as a model of goodness and invariably, a role model.

It can be obvious that one of the worst calamities vented on the Africans in the whole process of colonialism is the de-Africanization of the Africans: an existential situation where one sees himself as better being 'another' than 'self'. Regrettably, this very effect has left the Africans in the state of self-abasement, and a continue pangs of inferiority complex. Africans consequently have been living hitherto as slaves in their father's palace: and slaves in their home land. Our negligence of the African cultural heritage has brought us to a situation of mixed and almost unidentifiable identity, in such that most of the new generation African children hardly possess nor display any African traits, not because they are really antagonistic of our values, but because they are not informed about our identity. Consequently, we begin to take pride in living a western life-style, worst of it; some of us perceive our values as being vile in the face of the western influx. This is obviously exemplified in most families, especially in Igbo land where parents take delight in parading a shameful, but seemingly socialization,

where their children are not able to speak their dialects and the parents will be proud about it by defending them that they studied abroad. Consequently, the children begin to see their dialect as being anachronistic, and thus as a sign of illiteracy.

Chinua Achebe, citing an Igbo proverb in his book entitled *There Was a Country*, tells us that 'a man who does not know where the rain started to beat him cannot say where he dried his body.' Leveraging on the above assertion, with an understanding that the rain has long drenched the African world, which had almost succeeded in eroding all that she holds dear, we rise therefore in defense of our (the black) nationality which has almost been blown off existence by the storm of Europeanism.   An Igbo proverb says that 'when a snake stops doing what makes it a snake, women and children will begin to use it as a rag.'

 We have been long misrepresented to an extent that our humanness is being doubted by these strangers (colonizers). If we do not wake up in defense of our identity, these strangers may end up equating us with the inanimate.

Educational Ideology for a Sustainable African Development
Ideologies are set of ideas, worldviews, which serve to explain, justify and sustain the existing social order and its institutions. Admittedly, every society has a dominant ideology that serves as a parameter in dictating and guiding the working modality of the society. Different societies formulated ideologies according to the prevalent challenges of their environments, which served a great deal in curbing the challenges. There are numerous instances of nations of the world that have used the weapon of education as an instrument for solving their societal challenges.

In the ancient military state of Sparta, education was utilized for the primary function of producing the warrior citizen to take his place in the military state as the guardian of the state. In the Athenian democracy, the emphasis was on producing intellectual development or the cultivation of the intellect, thus, the Athenian education stressed ability to read and write Greek. In Japan, during the Meiji restoration, education was employed as an instrument for national policy and was therefore utilized to cultivate the cardinal virtues of the Shinto philosophy of filial piety, benevolence, justice, propriety, intelligence, and fidelity. In Germany, during the second Reich, the nation was faced with the problem of national unity; thus, education was used under Bismarck as an instrument for the unification of the diverse elements within the Empire. In contemporary Britain, the emphasis is on the training of character for the success of the monarchical welfare state. In turkey, Kemal Ataturk utilized the power of education to modernize an Islamic state. In France, the emphasis on education is largely the sharpening of the intellect and the transmission of culture generally. In the United States of America, because of the frontier and immigration problems, education has been and is continuing to be utilized for the development of democracy. The central focus in all educational activities is the preservation of American democracy. In Russia, the main thrust of education is the advancement of communism; the doctrines of Marx and Engel pervade all educational thought and action.

Our concern from the above instances of nations that have used educational ideologies for the purpose of societal development goes a long way to show us that no nation can be proud of having a sustainable development without having recourse to a particular educational idea. We therefore posit that, the hope of attaining a sustainable development in the African continent depends largely on our ability to arrive at a particular ideology that is ontologically African: an educational idea that will be African context-relevant.

Africa has long been inculcated with an educational system that is in real sense mis-education. Our lives and values have long been interpreted by strangers who know little or nothing about us. Consequently, we have not been able to achieve any meaningful development as far as our continent is concerned. We have often been addressed as the third-word, or under-developed by the western counterpart, and rightly so, this is because we have never taken our time to look

critically into the course of our existence. The educational system we have been operating upon is of alien origin, so for us to learn in real sense of it, we must firstly start by learning the culture, language and values of the strangers before coming to learn the original content of education. This has in a great deal contributed to the stunted growth and development in our world. To that effect, we shall be presented with an educational system that is in real sense ours.

The Ideal Education for the African Nation

The notion of ideal education for the African nation is meant to present us with the type of education that we enjoyed as Africans prior to the influx of the westerners. It is intended upon to re-awaken in us the sense of the original African worldview. Our focus here is to look into an educational system that is African by origin, free from the western influence. It is a known fact that different people have different purposes for education. For example, the Greek city state channelled their education towards the direction of mental sufficiency as well as the physical fitness. While the Romans on the other hand emphasized on oratorical and military knowledge as the mark of an educated person, the Africans on the other hand emphasized on good character, knowledge of a specific skill and integration with one's community as the meaning of educatedness.

Education in the context of the pre-colonial era was fashioned with the objectives of forming the 'whole man'. Its objectives are quite different with the educational objectives of the colonial period, where education was economic-based rather than in forming the whole man. There are three basic objectives of the pre-colonial education as presented by Ezeani:

1. *Ima Ihe* (wisdom-knowledge)
2. *Ima Nke m* (own-knowledge)
3. *Ima Akwukwo* (book-knowledge or erudition).

The three essential perspectives of knowing as stated above summarized the main objectives of the ideal African educational system. A brief explanation will be made further to enable us visualize comprehensively the dimensions of knowability in the context of the African educational system.

Ima Ihe (wisdom-knowledge) – The concept '*ima ihe*' implies wisdom acquisition. In the conception of Mohanan as cited in Ezeani, an educated and wise person is someone who possesses the general knowledge needed for making informed rational decisions and inferences on familiar and novel situations in personal and intellectual life, who is capable of making informed intelligent decisions, estimates, assessment, and inferences (Mohanan, 2008).

Ima nke m (own-knowledge) – The concept '*ima nke m*' refers to the knowledge of 'self' and the immediate environment. It thus means that, as an educated person, one is expected to have a sufficient knowledge of himself, his environment, his culture and societal ethos of his people before aspiring for the foreign knowledge. According to Chinweizu in Ezeani, the idea of *Ima nke m*, does not mean ignorance of foreign traditions, and so does not preclude knowledge of other people and whatever pertains to them. It simply advocates that education must start from the basic unit of the subject (Ezeani, 2013).

Ima akwukwo (book-knowledge) – The concept '*ima akwukwo*' is a form of knowledge that is confined in the class-room situation. In this case, one may be the best student in the class-room in terms of academic performance. He/she may always be known for taking first position in virtually every academic session, but when called upon outside the class-room for any extra-classroom delivery, may not have the needed idea.

By and large, African education is based on a philosophy of education which emphasizes learning by doing, respect for elders, lifelong education, training on the job, learning to live and living to learn.

The above dimensions of knowability as analyzed above are the three main objectives in the ideal African education. While we can lay claim to the three objectives as belonging to the African educational system, we can only talk of the latter "*Ima akwukwo*" as the main objective in the colonial education. The goal of colonial education is best described in the words of Jefferson as cited by Ezeani, "money, not morality, is the principal commerce of a civilized nation" (Jefferson, 1998). To this, Duschinsly cited in Ezeani, added "Improvement in education need not lead to the elimination of corruption but to its perpetuation in new, sophisticated form" (Ezeani, 2013).

It was the reign of colonial education that brought to Africa such acts as corruption, rugged individualism against the traditional African habit of communalism and communal interest, criminality and the use of sophisticated weapons for mass destruction. This is because the type of education promoted by the colonial masters is such a type that ends in producing half-baked humans: an educational system that is separated from virtues and morality.

Africans found it difficult to liberate themselves from this colonial bondage simply because the education introduced to the Africans colonized their minds in line with the needs and interest of the colonizers. Thus, Africans see nothing bad in anything that has the western emblem, consequently, they gave in to the colonizer's deceptive ideology that posits everything 'white' to be good, and everything 'black' to be bad, paganistic and anachronistic.

The Quantitativism of the European Education

Culture stands as the main medium of transmission of knowledge from one generation to the other. It implies that the educational system of any nation will invariably depend largely on the type of culture prevalent in such society. Therefore, the European educational systems proceeded from their life-style. The objectives of their education must also be in line with the values of their society. The white man came to us as a missionary, colonizer, and trader, carrying his culture and beliefs with him. We accepted him in the spirit of our African brotherhood, where we see everybody as one. Unfortunately, the white man raised his axe against our cultural heritage, shattered and buried them, and in turn presented his cultural values and belief-system to us as the only option. This whole process was programmatically achieved according to Kanu, through the establishment of schools, which curricula were tailored to achieve the goals of the colonizer rather than train the colonized to be independent (Kanu, 2015).

From the above presentation, one may be moved to ask; what are the goals of the colonizer as stated above? It was the goal of converting the mind-set of the colonized to think like the colonizers; the goal of making the colonized believe that his values are worthless and fetish; the goal of making the colonized to hate his language in preference of the language of the colonizer; the goal of making the colonized believe he is lesser human and the colonizer a super-human.

It was the colonial conquest that imposed on us such alien educational system which objectives are of little or no relevance to the African nation, thereby depriving us of what we had. What then are the objectives of the colonial education? The objective of the colonial education is summarily in a few words "to attain academic excellence". It obviously implies that this type of education has no place for morality, virtues and wisdom. What matters in this system of education is to acquire academic excellence which may have little or nothing to relate with the society. In the European education, how you live in the society, how you live at home and how you live your personal life is never a concern. What matters is that you are able to read, write and speak foreign languages, whether you can speak your dialect or not is never a concern. It is this practice of separating education from the society that makes people suffer what Ezeani called 'social misfit'; a situation where one joins society after passing through the four walls of the academic institutions and not able to relate humanly with the people in the society. This is one of the reasons why we have the instances of people that could be best described as

'educated illiterates'. They could be academic doctors or professors produced from the European educational system, yet they lack the knowledge of their society and the societal ethos: they lack the sense of morality, and are living almost in the state of nature, with the 'survival by fittest' mentality.

The European education has no place for the inculcation of wisdom and the knowledge of self and the immediate environment. St. Jose State University presented the first characteristic of an educated person as the person that is able to advance from knowledge and understanding to real wisdom. According to Ezeani, "wisdom is the highest form of knowledge" (Ezeani, 2013). He further posited that, wisdom is being aware of the moral consequences of the exercise of book. The negative influence of education under Hitler best describes how education without wisdom and morality can be dangerous. Any education devoid of wisdom is like an education without substance: it is thus quantitative and not qualitative because it lacks the essentials of education.

According to Philips and Siegel, education can be referred to as a means of transmitting one's culture from one generation to the next and a process of bringing about reasonably enduring change in human behavior (Philips and Siegel, 2013). Leveraging on this assertion by Philips and Siegel, we may be just to conclude that the European education is in real sense 'mis-education' and this kind of education could be highly detrimental to the human society.

Africology and the Task of African Pedagogy

Africology is a discipline that deals with Afro-centric study of African phenomena. Its major concern is on solving African problems using African method. According to Uzong, Africology is a name used to designate that department of African studies that deals with African social and economic problems and development. He further asserted that Africology is mainly the study of the common factors and common problems of pre-historic and literate Africa, their interconnection, the explanation of African psychology in terms of human actions and their relevance to human conditions and progress today: Africology is therefore that part of African studies which reveals the nature and degree of those interconnected factors which underlie the whole body of events and human actions in past and present Africa.

In line with the on-going analysis on Africology, we tend to posit a pedagogy known as the Revolutionary pedagogy. Revolutionary pedagogy is a philosophy of education that seeks to overturn ordinary thinking, methods, and practices of creating and delivering knowledge to children by employing Africological, Kemetological and rhetorical techniques to reset the instructional focus for children. Africology refers to the study of African and African-American history, cultures, and phenomena from the standpoint of African people as subjects. By Kemetology, we refer to the origin of the African narrative in classical Egyptian, that is, Kemetic society.

One of the reasons we find it difficult to learn under the European educational system is simply because we are taught of foreign values in the schools instead of our values, and when we are even taught about our own values we do not get it well simply because we are taught of our values using foreign method. In this case, we are burdened with the task of learning the foreign method first before learning properly the content of the teaching. This has contributed immensely in the retardation of educational growth in Africa, and placed the continent in a perpetual dilemma of developmental puzzle.

