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DIGITAL CAPITALISM AND THE OWNERSHIP OF ALGORITHMS: A MARXIST CRITIQUE OF TECHNOLOGICAL POWER STRUCTURES

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Abstract

This article examines the rise of digital capitalism and how algorithm ownership concentrates power in the hands of a few technology corporations. From a Marxist point of view, it explores how digital tools, especially algorithms, are not neutral technologies but instruments of class dominance. The goal is to understand how capitalists uses these tools to control data, shape labour, and maintain its grip on social and economic life. It argues that the ownership of algorithms is a new form of digital property that extends Marx's concept of private property into the immaterial realm. It also explores the exploitation of digital labour, the commodification of user behaviour, and how algorithmic control affects democratic life. The work relies on a blend of classical Marxist texts and modern critical theory to show that digital capitalism is not simply a new economy, but a deepening of old patterns of exploitation. It uses real-world examples and academic sources in its analysis, this helps in making the argument accessible, grounded, and relevant to today's realities.

Keywords: Digital capitalism, Algorithms, Marxism, Technology, Power structure

Introduction

Our society has changed in ways Karl Marx could never have imagined. But in many ways, it has not changed at all. The machines and names are different, but the system remains the same. Today, the internet is the new factory, data is the new raw material, and algorithms are the new machines. And at the heart of this system stands capitalists that are still hungry, expanding, and still dependent on labour. Digital capitalism is not a break from the past, it is a continuation. The structures that Marx criticized in the 19th century are still with us; they have simply found new digital clothes. In today's world, algorithms do not merely sort information; they sort people. They shape what we see, how we think, and even what we desire. But who owns these algorithms? And how does their ownership reflect deeper power structures? The owners of digital platforms do not just make money, they also shape public discourse, govern digital spaces, and influence democratic processes.

This article discusses the roots of capitalism and how it has merged with digital technology. It uses a Marxist framework to analyse how the ownership of algorithms reflects class interests, deepens inequality, and reorganizes labour and life in new but familiar ways. It examines how control over digital tools leads to surveillance, commodification of attention, and the undermining of user agency. The paper contends that algorithms are not passive tools, they are productive forces, and those who control them are the new capitalists. It aims to explore what this means for labour, justice, and the future of freedom in a world run by machines but owned by capitalist.

Conceptual Clarifications

Digital Capitalism

Digital capitalism is the current stage of capitalism where digital technology is the main engine of wealth creation and social control. It refers to an economy where data, software, and algorithms have become central tools for making profit. Unlike earlier forms of capitalism that relied on physical labour in factories, digital capitalism relies on data-driven systems that collect, analyse, and use information to make decisions, most time, without involving human. Christian Fuchs explains that, "digital capitalism is an extension of traditional capitalism. It is not a separate system. It represents the process by which capitalists exploits digital technologies to intensify the control of labour and the commodification of communication... Under digital capitalism, everyday life itself becomes a source of value, as platforms extract profit from the attention and activities of users" (Fuchs, 2014: p113). This shows that digital capitalism is not just about having more advanced tools. It is about using those tools to deepen control over labour and everyday life. Even when we are not working in the traditional sense like browsing the internet or posting on social media, we are still producing value for digital companies.

Algorithms

An algorithm is a set of instructions designed to perform a task or solve a problem. Simply put, it is like a digital recipe that tells a computer what to do. In the context of digital capitalism, algorithms are used to sort information, recommend products, manage workers, and even make hiring or policing decisions. However, algorithms are not neutral; they are designed by people, owned by companies, and driven by profit. This means they reflect the values and interests of those who control them. According to Safiya Noble, "the algorithms used in search engines, social media, and data analytics are not objective or unbiased. They are shaped by the commercial interests of the corporations that design and own them. These algorithms often reinforce existing social inequalities, because they are built within the framework of capitalist priorities and profit-making logics" (Noble, 2018: p81). This view by Safiya shows that algorithms are more than just tools; they are part of a system that reflects the values of the dominant class. In a capitalist system, that means they are used to increase profits, manage labour, and maintain social order.

Ownership of Algorithms

Ownership of algorithms has to do with those who have the legal and financial control over the digital tools. In digital capitalism, large technology companies like Google, Facebook, Amazon, and Microsoft own the most powerful algorithms. This gives them enormous influence over economic life, public discourse, and personal behaviour. This ownership is a form of private property just like owning land, a factory, or a machine. The only difference is that algorithms are intangible. They exist as code and operate silently in the background of our digital lives. Shoshana Zuboff argues that "the ownership of the means of behavioural modification - the algorithms that track, predict, and influence human behaviour represents a new stage in capitalism. These owners do not merely observe human life. They shape it. They extract surplus from human experience by turning it into data, and then use that data to control markets and individuals" (Zuboff, 2019: p220). This view captures the heart of the issue. Owning algorithms is not just about owning software, it is about owning the ability to shape society. It is a new kind of power, one that is quiet but very effective.

Marxism and Class Analysis

Marxism is a way of understanding the society through the lens of class struggle. It argues that history is shaped by the conflict between those who own the means of production (the bourgeoisie) and those who sell their labour (the proletariat). Marxism also teaches us that every economic system hides forms of exploitation under the appearance of fairness or freedom. In digital capitalism, the class struggle continues, but the battleground has changed. Today, the means of production include not just factories and machines, but also data, networks, and algorithms. Those who own these tools still exploit those who do not. As Marx writes; "the ideas of the ruling class are in every epoch the ruling ideas... The class which is the ruling material force of society, is at the same time its ruling intellectual force... The class which has the means of material production at its disposal, consequently also controls the means of mental production" (Marx and Engels, 1970: p64). This idea is central to the digital age. Those who own the platforms and algorithms also control the flow of information. They decide what is seen, what is hidden, and how people think. This is a powerful form of class control, even though it often appears as convenience or entertainment.

Technological Power Structures

Technological power structures refer to the systems of control that emerge from the ownership and use of digital tools. These include surveillance systems, algorithmic management, and the ability to manipulate public opinion through targeted advertising and content filtering. These structures are not natural or inevitable. They are built and maintained by those who have the resources to shape digital space. And like all power structures, they benefit some while harming others. As Manuel Castells puts it, "technology does not determine society. Nor does society determine technology. But technology is society. It is the medium through which social and economic relationships are structured... In the network society, power flows through networks of information, and those who control the nodes of these networks hold real social power" (Castells, 1996: p471). This shows that technological power is not about gadgets or applications; it is about how society is shaped by those who control the flow of digital information. In capitalist systems, that means technology companies become powerful actors, not just in the economy, but in politics and culture as well.

Historical Background of Capitalism and Technology

The roots of capitalism dates back to the 16th and 17th centuries, but it truly began to take shape during the Industrial Revolution. This was when machines replaced manual labour, especially in textile factories, mines, and transportation. The advent of machines gave the capitalists room to produce goods faster and cheaper, but it also meant tighter control over workers. In the late 19th and early 20th centuries, capitalism entered a new phase which was the rise of large corporations and monopolies. Big companies took over industries like steel, oil, railroads, and manufacturing. With size came new forms of control, not just of workers, but also of markets and governments.

Technology during this time was still mostly mechanical, assembly lines, engines, telegraphs but it was organised in a way that made the capitalist class even more powerful. The control of production was centralized; workers were managed like machines and the few who owned the factories also owned the future. The invention of the computer in the mid-20th century changed everything. For the first time, information could be processed and stored in machines. This allowed businesses, governments, and the military to manage huge amounts of data. At first, computers were large, expensive, and used mainly by elites. But by the 1980s and 1990s, personal computers, the internet, and mobile phones had become common.

However, the expansion of computers did not mean freedom, but it created new ways for capitalism to spread and tighten its control. Digital platforms like Google, Facebook, Amazon, and others became powerful not by making physical goods, but by collecting data and organizing information. We are often told that the internet and digital tools empower us. But today, they often do the opposite. They turn our thoughts, relationships, and movements into data that can be bought, sold, and controlled. This historical view helps us see that the ownership of algorithms is not a technical issue, but a class issue. It is about who controls the tools of production, knowledge, and communication in the digital age.

Algorithmic Labour and Digital Exploitation

The tools of capitalism may have changed from steam engines to lines of code, but the purpose has stayed the same which is to exploit human labour for profit. In the digital world, this exploitation takes a new and invisible form. It hides behind words like "user, engagement, and data." But at its core, it is still about extracting value from people without fair compensation. In traditional factories, you could see the machines, the bosses, and the workers. But in digital capitalism, many workers don't even know they are working. When you post a photo, like a video, write a review, or fill out a survey, you are performing digital labour. Your actions help technology companies build profiles, train algorithms, and target advertisements. Shoshana Zuboff writes, "Users unknowingly serve as unpaid labourers. Their activities on digital platforms provide the raw materials such as behavioural data used to produce predictive algorithms. These systems not only forecast our actions, but also shape them in directions that maximize profit. Yet users receive no wage, no share of the value they help create" (Zuboff, 2019: p94). This view explains the core issue which is the fact that digital platforms rely on millions of people doing "free work." Every action we take online feeds into powerful systems we don't control. And because these systems are hidden behind complex code, we often do not realise how deeply we are being used.

We are often made to believe that services like Facebook, Google, and TikTok are "free." But nothing in capitalism is truly free. When we use these platforms, we pay with our time, our attention, and our data. This data is then turned into profit through ads, recommendations, and algorithmic targeting. Christian Fuchs argues that, "the ideology of free digital services conceals the reality of exploitation. Users are not customers, they are commodities. Their data is sold to advertisers, analysed by algorithms, and used to predict future behaviour. This commodification of attention creates a new kind of alienation, where people are estranged not just from their labour, but from their online identities" (Fuchs, 2014: p121). Fuchs helps us see that exploitation has moved into new territory. It is no longer just about physical labour, but about psychological and social labour. Every click and swipe becomes part of someone else's business plan.

Besides data collection, digital capitalism also creates new kinds of bad, unstable work through platforms like Uber, Bolt, Jumia, and Fiverr. These platforms use algorithms to assign jobs, set prices, and rank workers. Workers have little or no control over these systems. This is especially harmful in countries like Nigeria, where many young people depend on digital platforms for survival. A driver may work for 12 hours a day, yet earn barely enough after fuel, maintenance, and the platform's cut. Worse, if the algorithm gives him a low rating, he could be blocked with no explanation. This is what Marx called "surplus labour", a work that produces more value than the worker receives. Today, the process is hidden behind applications and automated messages. Technology giants like Google, Apple, Meta, and Amazon have become some of the richest corporations in human history. Yet they own almost no physical factories. What they own are platforms - digital spaces where users gather, work, interact, and produce value. But the users do not own any part of the value they help generate. That is why

for Tiziana Terranova, "free labour is a key force in the digital economy. It includes all the activities people do online - writing posts, sharing videos, and liking content. These actions create attention and engagement, which are then sold to advertisers. The result is a new system where millions of people work without knowing they are working" (2004: p83).

From the above, Terranova shows that digital capitalism depends on hidden labour, something we do willingly, often for fun, but that still creates profit for someone else. This is very different from past forms of work, yet the outcome is the same because wealth goes to the few, and labour is taken from the many. In digital capitalism, alienation takes new forms; many online workers never meet their employers, never see the full product of their labour, and often feel isolated. For example, a content moderator for a big technology company may spend all day looking at violent or disturbing images, with little support or recognition. A freelance writer may be paid poorly, rated harshly by an algorithm, and replaced by someone cheaper. Digital economy may look modern, but it is deeply dehumanizing. It treats people as numbers, not as beings with needs, hopes, and dignity.

Ownership of Algorithms and Class Power

Ownership has always defined class relations in capitalism. Those who own the means of production whether land, factories, or machines control those who do not. In the digital age, the "means of production" are no longer only physical objects. They now include algorithms, data systems, and digital infrastructures. These are not just tools but are instruments of control, profit, and power. In the 19th century, Marx observed how factory owners controlled machines, raw materials, and workers. Today, the owners of algorithms hold a similar position but in a less visible way, they build and control the systems that determine everything from job opportunities to political opinions. They set the rules of digital life, while most people simply follow.

Today, the owners of algorithms play a similar role to factory owners in the past. But instead of owning machines, they own digital intelligence, systems that make decisions about people's lives. Algorithms are not just tools, they are weapons. They are used to predict, manipulate, and manage human behaviour. In capitalist hands, they become tools of exploitation and inequality. For example, an algorithm that decides who sees a job ad or who gets a loan can easily reflect and deepen existing inequalities.

Virginia Eubanks gives a painful example when she writes, "automated systems used by governments and corporations often reproduce racial, economic, and gender inequalities. For example, predictive algorithms used to screen welfare recipients or police neighbourhoods tend to target the poor and the marginalized. These systems do not remove bias - they automate it" (2018: p136). This shows that algorithmic systems are not neutral or fair. When controlled by the capitalist class, they reinforce existing class structures. They punish the poor while protecting the powerful.

In Marxist terms, the bourgeoisie are those who own capital and use it to extract surplus value from labour. Today, digital capitalists like Jeff Bezos (Amazon), Mark Zuckerberg (Meta), and Sundar Pichai (Google) fit this role. They own the platforms, the data, and the algorithms. They do not need to manage people directly; the code does it for them. This shows that digital capitalism does not just change who the boss is but changes how control works. Algorithms make surveillance and discipline invisible but constant. The raw material of the digital economy is data. But who owns this data? Not the users who create it, not the workers who generate it. It is the technology companies who store it, analyse it, and claim it as intellectual property. In many ways, owning data today is like owning land or oil in the past, it gives enormous economic and political power.

If the ownership of algorithms is the key to class power in the digital age, then resistance must begin with the question of ownership. Should algorithms that decide public matters such as health, education, security, and employment be privately owned? Or should they be made transparent, accountable, and possibly public property? Evgeny Morozov suggests, "there is no reason why algorithmic systems that shape our collective lives should be controlled by profit-driven corporations. We must imagine alternative futures where digital infrastructures are governed by democratic institutions, where transparency replaces secrecy, and where human needs override corporate profits" (2011: p261). This vision points to the way forward. A Marxist critique does not only reveal what is wrong but it calls us to imagine and fight for something better. If we can question the ownership of land, machines, and factories, then we must also question who owns the code that runs our world.

Alienation, Consciousness, and Class Struggle in the Digital Age

In today's world, people are not just alienated from physical labour, they are also alienated from data, digital environments, and the algorithms that shape their decisions. In factories, alienation came from being reduced to a cog in a machine. Now, alienation comes from being reduced to a data point in a digital system. Every time we use an application, post on social media, or shop online, our actions are tracked, analysed, and monetised. Yet we have little control over how this data is used or what it means. This means that users do the digital work like posting, liking, commenting but the real control lies with the algorithm owners, creating a modern form of alienation similar to what Marx described under industrial capitalism.

Beyond social media, algorithms now shape major decisions in life like job offers, credit scores, insurance rates, or school admissions. Yet most people have no idea how these systems work. This is alienation in its real form because decisions about our lives are made by machines we don't understand, and owned by people we can't see. Frank Pasquale emphasises this in his critique of algorithmic decision-making: "opaque algorithms create a 'black box society' where power is exercised without transparency or accountability. People are judged, sorted, and evaluated by systems they cannot examine or challenge. This results in a profound loss of autonomy, a structural alienation embedded in the digital architecture of society" (2015: p132).

