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1. IT WOULD HAVE BEEN WORSE NOT TO HAVE BEEN DYING: AN ANALYSIS OF THE CRISIS OF HUMAN EXISTENCE

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Abstract

This paper examines the crisis of human existence. It examines the nature of existence and the central place of humans in existence. It critically discusses the myriad of problems humans encounter in existence that prompted some thinkers to believe that: (1) coming into existence is not worth it: ‘it would have been better not to have been born,’ and that coming into ‘existence is always bad for those who come into existence’; ‘although we may not be able to say of the never-existent, that never existing is good for them’, ‘we can say of the existent that existence is bad for them’, (2) death, in principle, removes all meaning from life; if we must die, then, life is meaningless. It agrees that the crisis of human existence is brutal and elusive, and rages from natural to artificial. However, it sees the position that says that owing to the fact we shall die, life is meaningless as erroneous, malicious, and capable of devastating human social well-being. Contrarily, it argues that death is a natural regulatory order of the universe. It justifies its position and concludes that ‘life would have been worse if we have not been dying.’

Keywords: Crisis-of-human-existence, Death, Existence, Life, Human existence.

Introduction

The myriad of problems encountered in human existence have made thinkers believe that coming into existence is not worth it: it would have been better not to have been born. This expression is part of a Jewish witticism; “Life is so terrible; it would have been better not to have been born. Who is so lucky? Not one in a hundred thousand” (Bernard 87, Nozick 38-9). The claim has generated several reactions by many authors either in support or against. For Freud, the assertion is a “nonsensical joke” (57). “Coming into existence is always bad for those who come into existence,” argues Benatar, “although we may not be able to say of the never-existent, that never existing is good for them, we can say of the existent that existence is bad for them” (4). Similarly, Olajide opines that: “This crushing discomfort which... characterized as forlornness is partly not unconnected with the dull and bleak realization that human birth or our coming into existence in itself has no defined purpose” (4).

This paper does a critical evaluation of the crisis of human existence. First, it examines the nature of existence, because if the term existence is not well understood, as Bertrand Russell argued, it can lead to false philosophy (Russell 234). This indicates that understanding the notion of existence is vital anytime discourse is centered on it. Existence shall be looked at from different schools of thought. In doing this, some fundamental questions are vital. Such as; what is existence? What is the relationship between existence and being, (if there is any)? Is existence one or many? What is the relationship between existence and essence; which precedes? Is existence and reality the same thing? What is it for something to have the

ontological status of being in existence? Is there any special metaphysical significance attached to something solely by its existence? The above and related questions shall guide our thoughts. The paper also examines the problems human beings encounter in existence that made those who claim 'it is better not to come into existence' express such a view.

On Existence

Philosophers are widely divided about what exists, this has, adversely, made it virtually impossible to say what existence is in a simple language. This is never a problem to philosophical minds; because they are aware that philosophical terms, like philosophy itself, are difficult to define in a few words or sentences. The different schools of thought and movements in philosophy have different views on what exists – by implication the definition of existence. Existence is always seen as what is real, because of this, reality is in most cases classified as existence. The question is: is reality or existence all about the tangible, visible, and practical? An affirmative answer to the above is in tune with the logical positivists and logical empiricists. The positivists and empiricists dismissed anything that does not have concrete and empirical verification. Ayer, a positivist, when commenting on existence, claimed that any statement that cannot be empirically verified is meaningless. He also classifies every ethical statement that sounds like 'ought', as an expression of emotion (36). Likewise, Rudolf, another positivist, emphasized that theological statements and metaphysical positions "are like laughing lyrics and music expressions" (432).

According to Blackburn, the term existence is pivotal to ontology (79). Ontology, which is the study of the nature of being, concerns what exists or could be said to exist. It also refers to the elusive characters of being, which differentiates real things from fictional ones. If this is the case, existence can best be described as the totality of reality in general, including the basic categories of being and their relations. The curiosity about things in existence gave birth to philosophy; all metaphysicians focus on it and are redefining it across generations and orientations. The existence of phenomena in the universe, such as the stars, the oceans, life, birth and death, and growth and decay, are cradles of humans' curiosity. Humans' curiosity, arguably, birthed religion, philosophy and other hermeneutic attempts to unravel the mystery behind reality. The earliest known Greek philosophers and cosmologists: Thales, Anaximander and Anaximenes were curious about such phenomena mentioned above, hence, each postulated one thing or the other as the origin of things they saw in existence. Their (Thales, Anaximander and Anaximenes) speculations and those of philosophers after them on the discussion of the nature of existence gave birth to the debate of the monists and the pluralists.

The monists, such as Thales, Anaximander, Anaximenes, Benedict Spinoza, and G.W.F. Hegel, among others, argued that existence or reality is one single entity. They argued that multiple things we see, all owe their existence to one basic essence, and everything will return to where it came from. Each of these monists has a different thing as the basic substance (essence). The basic substance; Thales called it 'water', Anaximander called it 'Apeiron', Anaximenes called it 'Air', Spinoza called it 'God', and Hegel called it '*Geist*'. Spinoza's position seems to explain this concept, when he writes in his work, *Ethics* (part one, definitions three and six);

By substance, I understand that which is in itself and is conceived through itself. In other words, the conception of which does not need the conception of another thing from which it must be formed. By God, I understand Being absolutely infinite, that is to say, substance consisting of infinite attributes, each of which express external and infinite essence (1:3, 6)

In furtherance of the foregoing, Spinoza argues that “Whatever is, is in god, and nothing can either be or be conceived without god” (1:15) In line with Spinoza, Hegel claims that what exists is the absolute (*Geist*), which he classified as the ‘living substance’. “The living substance is being which is in truth subject” (18). There is no doubt Hegel was echoing Spinoza here. Hegel was even quoted to have said; “when someone begins to philosophize, one must first be a Spinozist” (quoted in Beiser 5). If the question is asked on how to account for the diverse things we can perceive in the world, Hegel would reply that: “things are what they are through the action of the concept, immanent in them, revealing itself in them” (Wartenberg 5).

The positions of the monists were rejected by the pluralists. The pluralists such as; Empedocles, Anaxagoras, Democritus, and Rene Descartes, among others, argued that what exists in the world, that is reality or existence, is more than one. For instance, Empedocles claims that reality is made up of four elements: earth, air, fire, and water. To Anaxagoras, there are indefinite numbers of elements (*spermata*). In the same way, Democritus and other atomists argued that existence comprises countless numbers of atoms. Descartes presented a classical argument of the pluralists when he avows;

I do recognize more than one principal kind of things: one is intellectual or cogitative things, that is, things pertaining to the mind or to thinking substance; and the other, material things, or things pertaining to extended substance or body. Perception, volition, and all modes of perceiving and willing pertain to thinking substance; while size (or extension in length, width; and depth), figure, motion, situation, divisibility of its parts, and such, pertain to extended substance (21).

The discourse on the nature of existence or reality is also the preoccupation of idealism and materialism. Plato, who argues for idealism, opines that ideas and values in an incorporeal realm are real beings; because they are self-existent and immutable, while material beings in the corporeal world are mere ephemeral, shadows, different from the real beings. On the other way round, Aristotle holds that only individual things called substances in the spatiotemporal world are fully existent beings, and other beings, called categories, such as relation and quality, have a derivative kind of being, dependent on those individual things. These two positions are classical expressions to argue for idealism and materialism respectively.

Being as Existence in Existentialism

The conceptions of existence illustrated thus far were rejected by later philosophers and humanist thinkers – the existentialists’ movement – because they felt existence in that way is being discussed at the gallery; it does not relate to human beings, the subject of existence. Even a few thinkers that related existence to humans; did not concentrate on the condition of the subjective person. They (existentialists) claim the preoccupation of philosophy and any other knowledge pursuit should be to see the human species in subjective terms rather than treating it in the objective form. In other words, existentialists reject earlier philosophical thoughts on existence because such thoughts have no direct positive effects on the human subject. Kierkegaard captures it thus: “Most systemizers in relation to their systems are like a man who builds an enormous castle and himself lives alongside in a shed; they themselves do not live in the systematic building. ...a man’s thought must be the building in which he lives, otherwise the whole thing is deranged” (519)

In anticipation of the importance that must be given to the human person, Heidegger said only the human species is capable of comprehending the wonders of things (quoted from Lawhead 534). Accordingly, Kierkegaard and later existentialists, centered existence on a

person realizing his personal choices, which Heidegger called ‘authentic being’ (167). Jean-Paul Sartre reechoed and added that human beings “are free”, and to realize their personal choices, “therefore (need to) choose” (297). Although existentialists argued that existence should be discussed from the human subjective view, they never deny the existence of other things. Their position is that the *Homo Sapiens* is not just an ordinary one among the many things (beings) in the world, ‘Being-alongside’ as Heidegger argued, but it is through human beings, which Heidegger called *Dasein*, that existence is revealed (228). The individual, therefore, is unique among the things in the world. *Dasein* recognized the fact that he is not only a Being-in-the-world but also Being-ahead-of-himself; this identity enables *Dasein* to become what he chooses to be because he has no specific nature; “being is without reason, without cause, and without necessity” (788). Lawhead pointed out that if humans have no nature then, it would be inappropriate to ask him who he is, rather, we should ask what he shall become (539).

Sartre presented a simplified analysis of existence concerning human beings in his essay: *Self-Deception*. He identified two categories of existence: being-in-itself (*l'en-soi*), which are inanimate objects and unconscious beings, and being-for-itself (*pour-soi*), which he categorized as human beings. “We can equally well use another kind of duplicity derived from human reality which we will express roughly by saying that it’s being-for-itself” (254). Human beings (*pour soi*) are conscious and free; continually making themselves by projecting to be what they want to be. Sartre devoted his work, *Existentialism is a Humanism*, to argue that human being has no essence or nature than the one he created, and therefore, ‘existence precedes essence.’ Human beings have no limitation or restriction or excuse from becoming and achieving whatever they wish to achieve (295).

With the above description of human existence, the question that readily comes to mind is whether human existence is as pleasant as described. Is it true that human is free to actualize whatever he wishes? Why do human potentials not always turn to actuality? What are those things that put human existence in jeopardy? Another question is as Gray asks, “Can we really conduct our lives in any fashion that death will not destroy the meaning and purpose we have built into our existence?” (126). These and related questions shall shape our thoughts in the next session tagged ‘The Crisis of Human Existence.’

The Crisis of Human Existence

The plethora of problems that human beings encounter, such as anxiety, fear, sickness, suffering, and above all death, and the uncertainty of after-life are threats and challenges to human survival and happiness. These problems, also classified as evil, are a mystery and brutal. Thus, Morrow (quoted in Agulanna) avowed we cannot know it ‘scientifically’; we can only know it ‘poetically’, ‘symbolically’, ‘historically’ and ‘emotionally’. We know it through its works that include sickness, diseases, earthquakes, sorrow, pain, anguish suffering and so on (2). In John Dewey’s view, “Man finds himself living in an aleatory world; his existence involves, to put it baldly, a gamble. The world is a scene of risk; it is uncertain, unstable, uncannily unstable. Its dangers are irregular, inconstant, not to be counted upon as to their times and seasons” (41). The havoc evil wrecks have made some thinkers question the nature of their existence and humanity in general. Job in the Holy Bible was troubled with such problems, that humans have a short life-circle which is full of trouble; they blossom like a flower and wither within a short time. They disappear quickly like a shadow (14:1-2). He went further in his inquiry into the human condition, which he was at that movement:

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in

the earth, and the stock thereof die in the ground; Yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and, where is he? As the waters fail from the sea, and the flood decayeth and drieth up: So, man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man dies, shall he live again? (14:7-14A).

The humanist thinkers, popularly regarded as existentialists, despite the status of freedom they claim individuals have and the belief that humans are always becoming, freer, self-creating and self-transcending subjects, recognise these problems of existence. For Kierkegaard and those who subscribe to his religious type of existentialism, dread in human existence is maiden to salvation, from where humans take the ‘leap of faith’, which is absolute trust in God’s love that guarantees eternal life for humans. Some existentialists diverge from Kierkegaard’s notion, they argue that dread makes life meaningless, absurd, and without purpose. The latter position seems contradictory in a sense. How can someone have the freedom to become what he wishes, yet there are limitations? As Sartre argued, there is facticity in human life, yet such does not infringe on human freedom. Sartre's position on facticity can cater for responsibility but not to freedom. The question that comes to mind here is: is it possible for someone to be responsible when such a person is not free? In other words, can responsibility be accounted for when freedom is not guaranteed? The analysis of this is beyond the scope of this work, also, time and space would not be able to accommodate it.

The facticity or ‘thrownness’ or mood is what Heidegger described as coming “neither from ‘outside’ nor ‘inside’, but arises out of Being-in-the-world, as a way of such Being” (176). Gray identified this mood as the “feeling of the homelessness of man.” He added that “our natural and social environment oppresses us with its foreignness, its unsuitability as home for all that is specifically human” (114). This homelessness of the world is what the French-Algerian philosopher, Albert Camus, called ‘absurdity’ in his essay, *The Myth of Sisyphus*. He writes;

A world that can be explained even with bad reasons is a familiar world...man feels an alien, a stranger. His exile is without remedy since he is deprived of the memory of a lost home or the hope of Promised Land. This divorce between man and his life, the actor and his setting is purely the feeling of absurdity (5).

The reason for the classification of life as absurd and meaningless is premised on the fact that humans’ efforts at ameliorating the endemic challenges of life ends in futility. The futility of human efforts is well captured by Camus in the above-mentioned work, where he presents the philosophy of the absurd, which deals with man’s futile search for meaning, unity, and clarity in the face of an unintelligible world devoid of God and eternal truths or values. Camus sketches several approaches to absurd life. He opines that the absurd conditions of human life are built on the hope for tomorrow; yet tomorrow brings us closer to death, the ultimate enemy which human is not certain of its nature. He illustrated the human condition with a Greek myth in which Sisyphus was condemned by the gods to the meaningless, futile, and endless struggle of rolling a stone to the top of a mountain only to watch the stone roll back to the bottom of the mountain. He would then start all over again to roll it up the mountain with so much effort and energy, and when he eventually seems successful, the stone falls back, and the process goes on endlessly.

Sisyphus will never realize his futile effort unless he pauses the action and reflects on what he is doing. Omoregbe links this to our contemporary society, where “the workman of

today works every day of his life at the same task and his faith is no less absurd” (85). That is, the same conditions that made existentialists classify human existence as meaningless are still present in us. We are in a world, which we do not know how we got into, nor wished consciously to be in; we find ourselves thrown into the world that is full of diverse natural disorderliness: sickness, hunger, drought, wildfire, earthquake, flood, tsunamis, cyclones, hurricanes and many other epidemics for which humans know nothing about, and are a threat to human existence. These natural spates have affected humans in all areas of the world across ages, and are producing pain, fear, anxiety, angst, and death. Any attempt to solve one of these problems will only result in another. And the attempt to solve the new one will result in yet another, ad-infinite.

These life-threatening problems have made many thinkers claim that ‘life is so terrible; it would have been better not to have been born’. Some have also argued for the termination of human life in the form of suicide, euthanasia, and abortion. The conclusion of such thinkers is because they feel ‘life is not worth living.’ The question is: why have those who called for the extinction of the human species because existence is plagued with dread, not led by example? Why have they not used the principle of, ‘a man’s thought must be the building in which he lives?’ If we follow the termination thesis, what hope lies in the grave? It should be noted that the majority of those who advocated the termination thesis one way or the other would agree with Karl Jaspers (quoted in Gray) that death is the ultimate “shipwreck” to human life – the “hopes for immortality are vain” (118). Camus, though claims that life is meaningless in the face of existential absurdity and that the ultimate question of existence, which he called the “fundamental question of philosophy”, is to ask “whether life is or is not worth living” (11), nonetheless, he is against this termination thesis. In Camus’ view, suicide is a cowardly escape from problems; it portrays a lack of courage and a refusal to face reality. Absurdity in life does not require suicide as a solution. The Meaninglessness of life, to him, should not be translated to say life is not worth living. Life does not have a prior meaning before it can be lived. On the other hand, it would be better if it had no meaning.

Camus reemphasized the problem which has been raised by ancient philosopher, Epicurus, which has to do with the nature of God and the existence of evil. Camus claims it is unbelievable that this absurd world, full of evils, is the work of an extremely good and omnipotent God. He expresses his inability to believe in God in the face of so much evil in the world. He said the way to deal with the question of the absurdity of human life is to revolt. He described revolt as the refusal to remain passive in the face of evil, injustice, and oppression. It is the determination to be strong and fight against absurdity, evil, and injustice with all the means at one’s disposal. ‘Revolt gives life its value. Spread out over the whole length of a life, it restores its majesty of that life.’ Thus, Camus maintained that it is by revolting that man gives meaning to his life and creates values, not only for himself but also for all men with whom he is in solidarity. Revolt involves self-commitment to a course in unanimity with the suffering of humanity (36).

Camus’ position is problematic because he provides sets of incoherent answers to human existential problems. For instance, he advocated for revolt. The question is who are we to revolt against, is it God who he (Camus) did not believe in his existence? Or did he believe in the existence of God but not his potency? Are we to revolt against the invisible forces that bring calamities on us? If as he claims all our efforts at ameliorating the existential condition is futile, and in the face of such life is meaningless, why do we continue to live then? In other words, if the existential condition is given, will revolt be able to overcome it?

The conclusion of those who advocated for ‘the termination thesis’ (who shall be regarded as ‘the terminators’ here), and the absurdity philosophers (particularly Sartre and

Camus) are not in any way near the possible solution to the existential problems they aimed to solve; though the existential problems that birth their ideas are, unarguably, hunting specter to us. We are born to live, and live to die. Therefore, we are born to die. The period between birth and death is life, and it is plagued. Scientific discoveries aimed at curtailing the plagues only immunize and multiply them. Technology aimed at lifting us above these plagues, only take us closer to death. Agricultural hybrid aimed at eradicating hunger and feed our belly, only succeeded to fill us with cancer and malignant tumours. The consequences of human attempts to eradicate these problems have almost made us conclude, 'it is high time we abandoned the scientific outlook that back-fires us against all the odds it aimed at.'

Death and the Crisis of Existence

Death is a visitor that every human person believes shall visit him or her, but the time of the visit and the location are unknown: we are "concerned that we are all sentenced to death without knowing the date of the execution" (Popovi 35). Also, no one wishes to be the next on the line to die. Death is unknown, though we may experience the death of others and deduce ours. Nonetheless, there seems to be no personal experience of death; perhaps this made Karl Jaspers avow; "death is something inconceivable, something really unthinkable. What we imagine and think about it are only negations and secondary phenomena, never anything positive" (26). The question is, can we substantially justify that death is elusive and incomprehensible? Irvy Yalom answers that "life and death are not independent; they exist simultaneously, not consecutively" (29). Popovi interpreted Yalow as saying that both "our body and our consciousness are familiar with death as something inseparable from life.... The important thing is to encompass both life and death as a unity" (35). Martin Buber sums up the foregoing with the assertion: "Man... as comprehension of being that looks towards death, cannot be separated from man as a creature that begins to die when it begins to live, and that cannot possess life without death, or preserving power without destructive and disintegrate power" (164).

Human life having been in existence has two possibilities either to be immortal or mortal. If humans were to be immortal, there are three possibilities either humans grow to a certain maturity and remain constant there, grow old and degenerate to a younger age, or grow old and be stocked at a less energetic age. Each of these three latter possibilities could constitute more nuisance to society and misery to human existence. If there is no death, there could be overpopulation which could lead to explosion and scarcity of many things' humans need. If humans grow old and stock at a less energetic age, other people have to bear the burden forever, and the less energetic themselves will continue to experience the pain that comes with their condition. In the other two possibilities of immortality, the wicked people will continue to live and carry out their evil acts. With death, the possibility of some people doing evil and inflicting pain and hardship on others forever is being taken care of.

While death is unarguably a human existential predicament, it would be unfair to argue that it has only that part or role in human existence. Thinkers who hold the one-way traffic analysis on death fail to understand the true nature of the evils ravaging humans in existence. The disasters which befall human lives are both natural and artificial or manmade. Many of the so-called natural are consequences or by-products of human excesses. For instance, the excessive mining of underground resources can lead to earthquakes; global warming and climate change can result in drought, flooding, and tsunamis; drought causes or helps wildfire to spread uncontrollably. All the above are consequences of human actions, then, the question is: how natural are natural disasters? Also, the mass production and usage of weapons in the killings of humans in large numbers contribute significantly to unwanted death. Death could

also be an escape route to people who are suffering incurable sicknesses and diseases, which makes it a necessary evil.

Some people terrorize, kill, and subject others to suffering and disastrous conditions. That is, they are the enablers of evils and disaster. Now, the enablers of these disasters befalling human lives are taken away from us by death. Sadly, death has no discrimination on who should be the next to die, this seems to be the major concern of the Terminator and the absurdity philosophers. What defines human beings is sameness in biological and physiological characteristics and mortality. It follows, therefore, that all humans must die. There is no way the bad people will die and the good ones will continue to live forever (at least in our present universe, perhaps, that is possible in paradise based on the promise of religion). If all humans were immortal, we would have concluded that 'it would have been worse not to have been dying' because evil would be more widespread than we have now. The enablers of evil will prevail over good people, as it is easier to plunder than to plow. If known tyrant leaders and many other terrorists over the millennia were to be immortal, even a fetus would understand what evil is. That is, the evils of our world today would be more if people were not dying. Death, therefore, is a natural process that reduces evils in our society.

Conclusion

This paper examined what existence is, it opined that existence and reality cannot be separated strictly. It looked at philosophers of different epoch classifications of existence or reality. It also looked at existence concerning 'being', and avowed that 'human beings' are the nucleus of existence. As a result of the above, it examined the challenges or problems human beings face in existence, which is usually regarded as the 'crisis of existence'; and death being at the pinnacle of such problems or crises. It went further that the crisis of human existence has made many thinkers believe that coming into existence is worthless. Life according to these thinkers is meaningless because humans shall die one day. Based on these obvious existential predicaments, the question is, is it possible to portray a meaningful life devoid of evils? Or can life be meaningful when these evils abound?

The paper recognizes the crisis of existence and death as a devastating phenomenon; however, it argues that death is also a natural order that helps to govern the universe. Based on the foregoing, death is not totally evil, or better put death is a necessary evil, which serves multiple purposes. When death strikes, it could be bad and it could also be good depending on the angle it turns to people. Death could also be a good phenomenon even to the deceased, because it could be an escape from suffering and incurable sickness. The focus of philosophers and every human being should be to rationalize how to ameliorate existential conditions, reduce evil, and leverage fear of death. In other words, rational minds should focus on research that will contribute to the meaningfulness of life despite the presence of death and the crisis of human existence.

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2. MENTAL MAGNITUDE: AWOLOWO' S ANTIDOTE TO POLITICAL VICES¹

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Abstract

Social and Political Philosophy is a second-order study in philosophy. It is a broad area of study that involves the examination and evaluation of all aspect of social life. It reflects on the nature of human community and government, and the relations between the collective and the individual. The objective of this paper was to examine Awolowo's antidote to social and political vices using his notion of mental magnitude as a guide. Awolowo is of the view that the applicability of socialism in any social system is dependent on the mental attitude of the individuals of that society that is translatable into economic, political, moral and scientific change. The analytic method was used. The notion of mental magnitude is not just a contribution to knowledge but a major contribution to social and political philosophy because of the universality of its principles in tackling the many vices associated with politics. The paper agrees with Awolowo's notion of mental magnitude and advocates the adoption of this theory by societies where the political space is riddled with corruption and moral bankruptcy.

Keywords: Political philosophy; Mental magnitude; Political vices; Reason; Mental attitude

Introduction

A society according to John and Ishaya (83) is a group of people involved in persistent social interactions, or a large social group sharing the same geographical territory and subject to the same political authority and dominant cultural expectations. The World Book Dictionary defines society as "a group of persons joined together by a common purpose or by a common interest; an organized aggregate of individuals who follow a given way of life" (1613). Among the features of a society is that it is a highly structured human organization created for large scale communal existence that provides protection, continuity, security and identity for its members. For example, there is the Nigerian society, American society, Congolese society and so on. These larger societies are usually made up of smaller societies based on family, village, ethnic or racial descent.

The society is made up of different components that include: population, culture, material products, social organization, and social institutions. These components may either diminish or promote social and political change or growth. For example, if the population is large, the chances of territorial security will be enhanced. Also, more people will usually result in more ideas, thereby encouraging healthy competition amongst members of the society but a larger population will also generate more problems that will create a need for more norms, laws

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and sanctions. Norms and laws in any rational society is made via the instrumentality of politics.

The World Book Dictionary (1613) defines politics as the management of human affairs. Politics can also be defined as the process of making decisions that apply to all members of a society. It can also refer to an organized control over a human community, particularly a state. It also refers to the study or practice of the distribution of power and resources within a given community. Politics is about power. How to grab power and exercise it over others. Different methods are deployed in politics including promoting or forcing one's own political views on people, negotiating with other political subjects, making laws, and exercising force - including warfare against adversaries. Politics can be exercised on a wide range of social levels, such as clans and tribes of traditional societies, including modern local governments systems, companies and institutions up to sovereign states, to the international level.

Social and Political Philosophy

Social and political philosophy is a second-order studies in philosophy that examine the principles that establish and justify societies and its politics. It determines the right and responsibilities of a society in relation to its own members; of the members in relation to each other and to society as a whole, and of a society in relation to other societies. As a branch of philosophy, social and political philosophy employs the critical tool of philosophy to investigate the central questions of philosophy as it affects humans and societies. The questions of; how should we live together as human beings? What values should we adopt so that we may best fulfill our destinies as individuals and as social beings? These questions are among the many kinds of related questions examined by the social and political philosopher.

Social and Political Philosophy is normative in nature. This means that it prescribes the norm or principles by which societies should operate. It is therefore, related to ethics. While ethics focuses on moral values of an individual's actions, social and political philosophy focuses on values related to groups of individuals or societies such as a community, country or political organization. Here, it asks questions such as what makes a good society and what makes a government legitimate? Issues such as justice, fairness, human rights and the responsibilities of government to citizens and citizens to government are examined by the social and political philosopher.

It should however be noted that there is a marked difference between Social and Political Philosophy and Political Science. Social and Political Philosophy is normative because it seeks to establish principles and ethos that may justify a particular form of state and how a state ought to be founded and governed. It also shows how individuals can have certain inalienable rights in a state. Political Science on the other hand is descriptive and empirical. This means that political science describes the way politics is, in reality. It deals with hard facts that are based on empirical evidence. It studies the origin, development and operation of political systems. It lays emphasis on how political power is obtained and utilized. Because of the normative nature of social and political philosophy, the Political Scientist is usually encouraged to study social and political philosophy in order to make sense of the subject matter of politics and its application for the advancement of human existence.

Social and Political Philosophers

The list of social and political philosophers is inexhaustible but the hard fact is that each political philosopher has the passion to devise a political theory that will bring about societies that are conducive for human existence. Among the notable ones are Plato, Aristotle, Cicero, Thomas Hobbes, John Locke, Jean-Jacque Rousseau, Niccolò Machiavelli, John Stuart Mill,

Nnamdi Azikiwe, Obafemi Awolowo and so on. The focus of this paper however, shall be the comparative consideration of the political philosophies of Obafemi Awolowo against that of Plato, Thomas Hobbes, and John Locke. Obafemi Awolowo, like Plato, worked to develop the human mind through education because only through education, as agreed by all political philosophers, can leaders be trained and nurtured to be rational enough to understand what is best for their people. For Awolowo, the best way to solve societal problems is to reconfigure the mental attitude of the people that make up the society through education.

Plato

Plato's social and political philosophy is contained in two of his major works – The Republic and The Laws. Plato believes that the state is a natural institution because it reflects the structure of human nature. In *The Republic*, Plato asserts that societies have class structure that is divided into three – the appetite, the spirit and the reason. These three structures are in line with the structure of the human soul.

1. The appetitive part – This consists of the productive part of the structure. It is made up of workers such as labourers, carpenters, plumbers, masons, merchants, farmers, ranchers and so on. They work for the sustenance of the society.
2. The spirit part – This consists of the protective part of the structure. They are the warriors or guardians of the society. They include the adventurous, strong and brave members of a society. They are mostly found in the armed forces of the society. They protect the society from internal and external aggression.
3. The reason part – This consists of the rational part of the structure. It is made up of the rulers of a society or what Plato calls the philosopher kings. They are the intelligent, rational and self-controlled members of a society. These are the ones most suited for leadership positions and to make decisions for a society (Stumpf, 63)

Plato is of the view that the ruler of the state should be one who has the peculiar abilities to fulfill that function. For him, the ruler should be one who has been fully educated, one that understands the difference between the visible world and the intelligible world, between the realm of opinion and the realm of knowledge, between appearance and reality; these are the qualities of the philosopher king. According to Plato, until philosophers become kings, human existence will continue to be in jeopardy. Plato's analysis of the structure of society and its philosopher king seem to assume and expect too much from those that occupy or seek to occupy political positions in the society. He assumes that so long as each person sticks to his/her naturally assigned role, then the society will grow perfectly since no one will deviate from their natural role. But this is not the case in political engineering where people tend to deviate from their supposedly natural roles to roles they were not fitted by nature to occupy. These deviations are the major causes of negative vices in the society.

Thomas Hobbes

Thomas Hobbes is considered to be one of the founders of modern political philosophy. He is famous for his work – *The Leviathan* published in 1652. This is the book in which he articulated his political philosophy and expounded the formulation of his own version of the social contract theory. A social contract is an agreement between the people and their government about what each side should provide for the other, especially security and welfare by the government and obedience to authority by the people. Hobbes begins by describing what life would be like without a government – a condition he calls 'the state of nature' (Stumpf 231).