The study of Africology opens the door for the young African into the study of his/her culture and the social and economic development of his/her people. For the first time he/she is being taught how to solve his/her problems by his/her own methods. He/she is taught, like any other person to develop interest in his/her own affairs and to work towards the development of his/her native land and the progress of his/her people. Africology stands as a sure route towards the rediscovery of our Africanness. In the words of Uzong, education in Africa must be reoriented to address the needs of African people not the demand of the world on Africans.

Conclusion

The concept of African geo-education encompasses all that is involved in the education of Africa. It emphasizes on remaking the African education to suit the African ideals. We have lived too long under the European educational system which has so far yielded little or nothing of relevance to the African context. We are therefore called upon to revisit the ideal education which we enjoyed in the African nation prior to the influx of the westerners. The idea of a sustainable African development will be far-fetched unless we realize our mistake and have a return to the educational system that is African context-relevant.

References

Bruntland Commission Development Report on Sustainable Development, (1987), New York.

Ezeani, Emefiena, (2013), A *Philosophy of Education for African Nation.* London: Veritas Lumen Publishers.

Kanu, Ikechukwu Anthony, (2015), A *Hermeneutic Approach to African Traditional Religion*, Jos Plateau state, Nigeria: Augustinian Publications.

Munasighe, S. (2004), *Effective Instructions through Dynamic Discipline*, Ohio: Charles, E. Mesil.

Onyeocha, Izu M. (2007), *Africa the Country, the Concept and the Horizon.* Owerri: Imo State University Press.

Philips, D.C. "Philosophy of Education," in *International Encyclopedia of Education.* Pp. 3859-3877.

Uzong, E. (1969), "Africology", *the Union Academic Council Series, African Studies*, Vol. 1. London: United Kingdom: Union Academic Council for African Studies.

Ethics, Environment, and the Questions of Anthropological Cultures and Challenges

Elizabeth Abiola AFOLAMI¹ & Philip Osarobu ISANBOR²
¹Department of General Studies, Federal University, Oye. Oye-Ekiti, Nigeria
e-mail: favourmi2013@gmail.com
²Department of Philosophy, Albertine Institute, Kagoma, Kaduna State, Nigera.
e-mail: osarobuisanbor@gmail.com. Tel: +234(0)816-308-9299

Abstract: Assessing the trends of development that are indispensably associated with man's sense of rationality and intelligibility, it has been greatly observed and philosophically situated that man cannot be distanced from the environment. The environment houses the individual as a person, of which it is demanded of man, with the application of the ethical contents of intelligibility and rationality, to protect and promote the environment, in order for him to be protected by the same environment healthily, and remain holistically human. The thrust of this paper is to revisit the ethical nexus between man and his environment, and to show that man has a lot of responsibilities towards the environment, considering the anthropological culture and challenges associated with contemporary humanities. The paper concludes that man and environment are intrinsically linked and indispensable necessitated, and so, man needs to be ethically responsible to the safety of the environment, and then the environment will ever be useful and meaningful to man.

Key Words: Cultures, Environment, Ethics, Rationality.

Introduction

The concerns for man started with the curiosity of man's effort to understand his environment and defining the place of man's survival in it. The ability of humans to manipulate the landscape and recognize the consequences of doing so puts us in a peculiar position. As a specie, we are assigned the duty to provide and proliferate things like food, medicine and shelter for our sustenance. However, the history of man's struggle to have dominion over all creation can be found in the creation story of man's existence in Genesis of Biblical literature. It states that; "...be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth" (Genesis 1:28). We can deduce from the above that nature cannot dominate man because man has been empowered from creation. But, along history, especially in our contemporary times, it has been observed, more than ever before, that man has been very destructive to the environment that houses him, through actions as a result of mismanaged freedom in creativities, ambitions and innovations.

As such, contemporarily, John Paul II puts it that; what is "equally worrying is the ecological question which accompanies the problem of consumerism and which is closely connected to it" (John Paul II, 1991, no. 37). It is a culture which man has designed for his self-enslavement to his desires, warping the tails of his unchecked interests, for the sake of development. He states further that "In his desire to have and to enjoy rather than to be and to grow, man consumes the resources of the earth and his own life in an excessive and disordered way. At the root of the senseless destruction of the natural environment lies an anthropological error, which unfortunately is widespread in our day" (John Paul II1991, no, 37). In our day, it demands that man should desire that which will keep him and his environment, allowing the nature to take its course, in all events of ecological order. He goes further to assert that;

> Man, who discovers his capacity to transform and in a certain sense create the world through his own work, forgets that this is always based on God's prior and original gift

of the things that are. Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray. Instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him (John Paul II1991, no. 37).

Albeit, it is understood that man cannot but be concerned about his environment. Our goal hence is to achieve stability for ourselves and our kin. Hence, we also have an obligation to maintain the environment as we depend on the resources and services it provides. The questions then become: what is our role in nature? What rights have we to manipulate the land, to factory farm and animals and pollute the waterways? What rights have we to reduce our numbers and merely subsist? In answering these questions, we must rely on our knowledge of the earth, history, evolution and our influence on the natural environment.

The fate of human civilization remains closely linked to changes in the environment. Civilization grows along human mental contents. Such civilization may be in form of: technological innovation and employment; social exclusion; inequitable distribution and consumption of energy and other services; social breakdown, increased violence and a rise on new forms of social aggression; drug trafficking, growing drug use by young people; loss of identity; and lost in media and digital (see, Francis, 2015, nos. 20-40). Man-made threats to the Earth's natural environment include pollution, deforestation, and disasters such as oil spills and bush-burning. Humans have contributed to the extinction of many plants and animals. However, it is expedient to checkmate man's activities and outline probable solution to the environmental problems that emanated from man's mitigated use of nature.

Taking for instance, Socrates on his part uttered the dictum that "the unexamined life is not worth living". He stated this in relation to his understanding and attitude towards death and his commitment to fulfill his goal of investigating and understanding the statement of the Pythia (Brickhouse, 1994). Socrates believed that philosophy – the love of wisdom – was the most important pursuit above all else. For some, he exemplifies more than anyone else in history the pursuit of wisdom through questioning and logical argument, by examining and by thinking. His examination of life in this way spilled out into the lives of others, such that they began their own 'examination' of life, but he knew they would all die one day, as saying that a life without philosophy – an unexamined life – was not worth living (Spivey. 2011).

It is expedient to checkmate man's activities and outline probable solution to the environmental problem that emanated from man's mitigated use of nature. Socrates drew men's attention to themselves and insisting on self-knowledge (Omoregbe1990). He states that men ought to examine themselves in an unexamined life. His effort is to make human influence on his environment positive in such a way that their effect on nature will be liberal. Thus, in a bid to examine one's life and activities towards men, living and non-living, will lead us to examine the 'Golden Rule' that states: "Do unto others as you would have them do unto you"; this rule is telling us in essence that we should give to nature what we want nature to give back to us. Philosophically, it involves a person perceiving his/her neighbor also as "I" or "self" (Wattles, 1996).

Methodologically, this paper is analytically explanatory, towards proposing the nexus between the humanities and their prescriptive ethics to checkmate their own actions towards the sustainability of the environment. However, this essay will further discuss the different approaches to environmental ethics and make remarks on the effects yielded on the environment as a result of human's selfishness. It will further discuss the fundamentals of how the human nature relationship should flow in order to prevent possible exploitation. All these issues will help to explain the anthropological culture and challenges as regards to the ethical principles necessary for environmental sustainability.

Conceptualization of Ethics

Ethics is the branch of philosophy which deals with the morality of human conduct; hence, it is also known as moral philosophy. The first great moral philosopher in Western philosophy was Socrates. Beginning with Socrates, ethics became an important part of Western philosophy (Omoregbe, 1990). Ethics or "moral philosophy" studies what is good and bad conduct, right and wrong values, and good and evil. Thus;

> Ethics is a moral principle that controls or influences a person's behavior; a system of moral principles or rules of behavior. Its primary investigations include how to live a good life and identifying standards of morality. It also includes meta-investigations about whether a best way to live or related standards exists. (Ordu and Okoroafor, 2014)

Ethical beliefs shape the way we live – what we do, what we make and the world we create through our choices. Ethical questions explore what Aristotle called "a life well lived" (Omoregbe, 1990). Ethics is not just an exercise for philosophers or intellectuals. It is at the core of everyday life; we ask ethical questions whenever we think about how we should act. Being ethical is a part of what defines us as human beings. We are rational, thinking, choosing creatures. We all have the capacity to make conscious or unconscious choices if we wanted to – although we often act out of habit.

However, knowing the nature and some ethical questions raised, it is expedient to critically analyze what the nature of ethics is all about. Ethics is two things. Firstly, ethics refers to well-founded standards of right and wrong that prescribed what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics, for example, refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander, and fraud. Ethical standards also include those that enjoin virtues of honesty compassion and loyalty.

More straightforwardly, ethical standards include standards relating to right, to freedom from injury and the right to privacy. Such standards are adequate standards of ethics because they are supported by consistent and well-founded reasons. Secondly, ethics refers to the study and development of one's ethical standards. As mentioned above, feelings, laws and social norms can deviate from what is ethical. So it is necessary to constantly examine one's standards to ensure that they are reasonable and well-founded. Ethics also means, then, the continuous effort of studying our moral conduct, and striving to ensure that we and the institutions we help to shape live up to standards that are reasonable and solidly-based.

The Environment and its Ethics: Some Human's Responsible Actions

Our natural environment encompasses all living and non-living things occurring naturally on earth or some region thereof. It is an environment that encompasses the interaction of all living species. Environment means "that which environs us", and to be "environed" is to be encircled or surrounded. It is important to understand the fact that environments are not the same. It varies from place to place and from time to time. Our culture largely determines the kind of environment we inhabit. What then is our obligation towards the environment? Do we have environmental obligations for the sake of human beings living in the world today, for humans living in the future, or for the sake of entities within the environment itself, irrespective of any human benefits?

Simply put, different answers have been given to these fundamental questions by different philosophers who led to the emergence of environmental ethics. For this, Francis advances the philosophy of common good in making the environment as our common home, by saying that; "when we speak of the "environment", what we really mean is a relationship existing between nature and the society which lives in it" (Francis 2015, no. 139). Living in the environment presupposes that man makes it his home, an indispensable comfortability for his integral development. Recognising the fact that "nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it and

thus in constant interaction with it" (Francis 2015, no. 139). It takes the concern of truly part of something to making its sustainability a philosophy that must be a part of ethical growth and development.

Thereby, man has to speak to his conscience in examining what he does in order not destroy nature. Such applications of the contents of his conscience for the sustainability of the environment are what is ethical to the former. Hence ethics is a branch of philosophy that is concerned with the natural environment and human's place within it (Belshaw, 2001). It asks crucial questions about human environmental relations such as "what do we mean when we talk about nature?" "What is the value of the natural, that is, non-human environment to us, or in it-self?" "How should we respond to environmental challenges such as environmental degradation, pollution and climate change?" "How best can we understand the relationship between the natural world and human technology and development" and "what is our place in the natural world?" Environmental ethics is the answer to these questions. What then is environmental ethics? For this, Pope Francis recognises that;

> Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world's poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded (Francis 2015, no. 13).

So importantly, environmental ethics is defined as the moral relationship between human and the natural environment (Buzzle 2011). It is an area of environmental philosophy that faces a lot of conflict due to the various subdivisions in terms of ethical perceptions. For traditional and religious views, some people believe that they were given dominion over nature's plants and animals to serve their needs. Thus, environmental ethics pose a challenge to traditional anthropocentrism. In the first place, it questioned the assumed moral superiority of human beings to members of other species on earth. In the second place, it investigates the possibility of rational argument for assigning intrinsic value to the natural environment and its non-human contents (Norton 1991). The idea of human centered nature or anthropocentrism explicitly states that humans are the sole bearer of intrinsic value and all other living things are there to sustain humanity's existence (Mackinnon 2007).