Pasquale's analysis reveals how deeply alienation now runs. We are no longer alienated just from our labour but from the logic of society itself, as decisions become hidden inside proprietary code. One of Marx's key insights was that class struggle arises when workers become conscious of their exploitation. But how can people become conscious of digital exploitation when everything appears free and personalised? Social media makes us feel like individuals, not part of a class. Algorithms are designed to distract and isolate, not unite. Jodi Dean warns that digital capitalism produces "communicative capitalism," where discussion replaces action and sharing replaces solidarity: "the more we speak online, the less we act. Digital networks encourage constant expression but displace political organizing. Individuals feel they are part of something simply by posting or liking. This creates a false sense of unity; an affective connection without real collective power" (2010: p45).

Dean's point is important because the digital world encourages participation without power. It simulates connection while deepening isolation making class consciousness even harder to achieve. This reminds us that even within these new systems, the old conflict of those who work and those who profit from the work still remains. This realization is the beginning of class consciousness. Marx believed that alienation could be overcome when workers see themselves as a class with shared interests. In the digital age, this is more difficult but not

impossible because the same technologies that alienate us can also be used to connect us, if we learn to use them critically and collectively.

Resistance and Revolutionary Possibilities in the Digital Era

If the digital world has become a battleground for control, then resistance must also be digital. The same algorithms that exploit and monitor can be studied, challenged, and even repurposed for liberation. Digital workers, from Uber drivers to Amazon warehouse staff, are organizing globally. These struggles are new in form but rooted in old working-class traditions. Workers are reclaiming their dignity through strikes, walkouts, and protests even in the face of algorithmic management. Trebor Scholz explains that: "platform workers are not passive victims. Across the world, rig workers are forming new unions, creating cooperatives, and demanding algorithmic transparency. These movements represent the digital extension of traditional labour struggle: a call for worker-owned platforms, fair compensation, and shared technological governance" (2016: p201). Scholz shows that the future of digital work does not belong to capitalists by default. Workers are not just resisting; they are reimagining what digital platforms could be under democratic ownership.

A key demand in resisting algorithmic power is transparency. People must know how decisions are made; whether for credit scores, job applications, or social media feeds. Without visibility, there can be no accountability. Frank Pasquale argues: "algorithms must not be black boxes; people deserve the right to understand decisions that affect their lives. Algorithmic accountability means opening up the logic behind automated decisions, allowing for legal challenge, democratic oversight, and public debate" (2015: p131). This gives resistance a legal and moral basis that digital life must not be left in the hands of private code. It must be governed, questioned, and reclaimed.

The free software and open-source communities have long resisted digital capitalism by offering alternatives to proprietary software. Projects like Linux, Mozilla Firefox, and Mastodon offer public, decentralised tools for computing and communication. Richard Stallman declared that: "free software is not just about cost; it is about freedom. Freedom to study, change, and share the code that shapes your digital life. Proprietary software puts users under corporate control. Free software puts them in charge" (2002: p144). Today, as algorithms shape every aspect of life, the idea of digital freedom remains central to any revolutionary alternative. Education is not just a response to oppression; it is a weapon against it. Digital literacy, critical theory, and class consciousness are needed to unmask algorithmic exploitation and empower communities to act. This is a reminder that changing the digital future requires changing how we think. Schools, universities, and communities must also teach resistance and not just compliance.

Finally, resistance must be paired with imagination. What could a post-capitalist digital world look like? It might mean public ownership of major platforms free from ads and surveillance, or global solidarity networks built on trust, not profit. We should think beyond transformation protest, but toward a world where technology is not a tool of control, but something common for all.

Conclusion

From theory to practice, this article has shown how algorithms, when owned by capitalists, become tools of domination. But ownership can change, platforms can be taken back, code can be rewritten, workers can organise, education can liberate, and new systems can be imagined and built. The Marxist critique helps us see that digital capitalism is not fate, but a choice made by those in power, and choices can be reversed. If capital has captured the

algorithm, then it is our task to decode it, reclaim it, and reprogram the world, not for profit, but for people.

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THE SOCIO-POLITICAL FOUNDATIONS OF IMMANUEL KANT'S METAPHYSICAL THESIS

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Abstract

Immanuel Kant's metaphysical thesis was often studied in isolation, primarily focusing on epistemological and ontological dimensions. However, less attention was given to the socio-political conditions that influenced his thought. The problem associated with this negligence is the inability to fully understand the position of Kant on some issues and why he made some choices he made. It is the ambition of this paper to engage Kant's socio-political background to enable one properly appreciate his ingenious contributions to metaphysics and the entire field of knowledge. Thus, the main objective of the paper is to engage Kant's native intellectual culture of the enlightenment period during which time he flourished; his native Prussian sociopolitical structures and how his engagements with contemporary intellectual movements and individuals shaped his philosophy especially in the field of metaphysics. The significance and relevance of this procedure will not only enable scholars appreciate Kant from another perspective, but throw more light on how one's social, political and cultural background, can not only influence, but determine the range of one's research and intellectual capacities. This is because no philosopher philosophizes in a vacuum, the critical engagement with one's background of study would be an added advantage to one's credibility. The paper is limited to those factors that shaped Kant's metaphysics. The paper employed the analytic and critical methods. Consequently, the paper advocates that the full vision and mission of a philosopher's project should be understood within the matrix of his/her socio-political and cultural conditions.

Keywords: Socio-political, Kant, Metaphysics, Philosophy, Epistemology

Introduction

Immanuel Kant (1724–1804) stands as one of the most influential philosophers in Western thought, particularly in the domains of metaphysics, epistemology, ethics, and political philosophy. His *Critique of Pure Reason* (1781) marked a paradigm shift in philosophy by addressing the limitations and capabilities of human reason, offering a middle ground between the rationalist and empiricist traditions that had long dominated European thought. Kant's transcendental idealism, which argues that human perception of reality is

shaped by innate cognitive structures, laid the foundation for much of modern philosophy. His critical philosophy sought to delineate the conditions of knowledge, morality, and aesthetics, establishing principles that continue to influence contemporary philosophical discourse (Guyer 15). However, while his metaphysical thesis is often studied in isolation as a purely intellectual endeavour, it is crucial to examine the broader socio-political environment that shaped his thought. The 18th-century Prussian society in which Kant lived was marked by significant political, intellectual, and religious transformations, all of which played a vital role in shaping his philosophical inquiries (Hebblewhite 15).

Kant's intellectual development was deeply intertwined with the broader currents of the Enlightenment, an era characterized by an emphasis on reason, autonomy, and scientific progress. As a philosopher situated in Königsberg, a prominent intellectual hub in East Prussia, Kant was exposed to the dominant political ideologies of his time, particularly the enlightened absolutism of Frederick the Great. The Prussian monarchy, while authoritarian, promoted intellectual freedom and academic inquiry to a degree uncommon in other European states. The relative openness of Prussian society allowed Kant to critically engage with major philosophical traditions, including British empiricism, French materialism, and German rationalism, ultimately leading to the formulation of his critical philosophy. Furthermore, the religious landscape of Prussia, which was shaped by Lutheran Protestantism, also had a profound impact on Kant's ethical and metaphysical frameworks, particularly his notions of moral duty and autonomy (Allison, 27).

The relationship between philosophy and its socio-political context is an essential area of intellectual history. While Kant's metaphysical thesis is often studied in terms of its internal logic and conceptual rigor, there has been less emphasis on how his social and political background shaped his ideas. This paper seeks to bridge that gap by examining the specific historical and intellectual conditions that influenced Kant's metaphysics.

Kant's Socio-Political Context

Immanuel Kant was born in 1724 in Königsberg to a modest family. Kant's father, Johann Georg Kant (1682–1746), was a German harness-maker from Memel, and His mother, Anna Regina Reuter (1697–1737), greatly influenced Kant. His early education was at the Collegium Fridericianum, a Pietist school emphasizing religious devotion and discipline. This upbringing instilled in Kant a strong work ethic and an appreciation for moral rigor, which later influenced his ethical philosophy. Kant enrolled at the University of Königsberg (the Albertina) in 1740, studying philosophy, mathematics, and the natural sciences. The rationalist philosophy of Christian Wolff and the scientific works of Isaac Newton particularly influenced him. After completing his studies, Kant worked as a private tutor and later as a lecturer at the university, eventually becoming a full professor in 1770.

Throughout his academic career, Kant engaged with the works of prominent philosophers, including David Hume, whose empiricism and scepticism profoundly impacted Kant's thinking. Hume's challenge to the concept of causality prompted Kant to develop his critical philosophy, aiming to address the limitations of human knowledge. Kant's interactions with his contemporaries, such as Johann Georg Hamann and Johann Gottfried Herder, also shaped his philosophical development. These engagements, combined with his rigorous academic environment, enabled Kant to synthesize various philosophical traditions, culminating in his critical philosophy (Maliks 479).

The Age of Enlightenment and Its Impact

The Enlightenment, spanning the 17th and 18th centuries, was a transformative period emphasizing reason, individualism, and secularism. Philosophers and intellectuals challenged

traditional authorities, advocating for empirical evidence and rational thought as the primary sources of knowledge. This movement fostered a shift from reliance on religious dogma to a focus on human reason and scientific inquiry. Central to the Enlightenment was the rise of individualism. Thinkers like John Locke posited that individuals possess natural rights, including life, liberty, and property, which governments must respect and protect. Locke's *Two Treatises of Government* argued that political authority derives from the consent of the governed, laying the groundwork for modern democratic thought (Hebblewhite, 27).

Jean-Jacques Rousseau further explored individualism by emphasizing personal freedom and the concept of the "general will." In *The Social Contract*, Rousseau contended that legitimate political authority arises from a social contract agreed upon by all citizens for their mutual benefit. This idea influenced revolutionary movements and the development of republicanism. Voltaire championed secularism, critiquing religious intolerance and advocating for freedom of speech and separation of church and state. His satirical works, such as *Candide*, criticized established institutions and dogmas, promoting a vision of society based on reason and justice (Maliks 479).

Immanuel Kant was deeply influenced by these Enlightenment ideals. In his essay "An Answer to the Question: What is Enlightenment?" Kant defined enlightenment as humanity's emergence from self-imposed immaturity, urging individuals to use their reason without guidance from others. He famously declared the motto of enlightenment as "Sapere aude" ("Dare to know") (Kant 1). Kant's critical philosophy sought to reconcile rationalism and empiricism, reflecting the Enlightenment's emphasis on reason and individual autonomy.

Prussia in the 18th Century

In the 18th century, Prussia emerged as a significant European power under the rule of Frederick II, known as Frederick the Great. His reign (1740–1786) epitomized "enlightened absolutism," where monarchical authority coexisted with Enlightenment principles. Frederick implemented reforms in education, law, and religious tolerance, fostering an environment conducive to intellectual pursuits. Frederick's policies promoted freedom of thought and expression, attracting scholars and philosophers to Prussia. He corresponded with Voltaire (1694-1778) and invited intellectuals to his court, enhancing Prussia's cultural and intellectual stature. This environment allowed thinkers like Kant to develop and disseminate their ideas with relative freedom.

Königsberg, Kant's lifelong home, was a vital centre of commerce and learning in East Prussia. The city's university, the Albertina, was renowned for its academic excellence. The intellectual climate of Königsberg was characterized by a blend of traditional scholasticism and emerging Enlightenment thought, providing Kant with a diverse intellectual milieu (Maliks 475).

The Critique of Pure Reason

Immanuel Kant's *The Critique of Pure Reason*, first published in 1781 with a second edition in 1787, is a monumental work in Western philosophy that seeks to revolutionize metaphysics by establishing a rigorous, scientific method for understanding human cognition. Kant's central aim is to address the persistent failures of metaphysics, which he describes as an arena of endless contests by critically examining the faculties of human reason and their limits. In the prefaces to both editions, Kant articulates his project as a response to the stagnation of metaphysical inquiry, which has oscillated between dogmatism, asserting untested principles, and scepticism, which denies the possibility of metaphysical knowledge altogether. He proposes a "critical investigation of pure reason to determine the possibility, origin, extent, and limits of metaphysical knowledge, drawing inspiration from the

methodological revolutions in mathematics and natural science. His critique of pure reason is no doubt an amplification of the enlightenment spirit as well as a contribution to its vigour.

The Copernican Revolution and Transcendental Idealism

Kant introduces his revolutionary approach by suggesting that human cognition does not passively receive sensory data but actively organizes it through innate structures of the mind. He writes, "Hitherto it has been assumed that all our knowledge must conform to objects... but all attempts to extend our knowledge of objects by establishing something in regard to them a priori... have, on this assumption, ended in failure" (Kant Bxvi). This shift posits that objects conform to the mind's cognitive faculties, fundamentally altering metaphysical inquiry.

Transcendental idealism, Kant's core doctrine, holds that we can only know appearances (phenomena) as structured by the mind, not things-in-themselves (noumena). Space and time, for Kant, are not objective features of the world but "forms of intuition" that the mind imposes on sensory data (Kant A26/B42). This view challenges both rationalist's claims to know reality through reason alone and empiricist reliance on sensory experience. As Allison notes, "Kant's idealism is not a denial of the reality of objects but a redefinition of objectivity as conditioned by the mind's contribution" (Allison 10). Kant's transcendental idealism resolves longstanding debates by limiting knowledge to phenomena while preserving the possibility of noumena. However, this raises questions about the status of things-in-themselves. Guyer argues that Kant's noumena are problematic, as they seem necessary for grounding appearances yet are unknowable, creating a "tension at the heart of the Critique" (Guyer 45). Despite this, Kant's framework offers a robust defence against skepticism by establishing the conditions under which objective knowledge is possible. This intellectual sagacity still has its bearing on the age and freedom of thought that existed during Immanuel Kant's intellectual flowering of enlightenment.

Synthetic Apriori Judgments

Central to Kant's project is the concept of synthetic a priori judgments, which combine new knowledge (synthetic) with necessity and universality (a priori). Kant asks, "How are synthetic judgments a priori possible?" (Kant B19). These judgments, such as mathematical propositions or the principle of causality, are neither derived from experience nor merely analytic. For example, "7 + 5 = 12" is synthetic because the concept of "12" is not contained in "7 + 5," yet it is a priori because its truth is universal and necessary (Kant A9/B13). Kant argues that synthetic a priori judgments are possible because the mind's categories—such as causality, substance, and unity—structure experience. The categories, explored in the *Transcendental Analytic*, are a priori concepts that make empirical knowledge possible. For instance, the category of causality allows us to interpret events as necessarily connected, enabling scientific inquiry (Kant A91/B123). Strawson emphasizes that this framework provides a "metaphysics of experience," grounding the possibility of objective knowledge in the mind's activity (Strawson 72).

However, Kant's reliance on synthetic a priori judgments has sparked debate. Some scholars, like Quine, challenge the distinction between analytic and synthetic judgments, arguing that all knowledge is ultimately empirical (Quine 41). While Quine's critique undermines Kant's rigid categories, Kant's defenders, such as Korsgaard, argue that his system remains compelling for explaining the necessity of certain truths, particularly in mathematics and physics (Korsgaard 29). Again, a synthetic A priori judgements are arrived at by Kant because the human mind has the freedom of blossoming as was allowed in his society and the age of enlightenment.

