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The Nuntius: A Philosophical Periodical, is a triannual peer-reviewed periodical published by the Department of Philosophy of the Don Bosco Varsity College. The Don Bosco Varsity College, hitherto has been known as the Don Bosco Institute of Philosophy and the altered nomenclature is aimed at accommodating the widespread development occurring in the school, a citadel of knowledge.

The Nuntius provides a platform for academics, and researchers in Philosophy, in all cadres of the academia, to present their latest findings and rigorous scrutiny to a wider academic audience, by publishing finely researched papers of scholarly taste in the domain of philosophy as well as other related humanities. As such, the three issues of *The Nuntius* only consider papers that reflect the thoroughness of philosophical thought.

AUTHOR'S GUIDE

- Manuscripts to be submitted should adhere to the following interests of the periodical:
 - Philosophical and scientific contemporary relevance;
 - Existential insights into, and engagements of, social matters;
 - Particularity of focus on the African situation;
 - Non-contradiction of fundamental Christian ideals
- Manuscripts for submission should conform to the 17th edition of the Chicago Manual of Style for footnotes and bibliography, using a font size of 12, the Times New Roman font style, and with 1.5-line spacing.
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EDITORIAL

Philosophy, usually taken to be the quest for wisdom, is a canonical task burdened with the commitment to a ratiocinative engagement with the world and the ideas which we live by. This commitment foists upon the philosopher, a bounden duty to interrogate reality and the ideological foundations that guide human actions and behaviour. It is as a response to this bounden duty that the maiden edition of *The Nuntius: A Philosophical Periodical* is presented. The Periodical is a publication of the Department of Philosophy of the Don Bosco Varsity College [previously identified as the Don Bosco Institute of Philosophy] and it prides itself as being a platform for academics and researchers in the domain of Philosophy, the general humanities, as well as other interdisciplinary endeavours in this regard, to present their findings to a wide audience. It is the objective of *The Nuntius* to articulate the intertwining rapport amongst these domains of discourse, while avoiding the occasion of unsettled anonymities, into a fruitful and conversational volume.

This volume opens with an article by Namse Peter Udosen, “A Practical Approach to Ethics as Part of Basic Education in Nigeria”. Udosen argues that education must not be construed in sole terms of the provision of knowledge and skills, but must also include the dimensions of social responsibility and ethical awareness. He argues that character education, professional ethics, and cosmopolitan ethic, are concrete ways of achieving this. These in turn would be instilled by emphasizing on ethics in the educational curriculum, establishing a convivial and ethical learning environment, and juxtaposing real-life ethical scenarios in the classroom, with the theoretical subject matter in focus.

Sequel to Udosen’s paper, Ikenna Churchill Onwumere’s paper, “The Proper Emotionally Intelligent Person” makes a case for an adoption of a notion of emotional intelligence that accentuates the ability of a person to recognize, understand, and manage one’s emotions, as well as the emotions of others, communicate effectively and build positive relationships. Using the Nigerian space, Onwumere advocates for genuine expression of one’s self. To this, he enumerates self-awareness, empathy, self-regulation, proper socialization, and intrinsic motivation as key traits that should be cultivated in the acquisition of proper emotional intelligence.

John Owen Adimike’s “John L. Austin’s Speech Acts and Its Application in a Nigerian Context” is an exploration of how the perlocutionary speech act in Austin’s theory, may be of factual import in the Nigerian scenery. Adimike highlights the importance of ‘felicity

conditions' and the consequences they bear for social interactions and power dynamics. He argues that in a hierarchical society as Nigeria, where authority is highly valued, language use greatly influences social interactions and power dynamics. Thus, his argument holds that the comprehension of the illocutionary and perlocutionary effects, and the felicity conditions for speech acts, will help in fostering healthy cohabitation in Nigeria.

Imoter Stephen Aji interrogates the ethical implications that 'sapa' bears on young people. Taking 'sapa' to be a social or economic lack, Aji coins the concept of '*sapaism*' to represent the extremes to which youngsters have misconstrued this societal lack as well as their involvements in conquering it. He explores the unethical implications of this extreme pursuit under the following themes: excessive craving for wealth, destabilized emotions, instruments of political dereliction, and illegal migration, thus arguing for its blameworthiness. Nonetheless, he excogitates that the government needs to rise to task in taking adequate measures to nip the problem from the bud.

In a sustained philosophical account, Raymond C. Okoro offers a philosophical essay in elucidation of Johann Gottlieb Fichte's philosophy of the subject. Okoro takes the objective of his work to be in revealing the concept of the conscious subject in Fichte's philosophy and the import it bears on philosophical thought. Posterior to an analysis of consciousness in Fichte's thought, Okoro provides a distinction between personhood and individuality in Fichte's philosophy. Taking selfhood to be consciousness of what is innate and internal to the self in contradistinction to what is adventitious and external, and individuality to be contingent on consciousness of the inimitability of a self, Okoro makes clear that Fichte's philosophy takes the self as the foundation of experience and the starting point of philosophy.

Tochukwu Nweze provides us with Augustine's Just War Theory as a model for evaluating skirmishes in Nigeria, based on the element of 'appropriate authority'. He takes the object of his submission to be the use of Augustine's Just War Theory to mitigate the abuses and confrontations in Nigeria and the redirection of the attention of government to the plight of the populace. Although he raises the paradox of constitutional authority and charismatic authority, Nweze declares that the protection of human life, and the adherence to rules that do so, should constitute a proper 'rule of law' guiding the criteria of the Just War Theory.

In his article, "Man as a Being Towards Death: Understanding Immortality Through Anthro-Metaphysical Lenses", David A. Odogo addresses the question of death and immortality, ultimately providing metaphysical arguments for immortality. Subsequent to his

conceptual analysis, Odogo presents arguments arising from an Aristotelian outline, and from the anthropological framework of reincarnation. Even though he does not profess uniformity of thought with regards to reincarnation, he argues that we can be justified in taking it up as a socio-hermeneutic argument for immortality.

In “Homosexuality: A Distortion of the Unitive and Procreative Essence of Marriage”, Emmanuel C. Ejinkeonye supplies a demurral of homosexuality. He provides historical traces of its abhorrence, while admitting that some places accepted it for religious purposes. Nonetheless, Ejinkeonye reviews the essentialist and structuralist defence of homosexuality, proposing a four-point riposte in demurral; he argues that it is: against the natural law, counterintuitive to Aristotle’s theory of generation, a distortion of the unitive and procreative aspects of marital union, and that it defies the rational grounds contained in Thomistic ethics.

Solomon Tivlumun provides a thought-provoking argument on the subject of Nigerian democracy. He questions whether or not failure is the characteristic of Nigerian democracy. Employing the Hegelian dialectics of thesis, antithesis, and synthesis, Tivlumun explores how the current challenges bedeviling the Nigerian nation-state are a synthesis of the colonial experience and the struggle for independence. Tivlumun thus argues that the current state of affairs, needs to be balanced out by a polar dissonant antithesis of proper democratic processes, where the dividends of democracy are enjoyed to a copacetic degree. Thus, we would be prepared to enter a new phase of development as a synthesis.

Lawrence Peter Udo explores the concept of inter-subjectivity and how it helps man to find a meaningful niche for himself in the society. Udo argues that with the understanding of Buber’s ‘I-Thou’ inter-subjective relationship, and a selective adoption of Karl Marx’s thought, one can achieve a peaceful coexistence of persons in a society. Sequel to this paper, Benedict Akin-Omolafe takes us through a metaphysical plane in his exploration of the concept of destiny in African thought. Akin-Omolafe argues that omniscience and omnipotence do not entail determinism for humans, nor does it imply religious predestination. He argues that the concept of destiny in African thought does not enlist under fatalism. He also argues that freedom entails responsibility and justice, and so the institutions of judiciary are warranted to pursue the course of justice.

“The Sad Side of Religion in Nigeria” is a philosophical evaluation of the impact of religion in the Nigerian social sphere. While he agrees that religion poses as a custodian of divine ordinance, he notes the heavy tensions that arise as a result of religious friction, most

especially between the Christian and Muslim adherents. He argues that in Nigeria, religion is a divisive factor and a nepotistic element. Opportunities are granted on religious grounds, and religious belief serves as a fuel for instigating violence. He argues that most of the crisis in Nigeria are in one way or the other, related to religious crisis or are purely religious.

Ezekiel Enosegbe, in his reflection, “Society as It Is”, attempts an analysis of society. He argues that ‘the limitations in any society begins with institutionalization of societal systems’. He furthers that this framework functions on basis of affecting individuals in behavioral relativity. The conceptualization of this process results in the eventual creation of a more general societal limit or progression. The diverse nature of individual members of society in processing, adapting, enduring or evolving, will unequivocally result in the likelihood of an ever-present taste of existing faults and loopholes that creates marginalization or, on a grander scale [like it is with African societies], a measure of societal backwardness.

From the foregoing, one can aver that this premier edition of *The Nuntius: A Philosophical Periodical* is rich in promise, prospect, and discourse. These discussions, which are a blend of Western and African philosophical thought, are thought-provoking and are markedly distinguished by their potential of stimulating research and further enquiry. To this, I appreciate all the peer-reviewers, editors, the phenomenal faculty advisor, and my fellow editor-in-chief, who have toiled in the background, in order to birth this volume. I wish you a thought-provoking encounter, and an overall enriching experience.