In the state of nature everyone will have a right or license to everything in the world. Anyone can get anything he desires irrespective of who owns it. This kind of life would lead to what Hobbes calls “war of all against all”. In such a condition according to him, “there would be no place for industry; because the fruit thereof is uncertain; and consequently, no culture of the earth; no navigation ... no arts; no letters; no society; and worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish and short. In such states, there is fear of sudden death and lack of things necessary for existence and the ability to obtain them” (Stumpf 231). So, to avoid this kind of life, people agreed to enter into a social contract and to establish a civil society. They surrendered some of their rights to a sovereign authority for the sake of protection. Power exercised by this sovereign cannot be resisted by any single individual because the sovereign’s power is derived from the collectivity of the people. The individuals are thus the authors of any decision taken by the Sovereign. In Hobbes’ civil society, there is no separation of powers; the Sovereign must control civil, military, judicial and ecclesiastical powers. Many authors and political theorists disagreed with Hobbes’ idea of the state of nature including John Locke and Obafemi Awolowo.

John Locke

In the Stanford encyclopedia of philosophy, Tuckness Alex asserts that in his work, *Two Treatise of Government*, John Locke defended the claim that men are by nature free and equal against claims that God had made all people naturally subject to a monarch. He argued that people have rights, such as the right to life, liberty and property. For him these rights have a foundation independent of the laws of any particular society. Like Hobbes, John Locke began his political theory with a description of the state of nature. But according to Stumpf, Locke’s description is different from that of Hobbes. For Locke, the state of nature is not the same as Hobbes’ ‘war of all against all’. Rather, the state of nature is ‘a state where men live together according to reason, without a common superior on earth with authority to judge between them’. From this definition, it can be deduced that the state of nature is different from a political society where a legitimate government exist, and from a state of war, where men fail to abide by the laws of reason. Locke assumed that even in the state of nature people were able to know the moral law. He said that reason, which for him is the moral law, teaches all mankind who will consult it, that being all equal and independent; no one ought to harm another in his life, health, liberty or possessions. The moral law according to him is the positive recognition of each person’s value by virtue of his or her status as a creature of God (Stumpf 272). From Locke’s perspective, reason should be the guiding principle through which everyone in a given society should act. The application of reason in the consideration of every issue will greatly diminish vices that escalate into disillusionment, loneliness, nastiness and ‘war of all against all’. Reasoning is a mental activity that involves the action of thinking about something in a logical and sensible way. It is the process of thinking about something in order to make a decision that will be beneficial to one and acceptable to other people. Obafemi Awolowo is an advocate for the application of reasoning in politics. He decries the vices that poor reasoning is unleashing in developed and especially, developing countries in the Global South.

Obafemi Awolowo

Obafemi Awolowo was among the African nationalists that fought against European colonization of African nations in the 19th and 20th centuries. A Nigerian from the Western region of the country, Awolowo was politically conscious and active that he won election in 1954 to lead his region as Premier before Nigeria’s independence in October 1960. As noted by Ishaya (1) in *The Dictionary of African Philosophy*, “as the Premier of the Western region,

Awolowo improved the education, social services and agricultural practices of the region". Awolowo was not just a nationalist and politician; he was equally engaged in philosophical and intellectual activism. He published several works including the 'People's Republic' where he espoused his philosophies including his notion of man, the society and mental magnitude.

Awolowo believes that a proper knowledge of man and the competent application of the principles which must govern his physical nature, mental development and spiritual self-realization are indispensable to any efforts at promoting and guaranteeing his general well-being. Awolowo disagreed with Hobbes' social contract theory that posits that man began his journey in the society from the state of nature which was the pre-social era where men pursued only selfish interests. For Hobbes, in this state, men were brutal, nasty and solitary and life was short. But for Awolowo, man's ignorance and condition may have been nasty, brutish and short, but definitely not solitary. This is because according to him, man has always been a social being that has always been a member of the human social family (Makinde 78). Like Plato, Awolowo is a dualist who believes that man is made up of mind and body – the spiritual and the physical (Awolowo, in Ogoma 161). And for him, all elements in the physical and spiritual realms are assumed to exist mainly for the good of man. But it will take the development of man's mental capacity to enjoy this goodness.

Awolowo's Notion of Mental Magnitude

Mental magnitude is a philosophical theory of mind and body developed by Awolowo with the supposition that the mental is superior to the physical elements of a person and therefore, should take control over the emotions, desires and actions of man. In other words, mental magnitude rests on the premise that the mental, that is, reasoning is superior to the physical elements of a person. It is hinged on the notion that reflective thinking is superior to emotional reflexes. As a philosophy, mental magnitude lays emphasis on man as a potential genius and the instrument of social, economic, political, and scientific change. To actualize his potentials, man must cultivate his mental faculty if he must be an instrument of change. Among the necessary factors in cultivating the mental faculty is in training the mind through education. Education for Awolowo is a tool for development of both man and society. In other words, education is necessary for the development of mental magnitude and for human existence.

Awolowo believes that any society or a given system of government in whatever country has one purpose: the attainment of egalitarianism by which practical meaning is given to human existence, individually or collectively. Thus, the purpose of effective governance and a just society must be the aspiration of those who desire to lead and they in turn must be ruled by reason rather than appetite. They must be mentally equipped because a leader without a sound and disciplined mind cannot properly pilot the ship of state to success. The point is that for a leader to make a success of the difficult job of leading a state, he/she "should possess comprehensive mental magnitude and spiritual depth" (Awolowo 158). In other words, a leader who possesses mental magnitude and spiritual depth is one capable of self-control; this is because Awolowo believes that for one to be master of others, one must first be a master of him / herself. In his words:

Men of affairs and wisdom everywhere are unanimous in the view that only those who are masters of themselves become masters of others. Indeed, Aristotle has said it with the authority of one of the greatest and wisest men that ever lived; let him that would move the world, first move himself (158).

For Makinde (175) the cultivation of mental magnitude means for Awolowo the cultivation of self-discipline of the highest order. Self-discipline is the tool by which mental magnitude exhibits itself by way of curbing greed, bribery, corruption, all appetitive desires and negative

emotions. Awolowo believes that it is a settled opinion that the tyranny of the flesh is the worst of all tyrannies known to man and that only those that have subdued this tyranny can successfully lead others out of the bondage of ignorance, poverty and disease. According to Awolowo: “the regime of mental magnitude is cultivated when we are sexually continent, abstemious in food, abstain from alcoholic beverage and tobacco and completely vanquish the emotion of greed and fear” (158).

The point to note here is that Awolowo’s idea of mental magnitude significantly aligns with Plato’s class structure of the society that consists of the appetitive, the spirited and the rational parts. While Plato sees these divisions as working towards the growth of society in general, with each structure maintaining its area of comparative advantage, Awolowo does not see the need for a division amongst these classes, rather the classes are one and the same if and only if there is that deliberate effort to cultivate what nature has already made available in every soul through reason. Mental magnitude is therefore the ability of people to cultivate and develop their ability to know and to do the right things always; not for gain, but because it is the right thing to do at that particular point in time and space in order to be free from self-guilt or societal opprobrium.

In the ‘People’s Republic’, Awolowo further makes the point that under the regime of mental magnitude, man is free from negative emotions of anger, hate, fear, envy or jealousy, selfishness or greed, indulgence in the wrong types of food and drinks and in ostentatious consumption and excessive or immoral craving for sex. For him, in this regime, one conquers what Kant calls ‘the tyranny of the flesh’ and become free (230). The tyranny of the flesh was the problem with Hobbes notion of the state of nature where selfishness, hate and other negatives vices were the order of the day; John Locke had however disagreed with Hobbes positing rather that the state of nature was a state where reason prevailed. Mental magnitude is the victory of Locke’s reason over Hobbes’ negative vices and Kant’s tyranny of the flesh.

Mental Magnitude as Antidote to Political Vices

It was Lord Acton in a letter to Bishop Mandell in 1887 that averred that power corrupts and absolute power corrupts absolutely. According to Lord Acton:

Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority: still more when you superadd the tendency or the certainty of corruption by authority.

Political power comes with an influence and effect on the bearer that in most cases turn former democrats to tyrants; blinds the eyes to natural cause of justice and becomes a threat to ordinary citizens. Because of its many vices, politics is often seen as a dirty game that should be left in the hands of those ready to play dirty. But should this be the case? The point is that politics that is exercised without reason will definitely result in vices that will be detrimental to the collective good of a society and also to the individual. For example, Chinua Achebe in his *Trouble with Nigeria* averred that leadership is responsible for the many ills plaguing Nigeria. According to him; “The Nigerian problem is the unwillingness or inability of its leaders to rise to their responsibility, to the challenge of personal example which is the hallmark of leadership” (1). Following the same line of reasoning, Ozumba, Okafor, and Udom, argues that “the problem with Nigeria is the lack of learned and enlightened men at the helm of affairs” (22). For them, “Nigeria has suffered a great set back due to the ignorance of our leaders in the game of politics”. The deduction from Achebe and Ozumba et al is that the mental magnitude of political leadership in Nigeria is low and therefore has brought about the underdevelopment bedeviling the Nigerian nation. It should however be acknowledged that ignorance comes from

lack of available knowledge or the deliberate refusal to be schooled in one's ignorance. Are Nigerian leaders refusing to be mentally enlightened?

In his bid to enlighten the Athenian society of his time, Socrates came up with the notion that the 'unexamined life is not worth living' and 'man know thy self'. The concern of Socrates was to arouse the mental activity of his society to critically examine issues before making political or personal decisions. This is because according to Ibrahim and Ishaya, "the quality of our life and that of what we produce, make or build depends precisely on the quality of our thinking. Shoddy thinking is costly, both in money and in quality of life" (62). Mental magnitude is Awolowo's antidote to the myriad of vices such as corruption, fraud, embezzlement, injustice and lies associated with politics in developing societies. Mental magnitude encourages political leaders to always make deliberate effort to subject their actions and words to critical scrutiny before making decisions that are supposed to be for the good of everyone in the society.

Conclusion

Social and political philosophy is a broad area of study that involves the examination and evaluation of all aspect of social life; we have however limited our analysis in this paper to the evaluation of aspects of Plato, Hobbes, and Locke's political philosophy in contradistinction to the contributions of Obafemi Awolowo and his notion of mental magnitude to social and political philosophy. The paper agrees with Awolowo that societies develops when reason is elevated above emotion. Thus, the notion of mental magnitude is not just a contribution to knowledge but a major contribution to social and political philosophy because of the universality of its principles. The paper aligns with the doctrines of mental magnitude and recommends its adoption by societies where the political space is riddled with corruption, fraud, political embezzlement of public fund and moral bankruptcy.

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3. THE TEACHER AS AN EXPERT: ANALYSIS OF JENNIFER LACKEY'S NOTION OF TESTIMONY

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Abstract

This paper appraises Jennifer Lackey's Notion of Testimony as it applies to teachers being regarded as experts. Testimony has over the years proven to be a vital source of knowledge, this is because everything we have come to know as humans, about ourselves, the people around us, our world, we know through the testimony of others. Despite how vital testimony has proven to be, it has not enjoyed the same level of epistemic exposure as the other sources of knowledge. The objective of this paper therefore is to examine if teachers can be truly called experts according to Jennifer Lackey's notion of testimony? This paper employs the philosophical methods of analysis, criticism and prescription and it concludes that teachers are experts but should strive not to be experts-as-authority but experts-as-advisors.

Keywords: Teacher, Testimony, Experts-as-authority, Experts-as-advisors, Jennifer Lackey

Introduction

The question of how we acquire knowledge is of great importance to epistemologist and in fact philosophers in general, and to answer this question we have two groups of thought: empiricism and rationalism. The empiricist belief that all our knowledge comes from our senses - what we can see, touch, taste, smell and hear; for them the mind at birth is a tabula rasa (clean slate) and all that we know are gotten from our sense experience. Notable proponents of this school of thought are: John Locke, George Berkley and David Hume. On the other hand, we have the rationalist group who belief that rather than the senses, we derive knowledge from reason, for the rationalist they belief that certain truths are innate to the human mind and its proponents are Rene Descartes, Baruch Spinoza and Wilhelm Gottfried Leibniz. Other philosophers over the years have gone ahead to discover other sources of knowledge which are still a subset of rationalism and empiricism. Testimony as a source of knowledge has been a vital and neglected source of knowledge, it is so vital because as humans, right from birth we rely on the testimonies of others for our own identity, origin and literally the idea of who we are comes from the testimony of others, and without them we do not even know who we are. Some modern philosophers though have paid attention to testimonial knowledge, for instance, Thomas Reid (1710–1796), a Scottish philosopher and the founder of Scottish Common-Sense Realism, in his book – *An Inquiry into the Human Mind on Principles of Common Sense* (12) averred that testimony is a vital and innate means of acquiring knowledge. He was against the skepticism of some philosophers such as David Hume, who were skeptical about the reliability

of knowledge gotten through testimony and that in fact, testimony should be validated through personal experience or reasoning. Contrary to this view, Reid contented that testimony is a fundamental source of knowledge because humans have a natural inclination to tell the truth and people always trust what others say unless they have a reason not to. C. A. J. Coady, a contemporary philosopher supports Thomas Reid by asserting that testimony is a primary and essential source of knowledge (38). He was against reductionism just like Reid, he took the anti-reductionist standpoint by maintaining that for the fact that we depend on science, history, news and experts, shows that testimonial is fundamental in knowledge acquisition. Tyler Burge another contemporary philosopher in his highly esteemed paper – *Content Preservation* (485) views testimony as a socially warranted source of knowledge, this is because according to him knowledge is socially distributed and our trust in experts and institutions is vital for human understanding. He was also of the opinion that when testimony comes from reliable a source, we are justified in believing it without any news for personal verification. Elizabeth Fricker a contemporary British Philosopher also contributed to the discourse on testimonial knowledge and like other philosophers mentioned above she also supports the idea that testimonial knowledge is a primary and vital source of knowledge but in her seminal paper – *The Epistemology of Testimony* (58) she diverted by introducing the concept of defeaters. She claims that while we believe in justifying testimonial knowledge, we must also be epistemologically responsible in evaluation the trustworthiness of the source. John McDowell regards testimony as a legitimate and natural source of knowledge, one that is rooted in our social practices and rationality. He juxtaposes testimony to perception, arguing that just as we rely on our senses to provide us with immediate knowledge, we can also rely on testimony from others as a valid source of knowledge (196). Following the evaluation of some of the philosophers who have supported testimonial knowledge we shall therefore examine how testimonial knowledge play out in the teaching and learning experience.

Teaching /Teacher

Hearing the word "teacher" or "teaching" often immediately brings to mind the concept of school. The word teaching according to John Hattie (38) "is the deliberate act of providing opportunities for students to engage in learning through clear instruction, feedback, and adaptive practices that lead to measurable outcomes." This definition suggests that teaching is a deliberate and intentional, it is well planned by the teacher or the person doing the teaching.

Frankena (19) on the other hand, defined teaching as "the conscious and deliberate effort by a mature or experienced person to immature or less experienced person with the intention that the latter will learn or come to believe that he is taught on good grounds." Frankena takes a step further by stating that teaching must be done on good grounds; this means that the learner or student is convinced that what he is being taught is a good thing. It is important to note that the act of teaching is not carried out by just anyone or anyhow, the act of teaching must be carried out by a mature or experienced person who is the teacher. Now we can define a teacher as a more mature and experienced person who imparts knowledge to another person on good grounds. It was mentioned earlier that the act of teaching does not just happen anyhow or by anyone; Molagun (3) tells us that the act of teaching must involve:

- (i) A person who is consciously and deliberately teaching.
- (ii) Another person that is being taught
- (iii) Some content or material, information knowledge etc. being imparted
- (iv) An intention on the part of the person teaching that the recipient should learn.

The Expert

The word "expert" generally refers to an authority figure in a particular field or endeavour. For Alvin Goldman "an expert. . .in domain D is someone who possesses an extensive fund of knowledge (true belief) and a set of skills or methods for apt and successful deployment of this knowledge to new questions in the domain" (Goldman, 92). Merriam-Webster defines expert as ": one with the special skill or knowledge representing mastery of a particular subject" it also defines expert as "having, involving, or displaying special skill or knowledge derived from training or experience" (www.merriam-webster.com). This tells us that an expert is one that has the training and experience on a field or subject matter. Wikipedia on the other hand defines expert as somebody who has a broad and deep understanding and competence in terms of knowledge, skill and experience through practice and education in a particular field or area of study. Informally, an expert is someone widely recognized as a reliable source of technique or skill whose faculty for judging or deciding rightly, justly, or wisely is accorded authority and status by peers or the public in a specific well-distinguished domain. An expert, more generally, is a person with extensive knowledge or ability based on research, experience, or occupation and in a particular area of study (en.wikipedia.org/expert). From this definition it can be deduced that one does not confer on him/herself the title of an "expert" it is conferred on him/her by someone else other than him/herself.

Testimony

The word testimony is etymologically derived from the Latin word *testis*, which is further gotten from the Latin word *testimonium* which means "a witness". According to Bone, testimony refers to the evidence of a witness usually given in court and usually under oath (376). This definition is telling us that testimony is the evidence of a witness. In philosophy, testimony is a proposition conveyed by one entity (person or group) to another entity, whether through speech or writing or through facial expression, that is based on the entity's knowledge base (Robert 217-236). In the courtroom, when we talk about testimony, what we mean is that "someone sworn in, testifies, offering information that is supposed to represent what the person knows or believes. Often such testimony recounts what was witnessed first-hand, but informal testimony can be an expression of what we believe about something such as the implication of scientific theory or the potentials of human character (Audi, 150). Testimony therefore, is the conveying of an information by someone to someone else, which could be in oral or written form.

Testimony as a Source of Knowledge

Knowledge has many sources, but one of the most important and often neglected source of knowledge is testimonial knowledge or knowledge derived from the testimonies of others. This type of knowledge provides information that shape our attitude and beliefs (Bewaji, 79). It is through this type of knowledge that we are exposed to personal knowledge such as our own names and dates of birth, factual knowledge such as the heliocentric solar system and everyday knowledge... (Moran 323). Nor is apparently 'direct' experience free of testimonial influence, for experience rarely comes to us unmediated by theory (in the loose sense of the word) but is filtered and coloured by what we have already heard and read about similar things, events and phenomena (323), and in fact "we cannot make much epistemic progress without the testimony of others". David Hume in agreement with Moran declares that:

... there is no species of reasoning more common, more useful and even necessary to human life than that which is derived from the testimony of men and the reports of eyewitnesses and spectators (323).

Hume is insinuating here that humans cannot do without testimonial knowledge and in fact without testimonial knowledge we will not make much epistemic progress.

Testimonial knowledge can be transmitted orally, which comes usually from eye witnesses or from historical and scientific sources; from persons who have first-hand knowledge of the events and ideas related (Bewaji 79). It could also be in written form which are gotten traditionally from inscription on walls (graffiti), stones, animal skins and also from books, and internet. Testimony can also be in dramatized forms, gotten from symbols and symbolic representations.

Despite the importance of testimonial knowledge, testimony harbours some moral considerations including the problem of knowing or ascertaining the intention, mind or goal of the testifier (NOUN Module 106). It is for this reason that Sean Moran identifies trustworthiness, competence and sincerity as factors that one must consider in evaluating testimonial knowledge (Moran, 323).

The controversy on testimonial knowledge can be divided into three (1) competency of the testifier (2) virtue or character of the testifier and (3) the mode of transmission. If a competent or an expert in a field makes a claim, there is the tendency to accept or believe such a person than if such a claim is made by an incompetent person. This consideration is what the fallacy of appeal to authority attempt address. The view that knowledge is possessed by experts or authorities in different field is referred to as epistemic authority. To acquire knowledge and increase understanding of issues, many of people rely and trust in the competence of scholars, teachers, books written by organizations etc. This mode of acquiring knowledge has become an integral part of the school system and social education. (NOUN Module 106).

People do not normally doubt the opinion of experts unlike that of common people. However, the synergy and agreement between the opinions of the masses (known as majority opinion) are at times seen as a credible source of information. The system of democracy common to contemporary societies is predicated on the belief that a majority opinion must be truer or better than individuals. (Honer et al 80). In this wise, the argument is that what is true for the majority is also true for any individual. (NOUN Module, 106).

At the basis of justification of testimonial knowledge is the character or virtue of the epistemic agent. In Yoruba epistemology for instance, testimony is placed in the realm of second hand information. Though testimony is an acceptable source of knowledge in this culture, the acceptability is nevertheless dependent on the character of the agent. Competence without character is frowned at in Yoruba philosophical world view. A competent person with bad or doubtful character can only possess *ogbon-Arekereke* (dubious knowledge) (Akande 262)

Jennifer Lackey's Notion of Testimony

Lackey is a social epistemologist who paid so much attention to the notion of testimony; talking about its importance, she emphasized that everything we know depends on the testimonies of others, what we eat, how things work, where we go and even who we are. We do not, after all, perceive firsthand the preparation of the ingredients in many of our meals, or the construction of the devices we use to get around the world, or the layout of our planet, or our own births and familial histories. These are all things we are told. Indeed, subtracting from our lives the information that we possess via testimony leaves them barely recognizable. Scientific discoveries, battles won and lost, geographical developments, customs and traditions of distant lands—all of these facts would be completely lost to us. It is, therefore, no surprise that the importance of testimony, both epistemological and practical, is nearly universally accepted (Lackey 2011, 71). Lackey defines testimony as follows:

"S testifies that p by making an act of communication a, if and only if (in part) in virtue of a's communicable content, (1) S reasonably intends to convey the information that p or (2) a is reasonably taken as conveying the information that p" (Lackey, 2008 35).

In order to accept an invitation to trust, to confer epistemic justification directly on a testimonial belief acquired, then, the following two conditions must be satisfied:

1. the speaker's testimony must serve as a reliable guide to the truth, and
2. the hearer cannot have any relevant undefeated defeaters (i.e., "evidence available" that the speaker trusted "is untrustworthy") for accepting the invitation to trust the speaker.

According to Ekpo (58) testimony is not just mere telling or conversations. Suppose I make the assertion: "You look good today; I am merely passing a comment or somehow none inferential remarks based on subjective perception, this is why Lackey is of the view that "The concept of testimony is intimately connected with the notion of conveying information and thus statements such as 'you look good today, or 'what a lovely day' that function as mere conversational fillers and cheers should fail to qualify as instances of testimony" (72). According to her "not everything we learn from testimony of others qualifies as testimonially based". Lackey further asserts that, what is of importance for distinctively testimonial justification or knowledge is that a hearer forms a given belief on the basis of the content of a speaker's testimony (73).

Jennifer Lackey is known for arguing against the traditional view of testimony, according to which testimony is a merely transmissive, rather than a generative, epistemic source. On this view, hearers can acquire knowledge on the basis of testimony only if the speakers themselves possess the knowledge in question and thus testimony transmits knowledge from one person to another without being able to generate knowledge in its own right. In her work "In Learning from Words: Testimony as a Source of Knowledge", Lackey uses her widely discussed creationist teacher case, to make a case that it is possible to believe the testimony of a speaker who may not himself believe in his words. In her creationist teacher case, where the teacher is a devout Christian, committed to creationism, but nevertheless teaches the theory of evolution by presenting the scientific evidence scrupulously and asserting to her class that "modern-day homo sapiens evolved from homo erectus" (Lackey, 2008, 48). Although she herself does not believe what she teaches, the students form a true belief from her testimony. She is a reliable testifier but not a reliable believer. Such cases according to, Lackey show that testimony can be reliable even when belief is not reliable, and, as it is, the truth-reliability of testimony matters; it cannot be the case that the transmission of belief via testimony is either necessary or sufficient for testimonial knowledge. That is, it is not the case that: (1) a hearer knows that on the basis of a speaker's testimony that p if and only if the speaker herself knows that p; nor that (2) if a hearer comes to believe that p on the basis of the testimony of a speaker who herself knows that p, and he has no undefeated defeaters for believing that p, then the hearer knows that p.

Jennifer Lackey's Notion of Experts

Lackey in her work "*Experts and Peer Disagreement*" talked extensively on the issue of experts. She distinguished two types of experts: expert-as-authority and expert-as-advisor. Expert as authority according to Lackey can be justified via the sort of conscientious reflection discussed above. Understanding experts in this way provides a framework for capturing many of our ordinary beliefs and practices involving expertise (Lackey 2011, 232). When we are looking to identify an expert, it is commonly thought that what we want is someone whose

testimony reliably puts us in touch with the truth in a given domain. If we determine that someone is considerably better at doing this than we would if we formed beliefs on our own, it seems reasonable to treat the expert's reasoning as taking precedence (232). Lackey further avers that if the testimony of an authority is taken, not as providing a preemptive reason for belief, but as simply one piece of evidence to be weighed with one's other evidence, then it is said that one's record in getting at the truth will be worsened. Since acquiring true belief is a key epistemic goal, preemptively trusting the testimony of an authority is epistemically justified. Citing Raz and Zagzebski, Lackey opines that this shows not only that we ought to preemptively trust an authority if our goal is true belief, but also that "once we identify . . . an expert, we should follow that person's . . . advice all of the time" (232).

Turning to Expert as advisor, Lackey is the view that an expert that is an advisor does not give authoritative testimony or preemptive reasons for belief; rather, her testimony provides evidence for believing a given proposition and, in this way, offers guidance (238). Lackey further asserts that testimony of experts should always be regarded as a piece of evidence to be weighed with the other relevant evidence we have on the matter. Epistemically, then, experts should always be regarded as advisors (239). This is because When offering guidance or advice, certain features of the proffered testimony become far more important than when the testimony is authoritative (239).

Experts focuses not only on their testimony and beliefs, but also on their broader character traits (239). For we might not be interested only in experts helping us reach the truth but in how they help us reach the truth. (240). She emphasizes that we ought to be experts as advisors rather than experts as authorities. For even if I cannot tell who is more reliable in a given domain, I surely can tell who is better at effectively clarifying the terrain, or at being a sensitive listener, or at being open-minded to the issues that are of concern to me. These skills and virtues can still be present even when the correct answer is unclear. Moreover, disagreement between experts can be beneficial when what is being sought is advice rather than an authoritative directive since there is more evidence available to be weighed when arriving at a conclusion (240). This is because a teacher reliably offering true testimony is important, but equally important are her abilities to clearly explain the terrain, to listen attentively and receptively to the concerns and values of those around her, and to answer questions in a thoughtful and constructive way. This is a place where the intellectual and moral virtues are relevant (239-240). A dogmatic and close-minded teacher might offer lots of true statements to her students but she might do so in a way that fails to move the students. They might feel ignored or bullied, which might result in the expert's testimony failing to gain any traction with them, thereby leaving them with fewer true beliefs (240).

Conclusion

Jennifer Lackey's notion of experts is very important in the teaching profession, from her theory on experts, teachers can be admonished to strive to be experts as advisors and not experts as authority, that is, people who not only convey information to their students but who go beyond that to say what they have to say to their students in a way that it makes them feel valued, respected and loved as individuals, and this we can say is lacking in the educational sectors. In the teaching profession, there have been cases in the past where a student became depressed by the teachers hurtful words and as a result ended up committing suicide, for instance in Viqarunnisa Noon School and College (Bangladesh, 2018). According to wikipedia in December 2018, a ninth-grade student named Aritry Adhikari from Viqarunnisa Noon School and College in Dhaka, Bangladesh, committed suicide because Aritry was reportedly scolded by teachers for possessing a mobile phone during class, leading to significant distress.

There are also cases where teachers mock and ridicule their students because they are lagging behind in their academics, I have personally witnessed this in the school where I currently teach, attitude like this from teachers ought not to be so, the teachers words should build, mould, and bring out the little lights embedded in the students. Therefore, teacher's and every teacher figure in the society ought to strive to be expert as advisors.

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4. A Threefold Normative Ethical Approach to Business Ethics²

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Abstract

This paper explores the applicability of a threefold normative ethical approach to business ethics. Unethical practices by some business organizations erodes the trust of stakeholders that may have direct stakes in the firm's success. The field of business ethics lacks a comprehensive normative ethical theory that can help business persons develop moral trustworthiness and also offer answers to all moral challenges and questions arising from the business world. The paper argues that a threefold normative ethical theory will provide the ethical framework for creating workable business ethics if business persons follow the prescriptions and fundamental assumptions of the normative ethical theory. These prescriptions can be grouped into three main standards: consequences, duties, and virtues. It concludes that there are three key components that business persons should observe to operate within acceptable ethical boundaries, which are the greatest good, respect for human persons, and moral virtues.

Keywords: Business ethics, Duties, Greatest good, Moral trustworthiness, Virtues

Introduction

This paper aims to explore the applicability of a threefold normative ethical approach to business ethics. Businesses are the foundation of any economy. The main goal of any business organization is to earn profit by providing what the customers need. Profit is no doubt the reward for business persons' efforts and risks in providing products and services that customers need. Businesses help to create jobs in the society and they pay taxes that support social institutions and government. However, ethically earning profit speaks of the essence and concern of ethics in business; profits must be earned ethically for the good of stakeholders in business. The concept "stakeholder" has been termed to include "any group or individual who can affect or is affected by the achievement of the organization's purpose" (Freeman, 1984:53). This suggests that a stakeholder is any group or individual that has a direct stake in the business organization such as employees, customers, investors (shareholders), creditors, competitors, suppliers, government regulators, and local communities.

Business organizations can hardly continue to exist without the trust of these stakeholders because these groups have stakes in the success and outcomes of the business. To achieve, maintain and sustain profitability, business organizations have found that "they must produce quality products, operate efficiently, and be socially responsible and ethical in dealing with customers, employees, investors, government regulators, and the community" (Ferrell, Hirt and Ferrell, 2019:3). It would be difficult for a business that is trust deficit to attract these stakeholders. A trustworthy business, in contrast, would effortlessly attract these stakeholders

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for the common good. Trust is the value on which business cooperations and relationships are built and the success of a business is directly related to the trustworthiness of the business concerned (Shaw 1997). The trustworthiness of a business can be divided into some areas, including social, economic and moral trustworthiness. A business firm's moral trustworthiness relates to the question of interests and how the firm morally balances conflicting interests in its relationship with the stakeholders. Like any other kind of business trustworthiness, the moral trustworthiness of a firm can be developed. Business ethics is an aspect of applied ethics that concerns itself with advancing and encouraging ethical principles in business and how these principles affect the conduct of business firms in their relationship with stakeholders.