Man exists along the indispensable existence of other realities as living beings. It is on this religious and social conviction that T. T. Bello recognises the indispensable placement of humanity in advancing the creation holistically, when he says that; "man has found himself in an environment that convinces him that he is not in charge of creation. There are millions of plants, animals and natural phenomena such as beautiful stars and vegetables, refreshing rains, impeccable sun and all the fascinating order in the universe. It seems probable that man has to create the creator to explain these things" (Bello 2008, 46). However, ethical decisions related to environment can be very absurd. In order to make the decision that would benefit human and do no or reparable harm to nature, people must weigh the possible consequences and determine which one ought to take precedence (Mackinnon 2007). For example, extracting oil to produce energy is harmful to the ecosphere yet beneficial to humans for various applications like producing fuels and pesticides aside from economical gain. Setting forth the possible damages, it is conspicuous that choosing to use oil excessively as an energy resource, is not an environmental friendly action; therefore, striving to find an alternative energy resource is more of a deep ecology mentality. After researches and efforts for a solution, scientists in this field were able to recycle restaurant waste vegetable oil to produce bio diesel to power automobiles (Mackinnon 2007). Applying the recycling process, we reduce natural resources consumption and therefore regard the inherent value of nature.

Arguably put, man's relation with nature almost involves technology. Man cannot think about environment without thinking about technology. However, to understand the human/nature relationship, we must look at how people, technology and nature interact. Man stood apart

from nature in this new world. They redefined natural resources as commodities and unleashed their technology against nature to retrieve those commodities for the market place. The advance of machines is so relentless in the culture of modernity that technology itself is seen as deterministic (Martin, 2010). For this, Francis asserts that;

> Ecological culture cannot be reduced to a series of urgent and partial responses to the immediate problems of pollution, environmental decay and the depletion of natural resources. There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm. Otherwise, even the best ecological initiatives can find themselves caught up in the same globalized logic. To seek only a technical remedy to each environmental problem which comes up is to separate what is in reality interconnected and to mask the true and deepest problems of the global system (Francis 2015, no. 111).

However, the main relationship here is about the relationship between technology and the environment. Through our very use of language, we endow technology with an independent agency so powerful that it now seems stronger even than its adversary, nature, and we seem at loss to be able to control it. Thus, working laboriously on the natural world exert an enormous control over the ultimate affairs of human life, and no wonder today we hear of several natural disaster such as earthquake, hurricane, wildfire, tsunami or volcanic and tornado. All these environmental crises that the world is facing today are as a result of human's greediness in massive alteration in nature's balance (Mackinnon 2007).

The Environment and the Questions of Anthropological Culture and Challenges

The way and manner in which man utilizes natural resources is the basic foundation of the problem we encounter in our environment. How do we now judge man's action in putting out natural fires, cutting feral animals or destroying some individual members of overpopulated indigenous species necessary for the protection of the integrity of a certain ecosystem? Are these actions morally right and acceptable? Can we now say that farmers are morally right in non-industrial countries to practice slash and burn techniques to clear areas for agriculture? Consider a mining company which has performed open pit mining in some previously unspoiled area. Does the company have a moral obligation to restore the landforms and surface ecology? And what is the value of a humanly restored environment compared with the originally natural environment? Man, in most cases can be said to be morally wrong in polluting and destroying animal and their environment in order to satisfy himself or probably meet his immediate needs. Man cannot but utilize his environment because sustenance is inevitable. However, man should not forget the fact that nature and animal have certain values in their own right which must be respected and protected by man.

So reasonably, the question of value placed on non-human components and its natural environment are the problems or issues raised in environmental ethics. Also the distinction between instrumental value and intrinsic value (in the sense of "non-instrumental value") has been of considerable importance. The former is the value of things as means to further some other ends whereas the latter is the value of things as ends in themselves regardless of whether they are also useful as means to other ends. The intrinsically valuable is that which is good as an end in itself; we can see example in plant e.g., some kind of fruits in which birds live on as a means of survival, and some wild plants that serve as source of medicine or as an aesthetic object for man and man has intrinsic value i.e., value in his or her own right independently of his or her prospects for serving the ends of others (O'Neill, 1992).

Put succinctly, the prospects for serving the ends of others are to be directed towards the sustainability of all generations, especially safeguarding the environment for future generations, for the environment does not solely belong to any particular generation. For the need of caring for the earth in order to realise a more responsible living, Ekuigbo and Ekuigbo (2006) expound that;

> There is the need for man to search for solutions to the present environmental predicaments in which he has put himself. Society must not be indifferent to the destructive tendencies of her individual members for such have effect on the society at large. Environmental problems and other health hazards which now threaten the existence of the world could be averted, if only man is a bit careful.

Understandably, human-centeredness or anthropocentric nature on environmental ethics has nevertheless played a part in the extension of moral standing. This extension has not been to the non-human natural world though, but instead to human beings who do not yet exist. The granting of moral standing to future generations has been considered necessary because of the fact that many environmental problems, such as climate change and resource depletion, will affect future humans much more than they affect present ones. Moreover, it is evident that the actions and policies that we as contemporary humans undertake will have a great impact on the well-being of future individuals. In the light of these facts, some philosophers have founded their environmental ethics on obligations to these future generations (Gewirth, 2001) just as we do not have obligations to future people because there is no definite group of individuals to whom such obligations are owed.

Nevertheless, this argument is not based on the simple fact that future people do not exist yet, but on the fact that we do not know who they will be. Derek Parfit has called this the "non-identity problem" (Parfit, 1984). The heart of this problem lies in the fact that the policies adopted by states directly affect the movement, education, employment and so on of their citizens. Thus, such policies affect who meets whom, and who has children with whom. So, one set of policies will lead to one group of future people, while another set will lead to a different group. Since there is no definitive set of future people to receive the benefits or costs of our actions, to whom do we grant moral standing? And of what importance is environmental ethics? How could any future people legitimately complain that they have been wronged by our environmentally destructive policies? In response to the non-identity problem, it has been argued that while we do not know exactly who will exist in the future, we do know that some group of people will exist and that they will have interests. In light of this, perhaps our obligations lie with these interests, rather than the future individual themselves (Desjardins, 2001).

Evaluative Conclusion
In all, the problem man is facing in the aspect of man/nature relationship has a lasting solution in Aristotle idea of the golden mean or 'middle way' which is an ancient concept described in various traditions. The concept was often discussed within ethical contexts and considered as a virtue (see, Robert, 2012). The concept of Aristotle's theory of golden mean is represented in his work called *Nicomachean Ethics*, in which Aristotle explains the origin, nature and development of virtues which are essential for achieving the ultimate goal, happiness (Greek *eudaimonia*) (Roger, 2000), which must be desired for itself. It must not be confused with carnal or material pleasures, although there are many people who consider this to be real happiness, since they are the most basic form of pleasures. It is a way of life that enables us to live in accordance with our nature, to improve our character, to better deal with the inevitable hardships of life and to strive for the good of the whole, not just of the individual.

The environment is designed in making man to understand the value of authenticity, as a being of reasoning and discretion, managing his freedom with all sense of purposefulness and directedness. Taking Nwakaeze-Ogugua's conception of man in his Teihard De Chardin's theory of evolution, as an introductory example of man to nature, there he asserts that; "man is in the world, from the world, of the world and is himself the world. He is the world of the world and the richest world in the world." Everything in nature is about man, and he is created to advance the courses of the orderliness inherent in nature (Nwakaeze-Ogugua 2007, 97). Understandably then, man is in nature to making nature to its course, and "his presence saved the universe from comatose. He is the only meaning-giving creature in the world. He is the

inner reason in creation" (Nwakaeze-Ogugua 2007, 97). However, "Because he is free being, he stands shoulder high above every creature, is the only being that can lead the cosmic history to its goal - the 'omega point' in the words of Teihard De Chardin" (Nwakaeze-Ogugua 2007, 97). However, man is to understand the importance he has being in sustaining all that are around him. The importance of the golden mean is that it re-affirms the balance needed in life. The people in our contemporary society need to overcome their pride and arrogance and look in nature for guidance because we all depend on it. Staring into the sky and imagining ourselves in heaven will not accomplish anything; it is better instead to accept our role in the world and appreciate the beauty of life, and death which gives meaning to it. The golden mean must be highly recognized because it is beneficial to man and also important to nature.

Therefore, what we need in order to live well, is a proper appreciation of the way in which such goods as friendship, pleasure, virtue, honor and wealth fit together as a whole. In order to apply that general understanding to particular cases, we must acquire, through proper upbringing and habits, the ability to see on each occasion, which course of action is best supported by reason (Terence, 1999). With these, we have necessary ethical mindset and principles in protecting and promoting the environment, through practical wisdom regarding the use of our reasoning. For practical wisdom, as Aristotle conceives it, cannot be acquired solely by learning general rules. We must also acquire, through practice, those deliberative, emotional and social skills that enable us to put our general understanding of well-being into practice in ways that are suitable to each occasion.

References

Bello, T. T. (2008), "A Critique of the Values of Some Biblical Miracles". *Journal of Philosophy and Related Disciplines*, Vol. 3, Nos. 1&2, pp. 45-58.

Belshaw, C. (2001), *Environmental Philosophy*, Chesham: Acumen.

Brickhouse T. C. and Smith N. D. (1994), *Plato's Socrates*, Oxford: Oxford University Press.

Desjardins, J. R. (2001). *Environmental ethics: an introduction to environmental philosophy.* Belmont CA: Wadsworth.

Ekiugbo, E. A. and Ekuigbo, U. E. (2006). "Caring for the Earth: Toward a more Responsible Living." *Ikere Journal of Education*, Vol. 8, No. 1, pp. 136-144.

Francis (2015). *Laudato Si*: Encyclical Letter on the Care of the Environment. Vatican City: Libreria Editrice Vaticana,

Gewirth, Alan. (2001). "Human Rights and Future Generations" In M. Boylan (ed). *Environmental Ethics*. New Jersey: Prentice Hall.

Jamieson, D. (2002). *Morality's Progress: Essays on Humans, other Animals and the Rest of Nature.* Oxford: Clarendon Press.

John Paul II (1991). *Centesimus annus*. Vatican City: Libreria Editrice Vaticana,

Johnson, D. M. (2011). *Socrates and Athens*. Cambridge: Cambridge University Press.

Mackinnon, B. (2007). *Ethics: Theory and Contemporary Issues*. 5th edn, Belmont: Thomson/Wadsworth.

Norton, B. G. (1991). *Towards Unity Among Environmentalist*. NY: Oxford University Press.

Nwakaeze-Ogugua, I. (2007). "An Insight into Teihard De Chardin's Theory of Evolution", *West African Journal of Philosophical Studies*, Vol. 10, pp. 89-106

O'Neill J. (1992). "The Varieties of Intrinsic Value". *Monist*, pp. 119-37

Omoregbe, J. (1990). *Knowing Philosophy*: A *General Introduction*. Lagos: JERP Limited.

Ordu, P.A. and Okoroafor, S. (2014). "Sustaining Ethical Management Practice in Contemporary Organization: Challenges and Mitigations in Nigeria". *EBSU Journal of Contemporary Management*, Vol. 2, No. 1, pp. 43-58

Parfit, Derek (1984). *Reasons and Persons.* Oxford: Clarendon Press.

Reuss, M. and Cuteliffe, S. (2010). "Understanding the place of humans in nature", in *Illusory Boundary: Technology and the Environment.* Charlottesville: University of Virginia Press.

Robert C. B. and Susan D.C. (2012). *Aristotle, Nicomachean Ethics.* Chicago: The University of Chicago Press.

Roger Crisp, *Nicomachean Ethics.* Cambridge: Cambridge University Press.

Spivey, N. and Squire, M. (2011). *Panorama of the Classical World.* NY: Gutty Publications.

Terence H. I. (1999). *Nicomachean Ethics.* Indianapolis: Hacket Publishing Co.

Wattles, Jeffrey (1996). The Golden Rule. Oxford University Press.

White, L. (2002), "The Historical Roots of our Ecological Crisis". *Science*, Vol. 155, pp.1203-1207.