JOHN OWEN ADIMIKE

Editor

A PRACTICAL APPROACH TO ETHICS AS PART OF BASIC EDUCATION IN NIGERIA

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Introduction

Ethics is a branch of philosophy that examines moral principles and values that govern the behavior of individuals and societies. It seeks to understand the nature of moral goodness and badness, and to develop a framework for making ethical decisions in different situations. Ethics addresses questions such as what actions are right or wrong, what values should guide human behavior, and what duties individuals have to one another and to society as a whole.¹ It is a crucial field of study for many professions, including medicine, law, business, and public policy, as it helps establish guidelines for ethical conduct. In the words of Aristotle, "Ethics is the activity of man directed to secure the inner perfection of his own personality".²

Ethics and Education

Ethics plays an important role in education as it provides a framework for guiding the behaviour of individuals within the educational system. Ethics and education are closely related as education is a fundamental means of transmitting ethical values and principles to individuals and society as a whole.³ The role of education is not only to provide individuals with knowledge and skills but also to help them develop a sense of social responsibility and ethical awareness. Here are some ways in which ethics and education intersect:

Character education: Ethics education in schools can be focused on character education, which involves teaching students values such as respect, responsibility, empathy, and fairness.

¹ Christin-Melanie Vauclair, "What is Right? What is Wrong? and Does the Answer Tell Something about Culture? - an Investigation into Culture and Morality Using the Values Concept", 2018, doi:10.26686/wgtn.16968382.v1.

² Vauclair, "What is Right?".

³ Jacob Buganza, "Ethics, Literature, and Education," *Ethics and Education* 7, no. 2 (2012): 125, doi:10.1080/17449642.2012.733595.

This can be done through various activities such as classroom discussions, role-playing exercises, and community service projects.

Professional ethics: Many professions, such as medicine, law, and engineering, have their own codes of ethics that govern the conduct of practitioners. Ethics education can prepare students for their future professional roles by familiarizing them with these codes of conduct and helping them develop a deep understanding of their ethical obligations.

Critical thinking: Ethics education can help students develop critical thinking skills by encouraging them to analyze complex ethical dilemmas and consider various perspectives.¹ This can help them make informed and thoughtful decisions when faced with ethical issues in their personal and professional lives.

Global citizenship: As our world becomes increasingly interconnected, it is important for students to develop a sense of global citizenship and understand their responsibilities to other cultures and societies. Ethics education can help students develop an appreciation for cultural diversity and promote ethical behaviour that reflects a commitment to social justice and human rights.

Overall, ethics education plays an important role in shaping individuals and societies, promoting moral values and principles that can guide people in their personal and professional lives.

How Can We Incorporate Ethics into Basic Education in Nigeria?

Develop a curriculum that includes ethics: One way to make ethics part of basic education in Nigeria is to develop a curriculum that includes ethics as a subject in primary and secondary schools. The curriculum should cover topics such as honesty, integrity, respect, responsibility, and fairness.

Train teachers on ethics: Teachers play a vital role in the education of students, and it is essential to train them on ethics. Teachers can be trained on how to teach ethics and incorporate ethical values into their teaching.

¹ Bahaa Darwish, "Leaders in ethics education," *International Journal of Ethics Education* 2, no. 1 (2017): xx, doi:10.1007/s40889-017-0037-z.

Create awareness among parents: Parents also have a significant role to play in teaching ethics to their children. It is essential to create awareness among parents on the importance of ethics and how they can teach ethics to their children.

Engage civil society organizations: Civil society organizations can also play a significant role in promoting ethics in basic education. These organizations can create awareness on the importance of ethics and advocate for the inclusion of ethics in the curriculum.

Use real-life scenarios: Incorporating real-life scenarios into the curriculum can help students understand the importance of ethics. This can be done through case studies, debates, and discussions.

Promote a culture of ethics: Finally, promoting a culture of ethics in Nigeria can help to reinforce ethical values. This can be achieved through community engagement, public campaigns, and government policies that promote ethical behavior.

In summary, making ethics part of basic education in Nigeria requires a collaborative effort from the government, teachers, parents, civil society organizations, and the community. With sustained effort, it is possible to instill ethical values in the next generation of Nigerians.

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THE PROPERLY EMOTIONALLY INTELLIGENT PERSON

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Emotions are part of what makes us human and as such, we need not hide or reconceive it in a way that misses the expression of what they are. They contribute to man's intrinsic and ontological dignity.¹ An African is characteristically sentimental with emotions and it need not be interpreted in a negative light. These emotions need to be expressed, felt and nurtured exquisitely.

The word 'properly' is an adverb that is used to describe the way in which something is done or the way in which something should be done in accordance with established rules, customs, or standards. It means in the right or correct manner, appropriately, or fittingly. Emotional intelligence refers to the ability to recognize, understand, and manage one's own emotions, as well as the emotions of others. It involves being aware of one's own feelings and how they affect behavior, as well as being able to regulate and control those emotions in a constructive way. Additionally, emotional intelligence involves the ability to accurately perceive and understand the emotions of others, and to respond appropriately in social situations.²

Emotional intelligence is an important skill for interpersonal relationships, communication, and leadership, as it allows individuals to navigate complex social situations and build strong connections with others. It can also help individuals to better understand their own motivations and goals, and to make more informed decisions that align with their values and desires. Hence the question, who is a proper emotional intelligent man? I dare say that "the properly emotionally intelligent man is someone who is able to recognize, understand, and manage his own emotions, as well as the emotions of those around him. He is aware of how his words and actions can affect others, and he uses this knowledge to communicate effectively and build positive relationships."

¹ Alexander S. Nwosu, "The Human Person in Robert Spaemann: Towards an Authentic Human Relationship and Dignity of Human Life", in *Search for Truth: The Anthology-Omnibus of the Philosophical Research Works 2021 of Don Bosco Institute of Philosophy, Ibadan Nigeria*, ed. Anthony E. Okonkwo (Ibadan: Don Bosco Institute Publications, 2021), 124.

² Simon Elias Bibri, *The Human Face of Ambient Intelligence: Cognitive, Emotional, Affective, Behavioral, and Conversant Perspectives*, vol. 9 of *Atlantis Ambient and Pervasive Intelligence*, ed. Ismail Khalil (Atlantis Press, 2015), 8.

We encounter those who falter by the definition I have provided, and we may want to probe why this is so.

Our emotions are what makes us grow and this is something Africans need to understand and flow rightly with. Just as Mbiti argues that we are notoriously religious,¹ I argue that we are evidently emotional; if this is not so, how would we be religious? There are various conceptions and expressions about emotional intelligence (EI) which read as misinterpretations. There is a clear difference between being an emotionally intelligent person, and being emotionally untamed.

One trait of EI I want to emphasize is love; we are beings with and towards love and that is what we nurture and tend to pass to other generations. Other traits abound too. The Bible points out what it means to be a properly intelligent person; for example, Proverbs 16:32 says, “Better a patient person than a warrior, one with self-control than one who takes a city”. This verse emphasizes the importance of self-control and patience, two key components of emotional intelligence. Additionally, the Bible emphasizes the importance of empathy and understanding others' emotions as in Galatians 6:2.

I dare say that some of us Nigerians need to reorient ourselves to express our emotions properly. For example, one need not pretend that “it is well” when it not. While it may be taken as a socially accepted line, or a shield from dependency, I think it is a very bad response. One should be sincere regarding one’s feelings without necessarily seeking social validation. Another aspect is that some men (and fathers) do not express their feelings or love to their children, because it is thought that doing so diminishes their male gusto. We are humans and we need to express ourselves no matter what.

Some Key Traits of a Properly Emotionally Intelligent Person

Self-awareness: S/he understands his/her own emotions and can recognize when s/he is experiencing different feelings, such as frustration, anger, or joy.

Empathy: S/he is able to put him/herself in other people’s shoes and understand how they are feeling. This helps in communicating effectively and to build strong relationships.

¹ John S. Mbiti, *African Philosophy and Religions* (London: Heinemann, 1989), 8.

Self-regulation: S/he is able to manage their emotions and avoid reacting impulsively. S/he takes the time to think before responding to a situation.

Social skills: S/he is skilled at communicating with others, whether it be through verbal or nonverbal means. S/he is able to listen actively and respond appropriately.

Motivation: Such a one is driven by a desire to improve oneself and the world around. S/he is willing to take on challenges and work hard to achieve his goals.

Overall, the properly emotionally intelligent person is someone who is able to navigate life's ups and downs with grace and compassion, and is able to build strong relationships and lead a fulfilling life.

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JOHN L. AUSTIN'S SPEECH ACTS AND ITS APPLICATION IN A NIGERIAN CONTEXT

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In this paper, I explore the application of John L. Austin's theory of speech acts in a Nigerian context. I highlight the significance of perlocutionary effects and felicity conditions and their implications for social interactions and power dynamics.

John Langshaw Austin is indeed, a profound thinker. He is renowned for his rigour in thought, his genuine philosophical method, and contributions to the philosophic enterprise. Perhaps, two contributions immortalize Austin in the philosophical hall of fame; the first pertains to what he calls 'linguistic phenomenology'—an analytic tactic of investigating quotidian concepts and expressions—and the second, the 'speech acts' theory which refers to the view that to say something is to do something. My paper speaks to this second signature.

Austin's theory of speech acts is arguably, one of the most influential contributions to the philosophy of language. In *How to Do Things with Words*, Austin proposes that when people speak, they are not only conveying a piece of information, but they are as well, performing actions. He suggests that language can be used to do things such as making promises, giving orders, or even simply making assertions. These are what he calls 'speech acts'[subsequently, SAs].¹ These SAs are capable of having imports in the real-world. It is this motive that sponsors the exploration I pursue in relation to the Nigerian context.

The Federal Republic of Nigeria is a multiethnic country with over 525 languages spoken within its territory,² all united by English as the official lingua franca. We can see that the Nigerian context presents an interesting case study for the application of Austin's theory. To be sure, SAs are characteristically performed in the utterance of sounds: i.e., one means something by that which one says.³ The Nigerian society is hierarchical, and respect for

1. John L. Austin, *How to Do Things with Words*, eds. James O. Urmson and Maria Sbisà, 2nd ed. (Oxford: Oxford University Press, 1975), 60-61.