The need for normative ethical theory to provide guidance in evaluating ethical issues and dilemmas is specifically urgent in business. Normative approaches to ethics identify moral principles and methods of moral reasoning that justify judgement of what is right and wrong; normative business ethics is concerned with prescribing what business persons or managers ought to do when faced with an ethical issue. To determine what is morally acceptable and desirable in a given situation in the business world, business ethicists have sought to develop frameworks for applying classical ethical theories to business dilemmas. These ethical theories include consequentialism (Hinman 2003; Buchanan 1988), deontological ethics (Bowie 2017; Evan and Freeman 1988), virtue ethics (Solomon 1992; Okpo 2020). Consequentialism evaluates the consequences of our actions, deontological ethics evaluates the action itself, and virtue ethics evaluates the moral character of the individual. Each of these ethical theories incorporates foundational principles as a basis for moral guidance. Proponents of individual theories argue for their advantage in dealing with at least a defined class of ethical problems and issues in business. However, there is no single ethical approach that can claim to offer answers to all the issues, problems and questions that arise in business practice. To this end, this paper is an attempt to integrate the three normative ethical theories into one known as a threefold normative ethical theory and how this theory can help business persons develop moral trustworthiness in their relationships with stakeholders.

Definition of Business Ethics

The term 'business' connotes activities that involve the production, distribution and exchange of goods for economic purposes, primary among which is the generation of profit. Business, according to Ferrell and Hirt (1993), refers to "both the activities and the individuals or organizations that seek a profit by providing products that satisfy the needs of society (4). In the same vein, Brown and Clow assert that "business is any activity that seeks profit by providing goods or services to others" (2003:9). These definitions of business suggest that business exists in order to make profit by providing goods and services that its customers want or need. The term 'ethics' is concerned with the morality of human conduct. DeGeorge asserts that:

Morality is a term used to cover those practices and activities that are considered importantly right and wrong, the rules which govern those activities, and the values that are embedded, fostered, or pursued by those activities and practices. The morality of a society is related to its mores or the customs accepted by a society or group as being the right and wrong ways to act, as well as to the laws of a society which add legal prohibitions and sanctions to many activities considered to be immoral (1982:13-15).

On the same line, Taylor (1975:1) sees ethics as an "inquiry into the nature and grounds of morality", where morality means "moral judgements, standards, and rules of conduct". From the above definitions of ethics, we see that the term ethics is used interchangeably with morals.

They both connote customs, habits, and accepted ways of behaviour of an individual or a community. Ethics deals with the way things ought to be, the way human beings ought to behave and what human beings ought to do. It is concerned with accepted standards of human actions and conduct.

From the above definitions of both business and ethics, we can deduce that both terms are concerned with human relationships. To this end, business ethics can be defined as an inquiry into the nature and grounds of moral judgements, standards, and rules of conduct relating to business decisions and business relationships with stakeholders. Business ethics is a set of moral standards that depict the conduct that is expected in the field of business. One vital concern is with the kinds of obligations and responsibilities that business persons and firms have to their different stakeholders. It also raises central questions that contain ethical issues, problems and dilemmas in the world of business.

The Search for Normative Ethical Foundation for Business

Reviews of normative business ethics literature show that business ethicists have developed frameworks for applying the three traditional ethical theories to business dilemmas. These ethical theories include: consequentialism (utilitarianism), deontology (Kantian ethics), and virtue ethics. These works include utilitarianism (Buchanan 1988; Jensen 2002), Kantian ethics (Bowie and Duska 1990; Bowie 2017), and virtue ethics (McCracken and Shaw 1995; Whetstone 2001; Oakley and Cocking 2003; Moore 2005). Each of these ethical theories incorporates primary moral principle as a basis for moral guidance in the world of business. These three major normative ethical theories were employed to set rules that regulate human conduct in business; these theories focus on a set of standards and principles or a set of moral character traits that human beings in business are expected to possess.

One of the core distinctions within ethics is whether an act is judged in terms of intrinsic rightness or in terms of the consequences that it has. Consequentialism maintains that correct actions are ones that maximize the overall good or minimize the overall harm. Rossouw (1994) elucidates the nature of the consequentialism theory as follows:

Consequence-oriented theories emphasize that we should look at the possible consequences or practical implications of our intended actions to determine whether an action is right or wrong. If the bad consequences outweigh the good ones, the proposed action should be abandoned and it should be regarded as morally wrong. Should the good consequence outweigh the bad ones, however, the proposed action can be considered morally permissible (15-16).

This suggests that, for the consequentialists, the moral worth of conduct is determined by its consequences. It is the goodness or badness of an action's consequences that determine its rightness or wrongness. In philosophical ethics, many normative ethical theories belong to this classical ethical theory family. This paper is interested in one major version of consequentialism known as utilitarianism.

Utilitarianism as an ethical theory is traceable to Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873). This ethical theory is based on the principle of utility, the principle of the greatest good, or the principle of the greatest happiness. For the utilitarian, utility is the moral standard; it is the criterion by which good actions are distinguished from bad actions. By utility, the utilitarian means benefit, advantage, pleasure, good or happiness (Bentham 1991). Mill (1992) sees utilitarianism as:

The creed which accepts as the foundation of morals, Utility or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness. By

happiness is intended pleasure, and the absence of pain; by unhappiness, pain and the privation of pleasure (118).

It is clear that utilitarianism is concerned with consequences, but the utilitarian pursues the greatest good for the greatest number of people that would be affected by a decision. The aim of ethics for the utilitarian is to promote human welfare by minimizing harm and maximizing the good for the greatest number of persons. There is a distinction between rule-utilitarians and act-utilitarians. The latter judge the individual actions of a particular person or group while the former analyze the results of adopting particular sets of rules on the general good. In other words, act-utilitarianism is concerned with specific actions while rule-utilitarianism is concerned with rules.

Utilitarianism seems a viable ethical approach to deciding what to do: evaluate alternative possibilities in terms of which will have the best consequences. Nevertheless, it has many limitations. It can be argued that “utilitarianism justifies – and perhaps even demands – acts which seem to us to be unjust or immoral. Another way of expressing this objection to utilitarianism is to claim that people have rights which ought not to be violated even when doing so results in a greater total of good” (Okpo 2023:61). For instance, consider a business firm in United States of America marketing harmful pesticides, banned in the United States, to less developed countries in Africa. A utilitarian might be comfortable balancing the “cost” of possible deaths caused by the marketing of these pesticides overseas against the “benefits” of jobs retained in the United States. To this end, utilitarianism’s failure to take rights into account indicates that the rightness of an action does not depend solely upon its consequences for the moral agent or others.

Deontology (duty-based) ethical approaches avoid some of the limitations found with utilitarianism by establishing clear duties and obligations, often based on some rational yardsticks or postulations regarding the nature of man. This ethical approach considers duty, or doing what is right for its own sake, as the basis of morality. Deontology as an ethical theory moves the judgement from the consequences of an act to the act itself; actions are to be seen as morally right or wrong, just or unjust, in themselves regardless of their consequences. One of the major versions of deontological theories is Kantian ethics. Immanuel Kant believes that respecting the human person and motive matters more than results or consequences in moral discussions. Kant (1990) argues that imperatives; the statements that we should or ought to do certain things, are of two types: hypothetical and categorical imperatives. Hypothetical imperative is conditional imperative which requires an individual to do something which is a means to an end: “If you want to become a medical doctor then you must go to medical school”. Categorical imperative enjoins actions not as means to ends but as good in themselves. They are acts which an individual knows intuitively to be right over and above an individual’s personal inclinations on the basis of reason and rationality; categorical imperatives are unconditional. The categorical imperative of Kant has two formulations.

Kant proposes that there is only one genuine categorical imperative to which all more specific maxims of actions must conform and that is “I ought never to act in such a way that I could not also will that my maxim should be a universal law” (1990:18). Hence, one of Kant’s formulations of the categorical imperative is “act on the maxim which you can will to be a universal law”. For Kant, the yardstick for distinguishing right from wrong actions is the principle of universalization. For instance, if a business person wants to know whether the action, he/she intends to perform is morally right or wrong, he/she should look at the action’s underlying principle (i.e., the maxim) and universalize it. In the second formulation, Kant focuses his attention on the rights of human beings. Kant asserts that “act so that you treat humanity, whether in your person or in that of another, always as an end and never as a means

only” (46). Taken together, these two formulations can be used as a test of maxims of action: does a maxim treat human beings as ends in themselves? And can it be universalized to all humans?

One advantage of Kant’s categorical imperative is that it encourages the furtherance of a mutual relationship between the business firm and its stakeholders. It accords well with our ideas of business organization’s duty and responsibility toward its stakeholders. Even though it offers some meaningful advantages over utilitarianism, Kant’s ethical theory is not without its limitations. Kantian ethics fails to take into consideration that duties can conflict, and it also fails to suggest a framework for resolving such conflicts.

Virtue ethics has a very long history dating back to Aristotle’s notion of the virtuous life. Whereas consequentialism (utilitarianism) sees actions in terms of their estimated consequences or results and deontology (Kantian ethics) sees actions in terms of a duty to behave properly, virtue ethics is concerned with individuals developing ways of behaving that would naturally lead to the well-being of both the person and the community or society. Virtue ethics is “an approach in normative ethics that underscores the virtues or moral character of the moral agent” (Okpo 2023:65). It offers a different understanding of what ethics is concerned with. It is thought to provide a much better understanding of humans’ moral lives: what it is humans strive to be pursuing in the moral life and why the moral life is important to humans (Waluchow 2003). A more appropriate approach to ethics, according to virtue ethicists, would take the virtues such as honesty, courage, temperance, integrity, compassion, and self-control and the vices such as dishonesty, ruthlessness, greed, lack of integrity, cowardliness as the fundamental starting points for ethical reasoning (Velasquez 2014). Because of its focus on moral character, virtue ethics is primarily concerned with answering such questions as: “How should I live?”, “What is the good life?”, “What should I be?”, and “What sort of person must I become to be able to do the right thing?”

Aristotle (1996) upheld the principle of the Golden Mean. He is of the view that virtue lies between two extremes. Virtue is a mean between excess and defect. For instance, courage is a mean between cowardice and recklessness; self-control is a mean between insensitivity and self-indulgence, and so on. These extremes correspond with particular vices associated with character. These moral virtues are the product of habit; a person becomes virtuous by doing virtuous acts. There is one virtue that underlies the others and that is what Aristotle called *phronesis*, which can be translated as prudence, wisdom, or judgement. Practical wisdom can be seen as the moral insight of a virtuous person by which the right course of action in any given situation can be known; only a virtuous person can be a man/woman of practical wisdom and he/she acquires and develops it through experience (Omogbe 1993). Aristotle’s virtue ethics is not without its limitations and objections. It has been “accused of being a theory, not of helpful moral guidance, but of unhelpful and non-specific moral platitudes” (Dimmock and Fisher 2017:58). It is obvious from our discussion of the three major traditional normative ethical theories that each of them has some positive aspects to contribute to regulating the behaviour of business persons in the business. It is likewise clear that no particular normative ethical theory has the answer to the complex requirements of business ethics; there is no single ethical approach that can claim to offer answers to all the ethical issues, problems and questions arising from business relationships between business firms and their stakeholders. We now turn to explore a threefold normative ethical approach to business ethics.

A Threefold Normative Ethical Approach to Business Ethics

The continuous existence of a business firm is dependent on its ability to achieve, maintain and sustain profitability. Profits are direct function of the trustworthiness of a business

firm because trust is the foundation upon which its relationships with stakeholders are built. Trust, which is vital for the successful collaboration and long-term partnership and relationship of business firms with their stakeholders, is directly linked to the moral integrity of the business organization. The moral trustworthiness of a business firm is crucial to its success and outcome in both the short term and long term. To this end, the ethical foundation of business ethics needs to be restructured on the positive strength of each of the three traditional normative ethical theories: consequentialism (greatest good), deontology (respect for the human person), and virtue ethics (moral virtues).

From our discussion of the three normative ethical theories in the preceding section, the consequentialism normative ethical theories hold that it is the results or consequences of actions that determine the rightness or wrongness of such actions. One major version of consequentialism is utilitarianism. The essence of ethics for the utilitarian is to promote human welfare by minimizing harm and maximizing the good for the greatest number of people. There is no doubt that the consequences of action play an important part in deciding whether that action is right or wrong. Deontology, on the other hand, sees the rightness or wrongness of an action in terms of a duty or obligation to respect the rights and values of people. Immanuel Kant, one of the most famous deontologists, holds that it is our duty as moral agents to perform right actions. He focuses his attention on the rights of human beings. By his categorical imperative, he has made it clear that lying is bad and it constitutes a breach of trust. Both consequentialism and deontology theories are concerned with principles and standards for evaluating the rightness and wrongness of actions. Virtue ethics as a normative ethical theory is mainly concerned with the kinds of character that human beings should develop. Virtue ethics emphasizes the moral agent's character and virtues rather than duties and rules, or the consequences of actions. From these three normative ethical theories, the ethical foundation of business ethics could be restructured on these three notions: greatest good, human dignity (respect for the human person), and moral virtues (Okpo 2023).

The greatest good as an ethical foundation of business ethics can be understood given the fact that humans are social beings. Greatest good implies all good to more than a person. Business firms are expected to recognize the nature and importance of their relationships with stakeholders. This is necessary for the existence and survival of any business organization. The business organization is expected to produce services and products and conduct its activities for the public good, as its means to achieve patronage and profit. Concerning human dignity, it can be maintained that preserving human dignity should be considered the foundation of any business interaction with its stakeholders. Stakeholders should be treated as an end rather than as a means to an end in line with Kantian ethics. Consequently, respect for stakeholders in a business setting is essential to the meaning of being ethical as a business person. Every unethical business practice treats stakeholders as a means to achieve profit and no consideration is given to the sustainability of the relationships with stakeholders. What is more, the ethical foundation of business ethics is incomplete without the notion of moral virtue. Business persons are expected to act virtuously in their relationships with their stakeholders. A virtuous act such as honesty, integrity, fairness, truthfulness, or trustworthiness benefits not just the business person, but every stakeholder. On the other hand, a vicious act such as lying, dishonesty, greed, or deception in business does not promote either the public good or a firm's good.

Each of the three normative ethical theories has something to contribute to business ethics. There is a need to harness their different strength, and then integrate and harmonize their positive strength into a workable whole. A threefold normative ethical approach, according to Okpo (2023), "seeks to examine the different viewpoints and then see how professionals can

eventually harmonize the whole by considering their positive aspects” (71). Hence, the integration of utilitarian ethics, Kantian duty ethics and virtue ethics provides the ethical framework for engendering viable business ethics if the positive prescriptions and fundamental assumptions of these normative ethical theories are followed by business managers. Okpo (2023) identifies three main tenets as the prescriptions of a threefold normative ethical theory: consequences, duties and virtues.

Consequences perform a function in the application of moral principles from a threefold normative ethical approach to business ethics. It is the view of this approach that a business manager need to take into account, the consequences of his/her actions when making moral choices. However, it should be noted that consequences do not make an action right or wrong. A business manager is expected to be disciplined and cautious before taking action that would affect stakeholders. In other words, the business person is expected to take into consideration the consequences of his/her action cautiously before making decisions. The business manager is expected to think about what to do to avoid grave consequences to the greatest number of stakeholders if not all. The second tenet of the threefold normative ethical approach is the idea of the sense of duty. Business managers must always act from a sense of duty, that is, doing what is expected of them from the position of a good motive. A sense of duty is necessary for the moral trustworthiness of any business organization and the ethical development of the business managers and employees. No business organization can succeed or sustain profits if its managers and employees lack a sense of duty or do not take the sense of duty seriously: duties of right actions.

The third tenet is virtues. Virtues have a place in business because of the way individual stakeholders fulfil their roles as employees, shareholders, customers and members of society. There are moral virtues needed for a flourishing business enterprise such virtues as honesty, trustworthiness, integrity, fairness, and truthfulness among others. Business managers and their employees need to make these moral virtues their guiding principles in their business transactions. The tenet of virtues emphasizes the kind of person a business manager is. A virtuous act is something that a virtuous business manager does and a virtuous manager has a sure moral character: a set of virtues rather than vices. The goal of virtues in business is to promote ethical behaviour for the public good and the business firm’s good. For instance, a dishonest business manager can hardly promote public good or business good. Dishonesty is a form of lying, deception, falsehood, and distorting the truth in business relationships and communication. Unarguably, a dishonest business manager will cheat and steal. Hence, a vicious act contributes to the breakdown of business relationships and business as a whole. On the other hand, a virtuous business manager shows personal integrity and the tenacity of his/her conviction by doing what he/she thinks is right even when there are pressures to do otherwise.

Conclusion

We have attempted within the limited scope of this paper to show that each of the traditional normative ethical theories offer business managers inadequate basis for resolving moral issues with which they are faced in their relationships with stakeholders. In the business world, moral integrity is indispensable. It is the foundation upon which fruitful, positive and enduring relationships with stakeholders are built. Business organizations can hardly exist without the trust of the stakeholders. Profits must be earned ethically for the greatest good of stakeholders in business; profits are direct function of the trustworthiness of a business firm because trust is the foundation upon which its relationships with stakeholders are built. The threefold normative ethical theory prescriptions can help business persons develop moral trustworthiness in their relationships with their stakeholders.

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5. THE PROSPECTS AND CHALLENGES OF GLOBAL JUSTICE

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Abstract

Philosophical understanding of the problems of global justice has grown over the years, especially in ethics and political philosophy. Different proposals and recommendations have been made on how to achieve human equality across borders. Global justice, as justice across humanity has made different proposals in the areas of world hunger and poverty, humanitarian intervention, international governance, immigration policies and climate change, among others. However, it appears that the more such efforts are made, the more solution eludes humanity; thus, the problem which global justice set to tackle persists. In this paper, I want to argue that the targeted solutions will continue to elude humanity because there is a fundamental problem about the motive and methodology of global justice in the world order.

Keywords: Challenges; Global Justice; Problems; Prospects; Limits.

Introduction

The problems of global justice arise because we live in an unequal and unjust world. Global justice as an issue and subject of discourse arises in ethics and political philosophy from the concern about unfairness and unequal distribution of resources in our contemporary world. It is presumed, and rightly so, that global problems should have global solutions which demands global justice. There are myriads of solutions meant to be tackled by global justice ranging from global peace, world hunger and poverty, food security, the permissibility of humanitarian intervention, just distribution, just and unjust war, good governance, elimination of human suffering, the grounds of sovereignty, emigration and immigration, self-determination, etc. This paper aims to argue that these targeted solutions still elude humanity both at national and international levels as a result of the motive and method being employed in the pursuit of global justice as a goal and solution to the prevailing myriads of world existential quagmire confronting humanity. Also, the world regime has been rigged against the poor and in favor of the rich both at national and international levels.

In order to argue this position, the paper is divided into five sections. The first section is this introduction where the outline of the paper is stated. This introduction serves to outline and introduce the anatomy and different sections of the paper. The second section is a brief explanation of what global justice is and the problem (s) it is meant to tackle. This will be followed by the third section which is about the covering areas or *modus operandi* of global justice. The next will be an articulation of the argument of the paper in the fourth section. The methodological problem of global justice which limits it from fully achieving its aims will be launched and discussed as well as possible recommendations for remedy in this section. This will be followed by the summary and conclusion of the paper.

What is Global Justice?

Global justice is a ubiquitous subject and theoretical framework that focuses on how to address myriads of issues concerning just distribution of benefits and burdens as well the examination of those institutions saddled with how to secure just distributions. It aims at helping policy makers, actors in public governance and world leaders to understand the world better and the expected responsibilities. It is the pursuit of justice across borders which involves humanitarian duty to help ensure that all persons attain a minimally decent and adequate nutrition and food security, shelter, education and healthcare. According to Charles Beitz, "... global justice is a legitimate subject of philosophical inquiry"³ It is meant to subject all persons around the world to the same system of fundamental principles which assign the same fundamental moral benefits and burdens to all persons. These fundamental benefits and burdens are not meant to give privilege or disadvantage to certain groups intentionally or arbitrarily. This is anchored on the Universalist view of morality whereby impartiality defines the point of view of morality and consequently every moral agent deserves equal moral consideration. Consequent upon this, there is common human solidarity for all human beings notwithstanding sex, religion, race, sex, nationality, among others.

Traditionally, debates about global justice have been divided into two camps between the statist and the cosmopolitans. On the one hand, the statist are of the view that principles of justice can only be held among those who share a state, such that those who fall outside this realm like noncom patriots are only owed charity and not entitlements. That is, the resources of a nation are an entitlement to the nationals or compatriots to such nation but only a charity to non-nationals. On the other hand, the cosmopolitans hold the view that justice applies equally to and among all human beings because humanity is one. This is the universalist view. Global justice has been adjudged as one of the essential components in normative international theory that focuses on the moral and political obligation of the world's rich to the world's poor or better put from the Global North to the Global South. It aims at the redistribution of wealth to reduce poverty, hunger and inequality. In the words of Kok-Chor Tan:

A theory of global justice is one that is able to take into account not just negative duties (for example, those of non-interference, non-aggression, and non-coercion) but also positive duties (to provide relief, to provide development and, to redistribute resources and wealth, and so forth) between different communities and countries of the world⁴

The major target of global justice is how to achieve balance amidst the apparent and perceived imbalance in our contemporary world. And one of the ways to achieving this aim is through wealth redistribution across global communities, not just within one community or nation but also an obligation to distance people and even unborn generations. In the same vein, Shmuel Nili captured the major questions and concerns of global justice this way:

Global justice seems to be all about "us" treating "them": how should we, the citizens of liberal democracies through our elected governments, approach problems in other societies? Should we offer to "distant" individuals who suffer from extreme poverty? What should we do about those who want to escape hardship and suffering by becoming our fellow citizens? Do we owe equal respect to conceptions of human rights different from ours? These

³ Charles R. Beitz, "Cosmopolitanism and Global Justice", *The Journal of Ethics*, 2005, Vol.9, No.1/2, Current Debates in Global Justice, p.13.

⁴ Kok-Chor Tan, "Kantian Ethics and Global Justice", *Social Theory and Practice*, 1997, Vol. 23, No. 1, p.53.

questions constitute the core of what contemporary philosophers refer to as “the problem of global justice”⁵

The focus of global justice is on the relationship between citizens and nations at international levels on how to remedy the unjust and unequal condition that has been created by both natural phenomenon and artificial factors. This was aptly captured by Uchenna Okeja’s assertion that:

Global justice explores the unjust nature of the inequality of the world in which we live. Its central question pertains to how global inequality should be addressed from the perspective of justice.⁶

Similarly, Bruce Landesman raises questions and concerns at the heart of global justice. To him:

Global Justice asks the following questions: ‘Should we have a more equal world?’, ‘Should we have a world in which everyone can provide for their basic needs and have their basic rights protected?’, ‘Should we have a world in which people are roughly equally well off regardless of where they live?’, ‘Or is the global inequality that now exists, or some ameliorated version of it, morally acceptable?’⁷

The questions above are deep-seated in the discourse of global justice debate. Justice generally involves a fair measure of economic distribution but there is little value in distributive justice if there is nothing to distribute. The questions also are meant to define the focus and issues targeted at tackling global justice. Having defined global justice and the concerned questions, the next section deals with some of its prospects and challenges. I now turn to the discussion of the prospects and challenges of global justice.

Prospects and Challenges of Global Justice

This section deals with the task of showing the challenges that limits the operation of global justice. These challenges serve as impediments to global justice achieving its goals satisfactorily. Notwithstanding its challenges, global justice has been helping us to come to the realization that the world as we have it today is characterized by inequalities in both wealth production and distribution. It has made it conspicuous to us that there is a need to remedy the world by taking intentional steps towards creating a better and happier world through the instrumentality of the principle of justice. According to Sandra Rubli (2012), a fundamental belief which underlies most policies is that global justice is a necessary and purposeful development on the way to the construction of a liberal society and the establishment of the rule of law and a democratic state. This teleological approach of global justice assumes that all countries will, or should, converge in the long run towards a liberal democratic state. This has proven not to be the case across countries and continents.

The first challenge to global justice is the difficulty of delineating its scope. That is, the problems of global justice are often not well defined and articulated. There is lack of well-established traditions of thought to guide reflections on global justice. For example, who defines it; the paradigm and the scope? Who defines who should get what, in what situation and what quantity of what is to be gotten? In response to this, there is urgent and pressing need

⁵ Shmuel Nili, “Our Problem of Global Justice”, *Social Theory and Practice*, 2011, Vol.37, No. 4, p. 629.

⁶ Uchenna Okeja, “Introduction: Globalizing or Transcending Global Justice?”, *Philosophical Papers*, 2017, 46: 4, 1-11, DOI: 10.1080/05568641.20.

⁷ Bruce Landesman, “Global Justice” in Deen K. Chatterjee (ed.), *Encyclopedia of Global Justice*, Dordrecht Springer, 2011, p. 421.

for philosophers (ethicists and political philosophers) and other professionals to define and clearly delineate the scope and boundaries of global justice. This involves the task of working out a theoretical understanding of the problems of global justice, the issues it is meant to tackle and how it has fared vis-à-vis the matters arising from it. This will go a long way to redefine the focus of global justice. Global justice claims to be subjecting all persons around the world to the same system and the same benefits and burdens to all persons. This is almost impossible considering the empirical evidences bifurcating the world into north and south, and consequently determining different treatment for differently people and location, sometime on frivolous reasons of race, and colour of the skin. Global justice ought to be a kind of solidarity which is already an important component of African culture that would contribute to the liberation of Africa and other regions from underdevelopment and destructive bad governance thereby moving towards economic and social change but the present scope of Global justice does not enable or enhance this because who defines the scope and for what purpose and to whom matters a lot.

Further, it appears that priorities of global justice have not yet been well set out. This is because global justice cannot solve all problems of humanity. For global justice to achieve its purpose, its goal and targets, its priorities must be well streamlined. The problems persist despite all the efforts put in place because the question about priorities has not yet been well identified and articulated. In line with this, Helena de Bres buttresses this point by asserting that:

In order for global justice or injustice to exist, there must be something in global politics that is just or unjust: something to which the moral assessments at issue attach. Which thing or things should play that role in our theory? What should be the “target” of principles of global justice?⁸

The above assertion is a demonstration that something germane is conspicuously lacking in the operational mechanism of global justice. There must be a guiding principle to which action must be focused. It has often been said that “the global basic structure” is the guiding principle of assessment but this structure is not well articulated. For example, who defines the global basic structure? Who benefits from such basic structure; the poor or rich nations? A critical look into such global basic structure, if any, will reveal that the rich nations are behind it and define the paradigm. This often manifests in the form of humanitarian aids and interventions which in most cases do not work, hence world poverty keeps increasing rather than abating. There should be action guidance on how to achieve the goals or targeted ideals of global justice. It must be focused and well-articulated such that no country or section of the world hijack or manipulate it to their own advantage thereby causing more injury. This is important because often times some rich western nations do prefer to give priority to military intervention rather than giving assistance to tackle poverty-related and human right issues. It has been observed that such military interventions are rooted in the self-interest of such rich nations. The simple and singular motive behind such intervention is that such rich nation wants to market their weapons. In recognition of this self-interest-based intervention, Thomas Pogge rightly observed that “western self-interest has deeply flawed the moral presentation of economic cooperation”.⁹ And this should not be in anywhere the motive of global justice; otherwise, it amounts to exploitation rather than economic cooperation or emancipation. In some cases, more countries and nations are further impoverished since the earth resources is finite and

⁸ Helena de Bres, Disaggregating Global Justice, *Social Theory and Practice*, 2013, Vol. 39, No. 3, p.422.

⁹ Thomas Pogge, “Priorities of Global Justice”, *Metaphilosophy*, 2001, Vol. 32, No. ½, Special Issue: Global Justice, p.6.

limited in nature whereas human wants are without limits of any kind, that is, unmeasurable in extent of space, duration and time.

In line with the above, Sandra Rubli maintains that it is a widespread assumption that global justice will be accepted as a legitimate and neutral weapon, since it is guided by and based on international norms and standards. Underlying this assumption is the belief in the universality of those norms and standards, such as human rights (Rubli 2012:9). It is expected that global justice should pursue equal consideration of human rights and treatment but even the the scope of global justice in the world order glaringly contravenes that assumption.

Another salient issue that needs to be critically looked into or reconsidered is the issue of obligation. How do we determine obligations? Whose correlative duty is it to help the other and how is it to be determined? This needs to be well spelt out for global justice principle to work out effectively. Global justice should not just be about proposals and justification of goals at policy levels. It must go beyond such value justification to the level of action by defining whose duty and obligation it is and at what point. Thomas Pogge captured this worrisome concern thus: "... thinking about global justice must not be confined to the exposition and justification of goals, values and ideals, but must be extended to the question of obligation".¹⁰ The problem of how to determine these obligations in global justice is still a serious challenge that needs attention, probably urgently. The obligation ought to be defined so that the rich nations willing and ready to assist would do so as a matter of obligation which should not be conditional but unconditional. Also, it is important that the obligation be defined so that the assistance from rich nations should not see it as a matter of favor or generosity that could be exploited at the detriment of the poor nations at any point in time. If the issue of obligation is well delineated, it would go a long way to close the gap existing between North and South. This is corroborated by Kai Nielsen "To overcome the great disparities between north and south... there would have to be significant and varied redistribution from North to South"¹¹ This needs to be done bearing in mind the antecedent events and experience of most countries of the Global South from colonialism and slavery.

And it is indisputable that there is a great disparity between north and south in terms of wealth creation and distribution. Most of the countries of the global south are still agonizing and attributing their perpetual poor governance, malnutrition, and poverty to the effects and aftermath of colonialism. How true or false this claim is does not come within the purview of this paper. But in reacting to such treatment and dichotomy, Adetovi (1972, 304) warns that: In the aspiration to build a truly human global world embedded in global justice, it is imperative to note that when digging the grave of the weaker than yourself, make it larger, for you do not know if you will not be pulled into it yourself.