Education, Critical Thinking and National Development

Nosakhare Monday ERIBO¹ & Benson Oghenero KANO²
¹Department of Philosophy, Faculty of Arts, Ambrose Alli University, Ekpoma, Nigeria
+234(0)8053305471, e-mail: ribnosa24@gmail.com
²Department of Arts and Humanities, School of General Studies,
Delta Polytechnic, Ogwashi-Uku, Delta State, Nigeria

Abstract: A good personality is said to be the product of a sound mind which is the product of a balanced educational system of a nation. The establishment of a balanced educational system is the basis for national development. Critical and creative thinking is the building of sound and creative or reflective mind and this is core to balanced education for national development. This paper examines the role of critical and creative thinking in education for the realization of national growth and development. To this end the paper raises issues such as; what is education? What role should education play in national development? How do we attain the needed kind of education for national development? What is meant by critical and creative thinking? How can we effect critical thinking in the educational system such that we can derive the required balanced education for national growth and development? The paper concludes that it is necessarily indispensable for the government of any nation to invest heavily in education in order to achieve the holistic development it so desired; a situation of advancement of intelligence where everyone as educated, contributes meaningfully to national development.

Key Words: Critical Thinking, Education, National Development.

Introduction

The essence of education is to be able to surmount problems around our environment(s) such that we can lessen the myriad number of daily problems which pose challenges to our peaceful sojourn on earth. Hence, Adeyemi averred that in any society, human life is a series of confrontations- confrontation with oneself, with other people, with societal institutions and with one's environment (Adeyemi 2012, 156). This leaves man with limitless problems to battle with in the society. To be able to surmount these myriad problems effectively and efficiently therefore, there is need for a man of critical and reflective mind who has the knowledge and wisdom to solve this gamut of problems for peaceful existence of life in human society. This is in tandem with the prognosis of Socrates "Man know thyself".

This means there is need for the application of thought, reflection and cogitation of the mind for a fruitful product of thought than mere dogmatic knowledge. This is what is needed in our education sector not just the traditional "educational indoctrination" of table–spoon feeding of children and adults alike in our colonial educational system that was handed down to us by the colonial masters which cannot help either the trainer nor the trainee to have access to personal thinking and reflection on issues but rather the type of garbage in and out that have been paraded since the colonial days to this present era in our education sector. Education in our 21ˢᵗ century is to help build mankind for the needed skills and competencies required to solve societal problems confronting humanity to the effect that each individual should be trained to be a problem solver. It is only on this note that societal problems can be alleviated and national development could be achieved through sound and good education. Good education lies in the cultivation of critical thinking, reflection and analysis of problems, synthesis of thought, evaluation of divergent views on issues confronting man, and endearing solutions springing forth.

A nation whose educational system is bereft of critical and reflective skills cannot experience balanced education for national development because critical or creative thinking is core to good education and values which stem national development. Adeyemi corroborated this

when he said education, the world over, remains the most potent weapon of development (Adeyemi, 155). Hence, education has been said to be an instrument for effecting national development. But, this laudable project of education cannot come to bear if education is not founded upon critical and reflective (creative) thinking so that foundation for good education which will aid national development is completely bound on critical thinking.

Hence, Odukoya emphases this point when he said the quality of education naturally determines the quality of development, education appears to be a mystical wand that wields answers to many of the challenges in the world today (Odukoya, 2018). He went further to maintain that the curriculum is the grand plan of national education. By extension, the curriculum is the blueprint of national development (Amaele, et al, 2011, 7). These thoughts about the place of critical and creative thinking in education for achieving national development is synonymous to the relevance of a building plan for a building structural development . The strength and durability of every building is basically determined by the building plan; that is how the quality and robustness of an education, the quality of the individual persons, the institutions and national development lie with critical and creative thinking. So the quality of education and national development are simply the reflection of critical minds, critical and reflective thinking. The essence for critical and creative thinking in the education sector is for a more effective educational system that could deliver sustainable indigenous productivity and national development.

Conceptual Framework
Education: Experts in the field of education have given various definitions to the term 'education'. We shall start with the etymological meaning in order to properly situate a clear understanding of the term. The word education, according to Amaele et al. is derived from two Latin words "educare" and "educere". Accordingly, "educare" means to train, form or mould the individuals to achieve the social needs and aspirations. On the other hand, "educere", means to build, to lead, or to develop (Amaele, et al, 2011, 7). Otite and Ogionwo (2006) gave theirs as the process of development of an independent and integrated personality, which entails the training and acquisition of special knowledge, skills, attitudes, and values needed by an individual to be responsible and which would enable him to contribute his own quota to the growth of the society of which he is a member (Amaele, et al. 2011, 7). Both definitions above mostly favoured the humanists who believe that the major function of education is the development of the natural potentials in the child that will enable him excel in the society in accordance to his ability, interest and need. By this definition, one can deduce a child central-orientation approach that is tailored to training, molding and guiding a child from his early beginning to adulthood as the function of education.

This above definition was supported by Amaele, et al. who see education as the total development of the individual child through acceptable methods and techniques according to his abilities and interests to meet up the needs of the society and for the individual to take his rightful place and contribute equally to the enhancement of the society (see, Iyoha in Amaele, et al. 2011, 7). This is substantiated by Fafunwa who defines education as what each generation gives to its younger ones which makes them develop attitudes, abilities, skills and other behaviours which are the positive values to the society in which they live. All these definitions about the meaning of education are all accepted in this paper based on the context of our writing.

National Development: The term "national development", like every other social concept with which philosophers and social scientists operate, lacks a definitional consensus. Scholars like W. Arthur, Consur Ravis, Fei John and Lewis see national development from the economic perspective. They likened national development as increase in the Gross National Product (GNP) or increase in the per-capital income (Staden 1998, 1). This definition only reflects the economist approach which has gradually expanded into the modernist approach. The modernist approach to national development defined the term national development as expansion of infrastructure or a general project of industrialization that brings about access to

such facilities as good roads, healthcare, portable water, and education etc. (Robinson 1981, 15). There are scholars who defined national development from their professional inclination – Joan Robinson, for example, who sees national development as an aspect of economic modernization which is the expansion of control over nature through closer interaction among men (Mabogunje 1980, 6).

Akin Mobogunje defines national development, from his background as an urban geographer, as a strategy of spatial reorganization, crucial for the whole process of political mobilization and of central state control over the planning of productive forces not concentrated at just a spot (Mabogunje 1980, 6). Lichman and Markovitz (1972, 57) stress that in a developed society, premium is attached to elimination of poverty, provision of food, shelter and clothing to its members. Todaro and Smith (2006, 20-21) see national development from the modernization paradigm which sees development as a multidimensional process which involves the sustained elevation of the entire society and social system towards a better or humane life. According to them, sustenance is concerned with ability to meet basic needs, self-esteem is concerned with a sense of worth and self respect, of not being used by others as tools for their own needs, and freedom is concerned with freedom from servitude – servitude to nature, ignorance, others, misery, institutions and dogmatic beliefs especially that which states that poverty is an ordained occurrence (p. 21).

Meanwhile, philosophers like Kwasi Wiredu, Kwame Gyekye, Julius Nyerere and others from the philosophic passion, who are themselves humanist, tend to have a broader perspective of national development. Kwasi Wiredu, for instance, argues that development should not be perceived solely in material terms. According to him development has two broad dimensions the material and the moral (Oladipo 2000, 121). The material perspective of development involves the control and exploitation of the physical environment through the application of the results of science and technology, while the moral stance insists on the regulation and improvement of human relationship through the promotion of human values such as freedom, justice, equality and cooperation. To Kwasi Wiredu, a well round development is the one whereby material advancement and the social or moral developments are mutually reinforcing (Oladipo, 120). What this implies is that to have a well meaning development, it must involve both the material and moral aspects. To have either will entail an encompassing development instead of the encompassing type which showcases all-round development. It is this type that all societies world-wide clamour for in their various societal endeavors.

Critical Thinking: Critical thinking has been defined by so many writers and research fellows as well. According to Encarta, critical thinking is regarded as a type of critical analysis. It has been described as disciplined, intellectual criticism that combines research, knowledge of historical context and balanced judgment. It is the ability to think logically and analytically (Encarta 2006). The foundation for critical thinking defined it as skilled and active interpretation and evaluation of observations, communications, information and argumentation (www.foundationforcriticalthinking.org). By this, critical thinking gives room for the consideration of evidence, the position of judgment, the standard for making judgment and the valid methods and techniques for forming the judgment. It also implies the theoretical basis set aside for understanding problems. It was to this end that the foundation for critical thinking conceptualized critical thinking as: The intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing and or evaluating information gathered from or generated by observation, experience, reflection, reasoning, or communication, as a guide to belief and action. In its exemplary form, the foundation claimed that it is based on universal intellectual values of clarity, accuracy, precision, consistency, relevance, sound evidence, good reasons, depth, breath and fairness (Todaro and Smith, p.21).

Dewey (1938) who is said to be the first to champion the cause of critical thinking in education perceived critical thinking as the active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it. Another philosopher, Garrison believes that critical thinking includes five steps: identifying the problems, defining

the problems clearly, searching for possible solutions, evaluating their functions and integrating their understanding with available knowledge.

Lipman, in his own philosophical submission, points out that critical thinking is one kind of reflective thinking that helps people to judge easily and correctly (2000, 18). Lipman regards critical thinking to be related to cognitive growth and intellectual responsibility. He also perceived critical thinking to be self-correction. According to him, basic skills like reading, writing, arithmetic and verbal communication have important role in developing social skills, but they are not enough for critical thinking.

Unlike the philosophy based theories, psychology theories are concerned with cognitive process while philosophy is concerned with analysis of arguments, placing emphasis on critical thinking, dispositional properties like; the attitudes, habits of mind or internal motivations that help individuals to use critical thinking for searching for facts and truth. The psychologist aimed at critical thinking skills such as reflection, reasoning, analysis, comparison, evaluations, recognizing, assumptions inference, formulating hypothesis, testing and making comprehensive conclusion. This marks a distinction between the views of the philosophers and the psychologists on what they perceive critical thinking is all about. Some psychologists believed critical thinking consists of: A set of skills that range from lower order to higher order; the higher order skills requiring more complex thinking than lower ones which are seen as needing only basic and less complex thinking. Ericson and Hastie (1999, 40) see critical thinking from the psychological perspective to be: A sequence of internal symbolic activities that lead to novel and productive ideas or conclusions. Norshimas initiated the thought that critical thinking consists of the components. According to him, with these components in critical thinking, everybody has to recognize the value of problems, try to solve it, prepare a design and test its messages and feedback (Adeyemi 2012, 156).

Education System and Critical Thinking: A Nexus
In any type of education initiated, critical and creative thinking features prominently. Thinking is the very nature of man, but the degree varies from person to person. A man who has basic training in critical reasoning will tend to think higher than the other who does not have critical and creative thinking skills and capabilities for higher reasoning. Hence, a philosopher educator is better than a mere teacher in teaching and learning program. This is because anyone who cannot think may not be able to solve the smallest of problem besetting his environment.

Hence, Adeyemi opines that it takes a sound mind, a mind imbued with reflective thinking, which can engage in deep analysis to come up with causes of problem at hand and generate possible solutions or options to arrive at a decision; to solve or get out of problem (Adeyemi, p. 156). McGuiness (2005, 100) corroborates this when he said that critical thinking encourages people to shape their personal opinions and attitudes with self-confidence instead of simply reinstating those of others by investigating issues from different perspectives with logical reasoned arguments. Critical thinking skills are relevant to students, policy makers and researchers as well. In fact, every living person requires critical and creative thinking skills for the identification of problems and solving the problems as well. This is why Chouari pointed out that at the outset of the twenty first century the role of critical thinking education becomes pivotal. He went further to affirm the role of critical thinking that most counties of the world including the developing countries have started implementing critical thinking in their curricula at different levels of their education.

Ozkan-Akpan (2008) explained that the results of critical thinking studies show that education and critical thinking most go hand in hand to achieve educational goals. It appears that there is a general consensus that critical thinking is core to education for the realization of national development and is one of the indices for quality education. It was in this direction of thought that Ijaiya, Alabi and Fasasi (2011) submitted that one can almost say that "tell me the quality of your teacher training and I will tell you the quality of your educational system (2011, 28). By

extension one can interpret this to say "Tell me the measure of the critical thinking in your education system and I will tell you the level of your national development." This goes to show that there is a symbiotic relationship between critical thinking and education in the overall development of a nation. The impact of critical thinking in education for bringing about the needed national development cannot be over emphasized. Without critical minds, there cannot be problems identifiers and problems solvers. Enough of the table-spoon-feeding system of education that ends up in emptiness but rather critical thinking brings to bear intelligent design, implementation of the design and ability to advance knowledge. This makes everybody to recognize the value attached to problems identification, and having the ability to solve them through the design and testing the design so formulated.