2. Roger Blench, *An Atlas of Nigerian Languages* (Oxford: Kay Williamson Educational Foundation, 2014), 4.

3. John R. Searle, "What is a Speech Act?", in *The Philosophy of Language*, ed. John R. Searle (London: Oxford University Press, 1971), 44.

authority is highly valued. The way people use language in Nigeria can have significant implications for social interactions and power dynamics.

One of the central concepts in Austin's theory of SAs is the distinction between illocutionary and perlocutionary acts. According to Austin, in making a speech act, three elements are involved: first, the speaker says something (locutionary act); second, the speaker signals an associated speech act (illocutionary act) and finally, the speech act causes an effect on the listener(s) [perlocutionary act].¹ An illocutionary act is the intended meaning of a speaker's utterance, while the perlocutionary is the effect that utterance has on the listener. If I were to say to B, "I promise to do ...", the illocutionary act consists in my making the promise while the perlocutionary would be the reassurance generated for B or the sense of obligation for me.

In Nigeria, the use of language is often tied to the speaker's social status and the listener's perception of that status.² Here, the perlocutionary effects can be particularly significant. If a politician promises to donate a social facility, the perlocutionary act would be the creation of a sense of hope and trust in the politician. If a superintendent gives an order to her employee, the perlocutionary act would be the consolidation of the superintendent's authority and reinforce the power dynamic. Yet another aspect of SAs is the idea of *felicity conditions*. These are the criteria to be satisfied for a SA to be adjudged successful. *Exempli gratia*, in the case of baptism, the felicity conditions include the authorization of the baptizer, the consent of the baptismal candidate, and the presence of the sacramental form and matter. The absence of any of these renders the SA unsuccessful.³

In Nigeria, we have many traditional practices that involve SAs which have their specific felicity conditions that ought to be satisfied for the SAs to be successful. In the case of a chieftaincy conferment, the chief must receive certain insignia such as a staff, or cap and specific words would be muttered to summon the ancestral spirits. So, if any of these conditions is absent, the installation is invalid. From this, we can move to see Austin's theory as placing premium on language as a way to promote peaceful cohabitation. By using language to perform SAs that promote mutual understanding, we can build bridges across our divides.

1. Austin, *How to Do Things with Words*, 61.

2. John Owen E. Adimike, "Qu'est-ce Qu'Être Une Femme?", *Cogito: Journal Philosophique*, 3 (2023):

3. Austin, *How to Do Things with Words*, 118.

Finally, John L. Austin's SA theory has significant implications for the way language is used in Nigeria. Understanding the illocutionary and perlocutionary effects of SAs, as well as the felicity conditions that must be met for SAs to be successful, will help in fostering healthy cohabitation in a multiethnic entity as Nigeria. This for me, is a practical application of John L. Austin's theory of speech acts in Nigeria.

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THE ETHICAL IMPLICATIONS OF “SAPAISM” TO NIGERIAN YOUTHS

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Introduction

Considering the abnormalities and the overwhelming hike of crime in Nigeria, this paper attempts to examine “the ethical implications of ‘Sapaism’ to Nigerian youths”. Nigeria amongst other nations within the African continent is endowed with numerous kinds of natural resources which could sufficiently cater for the entire nation. She is prescriptively referred to as the giant of Africa, but I doubt whether she is still glorified with such attribute, owing to the fact that her religious, economic, political, educational, social, and moral wellbeing is in deviance from the objective of the tag, ‘Giant of Africa’. Also, her citizens are major perpetrators of such reproachable acts in the global front. It is with this conviction that we are justified in our submission pertaining the conceptual analysis of “*sapaism*”. We shall examine this concept concomitantly its ethical insinuations, especially to Nigerian youths.

Conceptual Analysis on “*Sapaism*” vis-a-vis Ethics

Ethics as a branch of philosophy deals with “systematizing, defending, and recommending concepts of right and wrong behaviors”.¹ Ethical discourses are often characterized under three main categories: metaethics, normative ethics, and applied ethics. Metaethics focuses its discourse on the emergence of ethical principles, whether they are divinely enacted or merely human inventions. What universal truth and principle guides their *modus operandi*? Normative ethics on the other hand maintains the moral standard and evaluate the rights and wrongs of human conducts. And lastly, applied ethics concerns itself with controversial themes in defense for the ontological nature of things.² However, we shall constrain the discourse to normative ethics, since it centers

1. Karen L Rich, ‘Introduction to Ethics’ https://samples.jbpub.com/9781449649005/22183_ch01_pass3.pdf, accessed on 15th April, 2023.

2. Rajendra Prasad, “Applying Ethics: Modes, Motives and Levels of Commitment”, In *Applied Ethics and Human Rights: Cconceptual Analysis and Contextual Applications*, ed., Shashi Motilal (New York: Anthem, 2011), 3.

on the right and wrong of human actions; we shall examine how our Nigerian youths in their strive to make aims meet, have forfeited the right conducts for unethical engagements. In fact, following a successful counter-normal behaviour, we have discovered that what sometimes causes the overambitious pursuing of a better life is due to the fact that there is a lack, and it is this lack that brings about “*sapa*” or “*sapaism*” in the lives of Nigerian youths. Hence, we are justified by saying that “*sapa*” is undeniably a lack, which could be either economic or social. “*Sapaism*” as used in this paper is simply the extreme in which our youths have misconstrued this societal lack and their involvements in conquering it.

The Ethical Implications of “*Sapaism*” to Nigerian Youths

To concretize our discourse pertaining the ethical implications of “*sapaism*” to our Nigerian youths, the following themes would guide us: excessive craving for wealth, destabilized emotions, instruments of political dereliction, and illegal migration.

Excessive Craving for Wealth

The first premise established in this paper as regards the discourse on “*sapa*” entails one’s insufficiency to attend to primary needs which could be material, economical, or even social as the case maybe, as these necessitate a healthy life for the citizens within any given geographical location. However, the music changes when such aforementioned needs of the citizens are not met, and the citizens are left with no alternative than to look for pragmatic means to alleviate the ugly situation they find themselves, and such longingness could result to excessive craving for wealth which makes them vulnerable to societal ills and renders them more susceptible to vices such that our youths no longer see wrongs in perpetrating evil.

Destabilized Emotions

One of the reasons why most our youths involve in unethical acts is because of destabilized emotions: *that one feels lost, misguided, and utterly alone or isolated from others*. When we take records of the happenings in our society today, a good number of the perpetrators of these menaces were either misled, left to their own struggle to earn a living, or had no proper form of education. Such individuals with this kind of orientation would definitely be problematical to the society because there is a social and economic laxity which has not been attained. Hence, since there is a lack, there is every possibility of unethicity.

Instruments of Political Dereliction

Political malpractice has been another illness which has befallen our Nigerian youths. Due to the insufficient distribution of resources among the less privileged masses, our young people become prey to the evil plots of some politicians in fulfilling their individual interest while disregarding the interest of the majority. The most evident of such misconducts was feasible in the just concluded presidential and gubernatorial elections, where many of our youths were used as instruments for electoral mischievousness, and this was as a result of “*sapa*”; a privation in the social welfare of the citizens.

Illegal Migration

Some of our young people cannot contend with the situation of the country, and the best resolution is to travel outside the country without considering the risks. Illegal migration as it stands now seems to be the fast rising trend amongst youths, as they believe that there are better means of attaining a substantial living in the diaspora than the present circumstance. And they should not be blamed for holding such beliefs since our government has not done better in alleviating the unemployment rate and also being responsible for her youths.

Conclusion

Having explained the repercussions of “*sapa*” or “*sapaism*” to Nigerian youths as held in this work, we had also implicitly suggested possible resolutions which could help remedy the insurgences from the economic and social laxities for the societal wellbeing. As we try to condemn the extreme comportments of our Nigerian youths towards a better living, we also admonish the government to take adequate measures in resolving these irresistible illnesses amongst her citizens, thereby eradicating the unethical involvements in the country, especially among the young generation.

AN EXPOSITION OF JOHANN GOTLIEB FICHTE'S THEORY OF THE SELF: A CONSCIOUS SUBJECT

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This work of mine sets out to expose the philosophy of the subject proposed by the German Idealist philosopher, J. G. Fichte. The aim that the paper seeks to achieve is to reveal the concept of the conscious subject in Fichte's philosophy and the import it bears on philosophical thought.

What philosophy aims to achieve, according to Fichte, is to explain how our experience of a spatio-temporal, law-governed world is possible. Indeed, Fichte did not endorse Kant's concept of the noumena: that is, things in themselves, the supra-sensible reality beyond direct human perception. For him, to rigidly and rigorously sever objects into noumena and phenomena is only to make invitation for skepticism. As a way of rejecting the concomitant skepticism that the foregoing offers, Fichte radically suggests the need to discard the noumenal world and embrace the fact that consciousness is grounded in a real world. This is, in fact, the core of his philosophical project, as well as the thrust of this paper in a précis, that consciousness is baseless in anything outside of itself.¹

Everything in consciousness, for Fichte, is determined by self-consciousness. But the content of consciousness is also conditioned by self-consciousness, hence, it is only a self-conscious reality that can determine consciousness or not. On this note, Fichte explains that the Science of Knowledge begins with the self as a subject or, as Peter and John put it, a direct intuition, and also ends with the self, but now as an idea.² Selfhood and individuality are different concepts for Fichte in that selfhood is a consciousness of what is innate and internal to the self in contradistinction to what is adventitious and external to the self. On the other side, individuality depends on consciousness of what makes a self different from other selves. A self without self-consciousness has no essence, for self-consciousness cannot be separated from the existence of the self. There are many ways to express this point, but simply put, if the self is to exist, it must be

¹ G. Johann Fichte, *Science of Knowledge*, trans. Peter Heath and John Lachs (New York: Meredith Corporation, 1970), 256.