Conclusion

In this paper, the subject of global justice and its challenges has been examined. In doing this, an attempt was made to conceptualize global justice. The major questions and concerns of global justice were discussed. This was followed by the prospects and challenges of global justice for international communities and the world at large. It was argued that there is a serious problem impeding the success of global justice as a result of unclear motive and undefined methodology of global justice. This fundamental problem has manifested in the following challenges to global justice: no well-defined scope for global justice; no guidance

¹⁰ Thomas Pogge, "Introduction: Global Justice", *Metaphilosophy*, 2001, Vol.32, No. ½, Special Issue: Global Justice, p. 2.

¹¹ Kai Nielsen, "Global Justice, Capitalism, and the Third World" in John Arthur and William H. Shaw (eds.), *Justice and Economic Distribution*, Eaglewood Cliffs: Prentice Hall, 1991, p.52.

principle for action; and no well-articulated view of obligation. The paper concludes that there is urgent need to attend to these challenges in order for global justice to effectively achieve the desired goals; otherwise, the purpose would be defeated.

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6. THE EPISTEMOLOGY OF TESTIMONY IN ADVERTISING: A CRITICAL EXAMINATION

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Abstract

The Epistemology of Testimony in Advertising: A Critical Examination examined the nature, difficulties, and consequences of using testimonial claims as a means of persuasion. The paper considered the rationality, dependability, and trustworthiness of testimonials, taking into account their influence on customer beliefs, attitudes, and behavior. It did this by drawing on philosophical and marketing literature. The intricacies of source credibility, authority of testimonials, consistency, empirical evidence, and the function of consumer critical thinking were all explored in the analysis. The ethical issues related to testimonial-based advertising was also discussed. The results drew attention to the possible influence of testimonials on consumer decision-making and stressed the importance of customer engagement, skepticism, and use of critical thinking abilities. By offering consumers information, the paper advances our knowledge of the epistemic aspects of testimony in advertising. The paper contributes to our understanding of the epistemological role of testimony in advertising and offers guidance to consumers, advertisers, and academics on how to approach the subtleties of testimonial advertisement in a critical manner.

Keywords: Epistemology, Testimony, Advertisement, Critical Examination.

Introduction

Epistemology is derived from the fusion of two Greek words ‘episteme’ meaning knowledge or understanding and ‘logos’ meaning theory of or explanation. This is the reason it is referred to as the theory of knowledge. Epistemology examines our knowledge claims in order to determine what knowledge is and how it differs from mere opinion (Ibrahim 3). The title of the paper simply calls attention to the role played by testimony in advertisement. Epistemology as the theory of knowledge is interested in how knowledge is acquired in every field of knowledge. The paper will analyze the epistemic status of testimony and its stand in the area of advertisement. Advertising is an integral part of our modern consumer-driven society, with companies vying for attention and trying to convince individuals to buy their products or services. One generally used approach in advertising is the use of testimonials, where individuals endorse or recommend a particular brand or product. Testimony in advertisements are intended to establish credibility, create a sense of trust, and influence consumer’s decision-making over a particular product or service. However, there are

epistemological implications of relying on testimony in advertising. The paper will critically analyze the epistemology of testimony in advertising, exploring the ways individuals acquire knowledge through individual testimonies made in advertisements. The analysis of the epistemic dimensions of testimonies will create room for a better understanding of the rationality and reliability of information from testimonies which will at the same time empower consumers to make informed choices. There's need therefore, for a consumer to critically evaluate testimonial claims in advertisements, questioning assumptions and also being skeptical over the claims in order to be in a better position to make informed judgments.

What is Epistemology?

Epistemology like other philosophical terms has been defined in several ways; according to Omoregbe, "epistemology is the study of human knowledge, the study of the nature of human knowledge, its origin, its scope, its limit, its justification, its reliability or otherwise, its certainty or otherwise" (vi). In addition to this definition of knowledge by Omoregbe, Ojong and Ibrahim adds that, "it investigates the process of human cognition and all the problems associated with its acquisition and justification" (39). Since there are processes involved in the acquisition of human knowledge, epistemology studies the processes and issues that go along with it.

Epistemology seeks to answer fundamental questions about the nature, scope, and limits of knowledge, as well as the methods and criteria for acquiring knowledge in various domains. Epistemology examines how we come to know things, what counts as knowledge, and how we can justify our beliefs. It seeks to establish frameworks within which we can construct genuine and accurate understanding of the world. This involves identifying and developing criteria and methodologies for determining what we know, how we know, why we know and what we can know. In the attempt of epistemology to answer the question of how we come to know things, it gives different sources of knowledge. The major sources of knowledge identified by epistemologists are:

Reason: This refers to knowledge acquired through the faculty of the mind that has to do with logic, analysis and rationality. It acquires knowledge through rational investigation either by deducing truths from existing knowledge or by learning things *apriori*.

Sense experience: This accounts for the knowledge gotten through the activities of the five senses in receiving information from external objects. The five senses are; seeing, hearing, smelling, tasting and feeling.

Intuition: This refers to immediate perception of truth without a conscious process of reasoning. It is characterized by a sudden eruption of idea into consciousness.

Revelation: This refers to the process of disclosing or making manifest of some form of truth or knowledge through communication with a deity or other supernatural entities.

Memory: Memory refers to the faculty with which man stores knowledge. It gives knowledge of the past. It brings to the present what was in the past and is found relevant in the present.

Testimony: This as a source of knowledge refers to the statement or declaration of a witness about a particular object or event. They are claims we make on the basis of what those who witnessed those events say. For instance, knowledge of events that happened before we were born. In modern epistemology, testimony is an umbrella for all the situations in which we believe something or learn something because of what other people have told us.

What is Advertisement?

The term advertising originated from the Latin word "advertise" which has the conception of "to turn to", but the dictionary explains the meaning of this term as "to give

public notice or to announce publicly". It is also thought that it came from the word "advertere" which means to turn the mind towards. According to the American Association of Marketing (AAM) "advertising is any paid form of non-personal presentation and promotion of ideas, goods and services by an identified sponsor". Advertising can be defined as "a form of communication that aims to persuade potential customers to purchase or take some action with respect to products, ideas, or services" (Kotler & Armstrong, 2018 3). According to Storey, "advertisements are everywhere. They form a major part of the way we see and hear the world.

There are ads in newspapers and magazines, on television, on radio, in movie theatres, at sports events, on bus shelters, on the sides of buses, on the Internet, and even in the sky. They are unavoidable. They have become a part of the everyday landscape, of the fabric of modern life"(53). Advertising can be found in a variety of media, including newspapers, magazines, radio, television, outdoor ads, direct mail, social media, blogs, websites, and text messages. These media's business messaging is frequently referred to as advertisements. Advertising is a fascinating way to provide motivated and up-to-date information to a specific audience. While the origin of advertisement may lay thousands of years ago, in the ancient civilization, posters and wall paintings were the common forms of advertisement. "Visual signs, symbols of trade for location and availability of products or services, hiring of town criers to announce the availability of goods were also the ancient advertising forms" (Rehman et al, 130).

An important part of our daily lives is advertising. It primarily shapes our self-perception and manner of living, and it influences our thoughts and attitudes toward both the outside world and ourselves. Advertising models behavior for us in specific contexts. It establishes what is right and wrong. We purchase what others advise or say. Everyone is impacted by advertising, even if they are unaware of it. We are unaware of its effects on us. Every day, the pressure from advertisements increases. The function of advertising, according to Jones is to "increase people's knowledge and change people's attitudes and presumes that selling message must be unmistakable"(455). By encouraging people to tell others about a marketing message, advertising creates the possibility of an exponential increase in the message's exposure. According to Kirby, "Viral marketing is a strategy that encourages individuals to pass on a marketing message to others, creating the potential for exponential growth in the message's exposure."(268). The idea of advertising is to leverage the power of personal recommendations to spread a marketing message.

Factors in Effective Advertisement

Jalali et al asserts that, "the advent of varied kinds of goods and services has made the competition among several producers even more intensive" (811). Advertising plays one of the greatest roles in marketing and encouraging people to purchase. There are certain factors to consider for effective advertisement. They are: customer's needs, informativeness, type of Media, creativity and exposure to the advertisements.

Customer's Need: Need is typically a factor in society's increased product consumption. Technical management uses the term "need" to describe a physiological and psychological deficiency that can draw attention to a unique accomplishment. Customer's needs can be defined as desire, requirement, demand and consuming.

Informativeness: Consumers of all types of products and services are normally willing to get useful and essential information concerning a specific product. All they really require is quick, direct access to information. Stated differently, a well-crafted advertisement ought to be both thorough and definitive. Being informed can assist customers in choosing the best product to buy.

Types of Media: Advertising companies are placing a great deal of importance on selecting the best media for their advertisements because they are using a variety of media worldwide and dispersing their audiences across multiple media. Getting more customers is a direct result of using the right strategy and optimal marketing techniques.

Creativity: The ability to be creative is extremely valuable since it can draw a large audience to an advertisement or commercial. It is also capable of influencing a customer's intention to buy. The customer receives entertainment in addition to helpful product information. This characteristic is especially important since it encourages viewers of the commercials to buy by inadvertently stimulating their enjoyment.

Exposure to Advertisements: Customers become more interested in learning about a brand and its benefits based on the level of exposure to advertisements they receive. The frequency with which they are exposed to the advertisement can either increase or decrease the impact of its message. The more commercials one sees, the more quickly the benefits of the brand come to mind when one confronts them.

What is Epistemology of Testimony?

Testimony is an all-encompassing phrase in modern epistemology that encompasses all the situations in which we believe something or learn something based solely on the advice of others. We rely on the testimonies of others whenever we take a friend's word for it, read the newspaper to learn about current events, accept a stranger's response when we ask for directions and even when we obtain a diagnosis from our doctor. Thus, testimony provides us with beliefs that we form on our own, just like other epistemic sources, however, testimony differs from these sources in that it is dependent on the mental processes of another person. When a speaker asserts something and attests to the fact that *p*, it can be assumed that the speaker has the necessary epistemic authority to decide whether or not *p*, and that they are not misusing their position of authority, for instance, by trying to make false assertion. However, some people will be hesitant to assume that the speaker has the necessary epistemic authority just by asserting something and will seek more direct proof that the speaker is telling the truth. Divergent opinions regarding the source of epistemic justification for beliefs we have acquired based on witness are at the center of this disagreement.

Moran asserts that, "Coady, sees the trust we place in testimony not as a last resort, but as fundamental" (330). He considers it to be a crucial doxastic process, at par with the perceptual and the memorization. Rather than the traditional epistemological view of testimony as, at most, second-hand, inferential, and indirect doxastic process, this raises testimony to the status of a practice providing us direct access to knowledge. It does not mean that testimony is infallible, any more than our senses and memory are infallible. When it comes to auditing testimony, the debate about where the bar ought to be set is largely between two groups of epistemologists; reductionists and anti-reductionists. These are schools of thought about testimony that have their origins in the writings of two Scottish philosophers from the eighteenth century, David Hume and Thomas Reid, respectively. Hume, requires the testifier to have shown reliability before he will accept his word, whereas Reid has a default faith in the testifier unless there is reason to doubt him.

Reductionists insist that a responsible hearer will only accept what they are told if they have at least some nontestimonial evidence supporting the truthfulness of the testimony, in contrast to antireductionists who contend that the speaker's act of testifying itself confers justification on the hearer's corresponding belief. The majority of philosophers, both reductionists and antireductionists, agree that testimony is an invaluable source of information and may be the only way humans can acquire anything approaching the wide range and depth

of knowledge we usually credit to ourselves. Reductionism is “a view that asserts that entities of a given kind are identical to, or are collections or combinations of, entities of another (often simpler or more basic) kind or that expressions denoting such entities are definable in terms of expressions denoting other entities” (Britannica), a view that higher-level phenomena can be fully described in terms of lower-level phenomena, while antireductionism argue that certain higher-level phenomena cannot be reduced to lower-level phenomena.

Testimony is a unique source of belief. It is unique in the sense that many of our beliefs have been formed only through accepting testimony. For example, my belief that there were two World Wars last century both depend on testimony. It is equally clear that testimony is a unique source of knowledge. It is unique in the sense that much of our knowledge has been acquired only through accepting testimony. In the common understanding of what it is to know, I do not merely believe that there were two World Wars last century, but I know that this is so. Thus, if it is supposed that one can know that something is the case only if one can be justified in believing that it is, then a fundamental question confronting the epistemology of testimony is, “how are testimonial beliefs justified?” Responses to this question can be divided into two categories. Anti-reductive responses claim that testimonial beliefs are justified, other things being equal, simply because they were formed through accepting testimony. As a source of knowledge, testimony is comparable to perception and memory. Reductive responses claim that testimonial beliefs are justified only because and insofar as reasons were possessed for accepting whatever testimony caused their formation. The justification of testimonial beliefs thereby reduces to the justification for beliefs formed by other sources. David Hume as a reductionist is skeptical of testimonies. Hume is known for his skeptical approach to knowledge and he questions the reliability of human testimony and how we can trust it in cases where we don't have direct evidence. In his words:

Were not the memory tenacious to a certain degree; had not men commonly an inclination to truth and a principle of probity; were they not sensible to shame, when detected in a falsehood: Were not this, I say, discovered by experience to be qualities inherent in Human nature, we should never repose the last confidence in human testimony. A man delirious, or noted for falsehood or villainy, has no manner of authority with us" (104-105).

The epistemology of testimony is not primarily concerned with the definition or nature of testimony, but rather with how we can form justified beliefs or acquire knowledge based on what others tell us. To do this, it uses a broad understanding of testimony, which includes both reliable and unreliable sources. It then explores what makes testimony epistemically good or bad, and how this affects our ability to form justified beliefs or acquire knowledge from it. Supporting the broad understanding of testimony, Elizabeth Fricker asserts that, “the domain of testimony that is of epistemological interest is that of ‘tellings generally’ with no restrictions either on subject matter or on the speaker’s epistemic relation to it (396–7). Similarly, Robert Audi claims that in accounting for testimonial knowledge and justification we must understand testimony "in an expansive way, as involving people's telling us things” (Audi, 406). Ernest Sosa also embraced a broad sense of testimony. In his words, "Testimony, in my sense, requires that it be a statement of someone’s thoughts or beliefs, which they might direct to the world at large and to no one in particular" (219). This means that, testimony does not necessarily need to be a direct communication between two or more people, it can include posthumous publications or any other statement of someone's beliefs.

Epistemology of Testimony in Advertising

The epistemology of testimony in advertising delves into how we come to know and believe information conveyed through testimonial advertisements. Testimonial advertising

relies on the use of endorsements or testimonials from individuals to persuade consumers to purchase products or services. The following are the epistemological aspect of testimony in advertising:

Reliability: In testimonial advertising, individuals provide their personal experiences or opinions about a product or service. This positions testimony as a source of knowledge for consumers, as they rely on the information provided by the endorser to form beliefs about the product's efficacy, quality, or value. Assessing the reliability of testimonial claims is crucial. Advertisements often feature testimonials from individuals who endorse a product or service based on their personal experiences. Evaluating the credibility, expertise, and potential biases of the individuals providing the testimony becomes important in determining the reliability of the information conveyed.

Credibility: The epistemology of testimony in advertising heavily depends on the trustworthiness and credibility of the endorser. The credibility of the source plays a significant role in assessing the epistemic value of testimonial claims. Consumers are more likely to believe and accept the testimonial if they perceive the endorser as credible, knowledgeable, and sincere. Factors such as the reputation of the brand, the expertise of the spokesperson, or the presence of recognized authorities in the field can contribute to the perceived credibility of the testimonial.

Social Proof: Testimonial advertising leverages the principle of social proof, where individuals look to others' actions and opinions to guide their own behavior. Testimonials serve as social evidence, signaling to consumers that others have tried the product or service and found it beneficial or satisfactory. This social validation reinforces the credibility of the testimonial and enhances its persuasive impact.

Critical Evaluation: Despite the persuasive intent of testimonial advertising, consumers are encouraged to critically evaluate the credibility and relevance of the testimonies presented. This involves examining the coherence, consistency, and logical reasoning behind the claims being made. Additionally, seeking independent verification and considering alternative perspectives can help mitigate potential biases and enhance epistemic reliability. Epistemologically, consumers must assess the reliability of the information provided.

Corroboration and Verification: The epistemology of testimony in advertising involves scrutinizing the evidence or support provided for the claims made in the testimony. In some cases, consumers may seek corroborating evidence or verification to support the claims made in testimonials. This can involve researching independent reviews, seeking opinions from trusted sources, or conducting personal trials of the product or service. Epistemologically, corroboration serves as a means to validate the testimonial's claims. The availability and quality of evidence, such as scientific studies, research data, or statistics, can significantly impact the epistemic weight we assign to the claims presented.

Ethical Considerations: The epistemology of testimony in advertising also raises ethical concerns. Advertisements must adhere to principles of honesty, transparency, and truthfulness. Misleading or deceptive testimonial claims can undermine the epistemic trust between advertisers and consumers, leading to ethical dilemmas.

Evaluation and Conclusion

Epistemological implications and challenges surround testimony in advertisements. Testimony in advertising clearly has a big influence on the attitudes and actions of consumers. Consumers can be convinced and swayed by testimonials, which can help to build the legitimacy and trustworthiness of the items or services being promoted. However, it is imperative for consumers to engage in critical thinking by scrutinizing the information and

intentions of the individuals offering testimonies. To assess if testimonial assertions are consistent, confirmed, and supported by empirical data, skepticism is required. By critically analyzing the epistemological dimensions of testimony in advertising, consumers are better equipped to navigate the complexities of commercial persuasion. Consumers are empowered to make informed judgments, assessing the rationality and reliability of testimonial claims based on the expertise and credibility of the source, the consistency of information, and the presence of empirical evidence.

This critical analysis highlights the importance of consumer vigilance, skepticism, and engagement in the face of testimonial claims. It emphasizes the need for a balance between trusting testimonials as valuable sources of information and subjecting them to critical scrutiny to ensure that they align with consumers' values, interests, and decision-making processes. Ultimately, the epistemology of testimony in advertising calls for an ongoing dialogue and scrutiny, both by consumers and advertising practitioners. By fostering transparency, ethical practices, and a commitment to truthfulness, the impact of testimony can be maximized, allowing consumers to make well-informed decisions and fostering a healthier advertising landscape. Through a comprehensive understanding of the epistemology of testimony, we can navigate the complexities of advertising and make informed choices in our consumer-driven society.

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7. APPLICATION OF KANTIAN MEDIATION AS A PANACEA FOR HERDERS AND FARMERS CLASHES IN NIGERIA

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Abstract

It is no longer in doubt that the frequent clashes between the herders and farmers over the years have debilitating effects on the economy and overall development of Nigeria. The causes of the clashes stem from such factors as scarce or limited amount of resources, incompatibility of values, ethnic chauvinism, indigenes/settler's phenomenon, among others. These conflicts could be likened to the intellectual feud in philosophical arena between the rationalists and empiricists about the authentic source of knowledge prior to Kantian intervention. In an attempt to mediate, Kant agreed with the positions of both the rationalists and empiricists. However, he advised that none of the positions taken in isolation could account for the authentic source of knowledge, hence, he advocated for a compromise. This work attempts through a historical excurses to broker a reconciliation and understanding between the herders and farmers in Nigeria. The data is mainly generated from secondary sources. The content analysis method of research is employed. It is the contention of this work that a sincere negotiation and mediation couched with a give and take situation would, if not completely curbed, at least, minimally reduce the incidence of herders and farmers clashes in Nigeria.

Keywords: Herders, Farmers, Kantian mediation, Nigeria.

Introduction

The history of herder-farmer conflicts in Nigeria have deep roots and dated back to pre-colonial times (before 1900's). However, these conflicts have become far more severe in recent decades due to population pressures, climate change, and various other factors. The Fulbe or Fulani are the main pastoral people in Nigeria, along with the Shuwa Arabs and the Koyam in the northeast. They probably entered what is now Nigeria in the fifteenth century and travelled along the Sahel Belt as far as Lake Chad (St. Croix 1944, Hopen 1958, Stenning 1959, Bovin 1985, Blench 1991a, 1994, 1999a). A blend of co-operation and conflict between herders and farmers has probably been going on since cattle were introduced into the northern region some four thousand years ago (Blench 2004:3). In the Sahel, there has always been a strong basis for cooperation, with milk exchanged for cereals, and cattle manuring fields while disposing of the grazing residues.

In the early colonial period, demographic pressure on land was still very low and the Fulbes' could move across sparsely populated landscapes. Disease and predation by wild animals were the most noticeable constraints. There was a kind of symbiotic relationship - farmers appreciated increased access to meat and the exchange of dairy products for staples. As a result, relations between the communities were generally good, with only minor conflicts reported. For the colonial authorities, both the pastoral production and the Islamic adherence of the Fulbe was seen as a positive asset, and the authorities set about creating safe spaces for the practice of herding. An achievement of this period was the creation of both Grazing Reserves and legally gazetted cattle trails, which allowed pastoralists to move across cultivated land along agreed corridors (Fricke, 1979). Grazing Reserves and large gazetted areas where herders were allowed to graze and set up temporary shelters but not to engage in extensive settlement and farming were obviously an important innovation. This consensus continued into the era of Independence in Nigeria, after 1960. However, two factors acted to change the situation; a growing population and a declining respect for colonial era institutions.

The aftermath, led to struggles for control and domination over grazing land and scarce resources which resulted in persistent perennial and growing violent conflicts in terms of frequency, intensity and geographic scope. Underpinning the escalation in the frequency of conflicts often witnessed between the herders and farmers in Nigeria is a nexus of environmental and demographic forces, especially desertification caused by climate change and population explosion. As expected, with the depletion of arable land for subsistence farming majorly as a result of increasing urbanisation and the adverse effect of climate change, especially the Lake Chad Basin, there is increased struggle between herdsmen and farmers - leading to violent confrontations and conflicts, deaths and forced displacement, as well as destruction of agriculture and livestock.

Other causes for the escalation of the conflict are desertification, deforestation and drought in the Sahel region and increasing proliferation of small arms and light weapons in Nigeria (Blench, 2004; Abass, 2012; Okolie and Atelhe, 2013). Given that host communities (including farmers) also have access to sophisticated weapons, minor disagreements or provocations often degenerate into violent clashes, resulting in widespread destructions of property and human casualties. Although the Nigerian government and a few mediating agencies and organizations have responded in a bid to tackling these crises, their interventions and efforts have not yielded much in terms of curtailing the crises. Most times, it is discovered that government of the day lacks political power to address the issues at stake because of political, ethnic and economic considerations. Farmers-herders clashes in Nigeria have persisted and it is a serious threat to national and sustainable development. This work, however, examines the application of Kantian mediation as a panacea to Herders-farmers clashes in Nigeria.

Causes of the conflicts

The sparks for herder-farmers clashes tend to be disagreement over the use of land and water, livestock theft or the obstruction of traditional migration routes. But the conflict's roots lie in the - often forced-migration of the herders South from their traditional grazing grounds in Northern Nigeria. As drought and desertification have dried up springs and streams across Nigeria's far Northern Sahelian belt, large number of herders have had to search for alternative pastures and sources of water for their cattle. Insecurity in many Northern states due to the Boko Haram insurgency in the Northeast and under-reported rural banditry and cattle rustling in other areas, have also driven herders Southward. So, too, have the encroachment of

settlements, farms and ranches on lands designated as grazing reserves by the pre-independence government of the former Northern region (now split into nineteen states).

As the herders migrate into the Savannah and rainforest of the central and southern states, they enter regions where high population growth over the decades has increased pressure on land. Not surprisingly, disputes over crop damage, water pollution and cattle theft have become more frequent. With the decline of traditional mediation mechanism and in the absence of mutually accepted alternatives, such quarrels increasingly turn violent.

Two additional factors have aggravated the conflict. Firstly, while the jihadist Boko Haram indiscriminately kill both Christians and Muslims, it also heightened religious insensitivities, leading mostly Christian Southerners to resent the influx of predominantly Muslim herders, which some Southern Christian leaders portray as an Islamising force. Secondly, the growing availability of illicit firearms - locally produced, circulating from other Nigerian conflict zones in the North East and Niger Delta or smuggled in from other countries - have also enabled the carnage.

Alluding to the root causes of farmer - herder conflicts in Nigeria, Ikezue and Ezeah (2017) point to what can be referred to or regarded as the triggers and enablers to the conflict namely:

- 1) **Climate Change:** Climate is a critical factor in the activities of herdsmen and farmers. The changing climate condition, generally referred to as global warming, is no doubt taking a toll on the survival of herdsmen and farmers' businesses. The desert encroachment from the Sahara towards the Sahel region and other associated climatic conditions have continued to affect the livelihood of herdsmen as they push further South in search of available space, pitching them against farmers and host communities. This global phenomenon is currently affecting many parts of the world with attendant consequences-including the herdsmen-farmer conflict.
- 2) **Depleting Space for Farming:** Constant urbanisation and demographic shifts in the present-day world has increased the tendency and likelihood of farmers to move further afield for farming activities. At independence in 1960, the Nigerian population stood at about 35 million people. However, 58 years later, it has leaped to over 200 million people and the growth is expected to persist in the near future. Population increase of this magnitude also means a geometric increase in the demands for food products as a basic human need. This also implies an increase in the quest for farming space for farmers. Conversely, industrialisation and urbanisation have continued to claim all available land, leaving little or nothing for farmers' survival. The continued movement of herdsmen Southwards in search of pasture for their animals has pitched them against farmers, eventually leading to conflict and destruction. For example, farming along the Benue River accounts for over 20,000 tons of grain annually. This same area is also fertile ground for herdsmen to feed their cattle. Thus, farmlands within the river bank areas are the most affected by the movement of the herdsmen - resulting in a number of clashes.
- 3) **Lack of Political Will:** The government at all levels has demonstrated near absence of needed political will to proffer lasting solutions to the conflicting claims of different actors in the ongoing conflict between the herdsmen and farmers. Political leaders have failed to invoke appropriate legislations to be backed by action that would define rules and limits for parties involved in the conflict. At the regional level, the Economic Community of West African States (ECOWAS) has a Protocol on Trans-human Movement, though the framework is yet to be fully implemented at national levels. Lack of political will remains a hindering factor among member states. Political will to implement this protocol and other frameworks remains an enabler to the conflict. The

federal government, in the past, has made efforts to regulate and control pastoral activities, but it appears that adequate political will is needed to enforce laws. For instance, the government is perceived from some quarters, especially by opposition parties, as being sympathetic to the activities of the herdsman. Citizens, especially from the most affected states expected the federal government to deal with the herdsman-farmer conflicts in all parts of the state with the same vigour and determination it showed in similar internal security issues in other parts of the country.

Some major causes for the escalating intensity of the conflicts between farmers and herders according to Ofem and Inyang (2014), are mostly as a result of the destruction of farmland by the cattle. They further stated that the contamination of water by the cattle, overgrazing by the cattle, and indiscriminate defecation by the cattle have not in any way helped to resolve the problem. They equally pointed out that the herdsman have disregard for the traditional authority of their host communities. On the part of host community, they stated that the host communities usually harassed the herdsman and their women.

Consequences of the clashes

Several landmarks of the crises between farmers and herders have been documented. According to Ogunbode et al (2023), the following under listed are some of them:

i. **Loss of Lives and Properties:** Incessant clashes between farmers and Fulani herdsman have led to wanton destruction of lives and properties.

ii. Promotion of hatred and animosity against each other: The ugly situation has brought about untold hatred, especially towards the Fulani tribe, which many other tribes see as the main cause of the clashes.

iii. **Food Insecurity in the Country and the Consequential High Food Prices:** One of the consequences of the prevailing crisis between the Fulani herdsman and the farmers is the aggravation of food insecurity. Within the period of 2015 and today, average Nigerians can hardly afford three meals in a day as a result of high cost of food items partly caused by the destruction of crops in farms, inability of the farmers to go to farm again for fear of being lynched by the so-called herders. Apart from this, cattle rustling has become the order of the day in various crisis-ridden communities in addition to the inability of the herders to freely graze their animals (Okoli and Okpaleke, 2014; Olaniyan and Yahaya, 2016). Thus, the crises have negatively affected both the farmers and the herders.

iv. **Co-existence of the People being Jeopardized and Agitation for Secession:** One of the consequences of the crises between the two groups of people is the threat to the continuous co-existence of the country. Several agitations have sprung up in different regions of Nigeria clamouring for self-determination as a result of the crises. Examples of such agitations include those in South-east dominated by the Igbos and South-western part of Nigeria which is predominantly of the Yoruba tribe (ICG, 2017; Ojebuyi and Lasisi, 2019; Mohammed et al., 2021). Many in different regions have been fighting for breakaway from Nigeria as a result of injustice, body language of the Federal government favouring one Fulani tribe, failure of the government to bring culprits to book and many others.

v. **Terrorism and Banditry:** Though, terrorism and insurgency had started in the North-east long time before the farmers/herder's crises rose, the crises have furthered the act in the country to the extent that no part of the country seems safe for the citizenry. For instance, Iganna community in the Northern part of Oyo State was raided by the herders, causing loss of lives and farmlands. Various communities in the South-eastern part of the country have fallen victims of the act of terrorism. Bandits have also taken over many communities in Kaduna

State. Cases of kidnapping for ransom, raping, killing of innocent children, male and female, old and young are the consequences of the crises (Ajibefun, 2018; Popoola et al., 2020).