The Role of Critical Thinking in Education and National Development
The role of critical and creative thinking cannot be overemphasized. It brings wisdom to bear in speculative art. The roles are enumerated and explained below:

A. Creative thinking helps in building rational and critical minds: To make education relevant to national development, there is the need to first and foremost create a building plan for the achievement of such goal for national development. The building plan with education as a necessary need in order to actualize moral, civic, cultural and economic sustainability is to imbibe education with creative and critical thinking as a core subject area that will be compulsory for both the primary school pupils and the secondary as well. This will bring the needed reforms to our education sector that will make it contribute meaningfully to national development. The relevance of critical and creative thinking was underscored by Olatunji (2017, 210) thus: The goal of further encouraging the spirit of inquiry and creativity in teachers is the only goal out of the five goals of teachers education that is related to critical thinking.

   Critical and creative thinking helps to foster rational and critical minds, and this is related to creativity; without rational thinking, there cannot be creativity. It is critical thinking that gives birth to creativity. Hence, Burnaud and Craft defined creativity as the possibility thinking which includes seven habits of the mind; posing questions, play, immersion, innovation, risk taking, being imaginative and self determination. All these possibilities of the mind are very important in teaching and learning which themselves aid national development. This is substantiated by Russell's submission that critical thinking provides thinkers with (a) the ability to form opinion for oneself, (b) the ability to find impartial solutions which involves learning to accept and control others preferences and estimate issues on their merits (c) the ability to identify and question assumptions by employing what Russell calls constructive doubt in order to test unexamined beliefs (1937, 529). All these strengthen an individual's ability to personal inquiry and creativity.

B. It helps to prevent indoctrination in teaching and learning: Critical thinking as an ideal has important role it plays in teaching and learning which personal self development is. It helps an individual to cultivate the spirit of seeing thinking in different perspectives. By this he can contribute his own quota to issues of local and national interest. Things will not be seen in only one way but through several perspectives and by so doing numerous ideas can spring forth from a particular issue which will then have various solutions. Russell, emphasizing the importance of critical thinking as cited in Hare, explains that critical thinking involves a wide range of skills, dispositions and attitudes which together characterized a virtue that possesses both an intellectual and moral aspects which serve to prevent so many vices including dogmatism and prejudice (indoctrination) in teaching and learning in education. Going by the Russellian submission, critical thinking can help to prepare learners and teachers for adequate knowledge needed for educational and national development which will support their skills for adaptation and for changing situations (Russell 1956, 246). These are the reasons among others while the government should include critical thinking in the school curriculum for a balanced education system.

C.   It helps to build coherent and cleared-distinct thought: No doubt everybody is involved in thinking. But not all thinking is adequate. Most of our thinking if not rigorous is biased, uninformed, distorted and purely prejudiced. This fact therefore shows the place of critical thinking aids e.g. good analysis, evaluation, explanation, etc.; critical thinking aids good analysis, evaluation, explanation and demystification of mysteries in our experiences of reality. By these we can avoid biases and out right prejudice. It therefore helps to fashion out clear and distinct knowledge about reality. This made Siegel to argue that critical thinking should involve a process of evaluation and reasoned judgment and willingness, dispositions and attitudes to living and acting by them. Facione (1988) gave his report to the American Philosophical Association on the role of critical thinking. He states that the critical thinker has some dispositions and cognitive skills such as being able to interpret, analyze and evaluate, among others. Halpern in Liu, Frankel and Roohr, provided us with the reason why critical thinking is related to the current challenge in education for the preparation of critical thinking for high qualified people who will be able to meet the demands of the labor market. They affirm that critical thinking is:

> The use of those cognitive skills or strategies that increase the probability of a desirable outcome. It is used to describe thinking that is purposeful, reasoned, and goal directed the kind of thinking involved in solving problems, formulating inferences, calculating likelihoods, and making decisions, when the thinker is using skills that are thoughtful and effective for particular context and type of thinking task (2014, 19).

This ways of looking at critical thinking enables us to realize that critical thinking aids the individual researcher to think purposefully and directs his thinking towards solving problem according to the prevailing circumstances.

How to Effect Critical and Creative Thinking in Education for National Development
Agreeably, one of the best ways to ensure critical thinking in education for national development is to ensure that critical thinking and creative thinking become a subject in the curriculum of both primary and secondary schools while at the higher-education the subject has to be made compulsory from year one to the final level before graduating not the way it is now, whereby it is only taught at the beginning or in year one alone as a general study or as it is taught in year one and three in philosophy department as logic and symbolic logic alone. Critical and creative skills are to be taught in all department from year one to the final year and should not only be taught as an abstract or theoretical course but should be made to reflect reality i.e. to have practical effect to our daily life experiences especially as the skills cover conceptualizing, applying, analyzing, synthesizing, or evaluating information, observation, experience, reflection, reasoning or communication as a guide to belief and action; these are examples of critical or creative thinking skills that are to be imbibed by every teacher and student alike for a balanced education for national developmental goals.

Conclusion
Human personality cannot be better groomed without imbibing critical and creative thinking skills. Sound minds are products of critical creative thinking. Having these skills in individuals, makes good and sound personalities which produce balanced education, while balanced education fosters national development. The role of critical and creative thinking brings fort identification of problems and capacity to solving the problems identified. The hallmark of the role of critical and creative thinking lies in the power of creativity. A person's or nation's creativity tells of the caliber of the sound mind(s) in such a person or nation. The best way to inculcate critical thinking is to incorporate the subject in our primary and secondary school curricula and ensure that critical and creative thinking are taught at all levels and in all departments in the higher education programs.

References

Adeyemi, S.B. (2012), "Developing Critical Thinking Skills in Students: A Mandate for Higher Education in Nigeria," *European Journal of Educational Research*, Vol. 1, No.2, pp155-161.

Amaele, S et al, (2011). *History of Education: from Ancient to Contemporary Era: the Global and Nigerian Perspectives.* Port Harcourt: Hercy Publications.

Christo Van Staden, V. C. (1998). "Using Culture in African Contexts" in P.H. Coetzee and APY Roux (eds.) *the African Philosophy Reader* London: Routledge.

Dewey, J. (1938), *Experience and Education.* New York: Collier Publishers Ltd.

Ennis, R. H. (2018). "Critical Thinking: What is it? *Proceedings of the 48th Annual Meeting of the Philosophy of Education Society*, Retrieved from http//www.edu. uc.edu/pes/92-Docs Ennis. Item 18-9-2018.

Ericson, K. A and Hastic R. (1994). "Contemporary Approaches to the Study of the Thinking and Problem Solving." In R. J. Sternberg and E. E. Smith (eds.), *Thinking and problem solving.* New York: Academic Press.

Facione, P. A. (2018). The California critical thinking skills test. college level technical report- experimental validation and content validity. Internet source from http://www.eric.ed.gov/ericwebportalrecorddatil ? on 26-9-2018

Ijaiya, N. Y., Alabi, A.T. and Fasasi, C. (2011). "Teacher Education in Africa and Critical Thinking skills: Needs and Strategies." *Research Journal of Business Management*, Vol. 5, No. 1, pp. 26-34.

Iyoha F. E. (1996). "The Meaning and Theories of Development" in F.E. Iyoha and E.C Onwuka (eds.), *Administering Development in Third World: Theory, Practice and Constraints.* Ibadan: Stirling-Horden Publishers.

Lichman, W and Markovitz I. (1972). *The Political Economy of Development.* Berkeley and Los Angeles: University of California press.

Lipman, M. (1998). *Thinking in education* (2nd ed). New York: Cambridge University press internet source http://dx.doi.org/10.1017 retrieved 18-9-18.

Liu, L., Frankel, L. and Roohr K. (2014), "Assessing Critical Thinking in Higher Education: Current State and Directions for Next Generation Assessment." ETS *Research Report Series*. pp. 1-23

Mabogunje, Akin (1980), *The Development Process: A Spatial Perspective.* London: Hutchinson and Co. Publishers.

McGuiness, C. (2005). "Teaching Thinking: Theory and Practice", *British Journal of Education Psychology* Vol. 3, pp. 107-126.

Odukoya, J, (2018). "Educational and Development in Nigeria: Memo to Buhari. *The Guardian Newspaper*. Internet source https://gurdian.ng/opinion/education-and-development-in-Nigeria-Memo-to-Buhari/.retrieved 16-8-2018

Oladipo O. (2010). "Nigeria in the Twenty First Century, Challenges of Freedom and Development" in Olusegun Oladipo (ed) Ibadan: Hope Publications.

Olatunji, M.O. (2017). "Critical Thinking in Nigeria's Pre-service Teachers Education: A Philosophical Investigation, in *Journal of Teacher Education and Educators*. Vol.6, No.2, pp. 205-221.

Otile, O. and Ogionwo, W. (2006). *An Introduction To Sociological Studies.* Ibadan: Heinemann Education Books Plc.

Ozkan A. S. (2018). Teachers' perceptions of constraints on improving students thinking in high schools. Retrieved from http/etd.librmetu edu.tri upload. 683631.index. pdf. 20-9-2018.

Robinson, Joan (1981). *Aspects of Development and Underdevelopment*, London: Cambridge University Press.

Russell, B. (1937)."Education for Democracy." *Addresses and Proceedings of the National Education Association*, pp. 527-534.

Russell, B. (1956), *Portraits from Memory*, London: Allen and Unwin.

Siegel, H. (1988). *Educating Reason.* New York: Routledge Publishers.

Todaro, M. P. and Smith, C. S. (2006), *Economic Development.* England: Platson Education Ltd.

The Early Life of Jesus Christ:
A Challenge for Christian Upbringing in Nigeria

Selome Kuponu PhD
Department of Religions & Peace Studies, Lagos State University, Ojo
Selome1965@gmail.com

Abstract: Jesus lived a normal life. He got basic education of the Jewish scriptures which was the common practice in his day. He was raised in an artisan family which struggled and which had few basic necessities of life. But what distinguished his family was their piety. He grew up in an honest environment where they inculcated honesty, self-discipline, and obedience to constituted authorities into him. The gene of uprightness in him was nurtured in an environment of righteousness. This paper takes a look at how Nigerian parents could create a similar environment that Joseph and Mary created which allowed Jesus to develop his innate virtues which later blossomed into a life that Peter described as one without sin or any form of deception. This is a template for every child who aspires to please God and live a life that will influence humanity at large. The paper draws resources from relevant literature and scriptures to establish the fact that correct upbringing in a godly environment can help a child attain a life worthy of emulation.

Key Words: Childhood, Godly Environment, Training, Upbringing.

Introduction

The book of Genesis opened up with the account of several beginnings; such as the beginning of creation, the beginning of human race, the beginning on conjugal relationship between a man and a woman, the beginning of sin, etc. Every created organism has a beginning. The beginning of a process in most cases, points to the foundation laying stage. In most cases, the beginning determines the foundation upon which the whole building will lay. Unequivocally, the beginning of everything (both living and non-living) is the most fragile stage of life as it can make or mar the being.

The expression, "in the beginning…" (Gen. 1:1), which is pointed to the beginning of the creation of the magnificent heaven and earth, is an indication that no matter how enormous a person, a thing or a system is, it must have a beginning. Other beginnings alluded to in the bible include: the beginning of the reign of kings like Saul and David; the beginning of the ministries of John and Jesus; the beginning of the missionary work of Paul, etc. All these point out to the beginning of a process, of which biological and physical growth is inclusive. It is observed that the problem of man began from the beginning, precisely, from the compromise of the first family. The concept of "beginning" is very broad. For instance, one could talk about the birth of Jesus as a beginning; one could also refer to the beginning of his ministry; etc. Since the concept of "beginning" in the life of a person is so broad, this work will limit it to the "physical beginning of Jesus as a child in the nuclear family of Joseph and Mary." Therefore, the upbringing as discussed in this work would be the contributions that the environment and the genes played in the making of who Jesus eventually became. Of course, nurture and nature play vital roles in the training and proper upbringing of a child.