² Fichte, 236.

conscious of itself. The self is that which is conscious of itself. To equate the self to its consciousness seems to have a connection to Descartes' famous maxim of a thinking being: *cogito ergo sum* – "I think, therefore I am."¹ But Fichte disagrees with Descartes because for him, the existence of a self has other ways to be determined that do not necessarily depend on the capacity to think.²

Furthermore, if the self must be conscious of another, a non-self, it must first be conscious of itself. There is the Absolute self and the Limitable self. The former is always and absolutely conscious of itself, without limits or opposition, while the latter is divisible in its consciousness of itself. Meanwhile, note that the self and the non-self, limit each other, and the self is quite conscious of being able to limit the non-self. It is for this same reason that Fichte asserts that the self is a substance since the self cannot but be conscious of its being limited by the non-self. Hence, the self, determines itself.³ Fichte claims that self-awareness presupposes consciousness of something other than the self which the self identifies as something external to itself. The absolute self is absolutely and infinitely conscious of itself because it exists absolutely and infinitely through consciousness of itself. It is the case that the absolute self cannot posit anything other than itself. It is absolute because the consciousness of itself is complete, hence absolute. The absolute self includes all reality within itself, but the finite self is conscious of being limited by the reality of the non-self.

Thus, Fichte describes the Science of Knowledge as a form of Transcendental Idealism, which asserts that the self is both ideal and real. By ideal, we mean that activity by which the self becomes conscious of itself, and by real, it is that operation of the self by which the self determines itself. Positing the self as the foundation of experience is not something arbitrarily done by Fichte, for we can only know the inner world assuredly than the outer world. Hence, the starting point of philosophy. The point is simple: any way one experiences the world is always a world modeled according to one's own image. However, this does not mean that there are so many worlds as there are minds or selves. Fichte rejects this position in his latter writings where he asserts that the world is the product of a Cosmic Mind or an Absolute Ego; an impersonal but rational moral order in the

¹ Rene Descartes, *Meditations on First Philosophy: With Selections from the Objectives and Replies*, trans. Michael Moriarty (New York: Oxford University Press, 2008), 18-19.

² Fichte, *Science of Knowledge*, 255.

³ Fichte, 256.

process of evolution, striving towards the perfect self-awareness of itself,¹ and human consciousness as an expression of the Absolute Spirit. The world, then, for Fichte, is a dynamic spiritual process in which we participate. Ultimately, we get the logic of reality in our moral experience; that is where reality is encountered. Worthy of note is that fundamental to Fichte's theory of subjectivity is the concept, "the absolute I," or "the self-positing self." Fichte hinted remarkably that his system is at its best root Kantian, even though unique and completely independent.²

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¹ William F. Lawhead, *Voyage of Discovery: A Historical Introduction to Philosophy*. 4th ed. (USA: Cenage Learning, 2007), 381.

² Frederick Neuhouser, *Fichte's Theory of Subjectivity* (New York: Cambridge University Press, 1990), 67.

AUGUSTINE'S JUST WAR THEORY, APPROPRIATE AUTHORITY, AND THE MITIGATION OF SKIRMISHES IN NIGERIA

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Introduction

In this work, an attempt is made to use the Just War Theory, to mitigate the abuses that confrontations have brought upon the populace and the legal backing behind their agitation including an attempt to use the Just War Theory of Augustine, to redirect the attention of government to the plight of the populace..

§1. Augustine's Just War Theory

The emergence of just war theories, principally supported by Augustine, stemmed from an attempt to juxtapose the tenets of religion into military ethics. These try to find a morally permissible criterion to be able to label a war as just.¹ The splitting of these criteria into the consideration of either the moral permissibility of going to war (*jus ad bellum*) or the moral conduct within war (*jus in bello*), helps researchers to focus more on the substance rather than the accidents. According to this account, *jus in bello*, non-combatants must not be targeted while all harms are adequately proportioned to military advantage.²

Using Augustine's sermons, Luke urged soldiers to be content with their pay and avoid any form of injustice in performing their task.³ Also, in the passage about David, the Centurion in the Gospels and Cornelius in the Acts of the Apostles have proven that the Christian God still accepts those who participate in warfare justly.⁴

Aquinas gave a detailed explanation of Augustine's *jus ad bellum* as encompassing three multifaceted conditions: the authority criterion, which is on the sovereign by whose

¹ Michael Walzer, *Just and Unjust Wars: A Moral Argument with Historical Illustrations* (New York: Basic Books, 2006), 21.

² D. Rudin and H. Shue, eds., *Just and Unjust Warriors: The Moral and Legal Status of Soldiers* (Oxford: Oxford University press, 2008), 1-18.

³ Augustine, "Letter 138 to Marcellinus", in *Political Writings*, ed. E. M. Atkins and R. J. Dodaro (Cambridge: Cambridge University Press, 2001), 38-39.

⁴ Augustine, 216-217.

command war can be waged,¹ Augustine termed obedience a duty even in the event of an unrighteous command from a competent authority;² the retaliation or restitution, as a result of some fault from either the nation or their subjects;³ and promoting good or preventing evil should be the right intention that makes up the third condition.⁴ For Augustine, the primary purpose of war is the acquisition of the attention of the opposing combatant in order to negotiate peace terms; hence for him any war that does not give room for the achievement of peacemaking grounds is an unjust war.⁵

§2. Reconciling the Just War Theory with the Nigerian Conflict Situation

The consideration that necessity is the mother of invention will prioritize our use of the religiously influenced just war theory of Augustine, to initiate a horoscope over the historical carnage caused by inhuman considerations in the political hemisphere of post-independence Nigeria. The idea that Nigeria is one of the most religious nations on earth, will stand a test of practicability as we evaluate the negative politically motivated instances of government instigated genocide and inhuman regional nepotism on a grand scale and the justificatory paradigms that the state of affairs embraced out of the doctrine of Necessity.

Challenge of the Just War Authority Criterion and Conflict in Nigeria

Since their birth, the just war traditions have always necessitated the role of an authority figure in the initiation and execution of war. Augustine and Thomas Aquinas labelled it the most important element, though less attention has been paid to it.⁶ When the need for self-defense arises as a morally permissible act available to individuals, the unintentional criterion binding the killing of an opponent in the course of self-defense will play a significant role in standing as a justificatory paradigm for the unmitigated inhuman and genocidal confrontations.⁷

¹ Thomas Aquinas, *Summa Theologiae*, trans. Fathers of the English Dominican Province, 2nd and rev. ed. (1920), II-II, q. 40, a. 1

² Augustine, *Reply to Faustus the Manichaean*, trans. Richard Stothert (Montana: Light House, 2018), XXII, 75.

³ Augustine, "Questiones in Heptateuchum", in *Augustine through the Ages*, ed. Allan Fitzgerald (Pennsylvania: Villanova, 1999), q. X.

⁴ Augustine, *Reply to Faustus the Manichaean*, 74.

⁵ Augustine, "Letter 138 to Marcellinus", 217.

⁶ Parry, "Just War Theory, Legitimate Authority and Irregular Belligerency", 175.

⁷ G. Reichberg, "The Moral Equality of Combatants: A Doctrine in Classical Just War Theory," in *Journal of Military Ethics* 12, no. 2 (2013): 181-185.

§3. Conclusion

As much as the genocides that continually occur in Nigeria are not accounted for, but are rather covered under the carpet, the need for forceful expression can stimulate friends, relatives and patriots to rise up against unjust aggressions. The Augustinian just war theory is a guiding principle that will safeguard the lives of innocent people and still ensure that morality is upheld while expressing grievance with the satisfaction of an authority, whether delegated by charismatic necessity or by some other consensus. Even independence in some cases, is legitimately fought for, [even against the will of the colonial masters who were lording it over the colonies] their attainment of a saturation point mandated a response that was in tandem with their present situation. Owing to this assertion, it is by implication, oblivious to argue that the subjugation of a people even by their government should be endured without remedy.

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UNDERSTANDING IMMORTALITY THROUGH ANTHROPO- METAPHYSICAL LENSES

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Introduction

One of the fundamental questions that have been debated among philosophical anthropologists throughout the centuries is the idea of man and life after death. Does man continue to live after death or does his life come to an end after his body decays? Is man fundamentally material or spiritual?

Concept of Death

According to the molecular Biology, death is defined as “The dissolution of the molecular structuralizing necessary for the phenomenon of life”.¹ Additionally, in a more philosophical way which is understood in everyday language, death is “when the body is separated from the soul”.² Death becomes the gateway that separate the body from the soul and enables man to experience the immortality of the soul.³ Thus, J. A. Lombo and F. Russo defined death as a “criterion for life, which is relevant to move towards the idea inside oneself through reflection and display of his action”.⁴

Concept of Immortality

With death, does the soul cease to exist or it is only the body that experiences death? If there is life after man’s sojourn here on earth, to what extent can this life be explained? Etymologically, immortality means “lack of death”,⁵ it means a life without end.⁶ One of the great Christian scholars, Aquinas defined immortality as “that which signifies a certain power to always live and not to die”.⁷ In attributing the question of immortality, it cannot be directed

1. Battista Mondin, *Philosophical Anthropology: Man: An Impossible Project* (Bangalore: Theological Publications, 1985), 264.