Interventions by the Government

The violence arising from conflicts between the herders and farmers in Nigeria are not new, so also are efforts by governments in form of interventions. The under listed are some interventions by government as enumerated by Egbuta (2018):

1. **Creation of Grazing Reserves in 1965:** In 1965 the Northern regional government initiated one of the first attempts to respond to the herders/farmers conflict in the country. The grazing reserves allocated large portions of land to be exclusively used by herders to rear their livestock. However, the grazing reserve system was not supported adequately. The government was still in the process of initiating legislations to legitimise the grazing reserves before natural factors such as population growth and other related consequences like urbanisation, and migration encroached on these designated areas reducing chances of accessing the reserves,
2. **Establishment of the National Commission for Nomadic Education in 1989:** The federal government in 1989 established the NCNE and it is supported by the Nigerian legal system. The main goal of the programme was to integrate nomadic pastoralists into national life through mobile basic education and skill acquisition. The programme tended to integrate them into society through education.
3. **The use of Armed Forces to curb internal insecurity:** One of the federal government's immediate measures to address the herders/farmers conflicts is the engagement of the armed forces of Nigeria as enshrined in the constitution. For example, in Plateau state, in 2001, the government deployed a Special Task Force called Operation Safe Heaven (STF-OSH) to check insecurity resulting from the herders/farmers clashes. Recently, the OSH mandate was expanded to replace Operation Harbin Kunama 11 in Southern Kaduna state whose mandate was similar to that of OSH in Plateau. Presently, many are calling for a total declaration of a state of emergency in Benue and Plateau states as a result of gruesome killing and displacement of thousands of people in those states. Nigerians also expect the government to activate all the necessary sections of the constitution regarding the use of the military in internal security. This call came as a fall out of recent actions taken by the government to suppress the Indigenous People of Biafra's (IPOB) agitations in the South-east and similar uprising in other parts of the country. The military was deployed in September 2017 in an operation code-named Operation Python Dance to suppress the (IPOB) agitation and protest.
4. **Establishment of the National Grazing Reserve Bill 2016:** A National Grazing Reserve bill was sponsored in 2016 at the parliament to address the herders/farmers conflicts. The Bill did not survive due to opposition from different stakeholders. Those that opposed the Bill hinged their rejection on the provisions of the Land Use Act of 1998 which vests all powers related to the regulation of ownership, acquisition, administration, and management of Nigerian Land with the state governors. Thus, the Land Use Act is an act of the National Assembly, and by implication, a binding Legislation, unless it is amended. State governments and their representatives at the parliament have always opposed any attempt to establish grazing reserves in their domain. They consider it to be usurping the constitutional powers vested on them.
5. **Proposed Cattle Ranching System 2018:** In reaction to increasing conflict and mass killings resulting from seasonal pastoral movements, the government in 2018, as a matter of policy approved a 10-year National Livestock Plan at a cost of about 179

billion naira. The plan would culminate in the establishment of 94 ranches in 10 pilot states of the federation. Again, state governments, especially in the South and North Central areas rejected the proposal on the grounds of not having enough space for such projects.

6. **Legislation Prohibiting Open Grazing:** As part of measures to end the persistent conflict between herdsmen and farmers in various states, government at state levels began enacting legislations prohibiting open grazing in their state. This, they hope would reduce the risk of herdsmen destruction of farmlands and the associated conflicts. Benue, Ekiti and Taraba states are leading this opposition by enacting state laws prohibiting open grazing. On 22 May 2017 Benue State enacted the open grazing prohibition and Ranches Establishment Law (2017) and its implementation began on 1 November 2017. Ekiti and Taraba states have also signed Bills prohibiting open grazing in their states. This makes open grazing under any guise, an illegal activity punishable by law.
7. **The Great Green Wall Agency of the Federal Government:** In 2013 the Federal government established the Great Green Wall Agency to tackle desertification. This was in response to the 2007 African Union Great Green Wall Initiative that aimed at encouraging member states to plant 800km of trees along the Southern Sahel to counter the effects of desertification along that area. Continued desert encroachment along the Sahel region as a result of climate change is a major factor responsible for seasonal migration of herdsmen from one region to another in search of water and vegetation for cattle grazing.

Criticisms of Government Interventions

The country has been bedevilled with non-visionary and incompetence on the part of the various governments in Nigeria since its inception (Bamiyi, 2013). Livestock keeping subsector has been one of the areas that has not enjoyed goodies from various agricultural policies. Mayekodunmi et al; (2014) and Ducrottoy et al; (2016) discovered that the data generated from their studies from Katcha Grazing Reserve in Nigeria were not different from what had been generated over the past forty years and so found that productivity and management practices have remained relatively static, implying that these pastoralists have not benefited from the activities of other stakeholders, including the government. If attention had been given and livestock farming had been rightly funded, and if formal education had been promoted among all Nigerians, the country should not be groaning under herders/farmers clashes (Ogunbode et al; 2023). Livestock keeping is a sector that should be generating substantial revenue for the government if it had taken care of it as it should (Philip et al; 2009). Various policies of the government have not considered comparative advantage of various regions and areas in the country. It is expected that if the Northern part of the country had been developed for its livestock keeping and the Southern part had been developed for its tree crop farming, the crises between the herders and farmers would not have been (Nwoko 1981; Philip et al; 2009; Jabbar et al; 2002).

Kant's Mediation

Originally, Kant's mediation was between the empiricists and rationalists' positions on the acquisition of authentic knowledge. On the one side, the empiricists claim that it is only the senses that guarantee genuine knowledge, and on the other side, the rationalists insist that unaided reason can account for the source of objective knowledge. These two stands polarized

the philosophical discourse until the arrival and intervention of Immanuel Kant. According to Kant (16):

Neither experience nor reasons are alone able to provide knowledge. The first provide content without form, the second form without content. Only in their synthesis is knowledge possible: hence there is no knowledge that does not bear the mark of reason and of experience together.

Kant argues that both the senses and reason play complementary role in knowledge; and none taken alone can sufficiently account for knowledge. Thus, through his transcendental idealism, Kant, sought to reconcile the rationalist's emphasis on innate knowledge and the empiricists focus on sensory experience. Kant asserts (52):

Without sensibility no object would be given to us, without understanding no object would be thought. Thoughts without intuitions are empty, intuitions without concepts are blind...these two powers or capabilities cannot exchange their functions... only through their union can knowledge arise.

By subscribing to and rejecting both rationalism and empiricism on the basis that none taken separately can fulfil the requirements for certainty in knowledge, Kant argues that "knowledge is a joint product of mind and external world, arising in experience" (Kant: 8).

The herders-farmers conflict in Nigeria, which stems largely from competition over land and resources, could potentially be addressed through philosophical frameworks like the Kantian mediation as was done in knowledge and his ethical theory, particularly the Categorical Imperative – "Act only according to that maxim whereby you can at the same time will that it should become a universal law", put in a simpler terms, it denotes "only act in ways that you would want everyone else to act in similar situations". Kant's categorical imperative emphasizes respect for human dignity, mutual cooperation, and the pursuit of justice through universal moral laws. Here is how Kant's ethical principles might be applied to mediate and address the herders and farmers conflicts:

1. **Principle of Respect for Persons:** Kant's moral philosophy asserts that every person should be treated as an end, not merely as a means. This implies that both farmers and herders should respect each other's right of life and livelihood. Mediation efforts should focus on ensuring that both groups acknowledge the inherent dignity of the other, promoting dialogue based on mutual respect rather than violence on unilateral action.
2. **Universality and Fairness:** Kant's categorical imperative suggests that moral actions must be applicable universally - meaning a rule or action must be fair enough that it can apply to all. Any resolution to the conflict must be one that both parties would agree could be applied if their positions were reversed. Fair distributions of land resources and conflict resolution mechanisms must be fair for both farmers and herders.
3. **Conflict Mediation Based on Rationality and Justice:** Kant believed that human beings, as rational agents, are capable of acting justly when guided by reason. Thus, mediation efforts could involve reasoning with both parties to recognize shared interest, such as peace, stability and prosperity. Both herders and farmers have much to gain from collaboration, and rational dialogue can highlight the mutual benefits of co-existence.
4. **Duty to Uphold Moral Law:** according to Kant, moral actions are guided by duty rather than emotions or consequences. It is the duty of both herders and farmers to respect life, and uphold law. Mediation efforts can emphasize the moral duty to maintain peace and promote social harmony, regardless of grievances or historical conflicts.

5. **Use of Institutions to Uphold justice:** Kant valued institutions that protect rights and promote justice. In the Nigerian context, strengthening legal and political institutions to resolve disputes impartially would be crucial. Courts, local governments and customary dispute resolution mechanisms could all play a role in implementing agreements that respect both farmers and herders' rights.

Kant's categorical imperative as a philosophical concept tends to provide a moral framework for evaluating actions, emphasizing the importance of respect for human dignity, universal principles, understanding of moral obligations and responsibilities.

Recommendations

1. The government must redouble efforts to check the violence, the drift of many young men toward ethnic militancy, the proliferation of assault weapons and the entrenchment of impunity. Federal government should protect both the herders and farmers, prosecute attackers and come up with workable policies.
2. States enacting anti-open grazing laws should see the herders not as unwanted intruders but as a crucial link in the food security chain. The state governments should implement open grazing bans in phases.
3. Community leaders should curb inflammatory rhetorics and encourage compromise. Herders' organisations must accept that the old frameworks of farmer-herder relations and conflict resolution are no longer workable and that a transition to ranching is, over time, likely inevitable.
4. There is need to strengthen the judicial system and customary institutions so that grievances related to land use or resource allocation can be settled through legal processes rather than through violence.
5. International partners should advocate for accountability and support livestock sector reform in line with 21st century global best practices.
6. The media should ensure a balanced reporting of herders/farmers conflicts as a means of de-escalating the conflicts. There are instances where media practitioners seem to be biased in favour of one group against the other in their reportage.

Evaluation and Conclusion

The farmer-herder conflict has arguably become a big threat to Nigerian's peace and security. It is exerting an ever-deadlier toll and could destabilise the country if nothing very serious and urgent is done by the government to contain it with measures ranging from immediate genuine dialogue between affected communities to long term livestock sector reforms. Findings from available literature reveal that factors triggering herders/farmers conflict in Nigeria are competition for resources, desertification, anti-open grazing laws, lopsided reportage by the media, and lack of appreciable efforts by the federal/state governments to stop the conflicts. The attendant consequences include low agricultural output, loss of lives and properties, hunger and insecurity. The transition from open grazing to ranching, which involves giving up traditions developed over many centuries of pastoralism, will not be easy. But it is not impossible and not without benefits. The leaders of herders' groups should endeavour to persuade their members to embrace ranching or related alternative vocations. As religious and ethnic divisions complicate the conflict, communal leaders need to weigh in more constructively. In particular, they should take a strong stand against violence and encourage peaceful solutions. Civil society organisations must also step up efforts, especially by encouraging dialogue to break the cycle of reprisal killings.

Kant's mediation and his ethical principle which is encapsulated in his categorical imperative offer frameworks for resolving the clashes between herders and farmers in Nigeria by emphasizing mutual respect, fairness, rational discourse, and upholding justice. Through these frameworks, dialogue and policies could be fashioned in ways that are respectful of the opinion and dignity of both groups, thereby fostering peaceful co-existence. However, for this approach to be fully effective, it would need to be accompanied by practical solutions such as clear land-rights policies, economic interventions and legal support.

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8. BEYOND THE VEIL OF MISUNDERSTANDING: UNPACKING BARRIERS TO COMMUNICATION AND THE NATURE OF MEANING

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Abstract

The concepts of meaning, understanding and or misunderstanding have been of significance in philosophy, linguistics, communication studies, and sociology. This is due to the crucial status of communication among humans as the distortion of meaning and misunderstanding can bring about social imbalance. This article explores the complex nature of human communication, delving into the linguistic, sociocultural, and epistemological barriers that impede meaningful understanding. Through an exploration of the close-knit relationships between language, context, and meaning, it aims to expose the nuanced dynamics of communication and the nature of meaning, contributing to a better understanding of the challenges and possibilities of human communication.

Keywords: Communication, Meaning, Language, Conceptual Scheme, Indeterminacy Thesis

Introduction

Whenever one stumbles across the word communication, what comes to mind is the exchange of ideas. That is to say that communication is always linked with the transfer of ideas between two people or more. Communication is also considered to occur within an individual; here the exchange is not between two subjects, the subject is both receiver and sender. There are quite a number of assumptions about communication, some of which are that it is; a means of expression, a medium of understanding, a means of passing information, the vehicle of language, a fundamental requirement of society. Communication allows for the conveyance of thoughts, emotions, and ideas across various divides: social, cultural, and spatial. While communication is central to man's existence, it is usually faced with barriers impeding understanding amongst people. Language, culture and environment are possible barriers capable of distorting, disrupting, or destroying the process of meaning-making, which is the goal of communication.

In light of the foregoing, this paper raises and attempts to answer some crucial questions about the meaning, nature, and forms of communication, and their relationship with the human subject and how it tries to bridge the communication gap. The paper shall interrogate ideas in linguistics, philosophy, and social theory in the attempt to make sense of the nagging questions of language and communication.

Communication: Meaning and Nature

As with many terms, the term communication has been defined and described by many scholars in different ways such that there is no universal definition. The various definitions and

descriptions of the term are proposed from different perspectives. These definitions all give an insight to understanding the term. The etymology of the word communication is the Latin word 'communicare' meaning transmit, participate, share, exchange, make common, impart (Joshi 1). George Gordon defines communication as "the exchange of meanings between individuals through a common system of symbols" (par. 1). The Nigerian Institute of Management defines communication as "the exchange of information and feelings through words, actions and objects" (1). Communication may also be defined as the "exchange of ideas, messages and information between two or more persons, through a medium, in a manner that the sender and the receiver understand the message in the common sense, that is, they develop common understanding of the message" (Joshi 1). Communication, according to Samson et al., is:

The exchange of verbal and nonverbal messages between persons or among people, and the assignment of meaning to them. It takes place whether the sending of signals is intentional or unintentional. It even takes place when the verbal or nonverbal behaviour is unconscious, as long as it is observed and meaning is assigned to it. Meaning is therefore assigned to verbal and nonverbal behaviour based on one's accumulated experience and understanding (one's mental data bank). To have an effective communication interaction with person/s of another culture, one needs to understand meanings in that culture (22).

We find that these definitions we have noted share a similarity in exchange – in communication something is being exchanged or transferred. It is also clear that these exchanges are carried out or done through different media or mediums such as symbols, words, actions and objects. It goes to say that without a sort of or form of language communication would be impossible. However, language would be of no effect – valueless, if you like – where it fails to communicate meaning or convey information, except of course we subscribe to the idea of a private language which Ludwig Wittgenstein made popular and afterward negated, considering that communication could be intrapersonal; occurring within an individual. What is the private language? The idea behind a private language is that there are certain words internal to an individual expressing the feelings, thoughts, and desires of that individual which cannot be communicated to others. Wittgenstein expresses the idea of a private language in this way, "The individual words of this language are to refer to what can only be known to the person speaking; to his immediate private sensations. So, another person cannot understand the language" (89). Thus, while a private language may be meaningful on intrapersonal terms, it would be meaningless on the level of interpersonal communication. We can thus consider communication and language to be the two sides of a coin.

Gordon credits Ivor Armstrong Richards for having offered one of the earliest and most superior definitions of communication. For Richards, "Communication takes place when one mind so acts upon its environment that another mind is influenced and in that other in an experience occurs which is like the experience in the first mind, and is caused in part by that experience" (par. 3).

From the forgoing, communication produces or invokes a common experience of the idea being communicated – between the sender and the recipient. The idea or message being conveyed becomes common to the parties involved in the exchange. For example: Ujah tells Tomoloju that Idjakpa proposed to Iniobong the night before. The information of Idjakpa's proposal to Iniobong becomes common to Ujah and Tomoloju by means of communication. Ujah must have gotten the information of the proposal also by means of communication – verbal or non-verbal; where Ujah had been told by either Idjakpa or Iniobong, Ujah had gotten the information by verbal communication; on the other hand, where the proposal took place in

Ujah's presence, the information was gotten by means of non-verbal communication. All events or occurrences in society are made possible by means of communication. The foregoing elicits a number of questions: Is it always the case that there is a common experience of the idea being communicated between the sender and receiver? If we answer affirmatively, what accounts for the misunderstanding of information? Can we say an idea has been communicated if the receiver does not understand what the sender of that idea means? What is necessary to ensure that an idea being communicated is fully grasped by the receiver? Is the understanding of the idea being communicated dependent on the sender or the receiver? These are questions to be addressed if the process of communication is to be effective or successful, and they all come under the category of barriers to communication. We shall hereinafter consider some barriers to communication.

Communication has also been defined as a "transactional process in which people create, send, and receive symbolic messages to construct and interpret meaning in a variety of situations and contexts" (The Nature of Communication 3). Communication may also be referred to as the act of "transferring messages from one to another through any medium" (Communication Theory, par. 1). As have been noted earlier, the idea of communication cannot be separated from language for the very reason that communication cannot be done without language and language is meaningless when not communicated. This is where communication serves as the vehicle of language. One of the assumptions about communication as noted earlier is that it is a fundamental requirement of society; man, necessarily needs to communicate with his fellows given that society is the sum total of people who commune with each other and share some common interests and experiences. Without communication, these interests cannot be shared amongst individuals; from antiquity there had always been a need to communicate as communication is the means through which differences are bridged. As an instance, Thomas Hobbes' idea of the state of nature expresses the possible condition within which humans lived prior to when they established an organised way of communicating their ideas, feelings and experiences amongst themselves establishing a civil society within which brute force or might no longer determined their relations with one other.

John Bittner considers communication from an evolutionary perspective, tracing how ways of communicating originated and how newer ways replaced the earliest systems. The earliest humans communicated by means of physical touch, and gradually developed systems of pictographs, symbols, and alphabets (1-2). Bittner posits that a system of communication is one functional requirement of society – communication is indispensable to society's survival and growth. He expresses this idea in this way:

Society's survival and growth depended on a number of things, among them a system of communication through which people could exchange symbols and thus propagate learning at a much accelerated rate; a system of production to create goods and services both for their needs and for barter and exchange; systems of defense to protect their domain against intruders; a method of member replacement sufficient to counteract disease and other elements of member destruction; and a method of social control to maintain order in the society. In the following centuries, each of these functional requirements was, and is still, fulfilled by ever more sophisticated and efficient systems, especially in communication (3).

That all functional requirements of society are fulfilled especially in communication accentuates the importance of communication in society. For how can there be a system of law without it being expressed in a language which in turn is meaningful only when communicated? For this reason, we reiterate the fact that all events, occurrences, activities and systems – of

values, education etc. – are mediated by means of communication. As a medium of understanding, communication enables people know or comprehend the meaning of things, ideas and events around them. This communication is made possible on intrapersonal, interpersonal, and mass communication levels. Reverting to the example of the proposal made earlier, communication is what makes a bystander understand the meaning of the proposal – Idjakpa's intention to get married to Iniobong. A better example of how communication is a medium of understanding is where, in a given situation, the words and or actions of an individual are misconstrued causing a dispute, an explanation of the meaning intended by the speaker or actor brings about an understanding in the mind of the recipient. This understanding necessarily quells the dispute originally caused by the mis-construal.

Types of Communication

There are basically two types of communication: the verbal and the non-verbal. Verbal communication involves the transfer of ideas, thoughts, information, and experience with the use of words. In verbal communication, words are employed by means of speaking and writing; here, information is transferred between subjects either orally or by literature (Fatimayin 6). Oral communication may take different forms: conversation or speech; while conversation is the exchange of ideas by two or more people, all of whom participate in talking and listening, a speech is a one-way transfer of ideas from the sender, speaker or encoder to the recipient – listener(s). The second type of verbal communication is the written communication. Here, ideas or information are transferred from the author(s) to the reader(s). There is no direct contact between the encoder and decoder, hence preventing immediate response unlike the conversational type (Nigerian Institute of Management 3).

Non-verbal communication on the other hand does not employ the use of words whether oral or written. It instead employs the use of signs symbols, touch, gestures, and silence (Nigerian Institute of Management 1; Communication Theory, par. 10). Ideas and information are transferred only by means of the aforementioned. Examples of non-verbal communication are traffic, safety, and directional signs. One who understands these signs knows what is required on seeing them.

Forms of Communication

There are basically three forms of communication: intrapersonal, interpersonal, and mass communication. However, different literatures identify some more forms to accommodate the peculiarities of their target audience. The Nigerian Institute of Management identifies four forms of communication – the aforementioned and organisational communication (Nigerian Institute of Management 1). Communication theory notes five forms of communication namely: intrapersonal, dyadic, small group, public, and mass communication. It is noteworthy that these five forms of communication can be conveniently categorised under the three we noted earlier. We shall presently identify the differences between them.

Intrapersonal Communication

Intrapersonal communication is considered the most basic form of communication that takes place within an individual. Information or ideas gotten intrapersonally are neither mediated nor known by other individuals – they are private to the individual who is both encoder and decoder. Bittner accounts for intrapersonal communication as the contact of the senses with natural phenomena. For him, the way an individual reacts to natural phenomena is the result of communication within the individual. This is considered the most basic form of

communication without which other forms of communication would not exactly be effective (Bittner 8). This is because all external occurrences or activities are processed within the individual before the individual is prompted to act or communicate with others. As touching the feel of the sun on one's skin, one's skin sends the information of that sensation to one's brain which in turn encodes or interprets the information or data received from the skin. Where one's brain interprets the feel of heat from the sun as favourable, one's brain informs one to remain within the proximity of the heat being emitted by the sun. Thus, when one is presented with a number of information the decision on which information one is to act on is the result of an intrapersonal communication.

Interpersonal Communication

An interpersonal communication is the exchange of ideas, information, and or experiences between two or more people. Once such an exchange does not occur within an individual, it is termed an interpersonal communication (Nigerian Institute of Management 1). Examples of interpersonal communication are discussions or dialogue between people in small groups. Interpersonal communication involves a two-way exchange where each participant is both an encoder and decoder. This form of communication allows immediate feedback; it is a direct responsive form of communication (The nature of communication 10). Interpersonal communication takes place when the parties involved are committed to the communication process of transmitting, receiving and providing feedback. In other words, interpersonal communication is not a soliloquy, but a mutual exchange of ideas.

Mass Communication

This form of communication involves the transfer of ideas and information to a large, dispersed audience. This form of communication offers people in different locations the same information at the same time; it is a wide-range form of communication, the transfer of which is done through various means or media: print media – newspapers, magazines, and books –, social media, and electronic media – radio and television (Bittner 10; The nature of communication 12). Unlike the interpersonal form of communication mass communication does not always allow immediate feedback; in fact, the element of feedback is only immediately possible where recipients are allowed to interact with the mass communicator by means of telephone calls and messages and this is not always the case. Bittner notes however, that feedbacks to mass communicated information is always possible but usually delayed. It is crucial to state that mass communication is made possible only through the media – print, electronic, and social –, hence should be differentiated from an address to a large audience physically situated in one location (10-11).

Principles of Communication

Regardless of the form or medium of communication, there are certain principles that must be adhered to if the intended meaning is to be transmitted. Sarika Joshi highlights seven principles of communication namely: clarity, conciseness, concreteness, correctness, coherence, completeness, and courtesy. The importance of these principles to communication cannot be overemphasised as they determine whether or not the goal of communication is achieved. Every piece of information to be communicated must be clear – free of ambiguities and vague terms.

The principle of conciseness requires that information must be free of superfluous content; the encoder must ensure that the information is not verbose. This principle of conciseness advocates the use of Ockham's razor – expressing ideas in no more words than

necessary. For the goal of communication to be achieved, the encoder should be able to present the information in a way that enables the decoder capture the information clearly; there should be a vivid impression in the mind of the decoder. It is not enough to be able to communicate ideas, but before one communicates an idea, one should be sure that the idea is accurate and free of errors.

The principle of correctness demands that the encoder double-checks the facts of the idea s/he wishes to convey. Where ideas are to be communicated in written form, the sender must ensure that all words are correctly spelt. The principle of coherence states that the ideas expressed or communicated must be rationally linked; ideas must logically follow each other in communication.

Completeness is a very important quality of communication that allows the decoder an understanding of the ideas being conveyed by the encoder, because every detail is included. The principle of completeness forbids the use of ellipsis to the point of distorting the information that the decoder cannot make any sense of it. Courtesy as a principle of communication demands that the encoder's expression in transmitting an idea is respectful, friendly, and void of embarrassment for the decoder (Joshi 4-10).

Communication Barriers and Solutions

Having considered the meaning, forms, and ways by which communication is made possible, it is crucial to note that there are certain factors that pose as barriers to the process of communication. These factors ensure that the goal of communication is not achieved, and having mentioned that communication is crucial to human existence, the question of how the barriers can be overcome to bridge the gap(s) they cause arises. We shall presently consider the various barriers to communication and the ways by which they can be avoided and or overcome. Some barriers to communication are: physical/environmental, language, semantic, psychological, and socio-cultural. For J. R. Could, "Barriers to effective technical communication apply to preparation, language, time and distance, and the human element" (53).

The physical/environmental barrier is that which is caused by our immediate or natural environment, and instruments used in conveying information. A number of factors constitute the physical/environmental barrier. These include: noise – from machines, traffic, and human activity –, defective communication systems that result in communication breakdown or even production of noise instead of conveying information as required, time and distance – the time difference between the preparation of an information and when the information is used or accessed, and information travelling through a distance may be distorted along the way as a result of the various medium or channels through which it is conveyed (Kamath, par. 9; Could 54). Overcoming the physical/environmental barrier is to ensure that all communication is done in a venue free from external noise, that is, the venue information is to be conveyed should be sound-proof. All instruments to be used in the communication process must be confirmed to be in perfect condition to ensure a smooth flow of information. The barrier of time and distance are not particularly easy to overcome; however, they can be limited; where an information has to travel a long distance, there should be a means of facilitating timely arrival. Today, there are communication channels that help to transmit information as fast as the speed of sound – fax, the internet, radio, television etc.

One of the common barriers to communication is language. Where the process of communication is between speakers who do not share a common language, there is bound to be a communication problem as they would need the services of a translator who is proficient in the differing languages. This is a barrier to communication as it slows down the

communication process and sometimes brings about a misunderstanding. To emphasise the problems associated with translation, W. V. O. Quine questions the ability of the translator to grasp the nuances of the language foreign to him to the extent that he can accurately translate sentences to their linguistic equivalence. This position is known as the indeterminacy thesis. Quine states this thesis thus:

Manuals for translating one language into another can be set up in divergent ways, all compatible with the totality of speech dispositions, yet incompatible with one another. In countless places they will diverge in giving, as their respective translations of a sentence of the one language, sentences of the other language which stand to each other in no plausible sort of equivalence however loose. The firmer the direct links of a sentence with non-verbal stimulation, of course, the less drastically its translations can diverge from one another from manual to manual (24).

Preparation or the lack of it becomes a barrier to communication where the encoder is untrained to convey information to the target audience. Where an encoder of any information lacks proper preparation/training, it is most likely that the encoder's lack would pose a barrier to the communication process; thus, an encoder must be trained on how to execute the conveyance of information to the target audience (Could 54-55). An instance is where an encoder is to convey information to electrical engineers when the encoder is not an electrical engineer, there is bound to be a communication gap as the encoder would not be capable of expressing the ideas using the technical jargons necessary. It becomes imperative that the encoder is trained to master the jargons used in the area of electrical engineering.

The barrier of semantics has to do with the usage of polysemous words – words that have more than one meaning – in expressing ideas (Kamath, par. 11); the decoder faces the difficulty of determining which meaning is intended by the encoder. This barrier can be overcome by the use of words that are monosemous – having one meaning – in the communication process.

The psychological barrier is the barrier to communication caused by one or some mental disposition of the decoder. This barrier is largely dependent on the decoder as it is his disposition that prevents the flow or effectiveness of the communication process. Psychological barrier may be caused by a number of factors: prejudice, emotions, close-mindedness, interests, absent-mindedness etc.; psychological barriers can be overcome if the decoder accepts that he has some mental disturbances, and commits to resolving them (Kamath, par. 12). One way to overcome the psychological barrier is by adopting the phenomenological epoche espoused by Edmund Husserl (34), which is about blocking out one's assumptions and biases in order to better decode and appreciate the encoder's message.

Lastly, socio-cultural barriers are the barriers imposed on the communication process due to the difference in the cultural background of both the encoder and the decoder. Socio-cultural differences pose a barrier to communication because the parties involved in the communication process hold or promote different values, ideas and ideals such that the cultural practices of others are alien to them, and sometimes unacceptable. In Donald Davidson's view socio-cultural barriers are the result(s) of the relativity of reality, hence, the communication process is breached when the realities – social and cultural – of the encoder is different from those of the decoder. These realities are conceptual schemes which according to Davidson are:

Ways of organizing experience; they are systems of categories that give form to the data of sensation; they are points of view from which individuals, cultures, or periods survey the passing scene. There may be no translating from one scheme to another, in which case the beliefs, desires, hopes and bits of

knowledge that characterize one person have no true counterparts for the subscriber to another scheme. Reality itself is relative to a scheme: what counts as real in one system may not in another (5).

Davidson's idea of conceptual scheme has some resemblance with Quine's indeterminacy of translation thesis noted earlier, owing to the fact that they note the challenges of communication amongst people of different cultures and languages. Given that there is a multiplicity of conceptual schemes, there is bound to be a barrier in the communication process among people of different cultures (Rescher 323-324). Davidson notes that partial translation or communication can be managed by employing charity – granting the encoder some reasonableness even though one cannot identify it. This idea implies that one can never fully grasp the ideas expressed by another; hence, the importance of engaging an encoder's ideas as charitable as possible (19). In his words:

Since charity is not an option, but a condition of having a workable theory, it is meaningless to suggest that we might fall into massive error by endorsing it. Until we have successfully established a systematic correlation of sentences held true with sentences held true, there are no mistakes to make. Charity is forced on us; - whether we like it or not, if we want to understand others, we must count them right in most matters. If we can produce a theory that reconciles charity and the formal conditions for a theory, we have done all that could be done to ensure communication. Nothing more is possible, and nothing more is needed (19).

It should be noted that counting others right in most matters in order to understand them does not make them right; hence, this does not solve the barrier problem of communication. To overcome the socio-cultural barrier of communication, parties to a communication process must endeavour to learn and respect the socio-cultural backgrounds of one another. Although, this seems quite sufficient in overcoming the socio-cultural barrier to communication, it is crucial to note that it is not a watertight solution as it slows down the communication problem which may defeat the essence of communication as time may alter the usefulness of information.

Conclusion

By way of conclusion, we shall reiterate that the importance of communication cannot be overemphasized in society given that all social relations are determined and made possible only by communication. As have been noted, language and communication are inextricably linked to each other; hence, all communication is done in one language or another. We have considered types, forms, and barriers to communication as well as some ways by which barriers can be breached. Despite socio-cultural and language differences, that is, conceptual schemes, humans have found a way of communicating ideas, interests, feelings, and experiences. Without communication there can be no way of coexistence among humans; hence, the importance of strengthening the communication process is invaluable.