The word "upbringing" could mean, "the way in which a child is cared for and taught how to behave while it is growing up" (A.S. Hornby, 2006: 1623). It implies, "early training: especially a particular way of bringing up a child it is the way a child is raised, the care and teaching given to a child by parents or other people" (www.merriaro-webster.com, 2016). Before the antediluvian period (the period referred to in the Bible between the fall of humans and Noachian Deluge (the Genesis Flood) in the biblical cosmology; the narrative takes up chapters 1-6 of the book of Genesis), God said unto man to be fruitful, multiply, replenish the earth, subdue and have dominion over every living thing (Gen. 1:28). He also repeated the first three blessings to Noah, namely, "be fruitful, multiply and replenish the earth" (Gen. 9:1) after the deluge. The fourth and

fifth blessings are synonymous to upbringing. To "subdue" means to bring under control while to have means "dominion." All these expressions indicate that upbringing has been the heartbeat of God from the onset.

One of the reasons why God confided in Abraham, on what He wanted to do to Sodom and Gomorrah was because God knew, that Abraham was trust worthy and that he would train his children on the fear of God. God rejected the sons of Eli, but accepted Samuel just because of his moral values; while Eli was condemned, though righteous, for the fact that he was behind in his responsibility to properly bring up his sons in the fear of God. This paper will look at the roles that Joseph and Mary played in the upbringing of Jesus, viz-a-viz the characters of both parents and the environment of righteousness they created for the tender Jesus to become a fortress of morality. In a broader perspective, this paper intends to take a cursory look at the family background of Jesus Christ, his birth and travails, his childhood, his trainings in carpentry and scriptures, etc. Also, an attempt would be made to explore the early childhood educational and cultural upbringing of Jewish children under the Roman imperialism.

Furthermore, the study will draw an analogy with the present day Christian children upbringing in Nigeria; a multi religious, multiracial country; with the aims of identifying the strengths and weaknesses and the dimension of the current practices. The paper concludes by highlighting some of the critical areas of the upbringing of Jesus Christ, in order to pose a challenge for Nigerian Christians.

The Early Life of Jesus Christ
There are many views on the early life of Jesus Christ by the theologians. For instance, the typologists believe that the beginning of Jesus Christ could be traced to Genesis. According to this school, the first creature which is "Light" (Gen. 1:3) was typified to be Jesus Christ with references to allusions in the New Testament (John 1:1-5, 8:12, 12, 9:5)). They further said that Jesus Christ was among the Trinity in Genesis 1:26. He was typified to be the seed of the woman in Genesis 3:15. He was interpreted to be the wisdom of God that existed before the creation (Proverbs 8:22-30, cf 1 Corinthians 1:24). All these are talking on the celestial nature and deity of Jesus Christ. All these pointed to the pre-carnate Jesus. However, this research did not factor in the divinity of Jesus as an important element that made him to have a proper and balanced upbringing in a human environment. The paper also takes for granted that his divinity gave him an undue advantage, since there had been cases of several bible characters who were ordinary mortals, yet they attained greater heights of morality through interactions with the normal godly parents in a godly home. In the upbringing of a child, there are two elements that come into play. They are nature and nurture. Considering the case of Jesus, he was brought up in a family where the father was described as being righteous, and spiritually sensitive. The mother at the same time was a virgin. Her spiritual sensitivity also was alluded to by her interaction with Angel Gabriel and submission to go on with the will of God, in spite of evident shame and spite from the public. Joseph, the foster father of Jesus was also a carpenter, and there were no records of him being dishonest. In christening Jesus, the parents also did the needful by presenting sacrifices required by the law. The public show of Jesus at Jerusalem at 12 also indicated the religious piety of the parents. If the genes of the righteous Joseph were not found in Jesus, at least the spiritual environment he created made Jesus to have an honest and godly father figure example to follow. The mother of Jesus, Mary on the other hand made a genetic contribution to the baby Jesus. She was a virgin in a society that was morally corrupt. Apart from the apostate nature of the people of Israel, they were colonised by the Romans, who had established a global system of governance and whose taste for leisure and sexual escapades, after the war reached a new height.

It should therefore be noted that Jesus benefited from the piety and honest lifestyle of his foster father Joseph in his administration of his nuclear family and the gene of righteousness in the blood of Mary, his mother.

a. The Family Background of Jesus
The genealogy of Jesus Christ was recorded by two Gospel writers viz: Matthew and Luke. Matthew traced the family background of Jesus Christ from Abraham to his birth and came up

with the record of forty-two generations (Matthew 1:1-17). What is a generation in the Bible? There are many opinions on this. One takes its proof from the prophecy of God to Abraham in Gen. 15:16 where the Lord said the descendants of Abraham would be strangers in a country not their own and they would be enslaved and mistreated there for four hundred years. In the fourth generation they would come back. Here, a generation is 100 years (www.bible-codes.org/old-prophecy_5c-...). Another source says, a generation in the Bible is normally 40 years (Ibid). This is because 40 years is well attested to in the bible. Occasionally, 70 years is also found in the bible (Psalm 90:10); it is said to be the average of a man at his death. In his commentary on Matt. 1:17, Raymond Brown opines that, the spans of time are too great to have contained only fourteen generations each since some 750 years separated Abraham from David, some 400 years separated David from the Babylonian Exile, and 600 years separated the Babylonians exile from Jesus birth (www.rtforum.org/it/it13.html). With all the aforementioned points, it is still very difficult to settle with number of years, but the family background of Jesus Christ could be traced to David from Abraham. That is, Jesus Christ belongs to the royal tribe of Judah in Israel.

Luke begins with Jesus and moves back through Abraham to Adam. Matthew deliberately arranges his genealogy each (Matt. 1:17) with a total of 41 names. Luke has 77 names, apparently arranged in 11 groups of seven, although he never calls attention to this. At the part where the two genealogies overlap, Matthew has 41 names and Luke has 57. Matthew traces the genealogy through David's son Solomon, whereas Luke goes through David's son Nathan (https://bible.org/.../lesson-14-genelogy-...). This discrepancy is a synoptic problem. It was thought that St. Matthew, St. Mark and St. Luke wrote their gospels independently of one another but then a closer examination of the synoptic gospels reveals that they agree too closely to make independent writing possible (Ayegboyin, 2004: 46). On the other hand as close as they are, there are also notable dissimilarities in these gospels (Ayegboyin, 2004: 4) that raise thought provoking questions. However, the biblical scholars have logically procured solutions to the reasons behind similarities and divergences in the synoptic gospels. This study will not discuss these solutions, but will establish the fact that Jesus was related to the righteous Abraham and royal family of David.

b. His Birth and Travails
The books of Matthew and Luke have preserved for us some of the gleanings of the early life of Jesus (Martin, 1966: 387). Matthew's and Luke's records concerning the birth of Jesus Christ have some similarities and dissimilarities. According to Matthew, Joseph was the main character while Mary was the main character in Luke. One of the areas of convergences of the two gospels in the story of the birth of Jesus was that, Mary had been betrothed to Joseph before she became mysteriously pregnant by the Holy Spirit. (Matt. 1:18 cf Lk. 1:27).

In Israel, there were three stages involved in their customary marriage. The first stage was the engagement, which was often arranged while the couples concerned were still under aged. This was followed by the betrothal, which was a confirmation of the engagement, when the couple come of age. During the twelve months period of betrothal, the couple enjoyed the status of marriage without the rights of marriage. They might or might not be allowed any periods alone together. Breaking of betrothal was a serious business and was considered a divorce (Kapolyo, 2006: 1135). This is followed by "Chuppah," the sexual consummation, which could be more than one year depending on the financial capacity of the groom, after a legal contract which is called "Ketubbah" (that is stage one) had been made. An instance of this was the services of seven years rendered by Jacob to Laban to enable him marry Rachael (Gen. 29:15-18). The third stage was the wedding ceremony. At this stage, full rights of marriage were conferred upon the couple and from then on, they would be free to consummate their marriage through sexual intercourse. If a young betrothed woman was found to be pregnant and her suitor was not responsible, as was the case with Mary (1:8). She would be publicly shamed and executed by stoning (Act 22:23-28) (Kapolyo, 2006: 1135) though at the time of Joseph, the Roman Government did not endorse it.

Joseph and Mary were at the second stage of their marriage when Mary became pregnant. Joseph was a just and compassionate man who did not want to put Mary to a public ridicule,

rather he planned to divorce her quietly. While ruminating on this, the angel of the Lord convinced him in the dream that the pregnancy was an act of the Holy Spirit (Matt. 13:19-25 cf Luke 1:26-35). Luke's Gospel tells how Jesus' mother, Mary and her husband Joseph responded to a decree from Caesar Augustus (31BC- AD 14) by making a journey of 120km (75miles) from Nazareth to Bethlehem to be registered, and Luke notes this was the first census that took place while Quirinus served two terms as governor of Syria 6-4BC and 6-9AD (Lawrence, 2006:13, 136). Jesus would had been born during either of the tenures.

The birth of Jesus Christ took place in a manger because there was no room in the inn. (Luke 2:6-7). The Greek word for inn is used by Luke later in his gospel to mean the 'guest room' (Lawrence, 2006: 136). The shepherds in the field visited Jesus in the night he was born according to the Lukan record. Matthew records the visit of the wise men from east to Jerusalem. Jerusalem was 9km (5½ miles) from Bethlehem which was located in the Southern part (Lawrence, 2006: 136). This event seems to have been sometimes after Jesus' birth as the family recorded as living in a house. Herod the Great who reigned between 37-4BC killed all the children in Bethlehem from two years old and under, and would have killed Jesus Christ if God had not instructed Joseph to escape with his family to Egypt. That means the birth of Jesus Christ and the travails that surrounded it took place within this range. Martin (1966: 387) puts the date of Jesus' birth in 6B.C. James W. Hugg (Christmprophecy.org/.../when-was-Jesus-...) opines that Jesus was born during Sukkot, the feast of Tabernacles, (which began the 29th of September) in 5BC, His conception was possibly as late as the 25th December in 6BC, and it is also possible that the Magi visited Bethlehem around 25th December in 5BC, when Jesus would have been almost 3 months old (Christmprophecy.org/.../when-was-Jesus-...). Due to these discrepancies, the birth of Jesus Christ could be fixed between 4BC-6BC. His birth was full of difficulties and danger. One could imagine that if the spirit of the Lord did not intervene and Mary was publicly stoned to death, then Jesus would not have been born. Peradventure, Joseph privily divorced her; Jesus would have been an illegitimate child; and if not for divine intervention, he would have been massacred with other children in Bethlehem. This narrative is meant to portray the role that Joseph and Mary played in protecting Jesus even before His birth. There were several forces that militated against Jesus being born and also being alive to fulfil his divine destiny. It actually involved a lot of sacrifices from both parents who were only ordinary human beings with normal human nature. Both parents took responsibilities for the safety of Jesus in spite of what it would cost them in terms of personal inconvenience, misunderstanding from their extended family members, constant migration and burdensome financial implications.

c. Children's Upbringing in the Land of Israel

Upbringing has earlier been defined as the way in which a child is cared for and taught how to behave while he/she was growing up. Upbringing is all about parental training of children from the cradle. Israelites' parents do not handle their children upbringing with lackadaisical attitude. The Jews were keen on the education of their children being trained from the time they are born. When a Jewish child is born, he is trained to recognize God as his father and maker of the world. He is also taught to know that the entire universe is depended on God (Kponu, 2012: 5).

As Jewish law presented, a boy begins the study of the scriptures at five years of age and the study of the legal traditions at ten. Every Hebrew parent teaches his child God's precepts from the swaging clothe. According to a common rabbinic saying, "the town without school must perish!" Another one says, "Clear to me is the breath of school." Joseph opines that, "our chief aim is to educate our children well; according to him, Jewish children were taught to believe God from swaging clothe (Kponu, 2012: 5). The goal of the Jewish education is the TORAH which is derived from the Hebrew word "Yara" which means to direct, and to teach; this means direction, instruction, and this is also embedded in *Shewa*. The forever is called *Beth-Hassepher*, which is equivalent to the elementary school, always attached to the synagogue where children between age of six and seven begin their formal education; this stage ends at about the age of twelve years. Thereafter, the child begins to learn a trade along with his formal education. A *rabbianic* statement affirms this, with the statement that "He who does not teach a child trade, teaches him to be thief" (Kponu, 2012: 5).