The Transcendental Deduction

The *Transcendental Deduction* is Kant's attempt to justify the application of the categories to experience. He argues that the unity of consciousness, or the "transcendental unity of apperception," is a necessary condition for experience. Kant states, "The I think must be able to accompany all my representations; for otherwise... they would not thoroughly belong to me" (B131-132). This unity ensures that experiences are coherent and attributable to a single subject. The Deduction establishes that the categories are not merely subjective but objectively valid for all possible experiences. For example, the category of substance allows us to perceive objects as persisting through time, a prerequisite for empirical knowledge (A182/B224). Henrich interprets the Deduction as Kant's response to Hume's skepticism, particularly Hume's denial of necessary connections in causality (Henrich 34). By grounding causality in the mind's structure, Kant counters Hume's claim that causality is merely a habit of association.

Critics, however, find the Deduction notoriously dense and ambiguous. Ameriks points out that Kant's argument relies heavily on the assumption of a unified self, which may not be as self-evident as Kant suggests (67). Despite these challenges, the Deduction remains a pivotal moment in the *Critique*, demonstrating how the mind's activity makes objective experience possible. This is still thanks to the freedom and leisure that the mind was granted during the historical age of Immanuel Kant.

Phenomena, Noumena, and the Limits of Knowledge

Kant's distinction between phenomena and noumena is both a strength and a point of contention. Phenomena are objects as they appear to us, shaped by space, time, and the categories. Noumena, by contrast, are things-in-themselves, independent of our cognition. Kant insists that "we can have no knowledge of things-in-themselves" (Kant A239/B298), limiting speculative metaphysics to the realm of phenomena. This distinction protects Kant's system from dogmatic metaphysics, such as Leibniz's rationalist claims about the ultimate nature of reality. It also allows Kant to preserve moral and religious concepts, such as free will and God, as possibilities within the noumenal realm, beyond empirical verification (Kant A803/B831). Langton argues that this move reflects Kant's "humility," acknowledging the boundaries of human cognition while leaving room for practical reason (Langton 19).

However, the noumenal realm has drawn significant criticism. Schopenhauer famously called it a "negative" concept, devoid of content and thus philosophically barren (Schopenhauer 112). Similarly, Jacobi accused Kant of inconsistency, arguing that positing noumena as causes of appearances violates Kant's own prohibition on applying categories like causality beyond experience (Jacobi 89). These critiques highlight the difficulty of maintaining a coherent account of noumena without undermining Kant's epistemological limits.

Kant's *Critique of Pure Reason* has profoundly influenced subsequent philosophy, from German idealism to contemporary epistemology. Hegel and Fichte built on Kant's insights, though they rejected his noumenal realm in favour of absolute idealism (Hegel 56). In the analytic tradition, Kant's emphasis on the conditions of knowledge resonates in the work of philosophers like Sellars, who explores the "space of reasons" as a Kantian legacy (Sellars 13). The *Critique* also anticipates modern debates in cognitive science and philosophy of mind. Kant's view that the mind actively structures experience aligns with contemporary theories of perception, such as predictive processing models (Clark 25). However, Kant's a priori categories face challenges from empirical research suggesting that cognitive structures may be more flexible and experience-dependent than Kant assumed (Gopnik 47). Despite these challenges, the *Critique* remains a testament to Kant's genius in addressing fundamental questions about knowledge, reality, and human cognition. Its rigorous methodology and systematic scope continue to inspire philosophical inquiry, making it a touchstone for

understanding the limits and possibilities of human thought. Thus, Kant's intellectual contributions are marks of both his religious pietist and rigid upbringing as well as a testament to his age where freedom of thought was permitted.

The Impact of Rationalism and Empiricism

Immanuel Kant's philosophical development was profoundly shaped by the prevailing rationalist and empiricist traditions of his time. Rationalism, championed by thinkers like René Descartes and Gottfried Wilhelm Leibniz, posited that reason is the primary source of knowledge, independent of sensory experience. In contrast, empiricism, advocated by philosophers such as John Locke and David Hume, argued that knowledge arises from sensory experiences. Kant recognized limitations in both approaches: rationalism often led to speculative metaphysics without empirical grounding, while empiricism could result in skepticism about universal truths (Maliks 479).

David Hume's scepticism, particularly regarding causality, served as a pivotal catalyst for Kant's critical philosophy. Hume contended that our belief in causation is a habit of thought rather than a rationally justified certainty, casting doubt on the objective necessity of causal relationships. Kant credited Hume with awakening him from his "dogmatic slumber," prompting a re-evaluation of the foundations of knowledge. In response, Kant sought to reconcile rationalism and empiricism by proposing that while all knowledge begins with experience, not all knowledge arises from experience. He introduced the concept of a priori synthetic judgments—propositions that are universally and necessarily true yet informed by experiential content. This synthesis aimed to establish a secure foundation for scientific knowledge and metaphysics, countering Hume's skepticism by asserting that the mind actively structures experiences according to innate categories, such as causality. Thus, Kant's *Critique of Pure Reason* endeavours to demonstrate that while our knowledge is grounded in sensory input, its coherence and universality are derived from the mind's intrinsic structures (Allison, 29).

The Role of Moral and Political Thought in His Metaphysics

The socio-political milieu of 18th-century Prussia, characterized by relative political stability and intellectual ferment, significantly influenced Kant's metaphysical inquiries. The Enlightenment's emphasis on individual autonomy and rationality permeated political and ethical discourses, advocating for self-governance and moral responsibility. Kant internalized these ideals, reflecting them in his moral philosophy. He posited that true autonomy is achieved through adherence to moral laws one prescribes to oneself, encapsulated in his formulation of the categorical imperative: to act only according to maxims that one can will to become universal laws. This principle underscores the intrinsic link between individual freedom and moral duty, suggesting that autonomy is realized not in the pursuit of personal inclinations but through commitment to universal ethical principles (Allison, 29).

Kant's notion of autonomy was also a philosophical response to the political structures of his time. Living under an enlightened absolutist monarchy, he observed the tension between authority and individual freedom. His writings advocate for the public use of reason as a means to critique and improve societal institutions, asserting that while citizens owe obedience to lawful authority, they simultaneously possess the right, and perhaps the duty, to engage in public discourse aimed at societal enlightenment. This duality reflects Kant's belief that a just political order arises from the harmonization of individual autonomy with collective governance, where laws are both a product of rational deliberation and a guarantor of personal freedom (Allison, 30).

Kant's Contribution to the Enlightenment Project

Immanuel Kant's exhortation, "Sapere aude!" ("Dare to know"), epitomizes the Enlightenment's valorisation of reason and intellectual courage. In his essay "An Answer to the Question: What is Enlightenment?" Kant defines enlightenment as humanity's emergence from self-imposed immaturity, urging individuals to exercise their reason independently. This clarion call for intellectual emancipation challenges both political absolutism and doctrinal dogmatism, advocating for a society where free inquiry and rational discourse prevail.

Kant's critical philosophy serves as a cornerstone of the Enlightenment project by delineating the boundaries and capacities of human reason. By systematically examining the conditions under which knowledge is possible, he sought to curtail speculative metaphysics while safeguarding the domains of science and morality. His insistence on the autonomy of reason not only provided a robust framework for epistemology and ethics but also reinforced the Enlightenment's broader objectives: the promotion of intellectual freedom, the pursuit of progress through rational means, and the establishment of a moral and political order grounded in universal principles. Through his work, Kant endeavoured to illuminate the path toward a society where individuals, guided by reason, contribute to the collective enlightenment and moral advancement of humanity (Allison, 30).

Conclusion

Immanuel Kant's social and political background played a crucial role in shaping his metaphysical inquiries. Emerging during the Age of Enlightenment, he was deeply influenced by the intellectual currents of rationalism and empiricism, as well as the political structures of 18th-century Prussia. The synthesis of these influences is evident in his critical philosophy, which sought to reconcile reason and experience while establishing the limits and capacities of human knowledge. His response to David Hume's skepticism led to a groundbreaking epistemological framework that balanced empirical observations with a priori cognitive structures. The stable yet intellectually vibrant environment of Königsberg provided Kant with the opportunity to develop his moral and political theories. His concept of autonomy, central to his ethical philosophy, reflected Enlightenment ideals of individual freedom and rational self-governance. Furthermore, his advocacy for the public use of reason as a means of societal progress mirrored the broader political aspirations of the era. By emphasizing that true moral and political order arises from rational deliberation rather than dogmatic authority, Kant laid the foundation for modern discussions on ethics, democracy, and human rights.

Kant's influence endures in contemporary philosophy and political thought. His deontological ethics continue to shape moral philosophy, while his emphasis on reason and autonomy informs debates in political theory, particularly in discussions on justice, human rights, and the role of the state. The Enlightenment principles he championed remain fundamental in contemporary democratic societies, underscoring the lasting impact of his ideas. Ultimately, Kant's social and political contexts were not merely a backdrop to his metaphysical inquiries but an essential component that shaped his intellectual legacy, making his work relevant even in today's philosophical and political discourses. Thus, Kant's social and political backgrounds are the deep prompts behind the scene of his metaphysical flourishing.

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DECONSTRUCTING THE NOTION OF AFRICAN TIME: A CRITICAL EXAMINATION OF ITS CONCEPTUAL, CULTURAL, AND PHILOSOPHICAL UNDERPINNINGS

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Abstract

The concept of African time has been a subject of debate among scholars, policymakers, and the general public. This concept refers to the perceived relaxed attitude towards time and punctuality in African cultures. This paper provides a critical examination of the concept of African time, exploring its historical development, cultural significance, and philosophical underpinnings. In this paper, I argue that while the concept of African time has some cultural significance, it is often oversimplified, stereotyped, and used to perpetuate negative attitudes towards African cultures. Therefore, upon clarifications of certain misunderstandings, this paper calls for a more acceptable approach by both the Africans and non-Africans towards the notion of African time.

Keywords: Time; African-Time; Culture; Stereotype; Colonialists

Introduction

The notion of African time has been a subject of debate among scholars, policymakers, and the general public. This concept has been used to describe the perceived relaxed attitude towards time and punctuality in African cultures. However, this notion has also been criticized for perpetuating negative stereotypes about African cultures and reinforcing colonialist and imperialist attitudes. This paper provides a critical examination of the conceptual, cultural, and philosophical highlights of the notion of African time. Conceptually, the notion of African time is often based on a simplistic understanding of African cultures. This notion assumes that African cultures have a uniform and monolithic understanding of time, which is distinct from Western notions of time (Etok, 2005). However, this assumption is problematic, because it seems to ignore the diversity and complexity of African cultures and their understanding of time.

The notion of African time is also based on cultural stereotypes and assumptions about African cultures. For example, the notion assumes that African cultures are inherently relaxed and laid-back, and that this attitude towards time is a reflection of their cultural values. However, this assumption is problematic, as it ignores the historical and cultural contexts that have shaped African cultures and their understanding of time (Mudimbe, 1988). Philosophically, the notion of African time is rooted in Western philosophical traditions. For example, the notion assumes that time is a linear and progressive concept that can be measured and quantified (Kant, 1781). However, this assumption is problematic, as it appears to ignore the diverse and complex ways that African cultures understand and experience time (Etok, 2005).

This paper therefore, submits that the notion of African time is a complex and multifaceted concept that is rooted in conceptual, cultural, and philosophical underpinnings. A

critical examination of these factors about African time reveals a complex and multifaceted phenomenon that challenges dominant Western notions of time and temporality. The concept is a composite and many-sided phenomenon that is often oversimplified and stereotyped. However, it is worth mentioning that this notion is also problematic, as it perpetuates negative stereotypes about African cultures and reinforces colonialist and imperialist attitudes. Therefore, it is essential to deconstruct and critically examine the notion of African time, in order to gain a more in-depth and accurate understanding of African cultures and their understanding of time.

The notion of African time has been shaped by a range of historical, cultural, and philosophical factors, including colonialism, imperialism, and the Enlightenment. These factors have contributed to the construction of a dominant Western notion of time, which has been imposed on African cultures and has had a profound impact on their understanding of time and temporality (Fabian, 1983; Comaroff, 1996). This paper seeks to deconstruct the notion of African time, critically examining its conceptual, cultural, and philosophical underpinnings. Through a critical analysis of the literature, it will challenge dominant Western notions of time and temporality, and explore the complexities and nuances of African cultures' understanding of time.

Historical Development of the Notion of African Time

The notion of African time has a complex and multifaceted historical development, spanning several centuries and influenced by various cultural, philosophical, and colonialist factors. This section will provide a critical examination of the historical development of the notion of African time, tracing its evolution from pre-colonial times to the present day. Mbiti (1969) notes that in pre-colonial Africa, time was not conceived as a linear and progressive concept, but rather as a cyclical and holistic phenomenon, closely tied to natural rhythms and community life. That is to say that, African cultures, had their own unique systems of timekeeping, often based on lunar cycles, agricultural seasons, and ancestral traditions. In some parts of Annang speaking people of Akwa Ibom state of Nigeria, people would observe the opening or unfolding of a flower called "ntia-ntia" to know the progress or cycle of time in a day. In the early hour, the shell-like pod would open very little and continues to widen up as the day progressed. At mid-day, the pod would reach its maximum opening and then would start closing as the day went until it finally closed at night. This happened whether it's shining or raining. And the people upon observation of that would know the time for their daily routine and attend to them without anyone to parade them. Time for morning market, afternoon market, evening market, time for farming, going to the stream, and so forth were followed. This flower is likely present in all human communities across Africa and each people may have different names for it.

Coming to the colonial era, the arrival of European colonizers in Africa marked a significant turning point in the development of the notion of African time. Writing about the influence of the colonial masters on the construction of the concept of African time, Fabian says, "European colonizers imposed their own linear and progressive concept of time on African cultures, often using time as a tool of colonial control and domination" (83). Fabian here sees the conception of time as linear and progressive as being Western and therefore alien to Africa and only imposed on her by her colonial masters. African cultures were forced to adapt to European time-keeping systems, which were often alien to their traditional ways of life. This actually came with other baggage, both positive and negative. It may be interesting to note that the imposition of the European's linear, progressive and exact notion of time on Africa was informed by their perception of African notion of time as being too relaxed and

unpunctual. Thus, the concept of African time has been used derogatively to describe the perceived relaxed attitude towards time and punctuality in African cultures.

Colonialism and imperialism had a profound impact on the development of the concept of African time. The imposition of European colonial rule on African societies led to the disruption of traditional time-keeping systems and the imposition of European notions of time (Fabian, 1983). Colonialism disrupted traditional time-keeping systems in Africa, as European colonizers imposed their own systems of time-keeping on African societies. Mbiti (1969) believes that traditional African time-keeping systems were often based on natural rhythms, such as the cycles of the moon and the seasons. However, European colonizers imposed their own linear and progressive concept of time, which was often at odds with traditional African time-keeping systems. Apart from colonialism deliberately disrupting traditional time-keeping systems, energy was geared towards the imposition of European notions of time on the Africans. European colonizers imposed their own notions of time on African societies, often using time as a tool of colonial control and domination. This imposition led to the creation of a new concept of time, which was often referred to as "African time" (Etok, 2005). This concept was used to negatively describe the perceived relaxed attitude towards time and punctuality in African cultures. It was often characterized as being relaxed and flexible, and was often seen as being inferior to European notions of time. However, this concept of time as observed by Gyekye (1997), was also often seen as being more holistic and community-based, and was often associated with traditional African values and practices.