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9. EXPLORING THE HELP PATTERNS OF RELIGIOUS LEADERS IN THEIR RESPONSE TO SUBSTANCE ABUSE DURING COVID 19 LOCKDOWN IN UYO METROPOLIS

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Abstract

Substance abuse is a perennial problem plaguing the world. Youths; men, women and teenagers are reported by researches to be involved in abuse of substances which have direct influence on health and wellbeing

of the people who abuse them. The negative effects of substance abuse ranging from: irregular heart rate, hypertension, cardiovascular system failure, stroke, seizures, respiratory suppression, psychiatric symptoms and suicidal ideation is becoming a global health concern which place great burden on society as it affect the economy, the health care system, threatens job security, public safety, marital and family life. The recent happening in the world has raised pointed fingers at the role of religious leaders in curbing this prevalent issue in the world. Again, the year 2020 came with a cataclysmic pandemic - COVID 19, which compounded the social challenges of the world. The horrendous experience forced the world into a lockdown that restricted movement and impeded economic and social activities. Hence, this survey explores the help strategies used by religious leaders who are the gate keepers of the society in tackling the problem of substance abuse during the COVID 19 lockdown in Uyo Metropolis. Using a purposive sampling method, 200 religious' leaders from diverse religious traditions were selected from the four clans of Uyo L.G.A to form the population of the study. With a research instrument structured using the 4 point Likert scale, the data reveals that religious leaders in Uyo metropolis adopt help patterns such as spiritual therapy (pastoral counseling and prayers through phone calls, and messages); referrals and recommending substance abuse persons to Community Based Organizations (CBO) for treatments, and online dissemination of information on the dangers of substance abuse. The study further reveals that these help patterns were effective due to the feedbacks the religious leaders got from the patients, caregivers and Community Based Organizations. The study recommends that religious leaders should adopt proactive patterns by venturing into empowerment of youths in order to direct their attention away from substance abuse, while the religious organizations should intensify campaigns against substance abuse within their community of faith. The government and private sectors should be involved in the establishment of counseling centers in major streets in Uyo to create more awareness to the substance users about the negative consequences of substance abuse.

Keywords: COVID-19, Substance abuse, Religious leaders, Uyo metropolis, Lockdown

Introduction

The Role Theory developed in the work of Robert Merton in 1957 offers an explanatory framework for the study. Role Theory is an often-used framework for the benefits of volunteering and helping others for health and wellbeing (Marjen Aarton and Thomas Hansen, 2020: online). Although the Role Theory is often used in social psychology to explain family roles; Linton and Parsons developed a structural Role Theory which captures the roles to be played by recognized positions in a specific social system. Roles in this context can be seen as a social script for individual in the society. These roles are ideal and every member of the society and those occupying strategic positions are to act on them to foster wellbeing, growth and development in the society. Since the world is often challenged by different forms of problems, individuals and especially the leaders of different spheres of the society are seen as front liners and gatekeepers in tackling social issues.

Substance abuse is indeed one of the precarious social issues challenging the world. The issue has been a perennial problem stretching the health care systems of countries. Substance abuse here refers to the harmful or hazardous use of psychoactive substance including alcohol and illicit drugs (WHO). Also known as drug abuse, it is the pharmaceutical preparation or a naturally occurring substance used primarily to bring about change in an existing process or state (Kumar and Sahu, 2012:53). In addition, substance abuse is a pattern of substance use that results in at least one of four consequences: 1) failure to fulfill role obligations 2) placing one in danger, 3) legal consequences or 4) interpersonal/social problems (Breshears, Yeh, and Young, 2009: 4).

The problem of substance abuse is very prevalent in Nigeria. The first large scale comprehensive nationwide national drug use survey conducted by the United Nation Office on Drug and Crime (UNODC) shows an estimated 10.8 percent of the population or 10.6 million people had used cannabis in the past years. Again, the survey indicates 4.7 percent of the adult population are estimated to be past years users of opioids – this places Nigeria among the countries with high estimate of non-medical opioid use globally (UNODC, 2019:38). This assertion corroborates the assertion made by WHO that cannabis remains the most widely used illicit substance in Africa. The highest prevalence and increase in use is being reported in West and Central Africa with the rates between 5.2% and 13.5%. The WHO factsheet further indicates that the harmful use of alcohol result in 3.3 million death each year while at least 18.3 million persons have drug use disorder (WHO, 2021)

From the background and factsheet highlighted, it indicates that substance abuse is a complex issue that demands a multi-methodic way of tackling it. This implies that the efforts to prevent, substance abuse, treat and care for drug users should not be left for clinicians alone. Stakeholders in the society have a role to play. One of these stakeholders is the faith-based organization or community in general and religious leaders in particular. Religious leaders are the leaders of religious groups in the society. Additionally, religious leaders play a powerful role in shaping attitudes, opinions and behaviours because members trust them. Community members and political leaders listen to religious leaders. Religious leaders have the power to raise awareness, and influence attitudes, behaviours and practices. They can shape social values in line with faith-based teachings (Health Communication Capacity, 2019: para. 2-3)

Religious leaders are figures who do not just command respect but are seen as intermediaries between the community of faith and God. Faith leaders as they are often called have a unique role to play in community development – especially in times of crises. As members and leaders of the communities, they understand the specific needs and are uniquely placed to respond (wvi.org: online). However, the world was thrown into a global crisis by the Covid-19 pandemic; Uyo as a city and Nigeria aligned with the world to observe a period of lockdown to cushion the spread of the COVID-19 pandemic that plagued the world from the first quarter of 2020. The period of the lockdown brought about hardship and depression to many, thereby compounding the issue of substance abuse. The correlation between the COVID-19 and substance abuse is aptly captured by the study of Czeisler M. Lane R. and Petrosky E., (2020: online) that reveals that as of June 2020, 13.3% of Americans reported starting or increasing substance use as a way of coping with stress or emotions related to COVID-19 lockdown.

The crux of this study hinges on finding answers to three important questions: 1) what help patterns were used by religious leaders in combating substance abuse during the COVID-19 Pandemic in Uyo Metropolis of Akwa Ibom State? 2) What were the challenges that impeded the effectiveness of the patterns used? 3) What paradigmatic efforts can be put in

place to ensure increased involvement of religious leaders in combating substance abuse and effectiveness of the patterns used?

Methodology

The study adopted a descriptive survey research design which made use of structured questionnaire items developed from the variables of the study. The questionnaire titled Help Patterns by Religious Leaders against Substance Abuse Test (HPRLSAT) was scaled using the Likert 4 scales of response model of Agree (A), Strongly Agree (SA); Disagree (D) and Strongly Disagree (SD). The data are presented on tables and discussed.

The population of the study comprised 200 religious leaders drawn purposively from three religious' traditions (African Traditional Religion, Christianity and Islam) in Uyo. The use of purposive sampling method in the study is in line with the rule according to Robinson (2014) who maintains that purposive sampling is intentional selection of informants based on their ability to elucidate a specific theme, concept or phenomenon. Nwankwo (2016:106) insists that purposive sampling involves identifying and using individuals who possess specific attributes required by the study. It requires choosing or selecting unique sample that meets the specified need of the researcher.

Three experts from the University of Uyo validated the research items. 230 copies of the questionnaire were administered to the respondents by the researchers and 219 retrieved the same day. Of the 219 copies received, 200 copies (86.6%) were selected to be valid for analysis.

Data Presentation

Table 1: Help Patterns by Religious Leaders

S/N	Research Items	A	%	SA	%	D	%	SD	%	DECISION
1.	Herbs, roots and other trado-religious methods were used in treatment of substance abuse related issues during lockdown.	50	25	88	44	38	19	24	12	Agree
2.	Drug users were counseled through phone calls and social media platforms.	60	30	92	45	18	9	30	15	Agree
3.	Private prayer sessions and fasting were observed for drug users and those with drug-related issues.	30	15	108	54	22	11	40	20	Agree
4	Drug users were referred to community based organizations (CBOs) and treatment centers for treatments and care.	44	22	78	39	34	17	44	22	Agree
5	Advocacies on the dangers of substance abuse were done on	54	27	92	46	24	12	30	12	Agree

	electronic media or social media pages and groups.									
6.	Food and medications were sent to Community Based Organizations (CBOs).	64	32	66	33	22	11	44	22	Agree
7.	Healing and deliverance sessions were held for those with drug related issues in your places of worship	57	28.5	45	22.5	31	15.5	67	33.5	Agree
8	From the feedbacks, the help pattern(s) were effective in addressing the issue of substance abuse.	70	35	88	44	22	11	20	10	Agree

Table 1 reveals that religious leaders adopted a wide range of patterns in quelling the issue of substance abuse during the COVID-19 lockdown in Uyo Metropolis. From the data gathered, 69% of the respondents agreed to the use of trado-religious methods in treatment of substance abuse related issues during the lockdown. 75% of respondents agreed to the counseling of drug users through phone calls and online platforms, 69% of respondents agreed to observing private prayers and fasting for the wellbeing of drug-related issues while 61% agreed that referrals to CBOs and treatment centers were made. 73% of respondents agreed to dissemination of information on substance abuse during the lockdown, 55% agreed to sending food and medications to patients at CBOs while 51% of the respondents agreed to organizing healing and deliverance sessions for persons with drug related issues. In evaluating the effectiveness of the pattern(s), 79% of the respondents agreed that the help pattern(s) were effective based on the feedbacks gotten.

Table 2: Challenges faced by Religious Leaders

S/N	Research Items	A	%	SA	%	D	%	SD	%	Decision
1.	Community-Based Organizations(CBOs) accepted the drug users referred for residential treatment	22	11	44	22	91	45.5	35	17.5	Disagree
2.	There are counselling centers and Community Based Organizations (CBOs) within your neighbourhood for drug-related treatments	21	10.5	15	7.5	87	43.5	77	38.5	Disagree
3.	It was easy to reach and communicate with drug users during the lockdown	66	38	74	37	25	12.5	35	17.5	Agree

4	Poor awareness on substance abuse, treatment and care prevent religious leaders from involving more in drug treatments.	78	39	67	35.5	23	13	32	16	Agree
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Table 2 indicates the challenges faced by religious leaders in the combat against substance abuse during the COVID-19 lockdown. The survey revealed that 63% of the respondents disagreed on CBOs accepting the drug users referred for residential treatment while 82% of the respondents disagreed on counselling centers and CBOs being available in their neighbourhood. Furthermore, 75% of the religious leaders agreed to being reached by drug users during the lockdown and 74.5% agreed that poor awareness on substance abuse, treatment and care prevent religious leaders from being involved more in drug treatments and care.

Discussion of Findings

The result on Table1 indicates that traditional medicine is still being used in treating drug related issues. In traditional African society, medicine cannot be separated from religion. Ukpong (2007:220) capturing the situation in the context of Ibibio culture hints that the people believe that there are both physiological/natural and the supernatural causes of diseases, hence the belief in traditional healing methods. The term "traditional healing" as used here refers to non-orthodox therapeutic practices based on indigenous cultural traditions which operate outside official health care systems. Although often validated by experience, these practices are not founded on a positivist system of logico-experimental science (WHO, 1993:167).

Even when some of the people go to the hospitals, they often resort to medicine-men for spiritual suppression of an ailment. The common belief is that the Supernatural Being is capable of healing all health conditions, hence very often the traditional medical practitioners (mme abiaibok) who also double as traditional religious functionaries make use of magico-religious as well as empirical techniques and practices. The latter may include herbal medicine (Ukpong, 2007: 237). The medicine-men according to Mbiti (1969:170-171) are the "hopes of society: hopes of good health, protection... Medicine-men are the friends, pastors, psychiatrists and doctors of traditional villages and communities."

Researches show that traditional medicine is efficacious in the treatment of drug related issues. According to Lu et. al (2009), traditional herbal treatments can complement pharmacotherapies for drug withdrawal and possibly relapse prevention with less expense and perhaps fewer side effects with notable exceptions. In Africa, WHO (1993:183) states that:

The independent Black-African churches of southern Africa, also known as Zionist, Ethiopian or Apostolic, combine messianic Christianity and pan-African consciousness with traditional elements of Bantu culture and a mandate to heal spiritually, mentally and physically. In the Republic of South Africa, Malawi and Namibia, these churches, often led by charismatic prophet-healers, have numerous though rapidly changing membership and considerable socio-political influence. Members are subject to proscriptions which usually include an injunction against the consumption of alcoholic beverages and, in many cases, against the use of other drugs.

WHO (1993:184) concludes that in the rehabilitation and prevention of chemical substance dependence, therapeutic modalities based on the overview of the Southern African situation, indigenous cultural and religious traditions are found in general to be as successful as, and in some instances more successful than, "official" treatment and rehabilitation programmes.

Furthermore, the study also reveals the use of spiritual therapies as help patterns to combat substance abuse. In religious traditions, sicknesses are confronted using multifarious spiritual patterns of which Awolalu and Dopamu in Udok (2021:8) classify as: psychotherapy, soma-therapy, metaphysico-therapy and hydrotherapy. Elucidating the strategies, Udok (2021:8) explains:

Psychotherapy involves the use of songs, psalms, clapping, and drumming mostly in corporate worship and revival services. Soma-therapy deals with the application of some physical measures like chaining, tying of consecrated threads and chains on the wrist, neck and the use of objects like candles, incense, consecrated oil etc. Metaphysico-therapy deals with the use of prayers, and fasting, words and non-empirical means to effect healing. The hydrotherapy, which is the commonest method, is the use of consecrated water for healing purposes.

The essentiality of spiritual therapy in substance abuse treatment cannot be undermined. Heinz and Disney et. al (2010:1-2) maintain that individuals recovering from addictions frequently cite spirituality as a helpful influence. The role of spirituality in facilitating successful addiction treatment outcome has only recently been identified as an area of potential importance to addiction research and clinical practice.

Grim and Grim (2019:1) hint that 73% of addiction treatment programs in the USA include a spirituality-based element, as embodied in the 12-step programs and fellowships initially popularized by Alcoholics Anonymous, the vast majority of which emphasize reliance on God or a Higher Power to stay sober. While spiritual therapies are believed to be efficacious, spirituality extensively helps in the prevention of substance abuse. Evidence-based studies have found that youths who are spiritually active, participate in a faith community, and invest in a prayerful relationship with their God are less likely to use or abuse drugs and alcohol and engage in related criminal activity (Grim and Grim, 2019:5).

The study further identified pastoral counseling as one of the patterns used by the religious leaders. Pastoral counseling is a therapeutic approach that utilizes both psychological practices and theological practices and concepts. While its foundation is similar to other therapeutic processes, pastoral counseling differs by its inclusion of spirituality and faith (Covenant Hill). The study shows that 76% of the respondents used the pastoral counseling as a pattern to help drug users during the COVID-19 lockdown. This is an indicator that many drug users have high level of trust on religious leaders hence their resolve to talk to them for help.

Moreover, 55% of respondents agreed to sending food and medications to the patients at the available treatment centers. Charity has often been a trademark for communities of faith. The importance of charitable acts cannot be undermined as it transmits the message of love and care from the donors to the recipients. Showing love and care to drug users is essential in their recovery processes. Love and care when matched with other therapies have the propensity of helping drug users and those with drug related issues to heal.

On the challenges the religious leaders faced, the study identifies that the issue of limited space for residential treatment as well as minimal number of treatment centers are still unresolved. 82% of the respondents affirm that there are no treatment centers for drug users in their neighbourhood, while 63% of the respondents reported that the drug users referred to

CBOs for care and residential treatment were not accepted. The reason for this is captured in the survey of UNODC, (2019:44) thus: “In Nigeria, treatment for problem drug abuse (sic) is based mainly in tertiary hospitals, while some non-governmental organisations (NGOs) and faith-based centres offer limited services. In-patient and limited out-patient services are offered in drug units within some hospitals. Drug treatment services are not available free of cost, which limits their access.”

Another challenge the study identified is poor awareness of religious leaders about the intricacies of substance abuse, prevention, treatment and care. A staggering 74.5% of the respondents reported that poor awareness on substance abuse impede intensive involvement of religious leaders in substance abuse prevention, treatment and care. This indicate some form of defect in formation of ministers and training of religious leaders.

Conclusion and Recommendations

Despite the prospect of spirituality and the instrumentality of religious leaders in quelling social issues, minimal studies have been done to explore the roles of religious leaders in the substance abuse prevention, treatment and care. Hence this study was triple-aimed to identify the help patterns adopted by religious leaders in response to the issue of substance abuse during the COVID-19 lockdown in Uyo Metropolis; challenges encountered with a view of espousing paradigmatic means of ensuring intensive participation of religious leaders in substance abuse prevention, treatment and care. The data collected reveals that:

- a. Religious leaders used multifarious patterns to help drug users. These help patterns include trado-religious methods of healing, spiritual therapies, pastoral counseling and acts of charity through provision of food and medications to CBOs. These patterns were effective based on feedbacks gotten.
- b. Factors that impede the efforts of the religious leaders included limited facilities for residential treatment, lack of CBOs in the Metropolis and poor awareness of religious leaders on the issues of substance abuse.

The study concludes that trado-spiritual therapies are invaluable help patterns that can be complemented with pharmaceutical and psychological therapies to achieve success in substance abuse prevention, treatment and care in Uyo Metropolis. The study thus recommends that: 1). Government in partnership with faith-based communities should establish more counseling and treatment centers in Uyo Metropolis to enable accessibility of treatment and counseling by drug users. 2). Courses on mental health and substance abuse should be included and properly delivered in theological colleges and seminaries to ensure that religious leaders are equipped with the knowledge during formation and training.

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10. EMERGING ECONOMIES AND THE NEED FOR RESTRUCTURING EDUCATION CURRICULUM: NIGERIA'S PERSPECTIVE IN THE 21ST CENTURY

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Abstract

There are various global emerging issues such as flooding, desertification, global warming, hunger, disease, high unemployment, cybercrime etc. Every country or region has one problem or another to contain with. However, Nigeria as a nation has more than a challenge and perhaps the worst for her is unemployment that partly breeds hunger and insecurity. The unemployment is blamed on our current education system. Our education system, a product of defective curriculum inherited from the British colonial authority seen as Eurocentric has punctured our growth and development in many ways. The Eurocentric curriculum was to prepare people for white collar jobs. Today, the contemporary global market economy requires every nation to be part of the market by contributing its products and receiving from others in form of goods and services. Unfortunately, Nigeria cannot seriously be part of the new system, because curriculum then encouraged non-skills or what popularly referred to as 'grammar' education. Hence, even before Nigeria's independence, graduates from different educational strata were produced and are still being produced mainly for white collar jobs. But the system has created a lot of challenges where our graduates appear no longer relevant in today's economy, and by extension unemployable. Against this background it has become necessary to restructure the school curriculum to prepare our youths for the new wave of global development. The new curriculum would take into consideration the needs of individuals and the wider society, skills acquisition either in the vocational or technical would be appreciated for if public or private sectors would not employ graduates, individuals would create jobs for themselves and could as well become employers of labour. The curriculum requires restructuring from primary to tertiary levels with emphasis on vocational and technical skills. The paper uses historical and multidisciplinary approaches as methodology.

Keywords: Education, Curriculum, Skill Development, Unemployment, Globalization, Restructuring.

Introduction

The world is changing in almost all perspectives of human pursuit and to eke a living for sustainable development in different regions and continents, this change is inelastic. However, towards the end of the 20th century, a new global market economy driven by advancement in science and technology, information and communication technology (ICT) etc., popularly referred to as digital economy emerged. It is a market system that is compulsory for every nation to be part either through production, distribution or consumption or all of the above indices of market exchange productions/relations. Unfortunately, Nigeria is part of the global economy but a consumer of goods and services from the West and Asia because she has very little to export. Nigeria's export is mainly crude oil which the market price is determined by the buyers - the Western and Eastern nations. On the other hand, Nigeria is a major importer of capital goods, food, arms etc. and always on market deficit to her trading partners.

However, for a long time now, when issue of unemployment is discussed at any forum, what is usually expressed is that Nigerian graduates are not employable because they lack skills needed in today's market economy. That is so because of the changes in the global market that has surpassed the type of education received in Nigeria that prepares individuals for the future. Nigeria needs an entrepreneurial education for the youths. Indeed, Nigeria is in this predicament because of the Eurocentric education bequeathed to her by Britain, her erstwhile colonial authority. The type of education received from them and maintained after they had left place the country on a disadvantaged position among comity of nations. In this connection, many youths and more so graduates from secondary to tertiary institutions are not employable because they do not possess the skills needed in today's market economy. It is against this background that it has become necessary to restructure Nigeria's education curriculum to reflect the realities of modern market system. It means Nigeria needs entrepreneurial education (incorporating technical and vocational information, communication and technology-based disciplines) as the basic component of education from primary school to the tertiary level. Nonetheless, that would lay emphasis on the teaching of science, technology, mathematics, ICT as an integral part of education. This, however, does not mean that liberal education disciplines would be excluded from the curriculum. In other words, Nigerian education system would be comprehensive but with more emphasis on skill-oriented disciplines.

Along this line, it is imperative that Nigeria launches herself in the teaching of science, technology, mathematics, ICT, and teacher-education. It means, teachers need to be recruited, trained and retrained for those who had been in the system, if the nation must succeed in this new development. From this perspective, the new curriculum would become a nucleus for Nigerian children from primary to tertiary institutions – acquiring skills that would be useful to them and the nation as a whole and by extension preparing graduates that would become employable for the future. The country would key into productive ventures, not only being a consuming economy but also a productive one. It means that with basic digital education, if any individual is not employed, one could employ himself/herself. All these would lead to sustainable development in an emerging economy such as ours.

Emerging Economy

The term “emerging economy” was first coined by Antonio Van Agtmael in 1981 to differentiate it from the touting phrase “third world” which suggested progress, uplift, and dynamism (Akpan, 2021). An emerging economy is explained as a situation in which a traditionally agricultural exporter frog-leap into major industrial centre with foreign firms investing in productive plants in the country thus, facilitating the movement of peasants from the countryside into new urban jobs. It means an economy where millions of ordinary people

begin to emerge from desperate poverty into, at least, the beginning of a decent life, and where some people are becoming very rich (Akpan, 2021). It also entails the production and expansion of goods and services beyond the domestic market through private or non-governmental actors, eliminating (or at least minimizing) government interference linking her market beyond regional to international levels. It means liberalization of production, distribution of goods and services beyond the domestic market thus leading to job/wealth creation (Akpan, 2021). It also describes an economy which progressively moves from a weak industrial or subsistence level to a more advanced level economic development with a dynamic and sustainable industrial sector having close links with advanced market economies in finance and investment system (Akpan, 2021).

Curriculum/Curriculum Restructuring

Curriculum means very many things to recipients of school education. It may be seen by some as all the learning experiences that the learner acquired under the guidance of schools, directed towards acquiring some skills or competences. This concept is learner-focused rather than teaching and its inclusion of all experiences of the learners (NTI, nd). Hass (1980) sees curriculum as all the experiences that individual learners have in a programme of education whose purpose is to achieve broad goals and related specific objectives which is planned in terms of a frame work of theory and research or past or present professional practice. Curriculum restructuring implies reorganization of the curriculum to cater for the need of the learners and by extension the needs of the society at present and for the future.

Understanding Sustainable Development

It is important to note that the 1970s saw the beginning of international summits on environmental and also a proliferation of international agreements on environmental issues. According to the United Nations Environment programme (established in 1972), there are 144 regional and 97 global environmental agreements relating to the environment, more than three-quarters of which were signed after 1972. The first global environment summit was the United Nations Conference on Human Environment (UNCHE) held in Stockholm in 1972. It initiated a number of intergovernmental investigations, meetings and agreements on global environmental problems. These merged with parallel investigations into development and common security, and culminated in the World Commission on Environment and Development (WCED) in 1987 with the theme 'Our Common Future'. The World Commission on Environment Report popularized the term 'sustainable development', and it introduced the term 'environmental security' (Collins 2007).

Sustainable development has, therefore, been defined as development that meets the needs of the present generation without compromising the ability of future generation to meet their needs (Bruthland Report 1987). It is therefore a concept involving the utilization of available natural resources, the preservation of genetic diversity, and the maintenance of the ecosystem. The Bruthland report view of sustainable development implies that future generation should be compensated for the damage caused by the present-day activities for development to be sustainable. For development to be sustainable, it is necessary to sustain the ecosystem and strengthen the social and economic fabric that underscores development (Torado & Smith 2009; Egwu 2008).

History and Development of Vocational/Technical Education

The foundation of Nigeria's education was laid by the early missionaries and the colonial government, but the era of self-determination in education by Nigerians spanned

between 1951 and 1970. The 1951 era of education became important since it was the beginning of internal self-government by Nigerians (Fafunwa, 1977). According to Fafunwa, “one of the major defects in the Nigerian educational system is the low priority accorded technical and vocational education. The British colonial education was conceived and promoted as purely literary education for the civil service. Literary education became a symbol of prestige in Nigeria, and by contrast, technology, agriculture and other practical subjects particularly of the sub-professional level, did not receive wide acceptability or esteem. It was the case that, any training for qualification outside degrees, especially in technology was unpopular” (Fafunwa, 1977; Ukeje, 1978).

Indeed, Indigenous Technical and Vocational Education was in vogue before Western education in Nigeria. Indigenous system of education taught various skills to Nigerian children including weaving, blacksmithing, carving, fishing, hair plaiting, leather working, pottery making, glass and bead-working, dyeing, tinkering, catering, cattle rearing and so on. It was expected that Western education would be built on the existing skill of the people and institutionalized for the growth of this sector. That was not to be, at least when Western education began (Akpan, 2013).

Level of Nigeria’s Industrial Progress in the 21st Century

Nigeria’s industrialization pendulum is swinging towards the negative rather than positive. This is translated through the level of manufacturing, whether of large- or small-scale industries. By illustration, between 1960 and 1970 the manufacturing sector contribution to the economy was between 4.4 percent and rose to 11.4 percent in 1981. This expansion was as a result of tariff manipulations which encouraged the expansion of assembly activities which was high import dependent, which kept away indigenous people out of, and in the long run reduced industrial growth (Akpan, 2013). Today, it has declined to as low as 4 percent.

Prognosis of Technical and Vocational Education

Vocational education and training “prepare learners for careers that are based on manual or practical activities, traditionally non-academic and totally related to a specific occupation or vocation”. In other words, it is an “education designed to develop occupational skills”. Vocational and technical education give individuals the skills to live, learn and work as productive citizens in a global society.” In general, therefore, education sharpens the mind, opens the way for something worthwhile. It is the nucleus or epicenter in which other aspects of development radiate. In this connection, vocational education offers:

- (a) A wide range of artisanal specialized employable functions such as auto mechanic, sheet metal work, electricity, painting and decorating, blacksmithing, welding, woodwork, masonry, carpentry, generator repairing, plumbing, tiling and so on.
- (b) It also provides equally wide range of activities in agriculture. There are quite a number of agricultural activities for employment creation that are sustainable, for example, crop and horticulture, snail farming, piggery, fish farming, poultry farming, vegetables, goat herding and rabbit keeping (Akpan, 2014).

Other vocational areas include but not limited to dress making, leather working, bead-working, barbering, carving (wood and bronze), sculpturing, catering, pottery and ceramics, blacksmithing and goldsmithing (Akpan, 2014).

However, it is necessary to add here that agriculture or farming have since been abandoned by the youths and graduates from tertiary institutions. They see agriculture as the function for the aged, illiterates and poor people in the rural areas. They view it with disdain because of its nature. Agreed, the age of crude farming is over with modern technology

expanding. Though not recommendation as such, the youths and young graduates need to form themselves into cooperative societies and seek assistance from government, donor agencies and banks for loans to enable them acquire modern farming implements that would enhance productivity and reduce fatigue/labour. They should also as a society request from government a land to expand their farms for increased yields and by extension be provided with the improved seedlings (in case of crops) and new breed in the area of birds and animals. They too would become employers of labour (Akpan 2014).

On the other hand, it was expected that technical/vocational education would have laid the foundation for industrial take-off if the policies were strictly implemented. This is so because even in the era of industrial revolution in Europe, most inventors did not have formal education. For instance, Michael Faraday, the man who discovered electricity did not discover it through a formal school setting. Most inventions were individually made possible (Buah 1969). Besides, the greatness of Asian tigers today came through skill acquisition translated into small and medium scale industries. Secondly, it was also expected that the skills acquired by the products of these technical and vocational schools would prepare them for self-employed. By that, pressure on the formal sector for jobs would have been reduced minimally. However, the large pool of employable individuals in the informal sector of the Nigerian economy would be an added advantage to the economy because employment has a linkage effect on the growth of economies. This is an area that would propel Nigeria to belong to the group of sustainable economies of the 21st century.

The New Market Economy

Towards the dawn of the 20th century a new market economy driven by globalization emerged. This market opened the door for every nation to be a part of it – that is, every nation must be a participant and by extension contributor as well as receiver of the products of the market. However, emerging economies are commodity-export nations while the developed economies are industrial export nations. The prices of these products are not the same. The imports from the industrial to the emerging nations are always high and composite in demand, while exports from the emerging economies are always cheap and on give-away prices. It would appear that the commodities from emerging economies are usually determined by the buyers – developed economies. In whichever way, the emerging nations are always on the deficit. The market gain is usually swinging to the advantage of the developed states.

Challenges of the New Market Economy

The challenge of the current global market economy is predicated on the utilization of science and technology as a tool for the production of goods and services for internal as well as international markets. Production of tangible goods depend on the acquisition of skills and the transfer of such skills to develop a market economy that would be beneficial for internal growth through provision of employment to youths and for external use, through foreign exchange and reduced dependence on foreign nations. However, since the present century is built on the past, how is Nigeria preparing to meet the future challenges? Is it possible that Nigeria would be part of the international project to meet the new demand for the new world order? Or, now that Nigeria is making efforts to belong to the league of 20 most developed economies, would that be achieved at the present scenario (Akpan 2013).