2. Mondin, 264.

3. Martin Nkafu Nkemnkia, *African Vitalogy: A Step Forward in African Thinking* (Nairobi: Paulines Publications, 1999), 119.

4. Jose Angel Lombo and Francesco Russo, *Philosophical Anthropology: An Introduction*, (Illinois: Midwest Theological Forum, 2014), Chap. 12.

5. Mondin, *Philosophical Anthropology: Man: An Impossible Project*, 264.

6. Mondin, 264.

7. Mondin, 264.

to God or angels because by their very being they cannot die. Thus, in making reference to immortality what comes to mind is man who is mortal and finite.¹

Arguments for the Immortality of the Soul

There have been various arguments put forward by philosophers, scholars and great intellectuals concerning what survives after death. Many philosophers see death not as an end but as a means to enjoy immortality. It is also seen as the end of one part of man which is the body and the continuation of the second part which is the soul. We shall consider two different arguments from metaphysical and reincarnation point of view on the immortality of the soul.

Metaphysical Argument

From the metaphysical argument on the notion of man and immortality, the human being is made up of two but spontaneous principles which are the soul and body.² Thus, Aristotle defined the soul as the ‘form of the body’.³ The soul and the body is what make up an individual to exist in its complete substance. The soul is spiritual and immaterial; it is not liable to corruption because it is not material in nature. Analyzing from a metaphysical point of view, corruption is the separation of the soul from the body as in the case of substantial change which happens in the subject that loses its form.⁴ The soul’s nature which comprises of its incorruptibility and immateriality, gives an indication of its survival after death. To this end, the soul is a spiritual cradle which emanate from God.⁵

Reincarnation Argument

Another argument put forward for the survival of the soul is the idea of ‘reincarnation’. It is defined as “the movement of the soul which is immortal in its essence at the moment of death to another body that is living”.⁶ Although there are many theories and doctrines about the survival of the soul after death, however, there is a general principle which expresses the idea of reincarnation in relation to man having an immaterial nature which is sometimes referred to as either soul, spirit, or mind which survives and does not perish after

1. Mondin, 265.

2. Lombo and Russo, *Philosophical Anthropology*, Chap. 12.

3. Lombo and Russo, Chap.12.

4. Lombo and Russo, Chap. 12.

5. Lombo and Russo, Chap. 12.

6. William Walker Atkinson, *Reincarnation and the Law of Karma: A Study of the Old-New World-Doctrine of Rebirth, and Spiritual Cause and Effect* (Missouri: YOGeBooks, 2010), 3.

the body is corrupted. Thus, after a short or long period of experiencing death, the soul reincarnates and is re-born into a new life retaining its essence and personality.¹

Conclusion

The body is the materialistic component of man which has as its fate: death and corruption; while the soul is the spiritual component of man that is incorruptible and immortal.

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1. Atkinson, 3-4.

HOMOSEXUALITY: A DISTORTION OF THE UNITIVE AND PROCREATIVE ESSENCE OF MARRIAGE

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Introduction

One of the controversial issues in our contemporary world today is homosexuality. Homosexuality in some places in the world today is being accepted, notwithstanding large number of societies regarding it as immoral. The concept has greatly been debated upon among scholars and masses of societies. In our world today, there have been a public declaration of homosexuals coming out to proclaim themselves as homosexuals and the worst thing of this situation is that people are advocating for it to be legally accepted in the world, while others have their negative conception of homosexuality saying that it is immoral.

History of Homosexuality

The notion of homosexuality has existed centuries ago even before the Greeks.¹ It was believed that homosexuality was already in existence among the people of the Eastern Mediterranean unto Sumeria who were worshiping a goddess whose rites included both heterosexual and homosexual intercourse. The worshipper of the great mother probably united himself with the deity by joining his body to that of the priest.² Homosexuality was very common among cultists in those ancient periods. But among the Jews, this notion of homosexuality was seen as a taboo, they forbid it among themselves for both sexes.³ Among the ancient Greeks and Romans, some homosexual relations were well valued, as Plato and Aristotle themselves wrote. Nevertheless, it was more pederasty than homosexuality the way it is understood and practiced today. In fact, Plato in the *Laws* condemned homosexual acts (between people of same social ranks), masturbation and illegitimate procreation.

¹ Gerald D. Coleman, *Human Sexuality* (New York: St. Paul's, 2012), 218.

² Coleman.

³ Coleman, 119.

Definition of Homosexuality

Homosexuality is defined as the person who sustains a predominant, persistent and exclusive psychosexual attraction towards members of the same sex. A homosexual person is one who feels sexual desire for, and a sexual responsiveness to persons of the same sex and who seeks or would like to seek actual sexual fulfillment of this desire by sexual acts with a person of the same sex.”¹ Homosexuality can be considered at two levels; as a tendency and as a practice. As a tendency, it may be the consequences of events not under the control of the person while as a practice; it is always under the control of the person.

Arguments against Homosexuality

Although homosexuality has been legalized in some parts of the world, some countries still regard it as morally wrong basing their argument on religious views and that of the traditional natural law argument. Prior to evaluating the arguments against homosexuality, let us take a cursory look at two movements that support homosexuality and decipher the *raison d'être* for such stance. The first is the **Essentialists** who affirm that homosexuality is a natural tendency just as heterosexuality, so while there are some people born heterosexuals, there are others born as homosexuals. Hence, they should be allowed to explore their sexual orientation into same sex marriage and having the possibility of adopting children.² The other is **Structuralist or Historical Approach** founded on the structuralism of the philosopher, Michael Foucault who was a homosexual himself. They aver that sexuality is the result of social, cultural and historical categories, thus if homosexuality is forbidden, it is only because of the way people have been educated or the values considered acceptable in a given society.³ Let us now look at some of the arguments against homosexuality.

1. Inconsistency with the Natural Law: The order of nature bespeaks the existence and sexual relations between male and female. In this vein, homosexuality is seen as unnatural and adrift because it is not consistent with this law of nature (*Lex naturalis*). It is a completely imbalance in our nature and it has some mental abnormality; as a result, such homosexual person needs to be

¹ Coleman, 211.

² Nick Haslam and Sheri Levy, “Essentialist Beliefs About Homosexuality: Structure and Implications for Prejudice”, accessed March 12, 2022,

https://www.researchgate.net/publication/7263761_Essentialist_Beliefs_About_Homosexuality_Structure_and_Implications_for_Prejudice.

³ Haslam and Levy.

healed from such sickness and bring back to the right order. Hence, to be truly human and to abide by the law of nature is through heterosexual relationship not homosexual behavior.¹

2. Homosexuality against the Theory of Generation: In Aristotle's book *De Generatione Animalium*, he explains the breeding of animal by using his theory of causes which are divided into the material, formal, efficient and final causes. He argues via the animal that for conception to take place, there has to be the union of the male and female. The female is the matter while the man is the form or efficient cause. The semen is provided by the man (form) and the woman (matter) provides the ovum or egg for conception. With this analogy, it becomes glaring that homosexuality is totally out of the theory of generation of Aristotle because there is sameness of gamete (sperm) and as such, conception cannot take place.²

3. Homosexuality as a distortion of the unitive and procreative essence of marriage: Marriage as ordained by God is meant primarily for two purposes which are the unitive and procreative purposes. The unitive aspect speaks of when God realized that it is not good for the man to be alone (Gen. 2:18) and therefore he made for him a woman. Going down the narrative, he blessed and exhorted them to go into the world, to fill it and to multiply (Gen 1:28) as a justification of the procreative essence of marriage. Thus, on this aspect comes the lacuna of this sexual anomaly of homosexuality because they cannot bear their own children. Since nature abhors vacuum (*horror vacui*) as postulated by Aristotle, this "couple" switch to options of adoption and other artificial forms of reproduction which outrightly downplay the human dignity. The encyclical, *Evangelium Vitae* by Pope Johnpaul II in 1995 clearly portends the church's disapproval of homosexuality which is not procreative and therefore it should be banned.

4. Thomistic Ethics: For Aquinas, every sin is against the human rational nature, because every sin is an act against the order of reason. However, the sin of homosexuality is a grave sin because of its intrinsic nature. For him, sexuality in man is for the purpose of generating children in the context of conjugal love. As such, any sexual act that is not capable of generating children is a misuse of one's sexuality and against the intrinsic nature of our sexuality.

¹ Coleman, 350.

² Brent Pickett, "Homosexuality", *Stanford Encyclopedia of Philosophy*, accessed March 12, 2022, <https://plato.standord.edu/entries/homosexuality/>

Evaluation

Having made a brief analysis of the concept of homosexuality which is man's frail attempt to distort the divine and consecrated plan of unity and procreation of God, it is necessary that we become ambassadors to combat such anomaly. In doing this, it is expedient that we do not hastily condemn and ostracize such victims because even God our father does not reject the sinner but despises the sin. Instead, we must extend ears of listening, hearts that empathizes and sympathizes and hands ready to work for their change and growth. Above all, we must always pray for them.

Conclusion

This work served as a contribution to the imminent approach of ameliorating the exponential trend of homosexuality in the world which is a clear distortion of the unitive and procreative essence of the sacrament of marriage. Irrespective of the upsurge of this anomaly, we must not lose grasp and value for the original meaning of marriage, "...these differences should not cause us to forget its common and permanent characteristics" (Catechism of the Catholic Church, 1603). These common and permanent characteristics are the fact that man and woman were created for each other and they have been commissioned to cooperate in the creative work of God by procreating.

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IS FAILURE THE LEITMOTIF OF NIGERIAN DEMOCRACY?