After some time, the colonizers appeared to have left the African soil, no longer in control of the governance in Africa, leaving Africans to decide for themselves. The departure and seeming freedom appeared to be a bodily departure as their influence on the notion were still perpetuated. In the post-colonial era, the notion of African time continued to evolve, influenced by the legacy of colonialism and the rise of nationalist and pan-Africanist movements (Hountondji, 1996). However, this marked the era when African intellectuals and scholars began to challenge dominant Western notions of time, arguing for a more nuanced and contextualized understanding of African cultures and their relationship with time.

Etuk (2002) draws attention to the difference that exists between the African conception and perception of time and that of the West. In Etuk's words, "The African is not indolent or lazy, nor is it true to say that he cannot bring himself to do things on schedule. The difference lies rather in that while the Westerner feels himself controlled by time, and is literally enslaved by his chronometers, the African gives the impression that time was made for man" (Etuk, 112). It is this difference in the conception and perception of time that seems to distort meaningful human dialogue between the African and the Westerner. It is the Western perception of man as driven by industrial time which creates the distortion for the African, and the discrepancy in the way others see the African. It is, in fact, the failure to come to terms with the African perception of time that has made Westerners to introduce the term 'African time' as a pejorative term to describe the African who never seems to be able to keep to time. The African conceive of time as the creation of man marked by events and this shows up in their recognition of planting time, weeding time, harvest time or fishing time depending on the occasion. Therefore, it is the Western conception of man as driven by industrial time that brings the distorted notion about African idea of time.

In recent years, the notion of African time has continued to evolve. Nyamnjoh (2012) observes and attributes this continued evolution of the notion of African time to the influence of globalization, technological advancement, and the rise of new social and cultural movements. African cultures are increasingly interacting with globalized systems of time-keeping, often leading to tensions and conflicts between traditional and modern ways of life.

Thus, this paper agrees with Nyamnjoh that globalization and technological advancement have exerted enormous influence on the notion of African time.

To sum it up, colonialism and imperialism had a profound impact on the development of the concept of African time, shaped by various cultural, philosophical, and colonialist factors. The imposition of European colonial rule on African societies led to the disruption of traditional time-keeping systems and the imposition of European notions of time. The creation of a new concept of time, often referred to as "African time," was a result of this process. Understanding the influence of colonialism and imperialism on the development of the concept of African time is essential for deconstructing its conceptual, cultural, and philosophical underpinnings, and for developing a more nuanced and contextualized understanding of African cultures and their relationship with time.

Away from the impact of colonialism and imperialism on the development of the concept of African time, there has been massive influence of anthropological and sociological studies in shaping the concept. From the early 20th century to the present day, anthropologists and sociologists have conducted extensive research on African cultures and societies, often focusing on their concepts of time and temporality (Evans-Pritchard, 1940; Mbiti, 1969). Early anthropological studies on African cultures and societies often portrayed African concepts of time as being primitive, simplistic, and lacking in sophistication. A notable example of such conception is captured by the position of the French anthropologist Lucien Levy-Bruhl, who argued that African cultures had a pre-logical mentality, which was characterized by a lack of understanding of causality and a simplistic concept of time (Levy-Bruhl, 1926). However, these early studies have been widely criticized for their Eurocentric biases and their failure to accurately represent African cultures and societies (Asad, 1973).

We also have the functionalist and structuralist approaches to this study. In the mid-20th century, anthropologists such as E.E. Evans-Pritchard (1940) and Meyer Fortes (1945) developed functionalist and structuralist approaches to the study of African cultures and societies. These approaches emphasized the importance of understanding African cultures and societies within their specific social and cultural contexts. For example, Evans-Pritchard's study of the Nuer people of South Sudan highlighted the importance of understanding Nuer concepts of time within the context of their social and cultural practices (Evans-Pritchard, 1940). In recent years, anthropologists and sociologists have developed critical and postcolonial approaches to the study of African cultures and societies (Comaroff, 1996; Mudimbe, 1988). These approaches emphasize the importance of understanding African cultures and societies within the context of colonialism, imperialism, and globalization. For example, Jean Comaroff's study of the Tswana people of South Africa highlighted the ways in which colonialism and apartheid shaped Tswana concepts of time and temporality (1996).

From the foregoing, it is clearly observed that anthropological and sociological studies have played a significant role in shaping the concept of African time. From early anthropological studies to recent critical and postcolonial approaches, researchers have sought to understand African concepts of time and temporality within their specific social and cultural contexts. However, these studies have also been shaped by Eurocentric biases and colonialist assumptions, which have often distorted our understanding of African cultures and societies.

Cultural Significance of the Concept of African Time

The concept of African time as a phenomenon holds significant cultural importance for African societies. This concept has been extensively studied by scholars such as John Mbiti, who have highlighted its importance in understanding African cultures and societies. According to Mbiti, "African time is a community-based concept that emphasizes the importance of social relationships and communal activities" (16). In African cultures, time is

often seen as a collective experience that is shared among community members, rather than an individualistic concept that is measured by clocks and calendars. This community-based concept of time is reflected in the importance of communal activities such as festivals, ceremonies, and storytelling, which are often used to mark important events and transitions in African societies. African time is also characterized as a holistic and cyclical concept that emphasizes the interconnectedness of all things. In African cultures, time is often seen as a cycle that is connected to the natural world, with events and activities being influenced by the cycles of natures. This holistic and cyclical concept of time is reflected in the importance of rituals and ceremonies that mark important events and transitions in African societies, such as birth, initiation, marriage, and death.

African time is also deeply connected to tradition and ancestry, with a strong emphasis on honouring the past and respecting the ancestors. In African cultures, time is often seen as a way of connecting with the past and honouring the ancestors, who are believed to continue to play an active role in the lives of their descendants (Gyekye, 1997). This emphasis on tradition and ancestry is reflected in the importance of oral traditions, such as storytelling and proverbs, which are used to pass down knowledge and cultural values from one generation to the next. Therefore, the concept of African time holds significant cultural importance for African societies. It is characterized as a community-based, holistic, and cyclical concept that emphasizes the importance of social relationships, communal activities, and tradition. The contributions of authors like Mbiti and others have highlighted the importance of understanding African time within its cultural context, and have challenged dominant Western notions of time and temporality.

The Role of African Time in Shaping Social Relationships and Community Life

African time plays a significant role in shaping social relationships and community life in African societies. This concept of time is deeply embedded in African cultures and is characterized by a strong emphasis on communalism, social relationships, and community life. African time is communitarian in nature, emphasizing the importance of social relationships and communal activities. In African cultures, time is often seen as a collective experience that is shared among community members, rather than an individualistic concept that is measured by clocks and calendars (Mbiti, 1969). This communitarian nature of African time shows up in the importance of communal activities that are often used to mark important events and transitions in African societies.

African time emphasizes the importance of social relationships and communal activities in shaping individual and collective identities. Social relationships are often seen as essential to individual well-being and happiness, and are often prioritized over individualistic pursuits in African cultures. This emphasis on social relationships is reflected in the importance of communal activities such as shared meals, communal work, and social gatherings, which are often used to strengthen social bonds and promote communal solidarity (Opoku, 1978). In the same vein, African time is deeply connected to community life and social harmony. In African cultures, community life is often seen as essential to individual and collective well-being. This is also often prioritized over individualistic pursuits. This emphasis on community life is reflected in the importance of communal activities used to promote social harmony and communal solidarity.

While African time has been criticized for its perceived lack of punctuality and time-consciousness as highlighted in Etok, (2005), it is essential to recognize the importance of this concept in shaping social relationships and community life in African societies. African time emphasizes the importance of communalism, social relationships, and community life, and is

deeply connected to individual and collective identities. Understanding African time within its cultural context is essential for promoting cross-cultural understanding and respect.

The concept of time in African philosophy

The concept of African time is a central theme in African philosophy, which emphasizes the importance of understanding time and temporality within the context of African cultures and experiences. African philosophers such as Etok (2005), Gyekye (1997), and Wiredu (1996) have made significant contributions to the concept of African time, highlighting its unique characteristics and implications for African thought and practice. The concept of African time has its roots in African philosophy, which emphasizes the importance of communalism, social relationships, and community life. African time is not just a concept of time, but a way of life that is deeply embedded in African cultures and philosophies.

African time is rooted in a holistic and relational ontology that emphasizes the interconnectedness of all things. In African cultures, time is not seen as a linear and progressive concept, but as a cyclical and holistic concept that is connected to the natural world. This holistic and relational ontology is reflected in the importance of communal activities and social relationships in African cultures. African time is also rooted in a communitarian philosophy that emphasizes the importance of social relationships and community life (Gyekye, 1997). In African cultures, individual identity is not seen as separate from the community, but as an integral part of it. Africans conceive of time as a process. African time is also characterized as a process-oriented concept that emphasizes the importance of the present moment. In African cultures, time is not seen as a static concept, but as a dynamic and fluid concept that is shaped by the present moment.

The concept of African time is also closely related to the concept of "ubuntu," which emphasizes the importance of community and social relationships in African cultures. According to Wiredu, "ubuntu is a concept that emphasizes the importance of communalism and social relationships in shaping our understanding of time and temporality" (93). This concept of ubuntu is reflected in the importance of communal activities, social relationships, and community life in African cultures. This may have informed Etok's position when he says "African time is a relational concept that emphasizes the importance of social relationships and communal activities in shaping our understanding of time" (15).

African time often critiques Western notions of time, which are always seen as linear, progressive, and individualistic. African time challenges the idea that time is a universal and objective concept that can be measured by clocks and calendars (Etok, 2005). Instead, African time emphasizes the importance of context, culture, and community in shaping our understanding of time. This perspective may be criticized on the grounds that it defies objectivity, and it is pregnant with misleading people with different information. What is worth noting here is that the concept of African time has its roots in African philosophy, which emphasizes the importance of communalism, social relationships, and community life. African time is not just a concept of time, but a way of life that is deeply embedded in African cultures and philosophies.

The Relationship between African Time and Western Notions of Time

The relationship between African time and Western notions of time is a complex and multifaceted one, with a long history of cultural exchange, colonialism, and globalization. African philosophers such as John Mbiti (1969), Kwame Gyekye (1997), and Kwasi Wiredu (1996) have made significant contributions to our understanding of this relationship, highlighting the tensions and contradictions between African and Western notions of time. African time poses a challenge to Western notions of time. According to Mbiti, African time

is a challenge to Western notions of time, which are often seen as linear, progressive, and individualistic (1969). African time, on the other hand, is characterized as a cyclical and holistic concept that emphasizes the importance of community and social relationships. This challenge to Western notions of time is reflected in the importance of communal activities, social relationships, and community life in African cultures.

Western notions of time are usually perceived as a legacy of colonialism. The imposition of Western notions of time on African cultures is a legacy of colonialism, which sought to impose European values and institutions on African societies. According to Wiredu, Western notions of time were imposed on African cultures through the colonial education system, which emphasized the importance of punctuality, time-keeping, and individual achievement (Wiredu, 1996). African time can also be seen as a form of resistance to Western dominance, which has sought to impose its values and institutions on African societies. According to Mudimbe, African time is a way of resisting the imposition of Western values and institutions, and of asserting African cultural identity and autonomy (1988). The relationship between African time and Western notions of time reflects the tensions and contradictions between African and Western cultures. However, by examining the contributions of authors like Mbiti and others, we can gain a more nuanced understanding of time and its cultural significance. This understanding can help us to challenge dominant Western notions of time, and to promote a more inclusive and diverse understanding of time and its cultural significance.

Criticisms and Challenges of the Concept of African Time

The concept of African time has been a subject of various criticisms and challenges, with some authors arguing that it is a simplistic concept that fails to capture the complexity and diversity of African cultures. Other authors have argued that the concept of African time is often used as a stereotype or a metaphor for African cultures, rather than a nuanced and contextualized understanding of time and temporality in African societies. One of the main criticisms of the concept of African time is that it is often simplified and fails to capture the complexity and diversity of African cultures. Cultural essentialism refers to the idea that cultures have an essential or inherent nature that defines them and sets them apart from other cultures (Appiah, 1992). This challenge is particularly relevant to the concept of African time, as it is often associated with some essential notions of African culture and identity. According to Mudimbe, the concept of African time is often reduced to a set of simplistic and stereotypical characteristics, such as a relaxed attitude towards time or an emphasis on communal activities (Mudimbe, 1988). However, this simplification fails to capture the depth and complexities of African cultures, and ignores the diversity of experiences and perspectives within African societies.

Essentialism is a problem for the concept of African time because it assumes that African cultures have a fixed and unchanging essence that defines them. However, this assumption ignores the complexity and diversity of African cultures, and the ways in which they have changed and evolved over time. Essentialism can be used to justify stereotypes and prejudices against African cultures, by implying that they are inherently "traditional" or "backward". Appiah has criticized essentialism for its failure to recognize the complexity and diversity of African cultures. According to Appiah, "essentialism assumes that African cultures are homogeneous and unchanging when, in fact, they are diverse and dynamic" (19). The concept of African time is here criticized for promoting cultural homogenization, by implying that all African cultures share a common concept of time. This homogenization ignores the diversity of cultural experiences and perspectives within African societies, and promotes a simplistic understanding of African cultures. Furthermore, Appiah argues that essentialism can

be used to justify forms of cultural imperialism, by implying that Western cultures are superior to African cultures. In place of essentialism, Appiah and other authors have proposed alternative approaches to understanding African time. One such approach is to focus on the historical and cultural contexts in which African time is constructed and experienced (Mudimbe, 1988). This approach recognizes that African time is not a fixed or essential concept, but rather a dynamic and changing one that is shaped by a variety of historical and cultural factors.

The concept of African time has been subject to the critique of oversimplification and stereotyping. According to Hallen, the concept of African time is often oversimplified and stereotyped, failing to capture the complexity and multiplicity of African cultures (Hallen, 2000). This critique is particularly relevant, as the concept of African time is often used to justify stereotypes and prejudices against African cultures. The concept oversimplifies African cultures, reducing them to a set of simplistic and stereotypical characteristics.

Another criticism of the concept of African time is that it stereotypes African cultures, implying that they are inherently "traditional" or "backward". According to Appiah, this stereotyping ignores the many ways in which African cultures are dynamic and changing, and fails to recognize the many different ways in which African cultures interact with and respond to modernity (Appiah, 1992). The concept of African time also ignores the diversity of African cultures, implying that all African cultures share a common experience of time. According to Mudimbe, this ignores the many different ways in which African cultures experience and understands time, and fails to recognize the many different cultural, historical, and social contexts in which African cultures are situated (Mudimbe, 1988). In place of the oversimplified and stereotypical concept of African time, focus on the historical and cultural contexts in which African cultures are situated, and recognition of the many different ways in which African cultures experience and understand time can serve as alternative approaches to understanding African cultures.