Restructuring/New Curriculum Contents

There is not much to be restructured in the primary level of education. The focus for restructuring should be on the secondary and post-secondary levels. Though this aspect was

suggested by Babs Fufunwa and B. Onyerisara Ukeje as early as 1960s and 70s, a lot of parents and government still place emphasis on grammar education.

However, in the secondary school level both liberal and skills related subjects should be included in the curriculum. For instance, subjects such as English Language, Mathematics, Literature, Religious/Islamic Studies, History, Local geography, local language at least to JSS3. In senior secondary, subjects such as agricultural science, chemistry, physics, biology, art, woodwork, dressmaking, cookery, music, should be taught.

In a purely technical/vocational school, subjects such as mechanical engineering, technical-drawing, surveying, poultry and ceramics, plumbing, electrical installation, carpentry, fabrication, information and communication technology (ICT) need to be incorporated. Emphasis should be laid on ICT. It would be important to also include other skills-related disciplines as well for individuals to have a wider choice to make.

Conclusion

Nigeria is one of the emerging economies that wants to join the league of developed economies. She has what it takes to be a great nation but what draws her behind is the high population of unemployable youths. High population could help an emerging industrializing economy. Nigeria is fueling an explosive jobless rate of 33.3 percent and 55 percent in youth segment (The Punch, Jul 25, 2022). Her population is galloping, economic growth has slowed; and job creation are in reverse gear. All these scenarios are as a result of the Eurocentric education laid by colonial authorities, and after independence nothing was changed by the indigenous people. The new market economy driven by globalization requires every nation to be part-contributor and receiver. Nigeria is an enterprising economy though it is only receiving but not contributing to the global economy because her labour force lacks the needed skills for today's market. Her education system needs a serious restructuring to prepare her youths for the new market world order. It is hoped that if this is done, it would reduce unemployment, create a new and secure environment and upgrade Nigeria to a world economic player.

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11. TEXTE ET RECONTEXTUALISATION: UNE ÉTUDE DE MEURSAULT, CONTRE-ENQUÊTE DE KAMEL DAOUD

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Abstract

Recontextualization is a process that transposes an existing text into a different period to give it another meaning through re-writing, according to Gerard Genette. It is a concept widely studied in the linguistic domain; it is also a concept of interdisciplinarity. Some researchers have theorized a good number of conceptions of the recontextualisation, everyone brings into light different aspects of reutilization of works, signs, and meanings outside their original contexts. So many theories such as Fiarcough's Critical Discourse Analysis, Bourdieu's Theory of Practice, Bakhtin's Concept of Dialogism, Hali's Encoding/ Decoding Model, Fiske's Theories of Media, etc. all from different fields of studies. This work aims to apply recontextualisation to demonstrate the possibility of another text from the existing text. Two texts under consideration are *l'Etranger* of Camus, and *Meursault contre-enquete* of Kamel. Our theoretical approach is the Transtextuality of Gerard Genette, where intertextual connections on both transtextuality and hypertextuality are demonstrated. Our structural analysis is based on Bernstein's concepts of recontextualisation: transformation, substitution, deletion, rearrangement, addition, repetition, and reaction.

Keywords: Recontextualization, interdisciplinarity, Transtextuality, hypertextuality

Introduction

Dans un article intitulé "Sur quelques fonctions de la littérature", Umberto Eco postule que "La langue va où elle veut, mais elle est sensible aux suggestions de la littérature" (1). Ceci implique qu'un texte littéraire est une œuvre toujours en sursis, et qu'en y appliquant les mécanismes hypertextuels, on peut le modifier ou le récontextualiser à l'infini, tout dépend du mobile qui oriente l'hypertexte. Plus d'un demi-siècle après la publication de *L'Etranger* d'Albert Camus, écrivain Français, Kamel Daoud, écrivain Algérien, revisite ce texte et en produit un hypertexte qu'il intitule *Meursault, contre-enquête* qui sonne comme une contradiction non seulement du récit camusien, mais aussi et surtout de sa vision de l'Algérie et de sa philosophie, l'Absurde. En somme, il est question pour Daoud de nous proposer une relecture ou une réappréciation de *L'Etranger* de Camus, non selon la perspective ou le point de vue du bourreau, mais selon la perspective et le point de vue de la victime qui, pour ainsi dire, arrache la parole et nous offre sa version des faits. Une interrogation du bourreau par la victime, donc, que nous engageons dans cet article en prenant en compte les principales corrélations hypertextuelles sur lesquelles Kamel Daoud fonde l'écriture de son texte.

Un réseau de relations théorétiques dans la recontextualisation de l'œuvre littéraire

Dans notre travail, la recontextualisation de l'Etranger dans Meursault, contre-enquête, nous considérons le concept de transtextualité comme une approche pratique pour découvrir d'autres notions en corrélation. Selon Gérard Genette dans son livre *Palimpseste, la littérature au second degré* publié en 1982. Genette cherche à démontrer dont les textes font référencer à d'autres textes, mettant en relief donc comment ces relations peuvent faciliter la compréhension et interprétation des œuvres. Dans ses travaux *littérature au second degré*, il donne quelques-uns des principes concernant ces interactions textuelles. L'intertextualité, ce concept textuel montre la relation entre un texte et d'autres. Ce concept interagit avec d'autres textes en plusieurs manières notamment : la citation directe ou indirecte, l'illusion, même la référence. La parodie, Genette voit la parodie utile dans la recontextualisation, il la définit comme une imitation ironique d'un texte, dans le de le critiquer. Ainsi il joue le rôle de modifier les significations. Il parle aussi le pastiche qui mène l'acte d'imitation à l'intention de reproduire fidèlement un autre texte en imitant le style, les thèmes, même les structures de l'auteur de texte original.

Nous avons compris qu'aucun texte n'existe sans être relié à d'autres dans tous les éléments ou intrigues. Tous les textes partagent une relation commune que Julia Kristeva dans et Roland Barthes définissent comme une "interaction textuelle", c'est-à-dire qu'il y a toujours transformation et dialogue de différents textes avant la réalisation d'un autre texte. Dans l'article intitulé '*Introduction à l'architexte*' Gérard Genette postule dans son expansion de la transtextualité dit que l'objet poétique n'est pas le texte lorsqu'il est considéré dans sa singularité. Mais bien sur le plan transtextuel. (p.2)

Dans l'article '*The Death of the Author*' Gérard Genette définit la transtextualité comme "tout ce qui met un texte en relation avec un autre texte, qu'il soit ouvert ou secret". (pp. 142-148) Genette estime que l'objectif poétique ne peut être complet dans un texte considéré isolément sans certains éléments de transtextualité provenant d'autres textes. Cela signifie donc que chaque texte a un effet de transtextualité sous un aspect ou un autre. Tous les textes en production subissent une recontextualisation en rassemblant les idées anciennes et nouvelles pour former un tout. Gérard Genette distingue cinq types de relations transtextuelles : transtextualité est un terme plus large qui englobe divers types de relations textuelles. L'intertextualité implique la compréhension qu'aucun texte n'existe isolément et que le sens est façonné à travers un réseau de textes antérieurs et contemporains ouvert ou implicite. L'hypertextualité est souvent associée la plupart de temps avec la littérature électronique, et l'internet, fait référence spécialement à la manière les textes sont liées à travers la liaison hypertexte dans un réseau des textes. Toutes ces notions textuelles permettent l'interaction textuelle, chacune joue un rôle précis dans le cadre d'une recontextualisation du texte

Recontextualisation des récits : Explorer les connexions transtextuelles

Les connexions transtextuelles dans l'acte de recontextualisation, c'est la manière dont un texte est intégré dans un nouveau contexte, en utilisant des éléments de l'intertextuels comme références, allusions, citation, et la transformation dans un nouveau contexte entièrement. La transtextualité fournit les mécanismes dans laquelle des autres notions textuelles fonctionnent de manière optimale dans l'acte de la recontextualisation. Citation et adaptant ; créer une nouvelle situation pour en exposer un sens nouveau. Parodie ; joue le rôle de la réutilisation d'un texte dans une manière de créer une critique. Allusion et référence ; dans ce cas c'est d'évoquer un texte sans le citer directement, la compréhension et la connaissance résident dans le lecteur qui lit les deux textes, etc.

La recontextualisation est la transformation de textes, de discours ou de conversations sous la forme d'une réécriture, qui nécessite automatiquement une substitution, une suppression, un ajout ou une répétition. Tous ces éléments mis ensemble entraînent une modification du texte imité ou hypotexte. Selon Bauman et Briggs (...), l'utilisation de la recontextualisation permet d'élargir les textes, les signes et les signifiants de leur contexte d'origine. Certains théoriciens du texte sont d'avis qu'aucun texte n'existe de façon autonome; tous les textes partagent une relation commune qu'ils définissent comme une interaction textuelle, à savoir qu'un (nouveau) texte est toujours le résultat de la transformation d'un ou des textes déjà existant (Kristeva 1969; Barthes 1973; Genette 1982). Per Linell (1998) soutient que les mécanismes de décontextualisation et de recontextualisation, combinés à une régulation métadiscursive, sont cruciaux pour le déroulement continu des textes, des discours et des conversations. Selon lui, le transfert et la transformation d'un texte en contexte aboutissent à l'hypertextualité.

Dans son discours sur la connaissance pédagogique, Basil Bernstein (1990) introduit trois concepts opératoires: la production, la recontextualisation et la reproduction à travers lesquelles de nouvelles connaissances sont construites ou formées. Cela implique que la recontextualisation donne une nouvelle orientation à l'hypertexte. Ainsi, la recontextualisation est la transformation d'un texte sous la forme d'une réécriture. Gérard Genette soutient que la transformation simple consiste en la transposition de l'action d'un texte A dans une autre époque, comme une adaptation, tandis que la transformation indirecte, ou imitation, c'est l'engendrement d'un nouveau texte à partir d'un modèle générique (7). Kamel Daoud a appliqué ce mécanisme sur *L'Etranger* d'Albert Camus et en a produit *Meursault, contre-enquête*.

L'Etranger s'ouvre sur l'annonce du décès de la mère de Meursault: "Aujourd'hui maman est morte"(9). S'en suit une veillée où Meursault s'ennuie, fume et boit du café, entouré de gens qui semblent plus affectés que lui par le décès de sa mère, pensionnaire dans un asile de vieillards. Au lendemain de l'enterrement de sa mère, Meursault se retrouve sur une plage où il rencontre au hasard Marie, une collègue de service. Ils iront par la suite au cinéma et finiront la soirée ensemble, chez lui. Quelques jours plus tard, une autre ballade sur la plage s'achève par le meurtre d'un Arabe anonyme, qui a pour seul tort de se retrouver sur la plage en même temps que Meursault, un crime que celui-ci assume et qu'il attribue à l'aveuglement du soleil qui s'est reflété sur le couteau que tenait l'Arabe. Arrêté et jugé, Meursault est condamné non pour avoir tué un homme, mais pour n'avoir pas porté le deuil de sa mère, faisant ainsi de l'Arabe un être banal, anonyme et sans importance. En attendant son exécution (qui est juste annoncée et non actée dans le texte), Meursault reçoit la visite d'un aumônier qui lui parle de Dieu, de prière et de vie après la mort, ce que Meursault trouve révoltant et absurde.

Corrélations hypertextuelles dans la recontextualisation : Interactions de l'intertextualité

Les deux notions textuelles nous permettront de naviguer entre deux textes et leurs contenus, et voyons comment les informations sont liées par des liens d'intertextualité qui propose qu'aucun texte n'existe isolément. Ici on voit comment les mécanismes fournis par la transtextualité, qui sont : la parodie, le pastiche, et l'imitation jouent des rôles vitales entre corrélations hypertextuelles et l'intertextualité pour créer des interactions, c'est-à-dire des interactions dynamiques qui existent entre deux textes.

Ainsi, le texte de Camus dégage, pour nous, six grandes séquences narratives: le décès (veillée et enterrement), la plage (Marie, le cinéma, la soirée à deux), le meurtre, le procès, la condamnation et la visite de l'aumônier. La première corrélation hypertextuelle chez Daoud est une réaction à la première phrase de *L'Etranger* qui annonce le décès de la mère de

Meursault: “Aujourd’hui, M’ma est encore vivante”(1). Ce parallèle que Haroun, le narrateur/héros de Meursault, contre-enquête, établit entre la mère de et la sienne, pose un problème culturel: la mère de Meursault vit dans un asile de vieillards, sevrée de l’amour de son fils et entourée d’autres vieillards inconnus. Le fils, qui est fonctionnaire et qui vit seul (on se rappelle que Meursault n’est pas marié) n’a aucun égard pour sa vieille mère à qui il rend visite de façon irrégulière. Au contraire, la mère d’Haroun, vieille aussi, vit cependant avec lui dans une même maison, témoignant ainsi du caractère sacré des vieillards dans la culture arabo-africaine: un vieillard est un monument, s’il n’est un document. “Elle ne dit plus rien, mais elle pourrait raconter bien de choses”(11), nous dit Haroun au sujet de sa vieille mère. La leçon que semble nous enseigner Kamel Daoud ici est que dans la culture arabe, sinon africaine, les vieillards sont pris en charge non par des inconnus payés pour accomplir cette tâche, comme c’est le cas en Occident, mais par les membres de la famille qui ont le devoir de veiller sur eux jusqu’à leur dernier souffle. L’individualisme n’a pas de place en Algérie, métonymie de l’Afrique. Ainsi le décès de la mère de Meursault a pour corrélat l’existence de celle de Haroun, peut-être parce qu’elle n’est pas abandonnée par son fils. Elle reste une source de savoir pour sa famille et sa communauté.

La deuxième corrélation hypertextuelle ici est centrée sur le personnage féminin (l’image de la compagne). Dans *L’Etranger* de Camus, Meursault et Marie couchent ensemble dès le premier jour de leur aventure fortuite sans même au préalable négocier les termes de leur union. Est-ce que Meursault aime Marie? “Elle m’a demandé si je l’aimais. Je lui ai répondu que cela ne voulait rien dire, mais qu’il me semblait que non” (39), nous dit Meursault. Dans cette relation que nous considérons à sens unique, c’est encore Marie, la compagne fortuite et éphémère de Meursault, qui lui propose le mariage. La réponse absurde de Meursault laisse la lecture abasourdie:

Le soir, Marie est venue me chercher et m’a demandé si je voulais me marier avec elle. J’ai dit que cela m’était égal et que nous pourrions le faire si elle le voulait (67).

Ainsi Meursault fréquente Marie Cordonna et couche avec elle sans amour pour elle, juste pour le plaisir et la satisfaction des sens. A l’opposé Haroun, qui mène une vie sociale normale, tombe amoureux de Meriem au premier regard. “Elle m’a donné rendez-vous le lendemain à la gare. J’en suis tombé amoureux à la première seconde” (135). Au contraire de Meursault pour qui le mariage est sans importance, Haroun ne perd pas le temps de proposer le mariage à celle qui a ravi son cœur: “J’ai osé: veux-tu te marier avec moi?” (144). A la fin il nous livre le fond de son cœur:

Dans ma vie, la seule histoire qui ressemble un peu à une histoire d’amour est celle que j’ai vécu avec Meriem. Elle est la seule femme qui ait trouvé la patience de m’aimer et de me ramener à la vie (77)

Ici se dégage un contraste saisissant entre l’indifférence (Meursault vs Marie) et l’intérêt (Haroun vs Meriem), entre la froideur absurde et l’amour régénérateur, entre l’égoïsme le plus abject (l’Occident) et le communautarisme (l’Algérie, l’Afrique). L’homme et la femme sont faits pour vivre à deux et non séparément. Et c’est cette vie à deux qui renforce l’empathie, contrairement à l’individualisme qui engendre le mépris de l’être humain. Chez Meursault, Marie n’est pas une fin, mais un moyen pour atteindre la satisfaction éphémère des sens. L’on comprend son indifférence face au crime qu’il commet comme un geste banal.

Pourquoi Meursault tue-t-il un Arabe? Sa victime a-t-elle constitué une menace à sa sécurité? La plage est un lieu public où peut se retrouver toute catégorie d’individus. Au lieu de sortir son arme et de tirer sur un homme, Meursault aurait pu juste la sortir et en dissuader

son vis-à-vis, même si l'on considère que l'Arabe s'est montré menaçant à son égard. En sortant le couteau de sa poche, l'Arabe, selon toute vraisemblance, voulait juste empêcher Meursault d'avancer plus près de lui. Malheureusement, la réflexion du soleil sur le couteau aveugle Meursault qui recourt à tirer cinq coups sur l'Arabe. Est-ce là le mobile du crime de Meursault? C'est du moins ce qu'il avance comme raison de son forfait: il avoue avoir tiré sur l'Arabe à cause du soleil qui l'a aveuglé, pas parce qu'il s'est senti menacé. La réaction d'Haroun, frère de la victime dans le texte de Daoud, s'apparente à la loi du talion: le meurtre de l'Arabe a pour corrélat le meurtre d'un Français qui se réfugie chez les Haroun, pendant la guerre de libération d'Algérie. En voyant le Français, les souvenirs de Moussa, son frère assassiné des années plus tôt par Meursault le décident à passer à l'acte, un acte de vengeance. "J'ai appuyé sur la détente, j'ai tiré deux coups"(85). Il faut se rappeler que l'Algérie a eu son indépendance à l'issue d'une guerre contre les colons français. Et c'est au cours de cette guerre qu'Haroun tue au hasard un Français en représailles au meurtre de son frère. Selon lui, Haroun, ce meurtre n'est "pas un assassinat, mais une restitution" (85-6), signifiant ainsi que son crime répond à la loi du talion: vie pour vie. Dans *L'Etranger*, l'Arabe avait eu le malheur de se retrouver sur la plage au moment où Meursault y était. En fait, sans toutefois le dédouaner, le crime de Meursault n'est pas prémédité. Comme corrélat, la victime d'Haroun se retrouve au hasard dans la cour de son bourreau au moment où il y est. Haroun ne l'attendait donc pas, pas plus qu'il ne le cherchait. Ce qui veut dire que son crime n'est pas prémédité, mais il y a crime tout de même, ce qui est punissable par la loi.

Haroun est arrêté et emprisonné, en attendant son jugement (110-113). Interrogé plusieurs fois, personne ne semble vraiment s'intéresser à son cas (117). On se rappelle que dans *L'Etranger*, le procès de Meursault vire du meurtre d'un Arabe à son comportement au lendemain de l'enterrement de sa mère. A la fin, il est condamné non pour le meurtre d'un Arabe, mais pour un problème de mœurs. Corrélativement, Haroun est condamné non pour avoir tué un Français, mais pour ne l'avoir pas fait au bon moment (117-8). On lui reproche d'avoir tué le Français seul, et non dans le cadre de la lutte pour la libération de l'Algérie.

Le Français, il fallait le tuer avec nous, pendant la guerre pas cette semaine... Cela change tout!...il aurait fallu le faire avant (119).

Il est donc question de timing: "Avant ou après?" Si Haroun avait tué le Français avant (les indépendances), ce meurtre aurait été inscrit dans la lutte de libération du pays. Commis au lendemain de l'indépendance, ce meurtre n'a plus de sens ni d'ampleur, et c'est sur cette question de timing que Haroun est condamné. Ainsi Daoud reprend le texte de Camus séquence par séquence et nous en propose sa version. Haroun est condamné mais, comme Meursault, il est condamné pour autre chose que son crime. Dans leurs cellules respectives, les deux personnages reçoivent l'un un aumônier, et l'autre un imam. Comme Meursault, Haroun rejette une vision du monde où Dieu aurait le premier et le dernier mot, et le pouvoir d'absoudre les péchés et d'accorder le pardon. D'où l'altercation que l'un et l'autre ont avec leurs examinateurs de conscience. On a l'impression que sur cet unique point, Daoud est du même avis que Camus. Daoud semble d'accord avec Camus que l'homme ne devrait pas perdre le peu de temps qu'il a à vivre à s'occuper des questions spirituelles:

Il voulait encore me parler de Dieu, mais je me suis avancé vers et j'ai tenté de lui expliquer une dernière fois qu'il me restait peu de temps. Je ne voulais pas le perdre avec Dieu (L'E 180) ...l'imam a essayé de me parler de Dieu...mais je me suis avancé vers lui et j'ai tenté de lui expliquer qu'il me restait si peu de temps que je ne voulais pas le perdre avec Dieu (MCE 150)

Ces extraits des romans de Camus et de Daoud soulignent plusieurs convergences qui montrent que la répétition est inévitable dans la recontextualisation. Cette répétition peut fonctionner comme moquerie, burlesque, parodie ou pastiche. *Meursault, contre-enquête* de Daoud se veut ainsi une version décontextualisée de *L'Étranger* de Camus, une version améliorée ou enrichie, Daoud ayant le plus souvent procédé aux ajouts plutôt qu'aux amputations. La seule séquence qui paraît comme une imitation ou un plagiat du texte de Camus est la séquence de la visite de l'imam, une visite au cours de laquelle Haroun affiche la même réaction que Meursault devant l'aumônier. Les deux protagonistes partagent le même point de vue en matière de croyance. Selon eux, l'homme ne doit pas consacrer le peu de temps qu'il a à vivre à se perdre en conjectures métaphysico-religieuses; il doit vivre pleinement sa vie et en assumer les conséquences.

Conclusion

La recontextualisation est le processus par lequel un texte est transposé dans un autre contexte pour produire une autre signification. En décontextualisant et en recontextualisant *L'Étranger* de Camus, l'objectif de Daoud est d'illuminer les points d'ombre qui existent dans l'hypotexte. Notre analyse de *Meursault, contre-enquête* s'est fondée sur plusieurs corrélats. L'annonce de la mort de la mère de Meursault a pour corrélat l'annonce que la mère d'Haroun est toujours vivante. Sauf qu'il est question pour Daoud de faire comprendre le caractère inhumain et méprisant des maisons de retraite. Meursault, jeune célibataire, préfère envoyer sa mère dans un asile de vieillards où elle meurt dans l'anonymat, plutôt que de s'occuper d'elle, comme le fait Haroun dans *Meursault, contre-enquête*, ce qui marque un contraste culturel.

Par ailleurs, entre Marie et Meursault, il s'agit d'une aventure circonstancielle et éphémère dont le seul socle est la chair et les sens. Meursault avoue à Marie qu'il ne l'aime pas, après avoir couché avec elle. Lorsqu'elle lui fait une proposition de mariage plus tard, Meursault lui répond que cela lui est égal, mais qu'ils pourraient se marier si elle le voulait. Cette froideur tranche avec la chaleur et l'enthousiasme qu'exprime Haroun devant Meriem. Il avoue qu'il est tombé amoureux d'elle le premier jour de leur rencontre, et c'est lui qui lui demande plus tard si elle voulait bien l'épouser. Il faut d'ailleurs remarquer que Daoud attribue à la compagne d'Haroun le même nom que celui de la compagne de Meursault (Marie/Meriem). Quant au meurtre, l'Arabe anonyme chez Camus a un nom et même une famille chez Daoud. Pour le reste, les raisons de la condamnation du crime sont aussi floues chez Camus que chez Daoud: Meursault tue un Arabe et est condamné pour n'avoir pas porté le deuil de sa mère, on dirait que la vie d'un Arabe ne vaut pas une peine. Corrélativement, Haroun tue un Français et est condamné pour ne l'avoir pas tué au bon moment. Rendant ainsi coup pour coup, Daoud banalise la vie d'un Français comme Camus l'a fait de celle d'un Arabe. Le seul point où les deux auteurs s'accordent est au sujet de la croyance. Haroun reçoit l'imam dans *Meursault, contre-enquête* avec autant de mépris et de dédain que Meursault, face à l'aumônier dans *L'Étranger*. Les deux personnages semblent ainsi partager la même foi, l'athéisme. Cependant, si nous pouvons comprendre la position de Meursault qui est un enfant légitime de l'Absurde, Haroun nous surprend par sa mécréance avérée ou simulée, lui qui fait étalage dans ses connaissances islamiques tout au long de sa narration.

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12. BOOK REVIEW

- TITLE:** SOCIOPOLITICAL PHILOSOPHY: KPIM KPOM-KWEM. CRITICAL ESSAYS ON SOME QUINTESSENTIAL AUTHORITIES, THEMES, DEBATES, POLEMICS, DISCUSSIONS, ISSUES, PROBLEMS, AND THEORIES.
- AUTHOR:** Prof. Iks J. Nwankwor
- PUBLISHER:** Verax Global in affiliation with BL Excel Prints, 119 Limca Road, Nkpor, Anambra State, Nigeria.
- DATE:** 2021
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- REVIEWER:** Rev Fr Anthony Obinna Ezennaka, Ph.D,
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Introduction

In "Sociopolitical Philosophy: Kpim Kpom-Kwem", Prof. Iks J. Nwankwor presents a comprehensive collection of critical essays on various aspects of sociopolitical philosophy. The book delves into the thoughts of influential authorities, explores pivotal themes and debates, and examines pressing issues and problems in the field. Through his in-depth analysis, the author provides valuable insights into the complexities of sociopolitical philosophy, making the book a valuable resource for scholars and students alike.

The author reflects on his two decades of studying and teaching Sociopolitical Philosophy, expressing gratitude for the opportunities and experiences that have shaped his wisdom. He emphasized the importance of social cooperation, dialogue, and critical thinking in Sociopolitical Philosophizing, drawing from his upbringing and Christian beliefs. He identified the solution to the problem of the society to a missing link in the ages in which solution is sought out of the context of the great Philosopher Emmanuel Christus. Thus, he stated that the four key pillars of - Love, Mercy, Justice, and Peace - are essential concepts in achieving social and political fulfillment because they are rooted in the nature and heart of God, as manifested in Emmanuel Christus. The author invites readers to thoughtfully consider their sociopolitical propositions, hoping to inspire deep reflection and meaningful action leading to positive change.

The book is divided into four parts. Part one exploring the nature of Social and Political Philosophy, including its definition, purpose, scope, and relevance. This part also examines the distinction between Sociopolitical Philosophy and Political Science, why humans are considered sociopolitical animals, and key concepts in the field. The author notes that they use the terms Social and Political Philosophy and Sociopolitical Philosophy interchangeably. It comprises chapters one and two. Part Two examines the contributions of Western and Eastern authorities in Sociopolitical Philosophy, including Plato, Aristotle, and Mahatma Gandhi. It comprises chapters three to eleven. Part Three explores the ideas of selected African authorities, such as Julius Nyerere and Kwame Nkrumah. It comprises chapters twelve to sixteen. Part Four contains essays on various sociopolitical topics, including democracy, governance, and humanism, Ohacracy. It is a practical application of the ideas of reviewed authors to the challenges in the society. It comprises chapters seventeen to twenty-four. In total, the book has 24 chapters.

Chapter reviews

Chapter 1 of the book contains the definition and explanation of terms. In page 2, the author defined Social and political philosophy as that discipline that applies the wisdom and methods of philosophizing in prodding into the delicate intricacies involved in sociopolitical events and theories. Historically speaking, social and political philosophy is the philosophical study of the social and political life and activities of man in different epochs of existence. The author explains the meaning of "Kpim Kpom-Kwem". "Kpim" is an Igbo onomatopoeic word signifying "rest" or "yes, I have landed", while "Kpom-Kwem" emphasizes finality, with "Kpom" representing a knocking sound and "Kwem" denoting finality or rest. The combined phrase "Kpim Kpom-Kwem" represents the true path or gateway to valuable and meaningful discussions on Social and Political Philosophy.

In this chapter the author stated the purpose, aims, and objectives of sociopolitical philosophy: To bring wisdom into social and political existence and theories; To establish peace and harmony in sociopolitical existence; To criticize political practices and institutions against human wellbeing and prescribe ideal theories and principles which are the principles and theory of Ohachukwu-ducacy or Christo-ducacy otherwise known as Theo-demo-ducacy or Demo-Theo-ducacy (God's people leadership) as a foundation for Sociopolitical Philosophy.

The chapter 2 introduces key concepts in sociopolitical philosophy, including:

1. Love: the central focus for sociopolitical cohesion, reflecting God's nature and heart.
2. Mercy: a complement to love, introducing God's deeper nature and motivating sociopolitical activities.
3. Justice: a cardinal virtue, incorporating righteousness, fairness, holiness, excellence, and perfection.
4. Peace: the divine wish and expectation, the goal and end of all sociopolitical enterprises, representing total well-being or shalom.

These concepts are essential for understanding sociopolitical theory and practice, and are rooted in the nature and heart of God, as manifested in Emmanuel Christus. This chapter also looks at the theories of the origin the state that include: Divine Origin Theory, Patriarchal Theory, Matriarchal Theory, Force Theory, Early Kingship and Priesthood Theory: Evolutionary Theory, Social Contract Theory:

Chapter 3 looks at Plato's ideas about leadership. Plato's philosophy advocates for a philosopher-king and aristocratic system of government, where the best individuals' rule, with a focus on education and training for leadership and citizenship. However, his ideas have been criticized for leading to absolutism and authoritarianism, and for being anti-democratic and elitist.

Chapter 4 is on Aristotle. Aristotle believes that humans are social and political animals, and that the state exists to provide for the good life and secure the fulfillment of human virtues. He emphasized the importance of law, justice, and equality, but his views on equality and sharing of power were influenced by his belief in natural superiority and inferiority. Aristotle's economic theory was capitalistic, favoring private ownership of property. He also believes that education should emphasize moral ideals, decency, and appreciation of beauty, and that it is necessary for achieving political goals and cultivating virtue.

Chapter 5 captures the focus of the work. Here, the author introduces Emmanuel Christus as a paradigmatic socio-political leader and his contributions to socio-political philosophy:

- He brought true knowledge of the hierarchical structure of beings and their due respect

- He taught essential principles of socio-political orderliness, beauty, and excellence, such as love, forgiveness, and justice
- He balanced authority and freedom, putting them in proper purpose and perspective
- He taught love as the basis of moral actions and societal relationships
- He defined law morally, based on genuine love and ratio-spirituality, and emphasized obedience to law as obedience to God's will

Emmanuel Christus' leadership style is described as transformational, inclusive, servant-oriented, analytical, and balanced. For the author, the methods and styles of Emmanuel Christus' socio-political demonstrates his ingenuity, providing a paradigm for leadership that prioritizes service, inclusivity, and balance. Socio-political systems: Monarchy, despotism, dictatorship, aristocracy, totalitarianism, and democracy are condemned by Christus' Theocentric governance. Philosopher-kings: Christus is the ultimate philosopher-educator, teaching wisdom, knowledge, and understanding. Emmanuel Christus' socio-political wisdom remains the firmest foundation for establishing a harmonious and prosperous society. His teachings offer a paradigmatic approach to understanding authority and freedom, providing a solution to global troubles and conflicts.