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In a paper on “the dialectical nature of African freedom: a call towards a reformed Africa”, I x-rayed through the use of Hegelian dialectics, the historical evolution of the concept of freedom in the African socio-cultural and political context. The whole idea of this write up was to show how the concept of freedom in Africa regarding the socio-cultural and political context has been in constant evolution. The initial African society with her leadership structure was distorted with colonization and now, the current independent Africa with an eclectic socio-cultural and political identity. This reality has left Africa and Nigeria in particular with a bewildered political, leadership and economy structure. This invariably implies that there is a need for another antithesis which will fight against the current thesis in order to guarantee the desired results of what independent and functional countries look like in Africa; and especially, how Nigeria can become this.

It is on this bedrock of many mishaps in the political system of Nigeria that this article titled, “Is Failure, the Leitmotif of Nigerian Democracy?” is geared to address. It has been 62 years and still counting, since 1960 that the purported giant of Africa became part of this current thesis but at this path where we stand, there is absolutely nothing to show for it. The long years after independence seems to be mere numeric progression without growth and development to show. This reality therefore begs for an answer to the question, ‘has failure become the leitmotif of our democracy or political structure?’ This is because the synonym of Nigeria both within and outside her territory is a symbolism of a failing state, that is even if it has not totally collapsed.

There seems to be nothing working in any sector: there is a high level of corruption in government offices amidst the high cost of governance, poor economic strategies and policies of which the current naira redesign is an example, high level of insecurity despite the security sector receiving the highest allocation in the annual budgets (already defense and security has been

allotted about 13% which is about 2.74 trillion naira in this year's budget¹); Boko Haram insurgency, banditry and kidnapping have become perennial security-epidemics in the nation. The educational sector is also in a sorry state. The electoral body is also compromised after spending a whopping amount of 305 billion naira with about 34.51% spent on digital technology to enhance the process and bring about relatively, the highest level of credibility and transparency in the electoral process in the nation's history.

These realities perspicuously connote that: our political structure has failed or we are not yet ready (serious) to uphold the responsibility of being a democratic nation. In both cases, the solution is the answer I proposed to the preamble in the beginning of this article. There is a need for a new antithesis which will reform the current thesis. This is because, we as a nation are not living to the core precepts of democracy even to the barest minimum. We cannot even prioritize the protection of lives and properties as well as the core rights of individuals such as education, freedom of speech, right to fair judgment which constitute the basic threshold in which democracy thrive. We cannot forget to mention other issues such as unemployment, inflation, cost of living, bad roads. A forecast given by the Nigerian Economic Summit predicted that unemployment rate will hit 37% while inflation rate will be 20.5 percent and the country's GDP will be 2.98 percent.² After overcoming the storms of strikes and other challenges, graduates end up enrolling into the postgraduate program in the department of job seeking where some become masters and Ph.D. holders in job seeking. The list of the challenges is endless.

The consequences of these failures are numerous and grievous. These are clearly seen in our Nigerian society on a daily basis with many Nigerians losing their lives because of insecurity, hunger and poverty. This has made a good number of citizens to flee the country for greener pastures and security. A phenomenon, which they expressed hilariously as *japa* in the common slang. According to them, "*we don see shege for this country, e beta make we japa comot because sapa wan kill persen.*" The slang *shege* meaning a tough or challenging situation, *sapa* denoting a state of extreme poverty and *japa* meaning to run or flee from hardship. Other countries, especially

¹ Nigeria Tribune Newspaper, 2023 budget: Defense, security sector get highest budgetary allocation of N2.74trn so far, <https://tribuneonline.com/2023-budget-defence-security-sector-get-highest-budgetary-allocation-of-n2-74trn-so-far/>, 29th March 2023.

² Bunmi Bailey, Nigeria's Unemployment rate hit 37% in 2023 – NESG, in Business Day Newspaper, <https://businessday.ng/business-economy/article/nigerias-unemployment-rate-to-hit-37-in-2023-nesg/> on the January, 18, 2023, accessed on 30/03/2023.

UK, Canada, and the USA are now major beneficiaries of our vibrant and tenacious human resources and workforce in the aspects ICT, Education, Medicine, Engineering etc. while we lavished in want yet we have abundance. According to a well detailed statistics released by SB Morgen; an African-focused Geopolitical Research and Strategic Communications Consulting Firm on the 17th October 2022 with the title: The Empire Strikes Back? How Britain is Handling the Japa Wave, shows that Nigerians especially students, contributed about 1.9 billion pounds (from visa fees, students' fees, family visas, taxes, national insurance, NHS fees and rent)¹ which is about 1.095 trillion naira according to the CBN exchange rate at the time of this article on the 29th March 2023. This amount represents 8.7% of the 21.827 trillion naira approved in the 2023 National budget with the title: Budget of Fiscal Consolidation and Transition, this year. The amount is equivalent to the 1.02 trillion assigned to the federal ministry of health and its agencies for recurrent and capital expenditure including hazard allowance in the aforementioned budget.² The above statistics is just from one country, we have not come to the USA, Canada and other countries where Nigerians are japaing to. In addition, the above statistics only show the financial remuneration that the presence of Nigerians have contributed to the UK's economy. We have not included their contribution to the workforce, expertise and experience to these societies. The irony is that while we suffer here, other countries are actually enjoying our wealth and skills of our citizens simply because they have a workable and pragmatic structure to address their prevalent socio-cultural and political situations. So, the question is what do we do now? What is the main issue affecting our country? Are we even on the right track?

The reality clearly shows that we are not on the right track. Everything has torn apart and the obvious reason behind this is bad leadership. This answers the question posed by the title of this write up. Failure has become the leitmotif or recurrent theme associated with Nigeria and her leadership structure. If democracy is our leadership system and leadership is the root of our problems, it follows that, failure is the recurring melody of democracy. This however, raises another question, is it democracy as a political system that is the problem or how we have adulterated it in Nigeria? But, if democracy as a political system is relatively working well in other countries, then, maybe it is the way we are practicing it. So, we are not in the right direction in terms

¹ SBM, The Empire Strikes Again? How Britain is Handling the Japa Wave, www.sbmintel.com, 29th March 2023.

² Budget office of the Federation, Budget of Fiscal Consolidation and Transition, www.budgetoffice.gov.ng, 29th March 2023.

of leadership and this has affected every facet of the society. The main issue on deck at the moment is how do we get out of this mess and move forward.

The first approach must be to change direction. There is a wise saying that if you are going in the wrong direction, speed and continuity is not an advantage. The reality we are in invariably shows that we are on a wrong trajectory and as such, speed and continuity is never an advantage. In our case, we must first acknowledge the fact that the very foundation of our country is shaking. Our marriage is still shaking on tribal and religious sentiments. There is nepotism, ethnic and religious sentiments in our politics. There is the urgent need to establish this unity before any step forward. This can be actualized by calling a meeting of National unity where the stakeholders of various tribes and religious groups such as Afenifere, Coalition of Northern Groups, Arewa, Ohanazee, CAN, Islamic Association and others for a fraternal dialogue to own up our marriage as Nigeria. The amalgamation is often claimed to be the problem. But now we are part of the reality getting to 110 years and 62+ years as an independent nation. We cannot continue on this premise without making it our own. Maturity in years connotes being able to acknowledge one's challenges and having the courage and humility to accept and face them. For us as a nation, fixing this challenge involves to sit down and accept the reality, address tribal and religious issues that threatens our togetherness, embrace each other's diversity, harness the positive values that come from this diversity and promote unity according to terms and conditions which are relatively balanced to every party.

Secondly, to create a practical and pragmatic system and structure which is based on accountability, competency and meritocracy over nepotism, religious and partisan sentiments as it is the case today. This can be done by amending the constitutions thereby removing the immunities covering those in power. A rule which will allow them to be called to order even while in power and when things are not moving according to plan. This will help checkmate and follow up the leadership structure. Reformation of the police force and establishment of state policing to tackle insecurities; this will include good salary remuneration and retirement cum insurance packages. Cutting down the cost of governance thereby making politics unattractive to those going in for monetary or financial gain. Clarification of roles among the three arms of government (executive, judiciary and legislative) in order to avoid the existing controversies and to protect the sanctity of the 'rule of law'.

Thirdly, there is need for a strategic economic reform in Nigeria. Economy is one of the pillars that drives a nation. From all ramification, the performance of Nigeria from economic point of view is very poor. This is due to overemphasis on oil instead of diversifying to other sources of economy such as agriculture, entertainment, tourism and other means of production. So, the way forward is to diversify the source of sustainability of the nation to other aspects by encouraging through loans or other sectors of productivity such as agriculture, tourism and exportation. To make laws which encourage and promote local businesses especially, granting of loans by government and easy process of importing certain raw materials as well as constant electricity. Most importantly, to digitalize and automate the media for tax collection in order to guarantee transparency. Instead of government officials to manage public investments and embezzle funds as it is the order of the day, contracts should be given to private companies or corporate bodies to manage government assets and remit the income to the common account. In so doing, these companies can easily be held accountable when things go wrong.

The fact remains that there are many issues we are facing as a nation and at the basis of it is the syndrome of bad government or leadership. This has made failure to be the recurrent theme of our democracy, such that anywhere the name Nigeria is mentioned, the leitmotif or melodic phrase and litany of failure accompanies it. Nevertheless, it doesn't mean that the country has completely disintegrated. There is still hope because amidst these realities, Nigerians are still one of the most resilient and optimistic people in the world. This gives us the assurance that with a little effort towards the right direction, things will gradually unfold and the narrative will be changed. Instead of the recurrent theme of failure, the leitmotif of improvement and betterment will become the background melody that follows our name. This can only become possible through the antithesis of reformation and restructuring to defeat the existing thesis of post-colonization or independence. A restructuring that will not say we should divide but sit together and own up our marriage, reform the constitution to suit our narrative, secure our nation against the dividing forces of religion, tribalism and nepotism. In so doing, leadership and responsibilities will not be given base on religious or tribal affiliation but meritocracy, competency and accountability. The driven force for everything we do, will be to secure and promote the common good especially, the protection of life, property and guarantee of liberty.