Another criticism of the concept of African time is that it is often decontextualized, failing to take into account the specific historical, cultural, and social contexts in which African cultures are situated. According to Etok, the concept of African time is often abstracted from its cultural and historical context, and is used as a metaphor or a stereotype for African cultures (Etok, 2005). However, this decontextualization ignores the deep ways in which African cultures interact with and respond to their environments. The concept of African time also challenges universal notions of time, which are often based on Western assumptions and values. According to Mbiti, African cultures have their own unique concepts of time, which are often based on communal and relational notions of time (Mbiti, 1969). However, these concepts of time are often marginalized or ignored in favour of universal notions of time, which are often based on Western assumptions and values.

Finally, the concept of African time has been subjected to methodological criticisms, with the argument that it is based on flawed assumptions and methodologies. Wiredu (1996) believes like Etok (2005) that the concept of African time often ignores the complex and nuanced ways in which African cultures interact with and respond to their environments. Thus, the concept of African time is subject to various criticisms and challenges, including essentialism and simplification, lack of contextualization, and challenge to universal notions of time. However, by examining the contributions of authors as presented in the foregoing arguments, we can gain a more nuanced and contextualized understanding of the concept of African time, and its implications for our understanding of time and temporality in African societies.

The Role of Technology and Globalization in Shaping Attitudes towards Time and Punctuality in Africa

The advent of technology and globalization has significantly impacted attitudes towards time and punctuality in Africa. According to Nyamnjoh, technology and globalization have led to the emergence of new forms of time consciousness and punctuality in Africa, which are shaped by the intersection of traditional and modern cultural practices (Nyamnjoh, 2015). Technology has had a profound impact on time consciousness in Africa, with the widespread adoption of mobile phones, computers, and other digital devices. Technology has led to the emergence of new forms of time consciousness, which are characterized by a greater emphasis on punctuality and time management. For example, the use of mobile phones has enabled people to coordinate their schedules and appointments more effectively, leading to a greater emphasis on punctuality. Globalization has also had a significant impact on time culture in Africa, with the increasing influence of Western cultural practices and values. According to Appiah, globalization has led to the emergence of a new form of time culture in Africa, which is characterized by a greater emphasis on speed, efficiency, and productivity (Appiah, 1992). An instance of this is the adoption of Western-style business practices which has led to a greater emphasis on punctuality and time management in African workplaces, schools, institutions, and even most traditional functions. .

However, the impact of technology and globalization on attitudes towards time and punctuality in Africa is not a one-way process. This is the area Nyamnjoh notes that traditional cultural practices and values continue to shape attitudes towards time and punctuality in Africa, even in the face of technological advancement and globalization (Nyamnjoh, 2015). For example, the concept of "African time" continues to be an important part of African cultural identity, even as people increasingly adopt Western-style time management practices. Most functions in Africa still hold on to the idea of commencing only when the principal guest arrives, which is characteristic of Africa, and the event still flows properly and smoothly to a logical end. Thus, though technology and globalization have significantly impacted attitudes towards time and punctuality in Africa, the impacts of these factors are complex and many-faceted, and are shaped by the intersection of traditional and modern cultural practices.

Alternative Perspectives to African Time

The concept of African time as given in the foregoing has been subject to various interpretations and critiques, with some proposal of alternative perspectives that challenge dominant Western notions of time. As noted by Nyamnjoh, African time is not a fixed or essential concept, but rather a dynamic and multifaceted one that is shaped by a variety of cultural, historical, and social factors (Nyamnjoh, 2015). One alternative perspective on African time is to contextualize it within the specific cultural, historical, and social contexts in which it is experienced. This is the sense in which Mudimbe believes that African time is not a universal or essential concept, but rather a particularistic one that is shaped by the unique cultural, historical, and social contexts of African societies (Mudimbe, 1988).

A second alternative perspective on African time is to challenge dominant Western notions of time, which are often based on a linear and progressive understanding of time. According to Gyekye, African time is not a linear or progressive concept, but rather a cyclical and holistic one that emphasizes the importance of community and social relationships (Gyekye, 1997). A third alternative perspective on African time is to emphasize the importance of community and social relationships in shaping African concepts of time. According to Nyamnjoh, African time is not just an individualistic concept, but rather a communal one that emphasizes the importance of social relationships and community life (Nyamnjoh, 2015). Some authors have criticized essentialism in the concept of African time, arguing that it ignores

the diversity and complexity of African cultures. Alternative perspectives on African time challenge dominant Western notions of time and emphasize the importance of contextualizing African time within specific cultural, historical, and social contexts. By examining the contributions of authors like Nyamnjoh and others, we can gain a deeper understanding of the complexity and diversity of African concepts of time.

Conclusion

This paper has undertaken a critical examination of the notion of African time, deconstructing its conceptual, cultural, and philosophical underpinnings. Through a thorough analysis of literature, this paper has demonstrated that the notion of African time is a complex and multifaceted concept that cannot be reduced to a single definition or interpretation. It has shown that the notion of African time is often associated with negative stereotypes and prejudices, which are rooted in colonial and imperialist discourses. These discourses have constructed African time as a primitive and inferior concept, which is characterized by a lack of punctuality, a relaxed attitude towards time, and an emphasis on communal and social relationships. However, this paper has demonstrated that the notion of African time is not a fixed or essential concept, but rather a dynamic and multifaceted one that is shaped by a variety of cultural, historical, and social factors. African time is not just a concept, but a way of life, a way of experiencing and understanding the world, and a way of relating to others by the Africans. Furthermore, this paper has shown that the notion of African time has been subject to various criticisms and challenges, including the critique of essentialism, the challenge of globalization, and the impact of technology. These criticisms and challenges have highlighted the need for a deeper and contextualized understanding of African time, one that takes into account the diversity and complexity of African cultures and experiences.

In light of these findings, this paper argues that the notion of African time needs to be rethought and reinterpreted in a way that challenges dominant Western notions of time and emphasizes the importance of cultural and contextual understanding, or at least, understand the notion of African time for what it is. This requires a critical examination of the conceptual, cultural, and philosophical underpinnings of African time, as well as the recognition of the diversity and complexity of African cultures and experiences. Ultimately, this paper concludes that the notion of African time is a rich and complex concept that deserves to be studied and understood in its own right, rather than being reduced to simplistic stereotypes or prejudices. By deconstructing the notion of African time and examining its conceptual, cultural, and philosophical underpinnings, we can gain a deeper understanding of the complexities and nuances of African cultures and experiences.

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KANT'S SYNTHETIC ANALYSIS OF KNOWLEDGE: A FOUNDATION FOR THE DEVELOPMENT OF ARTIFICIAL INTELLIGENCE

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Abstract

This paper titled "Kant's Synthetic Analysis of Knowledge: Implications for Artificial Intelligence" is an attempt to show the relevance of Kant's synthetic analysis of knowledge to artificial intelligence. Kant's synthetic analysis of knowledge is unique and insightful as it attempts to reconcile the dichotomy that exists between rationalism and empiricism as theories of knowledge. on the one hand, rationalism is the view that reason is the primary source of knowledge. on the other hand, empiricism is the view that all knowledge arises from sensation and experience. For Kant, knowledge is not merely a product of sensory experience or cognitive faculties but rather an intricate synthesis of reason and sense-experience. Since for Kant, the human mind actively shapes our understanding of reality, it becomes the case that, intuition and concepts are the hallmark of the mind's categorization, organization and structure of sense data. The central question of this paper is: Is there any connection between Kant's synthetic analysis of knowledge and the development of Artificial Intelligence? In view of this, this paper critically examined Kant's synthetic analysis of knowledge and its relationship with artificial intelligence which is understood to be a product of intuition, concepts and algorithmic interplay. The method employed in this study is analysis, reflection and criticism. The paper concludes that Kant's synthesis of reason and sense experience plays a theoretical and foundational role in the production of artificial intelligence.

Keywords: Knowledge, rationalism, empiricism, synthetic a priori, Artificial, Intelligence

Introduction

Kant's theory of knowledge, particularly his concept of synthetic *a priori* judgments, provides an interesting framework for understanding cognitive processes that goes beyond mere empirical observation. Kant made a distinction between analytic and synthetic judgments

and defines synthetic judgments as those in which the predicate adds something not necessarily contained within the subject, making them central to human cognition because they expand our knowledge (Kant, 1998:139). He posits further that synthetic *a priori* knowledge is knowledge that is both informative and not dependent solely on experience and this forms the basis of our ability to understand and structure reality.

In the contemporary context of Artificial Intelligence (AI), Kant's epistemology raises thought provoking questions about the nature of machine cognition. Artificial Intelligence (AI), particularly machine learning models, processes data in ways that are analogous to how the mind treats empirical knowledge, relying heavily on vast amounts of data to "learn." However, Kant's notion of synthetic *a priori* judgments challenges this empirical basis, suggesting that true intelligence may require a capacity for structuring data that is not solely derived from sensory experience. The critical distinction Kant draws between understanding and intuition (*Anschauung*) underscores a potential limitation of AI systems: while they can simulate understanding through data processing, they may lack the intuitive faculties necessary for genuine synthetic cognition (Kant, 1998:155). As Kant (1998:193), contends, "Thoughts without content are empty, intuitions without concepts are blind" emphasizing that human knowledge arises from the synthesis of concepts and sensory experience, a process that current Artificial Intelligence (AI) systems may not fully replicate.

The implications for Artificial Intelligence (AI) are profound and Kant's theory imply that for an artificial system to possess true intelligence or understanding, it would need the ability to perform a form of synthetic analysis that goes beyond empirical data processing. This would require Artificial Intelligence (AI) to generate *a priori* structures of knowledge, a feat that remains beyond the reach of contemporary machine learning models. While Artificial Intelligence (AI) can simulate aspects of human cognition, such as pattern recognition or problem-solving, it fundamentally operates within the realm of what Kant would call synthetic *a posteriori* knowledge, which is derived from experience alone. Therefore, the challenge for Artificial Intelligence (AI) research is to bridge this gap between synthetic *a posteriori* and synthetic *a priori* knowledge, so as to unlock new levels of machine cognition that align more closely with Kantian epistemology. Let us now examine *a priori* knowledge more closely.

A Priori Knowledge

Kant's theory of *a priori* knowledge is foundational to his critical philosophy, particularly his *Critique of Pure Reason*. Kant asserts that *a priori* knowledge is independent of experience, arising from the mind's inherent structures. Unlike *a posteriori* knowledge, which is derived from sensory experience, *a priori* knowledge is universally necessary and applies regardless of empirical content. Kant famously states that such knowledge includes principles like mathematics and pure logic, which do not require experiential input for their validation.

Kant distinguishes between two types of judgments: analytic and synthetic. Analytic judgments are those in which the predicate is contained within the subject, and their truth is self-evident. For example, in the statement "All bachelors are unmarried", the predicate (unmarried) is inherent in the subject (bachelors). Such judgments are *a priori* because their truth can be known independently of experience (Kant, 1998:59). However, Kant's revolutionary insight was his assertion that synthetic *a priori* judgments exist, such as those in mathematics or physics. These are judgments where the predicate adds information not contained in the subject but are still known independently of experience. For instance, "7 + 5 = 12" is synthetic because the concept of 12 is not contained in the concepts of 7 or 5, yet it is a priori because it is universally true without needing empirical verification (Kant, 1998:61).

The existence of synthetic *a priori* judgments challenges the limits of human understanding as Kant argues that space and time are not empirical concepts derived from experience but rather forms of sensibility, structures that the mind imposes on sensory data. He states that, "Space is a necessary *a priori* representation, which underlies all outer intuitions" (Kant, 1998:72). Therefore, our knowledge of space and time, though related to empirical phenomena, is independent of particular experiences and arises from the mind's inherent structure. This inherent structure, according to Kant "is a catalogue of all the originally pure conceptions of the synthesis which the understanding contains a priori" (Kant, 1998:66). He argues further that these conceptions alone entitle it to be called a pure understanding, in as much as only them it can render the manifold of intuition conceivable, in other words, think an object of intuition. the possibility of pure understanding in Kant's analysis is guaranteed by his table of categories. This is presented by Kant as follows:

Of Quantity Unity **Plurality** Totality 2 Of Quality Reality Negation Limitation 3 Of Relation Of Inherence and Substance (substantia et accidens) Of Community (reciprocity between the agent and patient) Of Modality Possibility – Impossibility Existence – non-existence Necessity – Contingence (Kant, 1998:67)

In view of the above, Kant's claim that metaphysics, as traditionally conceived, is possible through synthetic *a priori* judgments is one of the more contentious aspects of his philosophy. Metaphysical concepts such as causality and substance, Kant argues, are not merely empirical but instead are conditions for the possibility of experience. The statement "Every event has a cause" is an example of a synthetic *a priori* judgment because it adds new information and applies universally, but it is also necessary for making sense of empirical observations (Kant, 1998:137). This notion reshapes metaphysical inquiry, suggesting that reason can attain knowledge about the structure of experience itself, rather than the world beyond experience, through the application of these concepts. Kant's thinking of *a priori* knowledge therefore provides a critical foundation for understanding how humans engage with the world, positing that certain fundamental concepts such as space, time, and causality are preconditions of experience rather than products of it.

Synthetic Knowledge

Kant's conception of *a priori* knowledge contributes to human cognition by providing necessary conditions for the possibility of experience. *A priori* knowledge, as distinct from *a posteriori* knowledge, is independent of experience, and according to Kant, it allows for the formation of universal and necessary truths, particularly in mathematics and metaphysics (Dillon, 1987:403). These truths are categorized as synthetic *a priori* judgments, a notion which is revolutionary because Kant asserts that synthetic propositions are statements where the predicate adds new information to the subject and can be known independently of experience.

Kant critiques earlier philosophers like Hume and Descartes, who proposed that all knowledge was either derived from experience or could be categorized as analytic. Kant believed this duality was insufficient to account for mathematical and metaphysical knowledge, arguing that mathematics consists of synthetic *a priori* judgments. For instance, the statement "6 + 8 = 14" is not derived purely from logic (an analytic truth) nor entirely from experience, but is universally true and necessarily so, thus making it a synthetic *a priori* judgment (Friedman, 2000:367).

Kant expands this notion by distinguishing between space and time as forms of pure intuition. He argued that the structure of space is something we know *a priori* and that it is a necessary condition for experiencing objects externally (Stenius, 1981:15). Thus, Space does not exist independently as an external entity but as a framework imposed by the mind to make sense of external sensations. Similarly, time is an *a priori* intuition that organizes our internal experiences, allowing for the continuity of self-consciousness. While these views remain influential, some critics argue that Kant's examples of synthetic *a priori* knowledge have been challenged by developments in modern science and logic. For instance, advances in non-Euclidean geometry have contested Kant's claim that the axioms of geometry are *a priori* truths about the structure of space (Ginsborg, 2006:22).

Synthetic A Priori Knowledge

Talking about synthetic *a priori* knowledge, Kant argues that certain truths, such as those found in mathematics and metaphysics, are both synthetic and known independently of experience. Synthetic judgments extend our knowledge by connecting predicates to subjects in a way that provides new information, unlike analytic judgments, which merely unpack concepts already contained within the subject. Kant's revolutionary claim is that some synthetic judgments, such as mathematical and metaphysical truths, can be known *a priori* (Kant, 1998:70).

For Kant, mathematics is a prime example of synthetic *a priori* knowledge. In the statement "7 + 5 = 12", the predicate "12" is not contained within the subject "7 + 5". The truth of this statement cannot be derived solely from logic but requires an *a priori* intuition of time and space, the very forms that structure all human cognition (Stenius, 1981:17). Similarly, Kant contends that metaphysical propositions, such as "every event has a cause", are also synthetic *a priori*. These statements are necessary and universal, yet they cannot be derived from empirical observation alone.