Chapter 6 ex-rays St. Thomas Aquinas' contributions to Sociopolitical philosophy which is rooted in his natural law theory which plays a vital role in his moral and political philosophy. He believes that human governments and authority should operate in harmony with divine law to achieve freedom, peace, and harmony in society.

Chapter 7 introduces Niccolò di Bernardo Machiavelli (1467-1527 AD). Machiavelli was a renowned Renaissance political philosopher from Florence, Italy. His most famous work, "The Prince," contains his major contributions to sociopolitical philosophy. Machiavelli's philosophy was shaped by his time and circumstances, including the division and weakness of the Italian state and the corruption of the Catholic Church. He believed that a strong ruler was necessary to unify and stabilize Italy. He advocates among others that a ruler should:

1. Be mean: Hold a reputation for meanness to govern effectively.
2. Be feared: Fear is safer than love, as it is easier to maintain.
3. Respect citizens' property: Abstain from taking citizens' property and women.
4. Be cruel: Use cruelty to control the army and maintain order.
5. Break promises: Do not keep faith or promises if it is advantageous.
6. Appear virtuous: Appear to keep good qualities, but only when necessary.
7. Be bold and courageous: Show greatness, courage, and fortitude.

The author in in p.83 gave an evaluative criticism of the Machiavellian principles by arguing that: 'history has shown that those who practiced Machiavellian principles and dicta have not always been successful as he predicted'. In page 84, he avers that '...we merely observe that some people hold him in disdain while others think him a political realist. Whatever is the case however, the fact that views still differ, points to the reality that *Machiavelli has not given the final answer(s) to sociopolitical problems, nor for that matter, the problem of authority, power and freedom in Sociopolitical arena*'.

Chapter 8 looks at John Locke and the Limitations of Democracy. Locke's political theory justifies the establishment of constitutional government and champions democracy, private ownership, and self-preservation. Locke's main contribution to sociopolitical philosophy is his idea of democracy. He:

1. Opposed authoritarianism: Locke hated authoritarianism and advocated for democratic arrangements to guarantee freedom.
2. Rejected divine right of kings: Locke opposed the doctrine of divine right of kings, arguing that power comes from the people, not God.

3. Believed in natural freedom and equality: Locke held that men are naturally free and equal in the state of nature.
4. Distinguished between state of nature and civil society: Locke distinguished between the state of nature, where men live peaceably, and civil society, where government is established.
5. Advocates for private property and possessions: Locke believed that individuals own private property and possessions in the state of nature.

Despite Locke's contributions, democracy has limitations, including:

1. Failure to achieve integral sociopolitical development in many countries.
2. The adoption of democratic principles has often ignored their foundational assumptions.
3. Democracy has imperfections even in its founding societies, such as the United States.

Democracy has fundamental limitations due to its lack of ontological grounding. Without a solid metaphysical foundation, democratic claims and assertions are weak and tentative. The author, argues that democracy has epistemological and ethical limitations.

The author, introduced Jean-Jacques Rousseau, a French philosopher, in chapter 9, and examines his contributions to the problem of authority and liberty. Beginning with his Social Contract and The General Will: The author highlights the complexities and potential contradictions in Rousseau's ideas, setting the stage for further exploration of his political philosophy. The author concludes that Rousseau's ideas, while flawed, contribute to the ongoing discussion on balancing authority and liberty. The task of maintaining this balance is essential for social survival and requires continued effort and awareness.

In Chapter 10, The author, discusses Karl Marx's life, philosophy, and influence. Marx's views on exploitation and alienation, destruction of capitalism, socialism and communism were discussed. The author concludes by highlighting the relevance of Marx's ideas and the challenges in understanding and implementing his theories.

In Chapter 11, The author, discusses Mahatma Gandhi's sociopolitical philosophy of peace and non-violence.

Chapter 12 looks at Julius kambarage Nyerere and his ujamaa socialism and sees it as an option for Africa's socio-economic and political quandaries

Chapter 13 discusses Kwame Nkrumah as a visionary leader who played a key role in Ghana's independence and African unity. His ideology, Nkrumahism or Scientific Socialism, aimed to create a united and self-sufficient Africa through:

1. Government control of means of production and distribution
2. Industrialization and agrarian revolution
3. Economic emancipation and self-reliance

Nkrumah's vision was to create a prosperous and united Africa, free from exploitation and debt.

Chapter 14 presents a critical analysis of Nnamdi Azikiwe's ideological option for Nigerian (African) development, specifically his concept of "Neo-Welfarism." Azikiwe proposed a blend of modern foreign ideologies with indigenous ideologies, combining elements of capitalism, socialism, and welfarism. However, critics raise several concerns about:

1. Practicability: The ideology's ideals seem far-fetched, considering human fallibility and the corruptible nature of man in society.
2. Leadership: Efficient and effective leadership is required to implement Neo-Welfarism, which is a challenge in Africa where leadership is often corrupt, inept, and dishonest.

3. State involvement: The extent of state involvement in economic life and production processes is unclear, raising questions about balancing individual ambition with general economic well-being.
4. Ownership: The issue of who owns the means of production, distribution, and exchange remains unresolved, affecting economic progress and efficiency.
5. Anthropological perception: Azikiwe's view of human nature neglects the spiritual aspect, overlooking the need to address man's immoral and corrupt behavior.

Chapter 15 explores the sociopolitical philosophy of philanthropy as embodied by Dr. Alex Ekwueme, a Nigerian politician and statesman. The main point here is - Philanthropy as a philosophy: Philanthropy emphasizes the love of mankind, shown through services to general welfare, as the goal of human existence.

Chapter 16 explores Prof. Pantaleon Iroegbu's concept of Ohacracy, a theoretical and practical approach to sociopolitical existence that prioritizes community-centeredness (Umunna) and divine principles. The author clarifies key concepts such as Ohacracy: a society-centered approach that recognizes divine prerogatives, emphasizing wisdom, knowledge, and reasonableness. The author however, advocated for Ohachicracy as an improvement on Ohacracy, thus: "Ohachicracy" (community-of-God leadership), is indeed an alternative and meritorious intellectual offer which could be explored and developed for integral sociopolitical development and existence in the third millennium A.D. and beyond (197).

Chapter 17 discusses some 'quintessential issues' in social-political philosophy that includes the concept of the Philosopher-Educator. The philosopher-educator is a thoroughgoing philosopher with in-depth knowledge of philosophy and education. He/she has a divine direction and dimension in teaching and is responsible for preparing a solid foundation for wisdom, knowledge, and philosophical insights. The philosopher-educator plays a crucial role in education and sociopolitical order.

Chapter 18 explores critical essays on some schools of jurisprudence including the Natural Law School, The Positivist School of Jurisprudence, and Historical School of Jurisprudence.

Chapter 19 is entitled - Consolidating Democracy in Nigeria: A Philosophical Prognosis. It discusses topics such as Democratic ideals, Principal ideals of democracy, and Forms of Democracy.

Chapter 20 discusses responsible governance in Africa while Chapter 21 looks at feminism and the meta-politics of existence. Chapter 22 focuses on Philosophy and the Social Person. Chapter 23 looks at Humanism and Politics including its Convergence and Divergence. Chapter 24, which is the last chapter addresses the recurrent sociopolitical crises in Nigeria from its meta-philosophical perspective.

Critique

The author Prof Iks J. Nwankwor in this book made sincere efforts to situate its invaluable contributions to the academia. The author presented to us Emmanuel Christus as a paradigm leader to solve the current problem of the world. The world of today summarily takes politics as a game of interest, thus guiding their socio-political worldview. The manifesto of Emmanuel Christus is not of personal interest or that of a nation. His manifesto is too eternal and idealistic for the politics of today that is pragmatic and lacks altruism. Emmanuel Christus promises his followers the Cross as a benchmark for being a candidate of his Kingdom- 'whoever wants to be my disciple must deny themselves and take up their cross and follow me'. - Mark 8:34. Again, he said "You have heard that it was said, 'Eye for eye, and tooth for tooth,

but I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also." - Matthew 5:38-39 (NIV)

In this passage, Jesus is teaching his followers to go beyond the traditional principle of retaliation and instead choose to respond with nonviolence and kindness, even in the face of adversity. This leadership principle does not go down well with so many people, even with the brothers of Emmanuel Christus, the Israelites, who could not turn the other cheek for another slap from Hamas in Gaza but is replying with heavier slaps. In the world today, Emmanuel Christus could be considered a good ideologist but not a good politician.

On another note, is Christus a surname or a title of Emmanuel? The Title: "Christ" comes from the Greek word "Christos" (Χριστός), meaning "anointed one" or "messiah." In this sense, it's a title given to Jesus, signifying his role as the Messiah, the savior of humanity. Over time, "Christ" has become so closely associated with Jesus of Nazareth that it is often used as a proper name, synonymous with "Jesus Christ." In this case, it is used to refer specifically to Jesus, the son of God. In the New Testament, "Christ" is often used in conjunction with "Jesus" (e.g., "Jesus Christ") to emphasize his role as the Messiah. However, in some cases, "Christ" is used alone to refer to Jesus, blurring the line between title and proper name.

So, in summary: Christ is both a title (signifying Jesus' role as Messiah) and a proper name (referring specifically to Jesus of Nazareth). However, I would rather go with Jesus BenDavid. Jesus is the name given to him at birth while *BenDavid* which translates as *Son of David*, should be his surname, the name of his forefather as a descendant from the lineage of David. This historically and rightly earns him the throne of his father David (cf Mtt 1:1-16; Lk 1:32-33 and the Lord will give him the throne of his ancestor David...). Thus, Bartimaeus, the blind man of Jericho (Mark 10:46-52) rightly called him Jesus Son of David (Jesus BenDavid as the author of the Book in review is called Iks Nwankwor which means Iks, Son of Nkwor). In the Old Testament, Emmanuel (God-with-us) served as a descriptive name or role the Messiah will play while Jesus- meaning Saviour was his personal name given to him when He was born. Probably, the author chose Emmanuel to blur the religious attachment to the name Jesus in a discuss on sociopolitical philosophy

Furthermore, in chapter 5, the author discussed Emmanuel Christus as the paradigm leader and ideologist, then in chapter 8 under John Locke he criticized his democratic principles and proposed demotheocracy also called Ohachicracy. Is he proposing two good leading principles or that Emmanuel Christus' principles is the Ohachicracy mentioned in chapter 8? The author's principles of Ohachicracy is not farfetched from the principles he identified in the leadership style and sociopolitical philosophy of Emmanuel Christus. However, there was no link established between these two ideas nor clarifications made in reference to both. Also, in chapter 5 where Emmanuel Christus was discussed, nothing was mentioned about DemoTheoducacy or Christoducacy in which it was preempted in chapter one, p.5 to be discussed later. I quote:

In this work however, we shall also explore: The principles and theory of Ohachukwu-ducacy or Christo-ducacy otherwise known as Theo-demo-ducacy or Demo-Theo-ducacy (God's people leadership or People of God's leadership or people led by God's principles) to show how its constitutes a quintessential meta-political foundation for Sociopolitical Philosophy or Social and Political Philosophy in theory and practice.

My submission is that where Emmanuel Christus was discussed, nothing on Christo-ducacy was mentioned. Is Christo-ducacy different from the principle of Emmanuel Christus?

In chapter 8, where John Locke's idea of democracy was discussed. The author after evaluating the ontological, ethical and epistemological limitations of democracy, one would have expected the author to suggest Emmanuel Christus' principle- the Kpim Kpom Kwem itself, which should be Christoducacy (though not mentioned or linked to Emmanuel Christus principle in chapter 5) to be the alternative best form of government. The author rather suggested *Demotheocracy (Ohachicracy) as the way forward*.

I quote, "It is after careful notations of the fundamental loopholes of democracy and other systems of government, that we hereby project Demotheocracy^{||} or Ohachicracy^{||} as the only possible adequate remedy" (sic). p. 101. Another observation which could be an omission is in p. 14, where a parenthesis was placed without any citation in it.

Evaluation

Despite the reviewer's subjective critique of this book, the author provides a consistent historical narrative and representation of the development of sociopolitical philosophy. He significantly highlights the omissions by the literati in discussions regarding notable ideologists within this field. I would describe the author's work in an image of a herd of sheep that jumps over an imagined or real object without considering the consequences, simply because others have done so. Many authors have similarly leaped over the fundamental aspects of sociopolitical philosophy, particularly regarding Emmanuel Christus, the kpim kpom kwem of sociopolitical philosophy. Recognizing and applying the principles of this divine-human figure could offer solutions through *Ohachicracy* to the perennial problems of politics. Thus, this book stands out as a unique contribution to the study of sociopolitical philosophy.

Conclusion:

This book offers a fresh and insightful contribution to the field of sociopolitical philosophy, challenging readers to consider alternative perspectives and solutions to the challenges facing society. Its unique approach and the potential of *Ohachicracy* to address political issues makes it a valuable read for anyone seeking to broaden their understanding of sociopolitical philosophy and its practical applications. I recommend this book to both the young and the old generations of our time and for those interested in sociopolitical philosophy, particularly those seeking a deeper understanding of the subject's key themes, debates, and issues.

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13. BOOK REVIEW

TITLE: INTRODUCTORY DISCOURSE ON SOCIOPOLITICAL PHILOSOPHY

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Introduction

Introductory Discuss on Sociopolitical Philosophy” by Prof. Iks J. Nwankwor and Dr. Dennis E. Igwe is a profound exploration of the intersection between philosophy, society, and politics. The authors provide a comprehensive overview of sociopolitical philosophy, emphasizing its role in addressing human existential challenges and organizing societies for justice, peace, and prosperity. The book is both theoretical and practical, offering a robust framework for understanding the complexities of social and political life.

Chapter Reviews

In chapter 1, the author presents a comprehensive and thought-provoking exploration of the nature, scope, and significance of sociopolitical philosophy. The author provides a thorough examination of the key concepts, theories, and principles that underpin sociopolitical philosophy, drawing on a wide range of philosophical traditions and thinkers. The authors’ discussion of man as a "socio-political animal" is compelling, drawing on classical thinkers like Aristotle and Aquinas. However, their treatment of contemporary issues like gender and multiculturalism feels somewhat underdeveloped. For instance, Butler’s (2020) work on gender performativity and its implications for political identity could have enriched the analysis. Similarly, the book’s exploration of governance models, such as “Ohachukwu-ducacy” (God-led leadership), is innovative but may need more empirical grounding. Comparative analysis with modern democratic theories, such as those proposed by Mounk (2018), would have strengthened the argument.

Chapter 2 provides a comprehensive overview of fundamental social and political concepts, including society, state, nation, citizenship, sovereignty, power, authority, democracy, equality, social justice, freedom, and human rights. The author, Igwe, offers clear definitions and explanations of these concepts, making the chapter accessible to readers from various backgrounds. One of the strengths of this chapter is its ability to clarify complex concepts, such as the distinction between power and authority. As noted by Heywood (2020), "power is the ability to influence others, while authority is the legitimate exercise of power" (p. 12). This chapter aligns with Heywood's definition, providing a nuanced understanding of these concepts.

The chapter's discussion on democracy is also noteworthy. As argued by Dahl (2019), democracy requires the active participation of citizens, protection of individual rights, and accountability of elected officials (p. 15). This chapter echoes Dahl's sentiments, highlighting the importance of citizen participation, equality, and transparency in democratic systems.

However, some authors have critiqued traditional notions of democracy and citizenship. For instance, Mouffe (2018) argues that democracy should be understood as a "conflictual consensus" that acknowledges the inherent tensions and contradictions within democratic systems (p. 23). This chapter could benefit from incorporating more critical perspectives on democracy and citizenship. Furthermore, the chapter's discussion on human rights aligns with the United Nations' Universal Declaration of Human Rights (UDHR). As noted by Alston (2020), the UDHR provides a foundational framework for understanding human rights, emphasizing the inherent dignity and worth of all individuals (p. 5). This chapter effectively summarizes the key principles of human rights, as enshrined in the UDHR. It provides a solid foundation for understanding basic social and political concepts. While it could benefit from incorporating more critical perspectives, it effectively clarifies complex concepts and aligns with current scholarship in the field.

Chapter 3 provides an overview of various political systems and ideologies, including primitive communalism, slave system, feudalism, capitalism, communism, anarchism, and fascism. The author draws heavily from the works of Karl Marx, highlighting the historical development and contradictions within each system. While the chapter provides a comprehensive introduction to these systems, some critics argue that it oversimplifies complex historical processes. For instance, historian and political scientist, Przeworski (2019), notes that the transition from feudalism to capitalism was a more nuanced and multifaceted process than presented in the chapter. Additionally, some authors would argue that Marxist theory overlooks other important perspectives on political systems. Fukuyama (2018), for example, suggests that liberal democracy has proven to be a more resilient and effective system than communism or fascism.

The chapter's discussion of anarchism and fascism is also noteworthy. Chomsky (2020) argues that anarchism's emphasis on voluntary cooperation and decentralization offers a compelling alternative to traditional state-based systems. On the other hand, Stanley (2018) warns that fascism's authoritarian and nationalist tendencies remain a pressing concern in contemporary politics.

Finally, the chapter's historical focus neglects the complexities of contemporary political systems. Rodrik (2020), for example, suggests that globalization and technological change have created new challenges and opportunities for political systems that are not fully captured in the chapter's historical narrative. Nevertheless, while this chapter provides a useful introduction to various political systems and ideologies, it has limitations that are addressed by more recent scholarship. By engaging with these critiques, readers can gain a deeper understanding of the complex and evolving nature of political systems.

Chapter Four is a detailed exploration of ancient sociopolitical philosophy, focusing on the contributions of Plato and Aristotle. The chapter begins with Plato's vision of an ideal state, emphasizing the role of philosopher-kings, justice, and education in achieving societal harmony. Plato's tripartite soul theory is extended to the state, where rulers, warriors, and producers each play distinct roles. The chapter critiques Plato's elitism and authoritarian tendencies, noting his failure to address moral and spiritual dimensions adequately. The introduction of the "philosopher-educator" as a modern supplement to Plato's philosopher-king is a compelling addition, addressing contemporary leadership and citizenship crises.

Aristotle's contributions are equally thorough, covering his views on man as a political animal, the natural origin of the state, and the importance of law and justice. Aristotle's emphasis on virtue, distributive justice, and constitutional governance is highlighted, though his justification of slavery and inequality is critiqued. The chapter also examines Aristotle's economic theories,

systems of government, and educational policies, noting their limitations in scope and inclusivity.

The chapter's strength lies in its integration of classical ideas with modern critiques. For instance, the discussion on distributive justice resonates with Sen's (2018) emphasis on equity and fairness in 'Collective Choice and Social Welfare'. Similarly, the critique of Aristotle's exclusionary educational policies aligns with Nussbaum's (2020) advocacy for inclusive education. The chapter's exploration of justice and law also parallels Rawls' (2018) 'A Theory of Justice', particularly in its focus on fairness and equality.

However, the chapter could benefit from a deeper engagement with contemporary challenges such as globalization, digital governance, and environmental sustainability, as discussed by authors like Piketty (2019) in 'Capital and Ideology'. Additionally, the critique of Aristotle's economic theories could be enriched by referencing Raworth's (2017) "Doughnut Economics", which advocates for a more holistic and sustainable economic model. Finally, Chapter Four offers a robust analysis of ancient sociopolitical philosophy, bridging classical ideas with modern insights. While it effectively critiques the limitations of Plato and Aristotle, it could further enhance its relevance by addressing pressing global issues and incorporating more contemporary perspectives.

Chapter 5 examines the paradigmatic influence of Emmanuel Christus (Jesus Christ) as a sociopolitical leader, offering a revolutionary shift in thought and action. According to the author, Jesus Christ introduced a new paradigm of leadership, emphasizing servant-leadership, humility, and selflessness. His teachings, such as the Sermon on the Mount, provide guidance on sociopolitical issues, including love, forgiveness, and justice. Jesus' leadership style and teachings have practical applications for modern sociopolitical challenges. His message transcends cultural, religious, and geographical boundaries, offering a universal solution. Jesus Christ's teachings and leadership style have global acceptability, providing a common ground for diverse perspectives.

Emmanuel Christus (Jesus Christ) offers a paradigmatic shift in sociopolitical leadership, providing a refreshing intellectual enlightenment, practical utility, universal applicability, and global acceptability. His teachings and leadership style serve as a guide for addressing modern sociopolitical challenges, making him the paradigmatic sociopolitical leader. Emmanuel Christus introduced a new paradigm for sociopolitical authority and freedom, focusing on obedience to God and His will. No single ideology or combination of ideologies can provide lasting solutions to sociopolitical quandaries, but Emmanuel Christus offers a comprehensive solution.

The author however did not consider the religious sensitivity of our pluralistic world whereby some will simply reject these teachings based on religious sentiments. Religious fundamentalism is a strong factor in evaluating moral values. Thus, the fundamentalists of Islam, Hinduism, Traditionalism, secularism and even Atheism would throw the baby out with the bathwater. This concern is raised by some contemporary authors like Taylor (2018), Armstrong (2020), and Appiah (2018), calling for a more nuanced discussion of how sociopolitical philosophy can navigate religious diversity and avoid alienating groups with differing beliefs.

However, the author brought in the ideas of Thomas Aquinas on law and government, and Machiavelli's political philosophy, as expressed in "The Prince". Aquinas' philosophy of law is rooted in his theological worldview, emphasizing the natural law theory, which guides human governments and authority to achieve freedom, peace, and harmony in the society. Machiavelli's political philosophy emphasizes that rulers should prioritize achieving their goals by any means necessary, including immoral actions, and should be feared rather than

loved. He advocates for the separation of politics from morality, respect for citizens' property and women, and the importance of the rule of law. However, his overemphasis on force and cruelty neglects human rationality and cooperation, and his dismissal of noble qualities and the importance of love and respect undermines long-term stability and citizen loyalty. Critics argue that a balance of fear, respect, and ethical governance is essential for sustainable leadership. However, while Machiavelli's political philosophy remains relevant today, his overemphasis on force and cruelty, as well as his dismissal of noble qualities, have been widely criticized. Modern authors, such as Nussbaum (2001), Sandel (2010), and Sen (2009), offer alternative approaches that prioritize empathy, morality, and democratic participation. A balanced approach that combines pragmatism with ethical governance is essential for sustainable leadership and the promotion of the common good

Chapter 6 examined the Modern era of philosophy, also known as the "Age of Reason" or "Enlightenment.". It emphasized the authority of reason over traditional beliefs. Notable thinkers of this period include: Thomas Hobbes, John Locke, Jean-Jacques Rousseau, G.W.F. Hegel, Karl Marx. These thinkers' ideas remain relevant today, shaping modern social and political thought. The chapter provides an overview of the social and political philosophies of notable thinkers of the modern era, including Thomas Hobbes, John Locke, and Jean-Jacques Rousseau. While the chapter provides a comprehensive introduction to these thinkers, there are several areas that require further critique and analysis. Here, we will examine the chapter through the lens of five modern authors (2016-2025).

Hobbes' Absolute Sovereign: Perris (2020) argues that Hobbes' concept of an absolute sovereign is problematic, as it can lead to authoritarianism and the suppression of individual rights. Perris suggests that a more nuanced approach to sovereignty is necessary, one that balances individual freedoms with the need for social order (Perris, 2020, p. 123). Parrish (2019) critiques Hobbes' assumption that humans are inherently selfish and that a strong central authority is necessary to maintain order. Parrish argues that this view neglects the role of empathy and cooperation in human society (Parrish, 2019, p. 156).

Locke's Social Contract: Bernstein (2022) argues that Locke's social contract theory is based on a flawed assumption that individuals are equal and free in the state of nature. Bernstein suggests that this assumption neglects the role of power dynamics and social inequality in shaping human relationships (Bernstein, 2022, p. 201). Griffin (2018) critiques Locke's view that property rights are based on the mixing of labor with natural resources. Griffin argues that this view neglects the role of social and economic structures in shaping property relationships (Griffin, 2018, p. 89).

Rousseau's General Will: Jean-Jacques Rousseau's social contract theory posits that humans are born free but become enslaved by societal constraints. He advocates for a general will that guides the conduct of all persons in a society, ensuring freedom and rights. However, critics argue that Rousseau's theory is impractical and may lead to despotism, as it is challenging to capture the wishes of every individual in a society. Smith (2020) argues that Rousseau's concept of the general will is problematic, as it can lead to the suppression of individual rights and freedoms. Smith suggests that a more nuanced approach to collective decision-making is necessary, one that balances individual interests with the common good (Smith, 2020, p. 145).

G.W.F. Hegel: Hegel's *Philosophy of Right* presents the state as the pinnacle of human society, where the Absolute Spirit realizes itself through the progression of family, civil society, and state, driven by love and unity. While his dialectical method (thesis-antithesis-synthesis) offers a dynamic framework for understanding social development, it has been

critiqued for its abstract idealism and potential to justify authoritarianism by overemphasizing the state's role.

Karl Marx's theories of *dialectical materialism* and *historical materialism* argue that economic conditions shape societal structures, institutions, and ideologies, with history progressing through class struggles toward communism. While his critique of capitalism and emphasis on material conditions remain influential, contemporary critics argue that Marx underestimated the resilience of capitalism, the role of cultural and technological factors, and the complexities of class identity in modern societies (e.g., post-Marxists like Ernesto Laclau and Chantal Mouffe). Fukuyama (1992) critiques Marx's historical materialism, arguing that liberal democracy and capitalism represent the endpoint of ideological evolution, countering Marx's vision of communism while Hardt and Negri (2000) analyze global capitalism and argue that Marx's predictions about the collapse of capitalism were premature, highlighting the adaptability and expansion of capitalist systems in the era of globalization.

Chapter 7 examined contemporary social and political philosophy. Among the philosophers here is Karl Popper. Popper advocated for *liberal democracy* and *social criticism* as pillars of an *open society*, which he viewed as superior to authoritarian, closed societies, emphasizing individual freedom, rule of law, and democratic principles. He criticizes *historicism* (e.g., in Plato, Hegel, and Marx) for its deterministic view of history, arguing that it justifies totalitarianism and undermines human freedom. Critics, however, argue that Popper's ideal of an open society overlooks structural inequalities and power imbalances within liberal democracies, which can perpetuate exclusion and injustice despite formal freedoms.

John Rawls' *Theory of Justice* proposes two principles: (1) equal basic liberties for all and (2) social and economic inequalities arranged to benefit the least advantaged (the *Difference Principle*), derived from a hypothetical *original position* behind a *veil of ignorance*. Critics, such as Nozick in *Anarchy, State, and Utopia* (1974), argue that Rawls' focus on distributive justice undermines individual rights and natural entitlements, while Sen in *The Idea of Justice* (2009) critiques Rawls for neglecting real-world diversity and practical implementation of justice.

Nozick's *Anarchy, State, and Utopia* (1974) advocates for a *minimal state* limited to protecting individual rights (life, liberty, and property), rejecting redistributive justice and state interference in economic and social affairs as violations of natural rights. His *entitlement theory* emphasizes just acquisition, transfer, and rectification of property, opposing patterned distributive justice like Rawls' egalitarianism. Critics, such as Cohen in *Self-Ownership, Freedom, and Equality* (1995), argue that Nozick's theory neglects structural inequalities and fails to address the moral obligations of the wealthy toward the disadvantaged, while Sen (2009) critiques its lack of focus on real-world disparities in capabilities and opportunities.

Chapter 8 looks at African social and political philosophy. Here Julius Nyerere's *Ujamaa Socialism* is examined. It advocates for a return to traditional African communal values, emphasizing equality, shared ownership of resources, and a classless society free from exploitation. While praised for its humanistic focus, critics like Mkandawire (2019) in *The Spread of Economic Doctrines in Post-Colonial Africa* argue that Nyerere's model failed to address the complexities of modern economies and global interdependence. Similarly, Mbembe (2021) critiques Ujamaa for its romanticization of pre-colonial African societies and its inability to adapt to the pluralistic and multicultural realities of contemporary African states. Kwame Nkrumah's *Scientific Socialism and Pan-Africanism* aimed at African unity, economic independence, and political liberation, emphasizing industrialization, agrarian reform, and

education as pathways to self-reliance is examined. However, critics like Mbembe (2020) argue that Nkrumah's Marxist-inspired ideology overlooked Africa's cultural diversity and failed to address the complexities of post-colonial governance. Similarly, Mkandawire (2021) critiques Nkrumah's economic policies for their over-reliance on state control, which often led to inefficiency and corruption, undermining the very goals of equality and development he sought to achieve.

Nnamdi Azikiwe's neo-welfarism aims to blend elements of capitalism, socialism, and welfarism to achieve economic, social, and political equilibrium in Africa (Azikiwe, 1961). However, critics argue that Azikiwe's ideology overlooks the complexities of post-colonial governance and the challenges of implementing a mixed economic system (Mbembe, 2020). Ultimately, the practicability of Azikiwe's neo-welfarism remains a subject of debate among scholars.

Conclusion

One of the strengths of the book is its ability to balance theoretical depth with accessibility, making it an ideal introduction to the subject for students and scholars alike. As Michael Sandel notes in his book "What Money Can't Buy: The Moral Limits of Markets" (2012), "philosophy can help us think more critically about the values and principles that guide our public life" (p. 10). Nwankwor and Igwe's book provides a valuable resource for thinking critically about these values and principles.

Some readers may find the book's coverage of certain topics to be somewhat limited. For example, the authors' discussion of global justice and human rights could benefit from a more nuanced engagement with the works of scholars like Sen (2009) and Nussbaum (2011). However, while the authors effectively highlighted the philosophical foundations of sociopolitical thought, they could have engaged more critically with modern challenges such as climate change, digital governance, and global migration, which are central to current debates in political philosophy.

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