A PHILOSOPHICAL INSIGHT INTO THE CONCEPT OF DESTINY IN AFRICAN THOUGHT

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From the idea and conceptualization of god to actuality, many religious ethics describe as omnipotent, omniscient, omnibenevolent, omnipresent, the god they worship. The omniscience of this being oftentimes seems to conflict with the freedom of man especially when concepts like determinism come to play, more appropriately in areas of moral experiences and man's search for his existential essence.¹ Another major attribute of God is everlastingness. Therefore, for a God who is 'eternally' everlasting, and for man whose lifespan is finite (and more so infinitesimal in comparison to divine eternity), and with the quality of omniscience attached to that everlasting being, it is very difficult to explain that man's destiny has not been predestined and that his existence has not been given him to act out the design of the designer, who has a detailed or comprehensive view of man's life.

Jean-Paul Sartre claims that existence precedes essence, and that the essence of man and man's destiny have not been predetermined. This paper seeks then to offer a deep philosophical insight into the concept of destiny and describe that no man is determined or predestined to carry out specific actions; all men hence are responsible for their actions and have chosen freely to act and make their choices. So, I shall take a closer look on the idea of freedom, predestination, and destiny from an African perspective and evaluate if it does relate to 'fatalism', which is the philosophical thought that the actions of men have been determined and that men cannot but act the way they act for they do not have freedom to do otherwise.² In the Yoruba tradition, the Ifa literacy corpus *Odu* 10 verse 5 says humans are to "stop making sacrifices for wealth and instead make sacrifices that would protect the earth from its enemies."³ From the aforementioned quotation, it is obvious that first, the statement is not a categorical one, and secondly, that humans pursue wealth and other invaluable things, neglecting earth's well-being. It follows that men were considered free enough with the

1. Existential essence as used in this work depicts the essence of man according to Jean-Paul Sartre. Since existence precedes essence, hence, man has to determine and fight to his own essence.

2. Rice Hugh, "Fatalism," Stanford Encyclopedia of Philosophy, Spring 2023 Edition, eds. Edward N. Zalta and Uri Nodelman, accessed May 2, 2023, <https://plato.stanford.edu/entries/fatalism/>

3. Maulana Karenga, "Odu Ifa," in *Encyclopedia of African Religion*, gen. eds. Molefi Kete Asante and Ama Mazama (California: Sage Publications, Inc., 2009), 477.

capacity of changing their life pursuit; this therefore poses a challenge to the notion of the deterministic nature of man as erroneously conceived in the Yoruba ontology. Similarly, in the Igbo African societies, freedom is considered as the train of morality, and no one is ever forced to do evil either by God or by the ancestors, or even the evil spirits, but because one is free, hence one makes choices about her or his behaviours.¹ It then follows that both traditions progressively conceived the humans to be free, against the conceptual understanding of destiny as having elements of fatalism.

Furthermore, neither tribe has entirely ascribed destiny to mean, ‘sit where you are and your destiny will find you’. There has to be an effort, in fact in the Akan legend, the basic task *egyabosom*² has is to “assist” individuals actualize their (destiny) *nkrabea*.³ Similarly, the Fa in the Fon cosmology is the messenger of Mawu-Lisa, the supreme God, who only enlightens and guides people’s destiny.⁴ As a result, Africans have always understood that they have a major role to play in determining and actualizing their destinies.

Additionally, we can argue for freedom, from a study of justice, as justice is said to be composed of two subprinciples: natural justice and social justice.⁵ Natural justice constitutes a primary category of fairness because it is an implementation of freedom that we find in nature. Social justice is a derivative of the category of fairness flowing from the natural justice with respect to the implementation of freedom in society.⁶ If the natural provides suitable grounds for our freedom, whence does determined destiny come to play? One can then argue that it is a mere baseless escapist rule for lazy individuals who are afraid of taking responsibility for their actions, and that since the idea of God suggests omnipotence and omniscience, they concluded that his omniscience then necessarily determines man’s actions. However, this is not the case for we Africans, following from the arguments above. Freedom and justice, thence are inseparable in nature.⁷ If determinism were true, laws that seek to provide justice will not exist in the society. Law exists to checkmate man’s exercise of freedom. In fact, in the hypothetical explanation of the social contract according

1. Mutombo Nkulu-N’Sengha, “Bumuntu,” in *Encyclopedia of African Religion*, gen. eds. Molefi Kete Asante and Ama Mazama (California: Sage Publications, Inc., 2009), 147.

2. An intermediary between God and man in the Akan Culture

3. Yaba Amgborale Blay, “Abosom,” in *Encyclopedia of African Religion*, gen. eds. Molefi Kete Asante and Ama Mazama (California: Sage Publications, Inc., 2009), 4.

4. Thomas Houessou-Adin, “Bokonon,” in *Encyclopedia of African Religion*, gen. eds. Molefi Kete Asante and Ama Mazama (California: Sage Publications, Inc., 2009), 133.

5. Kofi Kissi Dompere, “Justice,” in *Encyclopedia of African Religion*, gen. eds. Molefi Kete Asante and Ama Mazama (California: Sage Publications, Inc., 2009), 356.

6. Dompere, 356.

7. Dompere, 357.

to the prolific political philosopher Thomas Hobbes, man has been violent and vicious in the state of nature. It therefore means that laws and community instructions everywhere, and particularly in the African society, are as a result of recognizing the freedom of man to act and make free choices. And in order to curb foreseen and unforeseen evil deeds, laws have to be put in place after the agreement to be members of the community.

Finally, “*Asiko laye, eda kan ko mo’la*” is a Yoruba proverb that can simply mean nobody knows tomorrow. I will sympathize with the arguments of Jean-Paul Sartre that man has to search for his essence. It is true that when a child is born, a good number of our African fathers sought the diviner for the destiny of the child, it is at the same time relevant that the father of the child is told that, only the palms do not deceive, hence, the foretold destiny is not fatalism but a guide, and it maximally depends on the choices of the subject.

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An Appraisal of Inter-Subjectivity: Towards the Assessment of Man's Image and Place in the Nigeria Society

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Introduction

The nature of experiences people face from their encounters with others warrants a thought-provoking analysis for the intrinsic motivation for interpersonal relationship. Are these motivated from a certain commercialized perspective? From seemingly altruistic motives? Or from motives of objectification, wherein the 'other', is perceived as an object to be exploited for one's advantage? While the last option may appear to be the case in the Nigerian context, we have other theories that stand as remedies. We shall focus on the idea of inter-subjectivity, the relevance of man and generally, how man ought to be treated in the society, in the thoughts of Martin Buber and Gabriel Marcel. As Karl Max purported, philosophy can be properly done, only when theories capture the real concrete details of people's life and existence; and have to be fully grounded in practice.¹ In line with this, this work will be geared towards the understanding of our essence and our relationship with people.

Man and His Reality.

Without an atom of doubt, man sometimes contributes to the complexity of life around them. As one of the attributes of man is that he continues to seek out something, sometimes for meaning, for material things and even seeks to understand abstract things and this sometimes thwarts and brings about a lack of sensitivity to values and respect meant for the other man. When this process is in motion, it gets to the level whereby people are then missing out on the meaningfulness and real essence of life and this is where the misplace of priority sets in, by reducing who they are to what they can do or their talent as regards to the function they can best carry out.²

Some of the realities surrounding Nigeria today are from the behaviour of man himself, his relationship with his fellow man, and the role of man beginning from the family, the community and the society at large. Man has ascribed the meaning of life to a state of quandary which is caused by the desire to possess rather than to be.³ He now believes in the ability to

¹. Karl Marx, *Selected Writings*, ed. D. McLellan (Oxford: Oxford University Press, 1977), 6.

². Jill Grasper Hernandez, *Gabriel Marcel's Ethics of Hope: evil, God and virtue*, (London: continuum international publishing group, 2011), 4.

³. Hernandez, 4.

possess as many material things in order to derive meaning to life. This is to say that they find the meaning of life in their achievements and professions, as such; one's life becomes meaningless when he is not able to meet up to this standard.

Inter-subjectivity

Inter-subjectivity is a concrete self-other relation in a socially structured life-world which is guided by the transcendental principle of justification. It is also the coordination of individual contributions to sequences of interdependent contributions.¹ As its pioneer, Husserl defined inter-subjectivity as an exchange of thoughts and feelings that are facilitated by empathy.²

The concept of inter-subjectivity so far may be understood in dissimilar ways, on that note, we are going to be exposing the concept based on the thought and understanding of Gabriel Marcel and Martin Buber who have written broadly and distinctly on this topic.

Gabriel Marcel is seen as a Christian existentialist and has authored a lot of books in this line, famous of all, *the Mystery of Being*, where he also speaks about the concept of inter-subjectivity.³ He however defined it as the real of human existence when the prepositions 'with' properly applies to someone other than itself; a total commitment to the other due to an innate relationship in the mysterious nature of life.⁴ Martin Buber is said to be prolific writer, basically known for his philosophical writings, famous for all, his book titled, "I and Thou", (1923), where he posits a world of relationship that demands a participatory intimacy from each person; each acknowledges the 'whole' in the other, and upholds this relational partnership.⁵

Assessment of the "I to It" And "I to Thou" in Human Relation

In Nigeria, there are a lot of sad experiences that are caused by man due to the way he relates with the other man as an object not as a subject, there are many cases of such where also the value of a man is gradually shifting towards machines {objects}. In a populated country as Nigeria, with millions of people from different tribes, and social backgrounds, it becomes a call for peace and joy. The hallmark or best ways by which this can be achieved is when "I – thou" is registered in the minds of people and is practiced on daily basis, assuming the

1. S.Luft & O. Overgaard eds., *Routledge Companion to Phenomenology* (London: Routledge, 2011),

2. Edmund Husserl, *Cartesian Meditations: An Introduction to Phenomenology*, trans. Dorin Cairns (Hague: Martinus Nijhoff Publishers, 1982), 23.