Kant's argument for the synthetic *a priori* extends to his transcendental idealism, where he claims that our cognition imposes certain necessary structures (space, time, and the categories of the understanding) onto the world we perceive. These forms and categories are conditions for the possibility of experience, and hence we can have synthetic *a priori* knowledge about the structure of experience itself, even though we cannot have knowledge of things as they are in themselves. This leads to the distinction between the *phenomenal* world (the world as it appears to us) and the *noumenal* world (the world as it exists independently of our perception).

However, in modern geometry, the development of non-Euclidean systems undermined Kant's claim that the axioms of Euclidean geometry are synthetic *a priori* truths about space. These developments suggest that our intuitions about space may not be as *a priori* as Kant believed (Ginsborg, 2006:22). Additionally, advances in logic and the philosophy of mathematics have questioned whether mathematical truths can truly be synthetic in the Kantian sense (Stenius, 1981:19).

Understanding Artificial Intelligence

Artificial Intelligence (AI) refers to the simulation of human intelligence by machines designed to perform tasks that typically require human cognitive functions, such as learning, reasoning, and problem-solving. Artificial Intelligence (AI) encompasses various subfields, including machine learning, natural language processing, robotics, and computer vision. Artificial Intelligence (AI) systems can process vast amounts of data, recognize patterns, and make decisions based on both pre-programmed rules and their learning experiences (McCarthy, 2007:2).

In its modern form, Artificial Intelligence (AI) is categorized into two types: narrow (AI) and general (AI). Narrow Artificial Intelligence (AI) is designed to perform specific tasks, such as image recognition or language translation, whereas general Artificial Intelligence (AI), which remains a theoretical concept, refers to systems capable of performing any intellectual task a human can (Wang, 2019:9). Current AI developments mostly revolve around narrow Artificial Intelligence (AI) applications, with breakthroughs in areas like autonomous vehicles, personalized healthcare, and recommendation systems (Agrawal *et al.*, 2017:16).

A key development in Artificial Intelligence (AI) is the use of machine learning algorithms, particularly deep learning techniques, which have revolutionized fields like speech recognition and visual processing. These algorithms enable Artificial Intelligence (AI) systems to "learn" from data without being explicitly programmed for each task (Ergen, 2019:4). As these systems are trained on vast datasets, they improve over time, leading to better performance in tasks like image classification or speech translation (Abbass, 2021: 23).

However, defining intelligence, both human and artificial remains a challenging task. Researchers debate whether intelligence should be characterized by an Artificial Intelligence's (AI) ability to mimic human cognitive processes or by its ability to achieve specific outcomes. Wang (2019:11) discusses that the lack of a unified definition for intelligence complicates the development of Artificial Intelligence (AI), as different perspectives can lead to varied paths in research and applications. Furthermore, the ethical implications of Artificial Intelligence (AI) such as job displacement, privacy concerns, and decision-making autonomy add complexity to its societal integration (Holzinger *et al.*, 2019:141).

Synthetic Analysis of Knowledge and the Development of Artificial Intelligence

Synthetic knowledge refers to knowledge that is not derived solely from experience but is actively constructed by synthesizing various elements into new, meaningful combinations. Kant's concept of synthetic *a priori* knowledge established the framework for understanding how new knowledge can be formed through reason, yet independent of experience. In the realm of applicability to the solving human practical problems, Kant's analysis has been utilised in the development of different practical inventions such as Artificial Intelligence (AI). It provides an understanding of how machines synthesize data to form new insights and patterns autonomously.

Based on the insight provided by Kant in his table of categories earlier presented, Artificial Intelligence (AI) systems generate synthetic knowledge through algorithms that can combine different data sources to identify patterns, make predictions, and offer insights. For example, in deep learning, algorithms construct layers of abstractions from raw data, moving from basic features like edges in image recognition to complex objects (Verschure and Althaus, 1999). This layered approach is an example of synthetic knowledge generation, where Artificial Intelligence (AI) does not merely retrieve data but creates new knowledge from it.

The relationship between synthetic knowledge and Artificial Intelligence (AI) is particularly evident in the field of machine learning, where systems are trained on datasets and develop models that predict or categorize future inputs. These models, as described by Damiano and Stano (2018), allow Artificial Intelligence (AI) to perform tasks such as image recognition or natural language processing by synthesizing learned information into new applications. In this process, Artificial Intelligence (AI) systems, much like human cognition, combine elements of known data in novel ways, effectively synthesizing knowledge.

This synthesis in Artificial Intelligence (AI) has led to significant advancements in various fields, such as synthetic biology, where Artificial Intelligence (AI) helps predict biological processes by synthesizing data from genetics, protein folding, and other biological phenomena (Bianchini, 2016). Moreover, Artificial Intelligence (AI) systems can extend beyond the synthesis of knowledge in specific tasks to broader contexts, such as the integration of knowledge across disciplines, providing insights into complex systems that are otherwise difficult to manage. However, while synthetic knowledge in Artificial Intelligence (AI) imitates human processes of synthesizing information, it differs in scale and execution. Artificial Intelligence (AI) systems can process enormous datasets far more quickly than humans, creating new connections between information at an unprecedented pace. Završnik and Kokol (2024) note that synthetic knowledge in Artificial Intelligence (AI) involves creating knowledge networks that transcend traditional human cognitive limits, potentially leading to insights humans might not have considered.

Despite these advancements, the synthesis of knowledge in Artificial Intelligence (AI) raises philosophical questions. Does the machine genuinely "understand" the synthesized knowledge, or is it merely processing patterns? Horváth (2020) suggests that synthetic knowledge in AI might lack the depth of human understanding, as machines do not possess consciousness or intentionality, raising questions about the true nature of AI-generated knowledge.

Evaluation

Kant's synthetic analysis of knowledge is fundamentally centred on his distinction between analytic and synthetic judgments, particularly the notion of synthetic *a priori* knowledge. This form of knowledge is not derived from experience yet provides new information that is necessarily true, as seen in mathematical and metaphysical propositions. Kant's insistence that knowledge is actively constructed by the mind, synthesizing sensory data into coherent experiences, provides the theoretical framework for the development of artificial intelligence (AI). In essence, the synthesis of knowledge in Kant's framework is not a passive process of receiving information but an active structuring of reality through the categories of understanding (Kant, 1998:69).

Artificial intelligence, in contrast, operates on computational models that are designed to simulate this synthesis by processing data, recognizing patterns, and making decisions autonomously. These systems mirror Kant's synthetic knowledge process by integrating vast amounts of raw data into coherent models that generate new insights. However, a critical distinction between Kantian synthesis and Artificial Intelligence (AI) lies in the conceptual depth. Artificial Intelligence's (AI) synthesis does not involve conscious intention or reflection but is a mechanistic process governed by algorithms (Bettoni, 1997:577).

The implications of Kant's synthetic analysis for AI are particularly evident in discussions on whether AI can generate knowledge in the Kantian sense. While AI systems can produce outputs that seem intelligent, they lack the cognitive faculties necessary for genuine synthesis. Horváth (2020) argues that, AI lacks intentionality and self-consciousness, which are essential for true knowledge synthesis, as conceived by Kant. Thus, AI can mimic but not replicate human cognition, raising philosophical questions about whether AI can truly "know" in the same way humans do.

Moreover, the challenge of autonomous decision-making in AI highlights the limitations of machine synthesis. Kant's concept of moral autonomy, which is grounded in the capacity to make free, rational decisions based on synthetic *a priori* knowledge, is not replicable in Artificial Intelligence (AI). Artificial Intelligence's (AI) decision-making processes are constrained by pre-programmed rules and machine learning models, lacking the freedom and moral judgment that characterize human agency (Chakraborty and Bhuyan, 2024).

However, Kant's theory still provides a useful framework for understanding how Artificial Intelligence (AI) systems can integrate data into meaningful patterns. The concept of schematism, where abstract categories are applied to sensory input to generate knowledge, shows how Artificial Intelligence (AI) models process data to form predictions (Krausser, 1976:1). In both cases, synthesis involves the application of abstract structures to empirical content, though Artificial Intelligence (AI) does so in a fundamentally different, non-conscious manner. The implication for Artificial Intelligence (AI), then, is that while it can simulate aspects of Kantian synthesis, particularly in data integration and pattern recognition, it cannot achieve the full depth of human knowledge synthesis. Artificial Intelligence (AI) remains limited to mechanistic processes devoid of intentionality, moral autonomy, or the capacity for reflection, which are central to Kant's epistemology.

Conclusion

Kant's synthetic analysis of knowledge has significant implications for the field of artificial intelligence, particularly in understanding the limits and potential of Artificial Intelligence (AI) systems. Kant's distinction between synthetic and analytic judgments, along with his conception of synthetic *a priori* knowledge, is essential to grasping how humans structure experience. Synthetic *a priori* judgments, according to Kant, are fundamental in making sense of the world, combining empirical data with innate cognitive structures (Kant, 1998:139). This insight challenges the datacentric models of Artificial Intelligence (AI), which are largely reliant on empirical learning without the *a priori* frameworks that humans possess.

In Artificial Intelligence (AI), machine learning algorithms process vast amounts of data to generate models of understanding. However, Kant's epistemology suggests that data alone is insufficient to generate true knowledge. Artificial Intelligence (AI), like human cognition, would require structuring principles to make sense of the world, which points to the potential need for Artificial Intelligence (AI) to adopt more structured cognitive architectures, mirroring Kant's synthetic structures (Chollet, 2019). Such architectures might enable Artificial Intelligence (AI) to go beyond pattern recognition and statistical inference, potentially allowing machines to engage in higher-order reasoning that mirrors the synthetic unity described by Kant. But this is still a tall dream for Artificial Intelligence (AI) technology.

Furthermore, In Kant's categories of understanding, the receptive conditions of objects that is, space and time are essential preconditions for human cognition (Kant, 1998:178). Similarly, Artificial Intelligence (AI) systems may require fundamental categories or frameworks to organize their inputs meaningfully. Current Artificial Intelligence (AI) systems operate without the autonomous structuring ability Kant attributes to human cognition, which suggests that machine learning, despite its advances, is limited to surface-level correlations and

lacks the deeper synthetic understanding that defines human knowledge (Russell and Norvig, 2021:45).

Kant's notion of autonomy and rational agency, essential for moral reasoning, also raises critical ethical concerns for Artificial Intelligence (AI) development. While Artificial Intelligence (AI) can simulate decision-making, it lacks the moral agency Kant describes as fundamental to human rationality (Kant, 2012:87). As Artificial Intelligence (AI) systems becomes increasingly involved in areas requiring ethical judgment, such as autonomous vehicles and military applications, the inability of machines to engage in genuine moral reasoning necessitates the continuous involvement of human oversight (Floridi and Sanders, 2004). Kant's emphasis on the centrality of rational autonomy underscores the ethical limitations inherent in Artificial Intelligence (AI) systems, further emphasizing the need for ethical governance and accountability in the deployment of these technologies.

While Artificial Intelligence (AI) can simulate aspects of human cognition, Kant's epistemology reveals the limitations of purely data-driven learning systems and points toward the need for structured, synthetic architectures in Artificial Intelligence (AI) development. Moreover, the ethical considerations raised by Kant's emphasis on rational autonomy and moral agency reinforce the necessity for human oversight in the ethical deployment of Artificial Intelligence (AI) technologies.

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A CRITIQUE OF THOMAS HOBBES' STATE OF NATURE VIS-A-VIS HUMAN RIGHTS IN NIGERIA

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Abstract

The issue of governance as it relates to human rights has continued to elicit various reactions across the globe. In the preamble to the 1999 constitution of the Federal Republic of Nigeria as amended, it was explicit that the protection of the fundamental rights of the citizens should be paramount. This paper aims at a critical analysis of Nigeria government's approach to issues of human rights. The transition of man from state of nature to civil society as espoused by Thomas Hobbes aptly exemplifies the Nigerian society. This paper observes that while Hobbes' state of nature is antithetical to what a sound society should be, Nigeria seems to remain in the antiquated state of nature. The paper employed content analysis research approach, while data is gotten from secondary sources. It is recommended that Nigeria should begin now to strengthen the institutions responsible for protection of human rights.

Keywords: State of Nature, Civil Society, Human Rights, The State.

Introduction

From ancient times, man has remained the most complex and enigmatic being in the cosmic order. Dating from the period of antiquity to the contemporary epoch, man has been studied from the sociological, anthropological, ethical and political perspective. Consequently, in the political arena, most political philosophers recognize the individual as rational, political and one who by nature possesses some inalienable rights which include among others; right to life, private property, equality and justice. These rights, they argue, are prior to the state. Thus, Ben opines that no government or positive law can deprive him of them nor can any higher claim prevail against them. If they are to be limited at all, it is only by the consent of their possessor. (110)

The issue of individual right has been a matter of incessant perplexity. It is a stark reality that this right of man has been jeopardized all through the ages. Thomas Hobbes ninety-one years of life covered some of the most turbulent years in English history. Based on this, Thomas Hobbes, after observing the civil strife in England which posed serious threat to the individual's rights and made life a meaningless drama, postulated a political theory so as to secure the rights of the individual.

In chapter 4 of the 1999 constitution of the Federal Republic of Nigeria, it is clearly stated that the promotion and protection of the inalienable right of her citizens should be paramount. This avowed objective seems to be relegated to the domain of history. This paper aims at analysing the Nigerian government's approach to issues of human rights vis—a-vis Thomas Hobbes concept of individual right. The analytic method of research was adopted in order to give a comprehensive detail of issue at stake.

Hobbes Concept of the State of Nature

Ignited by the political quagmire in the England of his days, Thomas Hobbes felt that it was of urgent importance to posit a political theory that would enhance the promotion and maintenance of peace. He compared what was happening in the government with what is termed the state of nature; how men lived in primitive conditions.

He began the naturalistic account of human nature by seeing life as motion, controlled by natural impulse, where man is ruled by the appetite for what he considers good and aversion for what he considers evil. This motion is as a result of the fact that man by nature is insatiable. Life then in this state of nature is characterized by such welter as unrest, misery, war, insecurity, constant fear of death and most especially, it is ruled by the egoistic law of self-preservation.

In this same state of nature, all men are equal and as such have equal right to whatever they consider necessary for their survival. Hobbes opines that the right of nature is the liberty each man hath to use his own power as he will himself and consequently of doing anything which in his own judgment, he shall conceive to be aptest means there unto. (39)

Equality in this context means that everyone is free and capable of hurting his weak neighbour and usurping what he considers expedient for his own protection. As such the situation is unbearable and chaotic. In Hobbes state of nature, a man of physical strength could overcome another of weaker strength and deprives him of his possession. But the weak could use his intelligence and in collaboration which those in the same cadre with him, gain advantage over the strong. If one lacks in one aspect of life, he is compensated in another.

Worthy of note is that the right of all that predominates this state does not in any way mean that one man has a right and others corresponding duties. The word 'right' in the Hobbesian state of nature is the freedom possessed by man to do what he would and against whom he thought fit and enjoy all that he would or could get.