A Jewish boy automatically becomes a bar Mitzvah upon the age of 13 years and a girl upon reaching the age of 12 years. "Bar" is "Son" in Aramaic which used to be the vernacular of Jewish people. "Mitzvah" is "Commandment" in both Hebrew and Aramaic (https://en.m.wikipedia. org/.../Bar_and_Ba...). Bar Mitzvah means "son of commandment". At the age of 13 (12 for girls) children become obligated to observe the commandments. The bar Mitzvah ceremony formally, publicly marks the assumption of obligations to lead religious service. The celebrant is also generally required to make a speech which traditionally begins with the phrase "today I am a man" (Ibid). At Barmiswha, a child is examined to see how his parent had trained him, thereafter, boys that want to become rabbis were sent for training of *Bethhannmdras* (House of Interpretation). It is equivalent to theological seminary today (Kponu, 2012: 5). A devoted Jewish child knows the dos and don'ts of God from the cradle. The balance struck with both religious training and skill acquisition made a Jewish child to apply the fear of God in his chosen profession. There is no dichotomy between his attitude to God when he is at the temple and his attitude to his fellow man in his place of business. He is required to love God on the one hand and his neighbour on the other. To him religion does not stop in the place of worship.

d. The Upbringing of Jesus

Jesus Christ was born into a Jewish family with good reputations. Joseph was a just man (Matt. 1:19a), a merciful man (Matt. 1:19b), a spirit filled man that receives God's instruction through dreams (Matt. 1:20-21). He was versed in the scripture and prophecy (Matt. 1:22-23), he was an obedient person (Matt. 1:24, 2:13-15), a God fearing man, and morally sound, coupled with sexual discipline (Matt. 1:25). Mary was a disciplined lady and a virgin (Luke 1:27), she was also a spirit filled lady (Luke 1:28-35), she believed the word of God and His prophecy (Lk 1:38). Kapolyo (2006:1135) submits that we can assume that Joseph was a young man between the ages of 18 and 20. And as many assume, he came from Galilee, a traditional small town whose custom, unlike in Judah, frowned at betrothed men and women spending any time together in private. He lived in a male-dominated society. He could impregnate Mary before their wedding or involve in pre-marital sex, but he abstained himself from this grievous act.

According to E.F. Har (2008: 914), the life of Jesus Christ was far more nearly influenced by His Jewish mother, nurtured in a home of piety and possibly of near poverty, encouraged to love the scripture, trained in the worship and instruction of the synagogue. All these virtues in the life of Jesus' parents and lots more could have served as a good background for Jesus Christ before he was born. Whether Jesus turned to the right or the left, he is sandwiched between two pillars of piety and morality. The lack of contradictions in the worldview and spiritual perceptions of Joseph and Mary made Jesus to see the world through a single eye. Also, the correlation between the daily conducts of Joseph and Mary and what they profess made their child to have a correct role model, since a little discrepancy could be fatal in the perception of a child towards life and his faith.

A few verses were reserved for the early life of Jesus. But be that as it may, they give a vivid picture of a child that was guided on the right path. Few of the references to his background are highlighted below. He was enrolled by his parents at Bethlehem and he was born there. (Luke 2:1-7). Bethlehem is the original home of Davidic family (Duffield, 1977: 58) that means Jesus Christ was born at royal family. His circumcision took place on the eighth day (Luke 2:21) according to God's covenant with Abraham and his descendants. His purification was in the Jerusalem temple according to Mosaic Law (Luke 2:22-24). The purification took place on the fortieth day of his birth (Martin, 1966: 390). After birth, the baby Jesus Christ was taken to Egypt for asylum (Matt. 2:13-15) while King Herod the great massacred all the male children in Bethlehem who were two year old or under (Matt. 2:16-18). The last record of childhood of Jesus Christ as recorded in the Bible was the journey of his parent including him to Jerusalem for Passover feast when he was twelve years old (Luke 2:41-43).

The Boyhood of Jesus Christ

According to E. F. Har (2008: 914) little information is given about the boyhood of Jesus, and this very fact underscores the truth that our Gospels were not intended to be biographies in the accepted sense of that word. Jesse Lymon HurI (1966: 379-380) opines that "Jesus was brought

to Nazareth when he was a little child not more than three years old, there he grew up as a boy and a young man; and there he lived until he was thirty years of age. We would like to know many things about His boyhood, but the Bible tells us very little. As Joseph was a working man (Carpenter), it is likely that he lived in a house with only one room with no floor except the earth, no window except a hole in the wall, no pictures upon the walls and neither bedstead, nor chair, nor looking-glass. They sat upon the floor or upon cushions (made by Joseph being a carpenter); they slept upon rolls of matting; and their meals were taken from a low table, not much larger than a stool (Jesse, 1966: 380). All these were said by this scholar to expatiate the penury and wretched background of Jesus Christ and his brothers; James, Joseph, Simon and Judas with their sisters (Matt. 13:53-55). The Jewish boys of that time were taught to know almost the whole of the Old Testament by heart (Jesse, 1966: 380). Jesus also learned the trade of a carpenter or worker in wood with Joseph, and when Joseph died, while Jesus was still a young man, He took up the care of His mother and in the work of the carpenter's shop and the quiet life of a country village, and the worship of the synagogue, the years passed until Jesus was thirty years of age (Jesse, 1966: 380).

There were eighteen silent years in the life of Jesus Christ according to the biblical record. Beyond a reasonable doubt, these years were full of series of training for Jesus Christ through his parents and neighbours. Jesus had sound upbringing by his parents as testified by the scripture, that, the child grew and became strong, filled with wisdom and the favour of God was upon him (Luke 2:40). By age thirty (Luke 3:23) he was competent to begin his ministry and to stand alone. In spite of the political, religious, social and economic conditions of the early life of Jesus Christ, his parents strived to give him all the necessary trainings, and later became famous and the saviour of his people and the whole world.

The Christian Child's Upbringing in Nigeria

How should Christians train their children from the cradle in Nigeria? Can we exonerate Christian Children from all the societal vices? Bluntly speaking, most Christians find it arduous to justifiably bring up their children despite the fact that they profess the Christian faith or being practicing Christians. The gargantuan strength of Nigeria and other factors could have been the reasons behind this, and failure to savage the situation would definitely lead to the downfall of Nigeria which is already convulsing. Nigeria as it exists today is a pluralistic society, with different cultural and religious groups. The notion of pluralism involves awareness on the part of those affected, of the existential differences in cultural behaviour, philosophy of life, and even certain attitudes and values (Ekwunife, 1992: 17). The population of Nigeria as at 2016 was about 186,053,386 roughly distributed within the age structure:

0-14 years: 42.76% (male 40,744,856) (female 38,879,303); 15-24years: 19.40% (male 18,514,466) (female 17,729.351); 25-54 years: 30.65% (male 24,259,621, female 27,768.368); 55-64years 3.96% (male 3,595,293) (female 3,769,986); 65 years and over: 3.12% (male 2,754,040) (female 3,047,002) (www.indexmundi.com/nigeria/...).

It should be noted that, the percentage of children is higher than that of others. Failure to catch them young would lead to a problem in the society in the nearest future. The fact remains that, the religion with high percentage of children at early stage would have a lot of work to do in their upbringing, and failure of parents in this regard will affect the nation at large. To get the accurate population of Christians in Nigeria has always been a problem. A source says, Christians in Nigeria comprise between 50% and 67.4% of the population (https://em.m.wikipedia.org/.../Christianity-...). Another source says, 50% are Muslims, 40% are Christians while others are 10% (https://ask.nay.com/religion/mytrian-...). Whether Christians are more than Muslims or Muslims are more than Christians, there is still a challenge in upbringing due to different teachings or training being given by individual religious adherents. Christianity itself has different sects and several denominations, which have different ways of bringing up their children. Due to this pluralistic nature of Nigeria, our children are exposed to different trainings at home, community, school, other social gatherings and different religious forum. Sometimes, they are forced to make choices between several conflicting ideas, teachings and counsels. Christianity cannot be practised outside the culture and traditions where it exists. Beyond a reasonable doubt, the influence of such culture

and traditions on it cannot be underrated, just as the Jewish religion and culture had influence on Jesus' upbringing as earlier discussed.

Perhaps, a quick look at scholarly definitions of religion and culture would help in situating the problem of religious upbringing in a society that is becoming increasingly secular in its approach and outlook. Religion is very ambiguous to define, so this paper will rely on a few selected scholarly definitions. According to Killen R. Allan (2008: 1451), the English word "religion" raises certain problems. There are diverse opinions concerning its root and origin. Cicero connected it with religare, "to read again" "to consider" "give attention to the divine". Lactantius and Augustine translated religare "to bind back". A.S. Hornby (2006: 1231) defines religion as "the belief in the existence of a god or gods, and the activities that are connected with the worship of them". A critical evaluation of these definitions shows that, religion involves concepts like God, tenets, worship, etc., which must be learnt and carefully followed. For somebody to be able to read again, consider something as being authentic and to give attention keenly to the divine, training is inevitable. More so, it is not easy to just believe in the existence of a supernatural being and worship him or her without being indoctrinated. Each religious adherent in Nigeria has a way of inculcating their beliefs in their little ones. J. S. Mbiti (1982: 110) opines that, nature brings a child into the world but society creates the child into a social being, and a corporate person; for it is the community which must protect the child, feed it, bring it up, educate it, and in many other ways incorporate it into the wider community. Nigeria being a multi-religious society where each religious groups, has ways of imparting their children with their doctrines right from childhood or early life. For instance, African Traditional Religion adherents train their children from foetus. They have many rites of passage and ceremonies for their young ones in order to initiate them into their beliefs, right from the cradle.

This could involve taking the baby to the shrine or a traditional priest. Though, they teach their children orally, yet, at the early life, they could recite some lengthy incantation off hand. They do teach them some taboos that guide them as they grow in life. For the Muslims, they take their children to Quranic School from the early life. At the time of attaining youthful stage, they would have been conversant with all doctrines and practices of their religion. They would be able to read, write and speak Arabic language fluently. In the same manner, Christians too introduce Christ to their children at their tender age. Committed Christians do take their children to their places of worship in order to tailor their lives to the way of God right from their early life. Nigerians are indeed very religious. There is hardly any place a person visits in Nigeria without seeing one place of worship or another. Moreover, culture is defined as "the customs and beliefs, art, way of life and social organization of a particular country or group" (Mbiti 1982:110). Recent statistics has shown that there are over 500 different tribes in Nigeria, but the predominant tribes are Hausa, Yoruba and Igbo (www.total-facts-about-nigeria.com/myeri...). It is concrete that each tribe, either small or large, has their culture which they inculcate into the lives of the children from their childhood. The culture is reflected in the language dressing, foods, marriage, greetings, music and social life. It is undeniable that religions and cultures go hand in hand.

The Dimensions of Christian Upbringing in Nigeria

The word "Christian", as simple as it is, needs to be elucidated to enhance proper understanding of the subject matter under consideration. Sime Donald R. (2008:149) defines Christian as one who belongs or is devoted to Christ. The word occurs only three times in the New Testaments. (Acts 11:26, 26:29, I Pet 4:16). It was used first in Antioch A.D. 43. Perhaps it was originally used by the enemies of the disciples as a form of reproach, but since it meant I belong to Christ, it was a term they readily embraced (Lawrence, 2006: 149). This was how the name Christian became widely used. Though, originally meant for people who lived like Christ, but experience had proven that it is mostly used for those who attend one church or the other, or who were born into a church going family. (Rev. 1:11, chapter 2-3). Some people have come up with several versions of Christians such as: lukewarm Christians, fake or counterfeit Christians, syncretic Christians, and genuinely born-again Christians. Since there had been a deviation from the original purpose of God, then living like Christ had become a difficult task.