³. Chase B. Wrenn, "Naturalistic Epistemology," *Encyclopaedia of Philosophy*, April 12, 2023, <https://iep.utm.edu/12april2023>.

4. Gabriel Marcel, *The Mystery of Being* (Illinois: Henry Regnery company, 1950), 171 & 180.

5. Martin Buber, *I and Thou*, 2nded. Trans. Ronald Gregor Smith (Edinburgh: T & T Clark Ltd, 1958),

responsibility of taking care of the “thou” irrespective of race, religion and social background but concerns more about the human person and relationship. When the image of man is viewed in this direction, Nigeria can be a very beautiful and peaceful country that the world will look up to. There is no doubting the fact that we are all free to act in any way we want but the thing is, are we ready for the consequences? The fact is that we need each other to survive and live peacefully and meaningfully no matter our state of affairs.

Conclusion

The progress of any society depends on authentic human existence and relationship which is manifested in our relationship and value of the “I” treating people as a “you” not as “it” through this encounter with the other, man arrives at the existence which is authentic and worth proceeding.

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SOCIETY AS IT IS

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The limitations in any society begins with the Institutionalization of individuals within societal systems or influences. This framework functions on basis of affecting individuals in behavioral relativity. The conceptualization of this process results in the eventual creation of a more general societal limit or progression. The diverse nature of individual members of society in processing, adapting, enduring or evolving, will unequivocally result in the likelihood of an ever-present taste of existing faults and loopholes that create marginalization or, on a grander scale [like it is with African societies], a measure of societal backwardness.

The rise of nihilism and industrialization in Europe is a picture of an expression of self by a radically focused majority. The corresponding reflection in culture of institutional organization radiating across several spheres of existence—from politics to socials as well as roles in climate change—is a resonation on the importance of democratization. This singular output of democratization is what has differentiated the underlying difference in nations of potentials into developed and underdeveloped entity.

While the practice of democracy in association with politics is quite broad in adoption, the basic units of its influxes into microscopic grains of societal spectrum keeps deepening in levels. Some of the ground breaking influences of this concepts include web 3, the concepts of decentralized currencies and forex in its current wild engagement.

However, these grand scales are borne from little spectra of socials where individuals are formed. The first set of guidance in early life which are accumulations of observations and conscious teaching invested into young individuals. These teachings which are being passed are institutional representations of what society should be or is perceived should. This creates an early system of consciousness which becomes a gauge for observations.

But the growth towards increased observations against the built consciousness results in an evolutionary outcome of what is and what becomes. There is a renewed sight of perception by what is seen building a resistance against what has been learned or growing the belief in learned principles. This evolutionary stage can be quite radical as it can be gradual or static. The constant exposure through experiences which radicalizes individuals into ideas of beings either through building a strong resistance against influences or embracing influences forges an individual entity and diversities of population.

The overall societal reflection lays stages of blocks in institutional arrangements and processes the eventual outcome into cycle of orderliness through which a balance is achieved and a revolving connotation of eras adding to its springboards. This balance however, is a depiction of the status which is viewed as a norm, the culture and the prevalence of existence. Either in development, progression of ideas, development of solutions or a more repressive functionality of aids towards progressive societal evolutions.

The scalability of beings into a combined resolution of representative entity, represents the state of the overall mass of numbers through its institutions and the governed state. While this may be deflected by the influences of power, the goals of wielding its handles and the direction which it travels overtime dictates and represents the overall pull of pictures presented.

This gauge is vamped around the expression of self and a direct combination of these expressions, which at Mercy of power could result in reversal in fortunes which are responsible for the rise and fall of nations. The recent rise of the Chinese is a focal example.

These combined reactions at points of limits could also challenge the status quo towards implementation of changes or a revolutionizing of designs. As is seen with the ancient Greek, the adoption of a more black-friendly environment in Europe and America from periods of slavery of blacks, the rise of protestants and in extreme cases leads to unrest or the breakout of war.

The psychosocial complexities of nation building, still houses the several African States in its web of hazy developmental adaptive-ness despite the excesses in potentials. Though attempts have been made to distort these conditions towards a better society to no success. The recent protests in Kenya against the Ruto-led administration, the #EndSARS protests which could even be argued by some analyst to have resulted in the adoption of the Peter Obi movements in the

Nigerian 2023 election also failed in its outcomes. The institutional arrangements have remained the same. But sometimes, eras come to an end, for the African nations whose potentials begs to be harnessed, we wait.

A portrait of Percy Bysshe Shelley, a young man with dark, curly hair, wearing a white ruffled collar and a dark coat. The portrait is centered in the background of the page.

PHILOSOPHER IN FOCUS

Percy Bysshe Shelley was born into a royal family of the first Baronet of Castle Goring, Sir Timothy Shelley at Warnham, UK on August 4, 1792, and an English poet with a unique political view. The likes of Nelson Mandela, Mahatma Gandhi and Martin Luther King drew their inspiration from Shelley's pacifism. Shelley drowned to death in a storm while on sea voyage at Lerici, Italy in the year 1822.

This pioneer political philosopher of the notion of 'Peaceful Protest' opined a non-violent response to an oppressive and repressive relationship between the government and the governed in his great poem, *The Mask of Anarchy*: this was written in 1819 to address the subjugation of the proletariat by the ruling class of the UK since the French Revolution especially sequel to the "Peterloo Massacre" of peaceful protesters in 1819, however this work was only published postmortem in 1832, due to its radical content which was ascribed with the collapsing of autocratic regimes. In 1820, he completed his lengthiest political thesis, *A Philosophical View of Reform* which was also published postmortem in 1920, where Shelley alluded to his radical but not revolutionary stance on the justification of the use of force to bring change under certain circumstances, as an affirmation of the natural equality of men and their right to liberty.

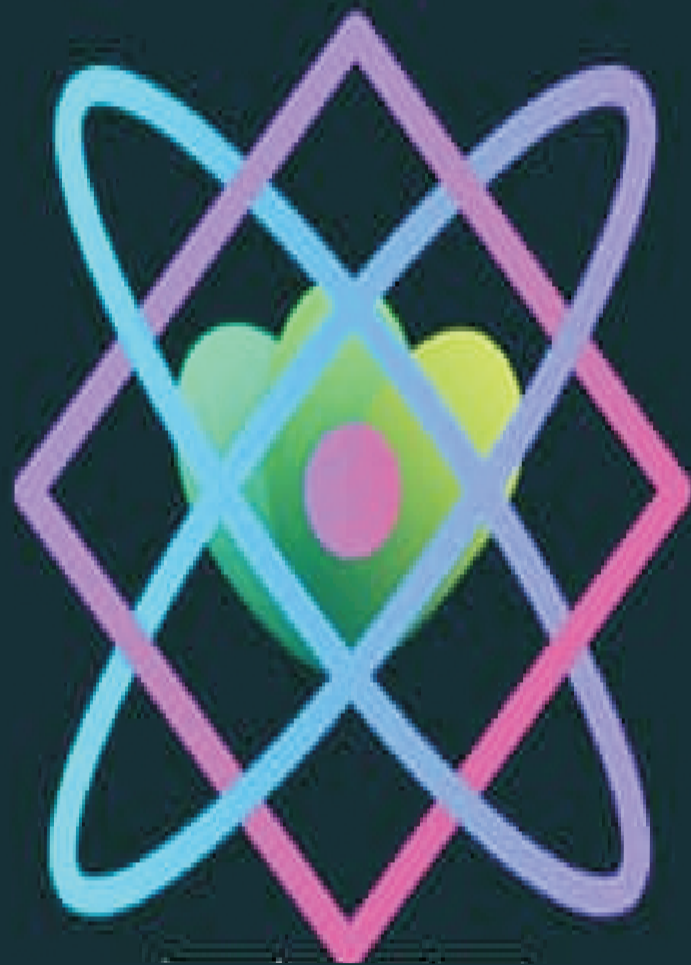


DEBATE CEREMONY AT DON BOSCO INSTITUTE OF PHILOSOPHY 31st MARCH 2023

On the 31st of March 2023, Don Bosco Institute of Philosophy organized a debate amongst its students of the second year of philosophy. The first phase of the program was the annual Diop Day Memorial Lecture, delivered by Rev. Fr. Aleakwe Anthony, the General Coordinator of Correct Connect Africa Foundation. The lecture focused on Cheikh Anta Diop and his works of reeducation on the Negro Nation and Cultures, from antiquity till date, with the aim of an academic and mental liberation of Africa and the entire world. A second lecture was delivered by Dr Philip Edema, the Head of the Department of Philosophy, at the Augustine University, Lagos. Dr Edema's lecture captured Cheikh Anta Diop's political philosophy, with heavy focus on his ideas on Federalism, African Unity, and Democracy depicting good governance.

The second phase was the debate on *Pan Africanism: The Solution to Failed African Political States*. Some representatives from the Dominican University and the University of Ibadan, were also invited to say few words concerning the debate question. The chief judge, Associate Professor Mrs. Victoria O. Akoleowo appreciated the organizers of the event and exhorted on the need for such events to kindle love for philosophy in burgeoning thinkers. The best speaker for the 2023 debate, was the student Akin-Omolafe Benedict. This event ended joyfully with a group picture and philosophical documents given to each of the different University representatives.

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