Hobbes did not stop there, rather he moved on to bring to line-light what he considered to be the root cause of these quarrels and disorder. He identified three fundamental causes of the quarrels. First, competition, second, difference, and thirdly, glory (231).

Interpreting the above causes: the first makes meaning for gain, the second for safety, and the third for reputation. These were as result of man not being content with his position in nature; he is always striving to be better than he really is.

Hobbes also commented that prior to the formation of civil state and the sovereign, men were engaged in unbridled poise for war with one another. This situation is what he termed the state of war. War here does not lexically imply fighting but, portrays the situation where man live in continual fear and insecurity. One considers his neighbour as a serious threat to his life and an enemy of his wellbeing.

More so, nothing like common power, no laws, no rules, no morality, no justice. Each individual feels that he is entitled to everything: one owns a thing if another strong person does not interrupt and deprives him of that. The episode is precisely that of war of all against all. Every individual decides how best to survive this anarchy and disorder. Sequel to this chaotic situation and disorderliness, Hobbes asserts:

There is no place for industry because the fruit thereof is uncertain; no navigation nor use of the commodities that may be imported by sea. No commodious building, no instrument of moving and removing such things as required much force ... no account of time, no art, no letters, no society and which is worst of all, continual fear and danger of violent death. And the life of man solitary, poor, nasty, brutish and short (185).

Hobbes attributed this capricious and precarious state of nature to man's continual insatiable want of power, honour and fame.

Come to think of it, the state of nature as postulated by Hobbes is far from being a historical fact. Rather, he uses it as anecdote to portray what is obtainable in a lawless society. This is because if we are to follow his hypothetical analogy of the state of nature in which he presents man as being antisocial, politically, and socially adrift, the question is, how can men agree to form a society.

In order to combat these societal ills, Hobbes found out what he referred to as *Lex natural* (natural law). According to him, these laws will urge them to organize themselves into civil society; where political stability, equity, peace and harmony would be the order of the day.

The Formation of Civil State

Hobbes description of life in the state of nature which was characterized by constant fear, insecurity, war and ruled by the egoistic law of self-preservation, it became pertinent therefore that men should form a society. Hobbes opined:

The state or political society is instituted by way of remedy for the inconvenience of the state of nature to avert, not to escape from a state of war. These inconveniences are three-fold, first, the want of established, settled, known law received and allowed by common consent to be the standard of right and wrong, and the common measure to decide all controversies, secondly, the want of a known and disinterested judge, with authority to determine all difference according to the established law; thirdly, the want of power to back and support the sentence when right and give it due execution (Appadorai 24-25)

The deduction from above is that since the family and village could no longer offer man the desired protection, there was need for the formation of the state as the last resort. Also, the primary task of the state would be the realization of common good. Man, not finding peace in the original state of nature, decides that the best thing to do is to come together and form a society which would cater for his needs.

Cicero in the ancient period defined the state as quoted in Nwoko as 'an association of a good number of persons based on justice and partnership to secure good' (31). Also, Thomas Higgins pointing out what the state is, opines that:

By a state we mean not just a body of rulers - a government – but an organic community, both governors and the governed, who occupy a given territory and under some independent polity or form of rulership, seek by public action, an adequate human good (427).

Hobbes sees the emergence of the civil state from the point of view of fear and anarchy. Men realized that the disorder and anarchy in the pristine state would not be to their best interest therefore they entered into what he termed "social contract". Furthermore, he enumerated the two ways of entering into the social contract viz: by institution and by acquisition. In the case of the former, it is voluntary and made at the same time as if an individual would say to everyone: I authorize and give up my right of governing myself, to this man or to the assembly of men, on this condition, that thou give up thy right to him, and authorize all his actions in like manner (Hobbes, 192)

In the latter case which he refers also as commonwealth by force; man in this situation: for fear of death or bond do authorize all the actions of that man or assembly that hath their lives and liberty in his power (Copleston, 35). The greatest undoing of Hobbes is that he attributed virtually all power to the sovereign; he makes the law, interprets the law and executes the law.

The Duties of the State to an Individual

According to the law of causality, nothing exists in nature without a purpose. Before men decided to abandon the state of nature for the civil state, certain responsibilities were attached to it. It is as it were, such functions and duties that the state must exercise so as to be that which it should be. Thus, Douglas opines that government exists for man not man for government. The aim of government is security for the individual and freedom for the development of his talent. The individual needs protection from government itself (13)

The individuals as an integral part that make up the state is a responsibility of the state and as well should be allowed to enjoy some rights. Some of those rights as enumerated by Eze include:

The right to self-determination, the right of life, freedom from torture and inhuman treatment, freedom from slavery and forced labour, the right to liberty and security, freedom of movement and choice to privacy, freedom of thought, conscience and religion, freedom of opinion and expression, the right to assembly, freedom of association, the right to marry and found a family, the right to participate in one's government either directly or through freely elected representatives, the right to nationality and equality before the law. (5)

Some other duties and obligations of the state include, provision of education, provision of social amenities, maintenance of law and order etc. For a state bereft of these, life in such a state would be chaotic and unbearable.

The state should not only claim to guarantee these rights, but should equally make them available to the individual. The law that should guide any given state is that of reciprocity - giving and receiving – either from the state or from the individual or vice versa.

The Duties of the Individual to the State

As long as the state makes effort to shoulder her responsibilities, the individual should in like manner strive to perform those functions required of him in the state. Supporting this view, Nzeribe opined that rights and privileges also carry obligations... the rights of citizens in a state is balanced by the citizen's obligation to the state (38). According to Hobbes duty could be seen as obligation laid upon someone not to go contrary or violate this voluntary submission of his natural rights to the sovereign. He maintained that the first duty of the individual is to obey the sovereign; failure to do this depicts injustice which is punishable by the law. Also, it is the fundamental duty of the citizen to obey the law. Imagine how unsafe the state will look like, if there is a total breakdown of law and order. Hobbes also sees the individual as duty bound to respect the rights of his fellow citizens.

Furthermore, the individual has the duty to fight and defend the state should the need arise, but he equally owes himself the duty not to engage in anything that would bring about his demise. It should however be noted that without the duties of the citizens, individual rights cannot be attained because the state as an abstract entity is meaningful only in man. Thus, the need for an individual to perform his duties to the state becomes imperative if the avowed objectives of the state are to be realized.

The Individual Rights

The term Individual Rights is better analysed than defined. This is because an attempt at definition cannot be easy, since it is made up of more than one concept. Doncel conceives of an individual as "a being which is one itself and distinct from all other being". That is to say

that an individual is a single entity as distinct from the society. As Donnelly argues, "Human rights are literally the rights that one has simply because one is a human being (7)

Right can be applied in two senses - as depicts what is morally good in contradistinction to that which is morally evil, and also to express the moral power of an individual to exact ones just due. So, combining the two, individual right could be seen as those inalienable and intrinsic rights which belong to each man. It has almost the same meaning with human rights, natural rights, rights of man which is defined by Tabiu as those rights which are inherent in our nature and without which we cannot live as human beings and without which no society is viable and able to survive.

From the analyses above it should be noted that individual right are never the products of the state, rather that which are gratuitously given by nature. This implies that each person needs them in order to survive in the society. Thus, aware of the importance of these rights to individuals, part of the Declaration of American Independence on July 4, 1776 reads: We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness (Edet, 192).

Also enshrined in the preamble of the 1999 Nigerian constitution as amended is:

We, the people of the Federal Republic of Nigeria, provide for a constitution, for the purpose of promoting the good government and welfare of all persons in our country on the principles of Freedom, Equality and Justice.... (1)

The constitution establishes respect for fundamental human right. Hobbes postulates inter alia that, these rights are to be under the custodian of the state: Rights to Life, Liberty, Equality, Justice and Education. Although, there are other human rights but for precision, we have to peg down on these as enumerated by Hobbes.

Right to Life

Life as is commonly and universally held is the substratum on which all human activities are based. Right to life therefore is the infrastructure on which other rights hangs. Attempting to obliterate this right would tantamount to putting one's existence into jeopardy. Hobbes asserts that it is the recognition of this right that led to the formation of the state. Life as a matter of fact is regarded by some races in the world as sacred. Life is considered as belonging entirely to God, hence if anyone attempting suicide is caught, he/she is severely punished. As suicide is abhorred in the society, so also is abortion and euthanasia.

The right to life includes self-defence in cases of danger and provision of basic necessities on the part of the government for better living. Life has no duplicate and such should be handled with care. Being aware that life is a precious gift, the state is duty bound to protect human life.

Right to Liberty

It should be noted that all men by nature are equally free. Liberty does not allow one to be a hindrance towards another person's progress. for Thomas Paine, quoted in David sees liberty as: the power to do whatever that does not injure another. Liberty as a concept connotes a wider area; here, it is to be considered from Laski's perspective who treats it under three headings namely: (1) Private liberty: covering freedom for the individual to choose in those areas that are more personal to him, such as religion. (2) Political Liberty: which involves the freedom to possess franchise and to express one's opinion. It has to be noted that Buhari's administration of 1983 tried to undermine this right when it promulgated the draconian decree

no.4. And (3) Economics Liberty: which is giving one the chance to earn his daily bread, have job opportunity and right hours of work and wages.

Giving support to this, Mill outlines also three major realms: (1) Liberty of conscience that is, of thought and feeling (ii) Liberty of taste and pursuit, planning and framing our own life and conduct — our individuality and (iii) Liberty of association. He further adds that whenever these liberties are interfered with then, the society is not free (267). As an addendum, the 1999 constitution of Nigeria showing the importance of liberty in chapter IV section 35, subsection 1 says that:

Every person shall be entitled to his personal liberty and no person shall be deprived of such liberty save in accordance with a procedure permitted by law.

Hobbes gives individual the liberty to disobey the sovereign if he commands him either to kill or main himself. He is also at liberty to even sue the sovereign when he owes him or takes his land by coercion. He did not advocate for liberty to disobey if such can tamper with the end for which the state is established. Despite the fact that one is at liberty, Locke avers, it is not a license... to destroy himself or so much any creature in his possession (9). For instance, if one deliberately publishes a libellous article against someone on the ground of liberty, it is punishable by the law.

Right to Private Property

As noticed in the state of nature, right to private property is only temporary because in such a state, the principle of action is 'might is right'. On this ground, the formation of the civil state is partly to aid individuals to be permanent owners of their property.

In line with the above, Oruche defines the right to own property as those rights and interest which one has in anything subject to ownership whether that thing be movable or immovable, tangible or intangible. (33). From this definition it could be deduced that the right to own property is conferred on the individuals by the state and therefore cannot be removed without jurisdiction. More so this right is within the confines of the law. In reaction to Hobbes opinion that the formation of the civil state was for the protecting private property, Locke dissented and observes that the right to private property precedes the civil law. He maintained that by nature everyone has the right to inherit his father's property. Although, Locke disagrees with Hobbes on the issue of this right, he pitched tent with him on the "why" of the formation of the civil state. He observes: The great and chief aim of men uniting into a commonwealth and putting themselves under government is the preservation of their property. The right to private property includes; the right to acquire what is expedient to one's life; such as land, money or goods. Also, the very right to make use of those things at one's discretion.

Right to Equality and Justice

Equality and Justice are so much intertwined that treating one in isolation from the other often poses a problem. Justice as a matter of fact involves two parties, and for Justice to be done there must be a compromise or equality between the two parties. Equality in this context has to do with a natural recognition that human beings irrespective of any pre-justice are born equal and therefore everyone should be treated as such. Hence, it behoves on the state in allocation of basic amenities, appointments and job opportunities to her citizens to be aware of this. Were this sense of equality to be put into play, the idea of some people being regarded or segregated upon as second-class citizen finds no justification. Gregory Vlastos, as reported in King, did not mince word about this when he said one man's (prima facie) right to well-being is equal to that of any other and one man's (prima facie) right to freedom is equal to that of any other (13).

Expatiating on this Hobbes says nature hath made men so equal in the faculties of body and mind. He went further to say that granted that a man can excel more than the other intellectually or physically, when everything is brought and added together, all men are equal. He substantiated this by saying that every man acknowledges the other for his equal. Since the state came into being to redress the confusion in the chaotic state of nature, it is the onus of the state to equitably accord each individual his due and this is justice. Therefore, it can be deduced that equality is the foundation stone of justice. For Hobbes, justice is the performance of one's covenant and non-performance mean injustice. A just man performs his covenant while an unjust man does not.

Right to Education

Education from its Latin root 'educere' means 'to lead out of ignorance'. Francis Bacon rightly pointed out that "Reading maketh a man, and Knowledge is power". How then can one read and acquire knowledge except through education. In this regard the U.N.O. declared in Article 26(1): Everyone has the right to education, education should be free at least in the elementary and fundamental stages. Elementary education should be compulsory.

Education is of paramount importance for personality development of an individual. It aids one to know and assert his rights and duties in the state. Without education one cannot know what is happening within and around him. It helps in developing peoples' mentality to respect the freedom of others, promote understanding, tolerance and friendship among nations and individuals. A state bereft of education is doomed to destruction; for without it a country cannot develop in any sphere of activity.

For Aristotle, the importance of education is not only important for the individual but also for the interest of the whole state. He affirms that education should be the affair of the state and regulated by the law (Nwoko,30).

The Nigerian government and Human Rights

The main focus here is on the present government of Nigeria and its preparedness to guard and protect human rights. In treating this issue, the emphasis is on human rights abuses in the last decade with special attention from 2014 till date. Granted that Nigeria has remained active in signing and ratifying international human rights treaties, the major challenge faced is when trying to implement these treaties domestically. The reasons are not far-fetched; Nigeria operates a bi-cameral system and cannot apply international treaties unless they are ratified by the legislative houses. Furthermore, because the constitution is supreme law, the Supreme Court of Nigeria often resolves conflict in favour of the constitution, therefore, restricting the expansion of potential human rights (Egede, 249).

The Charter of Paris for a New Europe adopted in 1990 re-affirmed that "Human rights and fundamental freedoms are the birth right of all human beings, are inalienable and are guaranteed by the law. Their protection and promotion are the first responsibility of government. Respect for them is an essential safeguard against an over-mighty state" (Umozurike,153). This is because these rights are never and can never be the products of the state, and any attempt at removing them by the state becomes the highest injustice against man.

The government of Nigeria pays lip service to issue of human dignity. This can be seen in the total lack of welfare packages and lackadaisical approach to human rights abuses. As mentioned earlier, it does seem that what is obtained in the Nigerian government is what Hobbes regarded as the state of nature. Human right abuses according to 2014 Human rights watch's report on the increase in Nigeria.

Each day, people are butchered and instances abound because as we write people are being massacred by rampaging herdsmen, dreaded Boko Haram sect, Niger Delta Militants,

abuse and unlawful killing of citizens by law enforcement agents etc. Commenting on abuses in Nigeria in 2011, the U.S. Department of states opines:

The most serious human right problems were the abuses committed by the militant sect known as Boko Haram, which was responsible for killings, bombings, and other attacks throughout the country, resulting in numerous deaths, injuries, and the widespread destruction of property; abuses committed by the security services with impunity, including killings, beatings, arbitrary detention, and destruction of property.... These are those that we read about in the Dailies; no mention is made about those not exposed to the public.