There is a huge percentage of people who proclaim the Christian faith, but do something

contrary to the teachings of the bible. These people are black sheep and ill winds that blow nobody good. The trait of parents appears in a child. A home where genuine Christianity is practised will also produce children with such traits. The scope of proper Christian upbringing is very wide. It is beyond moral ethics. A Christian child is expected to be excellent in moral ethics and spiritual uprightness. To explore the dimension of what is required in Christian ethics, it is expedient to highlight them and briefly talk about them.

i. Parental or Domestic Upbringing: Upbringing is the treatment and training received by a child from its parents throughout its childhood (dictionary.cambridge.org/.../upbringing). Home is the first place a child is exposed to. Whatever is being given here has a remarkable effect on his or her life. The Bible says, children are the heritage from the Lord (Psalm 127:3). Parents should see their children as precious gift from the Lord and they therefore have the divine duty of bringing them up in the way of the Lord. It is a popular saying that "charity begins at home". Therefore, parental or domestic upbringing is all encompassing. Apart from spiritual training, parents must give their children mental/academic (how to read and write), physical and health (how to take care of their body or hygiene), social (how to behave well in the society and what their society is all about), ethical (moral principles) economical and financial (how to spend aright and avoid waste of resources), psychological and philosophical (proper way of thinking and reasoning) civil (art of belong to citizens, a sense of good citizen must be inculcated in the children to avoid violent behaviour why growing up), religious (this means to be devoted to religion – Christianity as the authentic while others are adulterated, but they must tolerate others), home economics (the study of household management viz: cooking, sanitary etc.), cultural (norms and values of the society, this includes, greetings, dressing, language etc.) and other necessary trainings. Training up a child is directly related to discipline which means to impart instruction to disciples (Okoli, 2008: 35). Discipline must begin early. Ilori (2002: 28) opines that, a child of five or six can be moulded into anything. However, a child of eight or nine must be bent: a teen of between seventeen or eighteen must be broken; and an adult can almost never be changed except through the working of the Holy Spirit. Parents must not toy with their children's training. In fact, in this age of technology, children must be taught the right way to use media both audio and visual to avoid immorality from the cradle.

ii. Ecclesiastical Upbringing: The training of children by the church cannot be under estimated. Bible contains many references on the training of children. Jesus Christ said, "Let the children come to me, do not hinder the; for to such belongs the kingdom of God (Mark. 10:13-16). The church will never reach its fullest potential until receives the functioning ministry to children. Ilori (2002:28) said, "The Church is the only agency in a community that is primarily concerned with the moral and spiritual needs and interest of people. Church must train children or give sound training to children at all aforementioned areas of life. The church is to complement the efforts of parents in the children upbringing. This can be achieved through the establishment of children bible club in the church, homes, and schools; sunday school, holiday bible schools, holiday camps and rallies, guidance and counselling; The use of Audio-visual aids or instructional materials to train them to be rooted in the word of God by reciting memory verses.

iii. Societal Upbringing: Society is a place where a child grows. It could make or mar a child's life style. One of the upbringing centres in the society is school. A child must be given a thorough Christian education in the school. Nigeria has a rich history of Christian education which could be traced back to the time when Portuguese traders had contact with Nigeria. In 1515, some Catholic missionaries set up a school in the Oba's palace in Benin for the converted princes and princesses with the children of chiefs (Ilori, 2002: 28). By 1571, the same Catholic missionaries visited Warri and established a school there. And the first mission primary school in the west was opened in Lagos (more precisely in Badagry) in 1843 by Mr. and Mrs. De Graft, and was named 'Nursery of the infant church'(Ilori, 2002: 28). Here, the role of the church on child training in the society is still felt. Through Christian Religious Knowledge and other subjects, a child can be well trained in all ramifications to be an instrument of progress and peace in the society.

Apart from schooling, vocation and trade are other media of bringing up a child. The church needs to speak against child abuse. Some out-of-school children have been exposed to

immoral practices while hawking. More so, government must organize programmes that are educative, informative and godly for our children. Offering free education, free primary healthcare etc. would go far in proper upbringing of the little ones. There are many factors militating against the Christian upbringing in Nigeria. They include: parental negligence, church denominational and doctrinal differences, secularization of the school curriculum; prevailing social vices; peer group pressure or Influence: bad use of technology and mass media; poverty; religious crisis; religious crisis; divorce or marital problems; and, demonic influence, among others.

Jesus' Upbringing: A Challenge for Christian Upbringing in Nigeria
The word challenge means "a call to prove or justify something". It is a new or difficult task that test somebody's ability and skill (A.S. Hornby, 2006, p.231). Having examined the upbringing of Jesus Christ in the midst of adverse spiritual and physical forces, it poses a strong challenge to Christian parents in Nigeria who are finding it difficult to achieve a similar result that Joseph and Mary had. Despite the fact that Joseph and Mary were wretched, they did not commit sexual immorality, they were spirit filled and obedient to the voice of God. Their child Jesus Christ was born in the manger while observing their civil responsibility. They took their child through circumcision, purification in the temple as required by Law of Moses; they rescued the boy from the hand of the wicked king Herod and raised him to a strange land. Critical evaluation reveals that they took Jesus Christ to the Temple in Jerusalem every year. He was trained as Jewish people train their children in all the stages in the rabbinic schools. He was also given a vocational training by his father – Joseph. By age twelve, Jesus could compete with the scribes in the temple. At age thirty, he commenced his public ministry that lasted for about three and half year with such a resounding success.

Challenge implies a call to prove or justify something. If the parents of Jesus could nurture him well in the face of all factors that militated against them, Christian parents in Nigeria should be challenged to do the same. In spite of all the aforementioned factors that could militate against upbringing in Nigeria by the Christians, they should be able to bring up their children in a godly way. The fact is that if Joseph and Mary could do it in a time when all the necessary things to train the children were not as they are now in the age of enlightenment and technology, then Christian parents of this age most especially in Nigeria should be called to prove or justify themselves why they lag behind in their children's upbringing.

Proper upbringing of children is a task that must be done by Christian parents in Nigeria. Christians are supposed to be the hope of Nigeria. Politicians have failed the nation; the people of other powerful religions next to Christianity have indoctrinated their children to be killing non-adherents mercilessly. The children of traditional worshippers are sometimes terrors in the community. Children training should commence from the life style of the parents which their children could see and emulate, just as Joseph and Mary did to Jesus.

Recommendations
All Christian homes should embark on "operations catch them young." Each couple should strive to train their children in the way of God and how to be useful for their communities. The Christian education curriculum should be overhauled and prepared in the way that gives room for Christian children training in the school. If possible Christians should establish their schools to train up their children. As Muslims send their children to Quranic schools apart from formal education, Christians should think of such. If the word of God is being imparted into the life of children from the cradle at home, in the church and school, utopian Nigeria should be in earnest expectation.
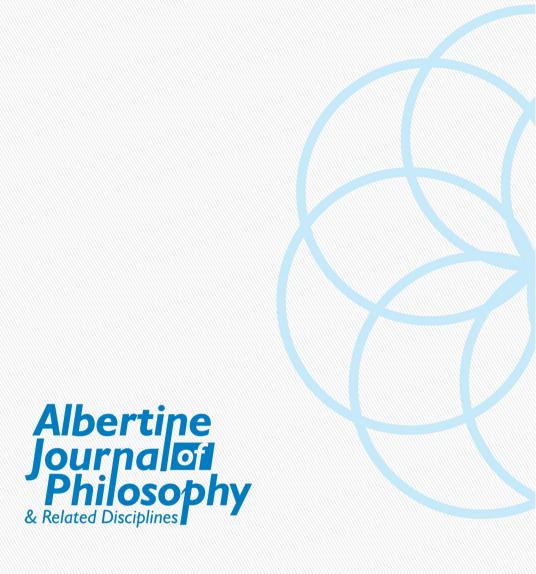
Conclusion
This paper has been able to elucidate the key word "upbringing". It has treated the early life of Jesus Christ, beginning from his family background where the pious life of his parents was treated as bedrock to his upbringing. It discussed the birth of Jesus Christ and all the travails that surrounds it. It elucidated the stages of Israelites upbringing and defended it that Jesus Christ also went through all the rabbinic schools or stages. The boyhood of Jesus Christ was expatiated cum the silent part of the life of Jesus Christ that was not recorded in the bible. It

moved further to distinctively explain the Christian upbringing in Nigeria and different dimensions of Christian upbringing were discussed with the factors that militate against Christian upbringing in Nigeria. The work concluded by challenging Christian parent in Nigeria to bring up their children in the way of God and for the benefit of the nation as Jesus' parents did successfully.

References

"A generation in the Bible" Retrieved online from www.bible-codes.org/old-prophecy_5c-... on January 10, 2017.

Ayegboyin, Deji (2004), *The Synoptic Introductory Notes on the Gospels According to Matthew, Mark and Luke*, Ibadan: Daystar Press.

"Bar and Bat Mitzvah" retrieved online from https://en.m.wikipedia.org/.../Bar_and_Ba... on January 10, 2017.

Christianity in Nigeria. Retrieved online from https://em.m.wikipedia.org/.../Christianity-... on January 11, 2017.

Duffield, Guy, P. (1977), *Handbook of Bible Lands*, (Glendale, California: G/L Publications.

Ekwunife, Anthony N.O. (1992), *Politics and Religious Intolerance: The Nigerian Experience*, Enugu: SNAAP PRESS LTD.

Har, E.F. (2008), "Jesus Christ" in *Wycliffe Bible Dictionary*, edited by Charles F. Pferiffer, Howard E. vos et al, Peabody, Massachusetts: Hendrickson publishers.

Hornby, A.S, (2006), *Oxford Advanced Learner's Dictionary of Current English* (7th Ed.), Oxford: Oxford University Press.

Ilori, J.A. (2002), *Philosophy of Christian Education: An African Perspective*, Bukuru: Africa Christian Textbooks.

Jesse, L.H. (1966), *Hurlbut's Story of the Bible*, Westwood, New Jersey: Fleming H. Revell Company.

Kapolyo, Joe (2006), "Matthew" in *African Bible Commentary*, Edited by Tokunboh Aileyemo, Solomon Andria et al; Nairobi; Kenya: Word Alive Publishers.

Killen, R.A. (2008), "Religion" in *Wycliffe Bible Dictionary* edited by Charles F.P. Howard F.V et al; Peabody, Massachusetts: Hendrickson Publisher Inc.

Kuponu, Selome, (2012), Notes on the Theology of St. Paul at Lagos State University, Ojo.

Lawrence, Paul, (2006), *Atlas of Bible History*, Oxford, England: Lion Hudson Plc.

Martin, William C. (1966), *These Were God's People*, A *Bible History*, Nashville, Tennessee: The South Western Company, 1966.

Mbiti, J.S., (1982), *African Religious and Philosophy*, Ibadan: Heinemann Educational Books Ltd.

"Nigerian Demographics profiles 2016" retrieved online from www.indexmundi.com/nigeria/... on January, 2017.

"Nigerian population is 50% Muslim, 40% Christian..." retrieved online from https://ask.nay.com/religion/mytrian-... on January 11, 2017.

"Nigeria tribes and Ethnic groups" retrieved online from www.total-facts-about-nigeria.com/myeri... on January 11, 2017.

Okoli, Elmond U. (2008), *Essential Christian Religious Knowledge for Senior Secondary Schools*, Lagos: Tonad Publishers Limited.

Sime, D.R. (2008), "Christian" in *Wycliffe Bible Dictionary*, edited by Charles F.P. Howard F.V. et al; Peabody, Massachusetts: Hendrickson Publisher Inc.

"The genealogy of Jesus (Luke 3:23-38)" retrieved online from https.//bible.org/.../lesson-14-genelogy-... on January 10, 2017

"The Historical meaning of the forty-two generations in Matt. 1:17" Retrieved online from www.rtforum.org/it/it13.html on January 10, 2017.

"Upbringing" retrieval online from dictionary.cambridge.org/.../upbringing on January 12, 2017.

"Upbringing" retrieval on line from www.merriaro-webster.com /./ upbringing on December 29, 2016.

"When was Jesus born" retrieved online from Christmprophecy.org/.../when-was-Jesus-... on January 10, 2017.

Albertine
Journal of
Philosophy
& Related Disciplines

www.albertinejournal.org