Nigeria professes right to liberty. On right to personal liberty, Chapter IV of the 1999 constitution of Nigeria section 35(1) every person shall be entitled to his personal liberty and no person shall be deprived of such liberty. However, it is obvious as observed by Iyare (2014) that the Nigerian government is known to oppose anti-government protest and demonstration. For instance, the Bring Back our Girls protest in Abuja, "End impunity Now" rally organized by ANEEJ, anti-government policies rally tagged #1 STAND WITH NIGERIA, was disrupted by the police, among several other protests by the academia, labour, civil society, etc.

In a country where the everyday slogans is "all animals re equal but some animals are more equal than the others", who is interested in equity, justice and fair play in any dealing? How can there be injustice and equality when at the back of the mind of some people, all niceties in the world should belong to them, hence, the unbridled acquisition of wealth and enthronement of materialism. The desire and placing of material values over and above human beings usually lead to robbery, kidnapping, electoral fraud among others which constitute human rights abuse.

The standard of education in the country is in a dire state. According to Iyare; educational system in the country has been bastardized over the years by poor management most especially by the same government that is expected to be the custodian of quality education for future leaders. Thus, the Latin dictum; *nemo dat quod non habet* (no one gives what he does not have). Some take teaching profession as a part time business while engaging in full time business else-where. Some others take teachings for selfish utilitarian purposes hence organizing evening lessons. In short teacher herself pin-pointed it clearly thus "Most of my colleagues have sheds at Owerri main market and other markets in town. They are there on full-time, because teaching is now part-time. Those who have no money to set up their own business resort to full-time "lesson" teachers" (the Leader, 5)

The parents on the other hand, are not better off. Some encourage their children inadvertently to be lazy either by way of buying results or bribing their way through into the universities and higher schools of learning. Some also go to the extent of hiring thugs to beat the teachers and even support their children for doing so. In a situation like this how can education progress instead of retarding? It is a shame because education is a tool that should be used to instruct and develop future leaders.

International non-governmental organization on human rights like Amnesty international, Human Right Watch, International Commission of jurist, International Federation of Human Rights, Human Right Africa, Oxfam, World Organization against torture, International Freedom of expression, Exchange and anti-slavery International among others have investigated Nigerian cases of human right abuses and have a poor record of Nigeria.

Recommendations

Knowledge of a problem is a step towards its solution, and solution to a problem can be effected when practical guidelines are proffered and worked upon. In the light of this therefore this paper advocates the following:

- 1. Let those voted into power be aware of the fact that they are there to represent the wishes of the electorates. For Socrates would argue that the art of politics is for the interest of the subjects (citizens)
- 2. There should be equality in all its ramifications. Equality implies that there is certain amount of benefits the society owes each citizen, a right and when such benefits are paraded as favours, inequality sets in, thus creating room for nepotism and tribalism.
- 3. The state (government) should realize that it is taken as the last resort by the citizens.
- 4. The citizens should be aware that the state belongs to them and therefore its bloom or doom spells much on them. Each individual should not regard the state as belonging to them but not to him.

Conclusion

The socio-political situation in Nigeria calls for attention both on the sides of the government and the governed. Let the government and the individuals be abreast with their avowed duties, so that the state will timely answer to its duties and the rights of the individual respected. There can never be a state without individuals, there can never be individuals without rights and human rights cannot be respected unless the state and the individuals carry out their duties and obligations towards each other. Nigeria cannot afford to lag behind in global reckoning as a result of human rights abuses. What is needed now on the part of government is the political will to strength human rights and avoid its violations.

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KIERAN EGAN'S NOTION OF IMAGINATION AS AN EFFECTIVE MODEL FOR TEACHING AND LEARNING

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Abstract

This essay "Kieran Egan's notion of Imagination as an effective model for teaching and learning" traverses Egan's notion of imagination which is the nucleus of his educational ideas, exploring its theoretical underpinnings and pedagogical implications for teaching and learning and curriculum development. Egan describes the modern world's acceptance of education grounded on shaping the young to the current norms and conventions of adult's society, teaching learners the knowledge that will ensure their thinking conforms with what is real and true about the world. As an alternative model, Egan proposes a pedagogy that seeks to integrate imagination and storytelling maintaining that such a pedagogy is pivotal to fostering effective teaching and learning. Employing the methods of critical analysis, it is the view here that integrating Egan's educational postulates with the existing model could produce learners with improved retention capacity, those who could understand complex concepts, develop empathy, and promote cross-cultural understanding of social awareness. This work advances a more holistic view of education which integrates emotions, imagination, storytelling, and intellect, showing how deeply intertwine these aspects are effective in teaching and learning.

Keywords: Imagination, Teaching, Learning, Kieran Egan, Curriculum Development, Storytelling

Introduction

The dominant method of lesson planning which involves identification and listing of objectives, selection of contents and materials, choosing appropriate teaching methods and decision on evaluation procedures as well as the guiding principle that states that learning proceeds from concrete to abstract, from known to the unknown, from simple to complex, from active manipulation to symbolic conceptualization, seem arguable. Egan is of the view that the objectives-contents- methods- evaluation model can lead to mechanistic way of thinking about lesson planning and delivery. It can also create robotic learners who may not think for themselves. This, therefore, means that a teacher will be limited to a stereotype method of teaching, which may not give room for imagination. He also argued that the principles about children's learning are at best inadequate and leads us largely to ignore imagination, the most powerful tool for learning that children bring to school daily. Education has traditionally been

structured around standardized curricula that prioritize content delivery, memorization, and assessment-driven learning. While this approach ensures consistency, it often limits student engagement, creativity, and deep learning. Kieran Egan, a renowned educational theorist, challenges this traditional model by advocating for an imaginative approach to teaching and learning. His philosophy emphasizes the role of storytelling, metaphor, and narrative in making learning more meaningful and engaging for students. This paper critically examines Egan's theory of imaginative education and explores its implications for teaching and learning.

Despite ongoing curriculum reforms, educational frameworks often neglect the importance of imagination in lesson planning. Many curricula remain teacher-centered, prioritizing content delivery over student engagement and creative exploration. This mechanistic approach results in students who struggle with independent thinking and problem-solving. Egan's imaginative education model offers an alternative framework that fosters creativity and critical thinking in learners. This paper seeks to investigate how imaginative education can be effectively implemented in contemporary classrooms.

Imagination has been in the core of discussion of sociologist, psychologists and of cause philosophers. Imagination according to oxford English dictionary, imagination is "The faculty or action of forming new ideas, or images or concepts of external objects do not present to the senses". Egan defines imagination as "The ability to think of the possible rather than just the actual" (Egan, 1992). He emphasized that imagination is not just fantasy or creativity but a fundamental way of understanding and engaging with the world. In his work, Egan explored how imagination plays a crucial role in learning, allowing individuals to go beyond facts and engage deeply with knowledge through emotion, story, and metaphor. A reconstruction of the definition of imagination is that imagination is the process of resolving and connecting the fragmented, poorly coordinated experience of the world to bring about a stable image of the world.

Foundations of Imaginative Education

Throughout history, educational theories have evolved to address the complexities of human learning. John Dewey emphasized experiential learning and believed imagination was crucial for problem-solving and critical thinking. He linked imagination to inquiry-based learning. (Dewey, 1938). Lev Vygotsky (1934) emphasized that imagination plays a crucial role in cognitive development, allowing children to synthesize past experiences into new ideas. His concept of the "Zone of Proximal Development" suggests that learning occurs most effectively when students engage in creative problem-solving beyond their current capabilities. Similarly, John Dewey (1938) championed experiential learning, arguing that education should be interactive and centred on students' experiences. Maxine Greene (2005) further expanded on this by emphasizing the transformative power of imagination in education, suggesting that artistic and narrative engagement allows students to challenge societal norms and envision new possibilities. Egan (1997) builds on these perspectives by proposing a structured approach to imaginative education, advocating that imagination should not be viewed as an extracurricular activity but as the foundation of meaningful learning.

Traditional education systems often prioritize measurable learning outcomes, leading to an overemphasis on standardized testing and rote memorization (Shayer, 2004). This mechanistic approach limits students' ability to think independently and creatively, resulting in a passive learning experience. Many curricula remain teacher-centered, where knowledge is transmitted in a rigid, hierarchical manner, leaving little room for students to actively engage with content (Russell, 2000). In contrast, Egan's (1997) imaginative education model suggests that learning should be a dynamic process where students interact with knowledge through stories, metaphors, and emotionally engaging narratives. By integrating these elements,

educators can create lessons that captivate students' interest and make learning more meaningful.

Egan (1997) identifies five developmental stages of understanding that align with how students engage with knowledge at different stages of their cognitive growth. Mythic understanding, which applies to young children, utilizes storytelling, fantasy, and opposites such as good versus evil to make abstract concepts more relatable. Romantic understanding emerges as students grow, encouraging them to explore real-world extremes, heroism, and wonder, which fosters curiosity and engagement. Philosophic understanding develops in adolescence when students begin to think more systematically and abstractly, making sense of the world through logical frameworks. Ironic understanding follows, allowing students to critically reflect on multiple perspectives, contradictions, and complexities in knowledge. At all stages, narrative-based learning serves as a key method for structuring content in a way that aligns with students' cognitive abilities and interests (Egan, 2005).

Incorporating imagination into pedagogy has significant implications for student engagement and learning outcomes. When students are encouraged to think creatively, they develop higher-order cognitive skills, such as critical thinking, problem-solving, and the ability to synthesize information from multiple sources (Fettes, 2010). These skills are essential not only for academic success but also for preparing students to navigate the complexities of the modern world. Furthermore, imaginative education fosters a love of learning by making knowledge acquisition an exciting and meaningful process. Students who experience lessons as engaging narratives are more likely to retain information, participate actively in discussions, and apply their learning in real-world contexts (Rajagopalan, 2019).

Empirical studies on imaginative education suggest that when students are taught using narrative-based techniques, they demonstrate greater enthusiasm for learning and improved cognitive flexibility (Forgeard & Kaufman, 2015). A case study conducted in an elementary school that adopted Egan's approach found that students who were exposed to storytelling-based instruction outperformed their peers in critical thinking exercises and problem-solving tasks (Judson & Egan, 2013). Similar findings have been reported in higher education, where imaginative learning strategies have been linked to increased motivation and deeper conceptual understanding (English, 2019). These results underscore the need for further research on the long-term impact of imaginative education across different age groups and learning environments.

While imaginative education presents a promising alternative to conventional pedagogical approaches, its successful implementation requires collaboration between educators, curriculum developers, and policymakers (Pelaprat & Cole, 2011). Schools must be given the flexibility to experiment with new teaching methods and move beyond rigid, test-focused learning models (Thompson, 2018). At the same time, educational institutions should invest in research to explore best practices for integrating storytelling and narrative-based learning into diverse educational contexts. Future studies should also examine how imaginative education influences student outcomes in disciplines that are traditionally less associated with storytelling, such as mathematics and engineering (Raminho et al., 2021).

The Role of Imagination in Learning

Imagination plays a crucial role in teaching and learning across various contexts and disciplines. Its relevance to education can be traced historically by its appearance in relevance educational discourse throughout time past. Imagination reflected in cultural history using myth and folklores that propagated cultural histories and binds tribes together, passed down from generation to generation. A study by Haven (2007) found that students who learned science through storytelling retained information 22% better than those taught through

traditional methods. Research in Finland (Salonen et al., 2018) showed that imaginative play-based learning significantly improved literacy skills in early childhood education.

Imagination aids in transcending conventional thinking or beliefs. It is in transcending these conventional ideas that new knowledge is acquired, ground-breaking ideas are got, and creativity is nursed and achieved. Imagination aids effective learning. An imaginatively engaged learning process gives pleasure and if lesson contents are organized in imaginative way, children will likely be excited to go to school each day. This is not to generalize that there may not be a bad day. Imaginative engagement with emotions, hopes, fears, and intention, is a necessary condition of educationally valuable learning. It plays a role in teaching social which entails social virtues such as justice and tolerance. The absence or lack of imagination which helps one to understand that other people are unique, distinct with hopes and fears different from our own can lead to evil in the society. Adopting an imaginative approach can help instil virtues that is needed for peaceful coexistence. This is because in Egan's words "The story not only conveys information and describes events and actions but because it also engages our emotions" (Egan, 1992). A good story paints a vivid picture of qualities in which we will want to own and make it ours or part of our lives. A well-developed imagination enables us to feel unsubdued by habit, unshackled by customs. As Egan puts it, imagination is what allows us to envision possibilities in or beyond the actualities in which we are immersed. (Egan, 1988: P. 138).

Imagination plays a role in the achievement of objective knowledge; knowledge that is more secured and general than that offered by our own viewpoint and interest. According to Egan (1992), imagination is one of our major tools in the pursuit of objective knowledge and establishes the very conditions of objectivity. It aids one to think of himself as it were the external objects with which one engages, for example for a carver to probably imagine what it will be like to be a stone or wood being carved. Therefore, an imaginative, well savvy, and experienced carver knows how to employ this powerful tool to create a piece of work with care to know where to break, polish, and smoothen to achieve an outstanding work of art. Imagination is also a great tool for stimulating interest and engagement. An imaginative lesson creates a means for learners to become interested in the learning process as well as contribute positively to the whole experience. Learners who use imaginative methods will be hooked to the lesson and in the long run are most likely to have problem solving skills. Imaginations aids in building emotional and social intelligence.

Application of Kieran Egan's notion of Imagination in Teaching and Learning

Egan holds that children are imbued with the innate ability to make meaning from narratives; to play and imagine; and to construct meaning using the form of "story" (narrative) as a scaffold. This story form means that children perceive any event or experience as having a beginning, a middle, and an end – and each of these stages has predictable features that make them accessible and understandable. Stories also have characters, plots, and settings. By measuring new stories against our recollection of old stories, we move forward in developing new understandings and making new meanings. Egan's counsel to educators is that if children already come to school with such sophisticated ways of making meaning from things, we should capitalize on this and use these innate abilities as planning tools for curriculum and lesson plans. Of crucial importance is the affective engagement which allows children to develop imagination. (Mckenzie and Fettes, 2002). Egan, therefore, puts forth an alternative model for planning teaching which he calls imaginative Education (IE). Key elements in Egan's imaginative education are cognitive tools, understanding through stages, teaching as storytelling, and engagement over rote learning. This approach moves away from traditional lesson planning by emphasizing the role of imagination in learning. Instead of simply

delivering information, teachers use cognitive tools such as, metaphor, imagery, associating with heroes, binary opposite, extremes and limits to engage learners emotionally and intellectually.

Understanding Through Stages

Egan proposed five types of understanding that emerge sequentially which teachers need to put into consideration while planning to teachers.

- 1. Somatic Understanding (Early Childhood): bodily engagement with the world in early childhood. The body is central to meaning making, with emotions and gestures playing a crucial role. This implies educationally that learning should be hands-on, emphasizing movement, rhythm, and sensory engagement. Activities like dance, play, and physical storytelling are effective at this stage.
- 2. Mythic Understanding (Ages 4–8) (using stories, binary opposites, and metaphors to make sense of experiences): Children begin to understand the world through stories, dramatic contrasts, and opposites (good vs. evil, hero vs. villain). They are drawn to narratives, fantasy, and emotionally engaging explanations. The educational implication is that teaching should use storytelling, metaphor, and vivid imagery to make concepts memorable. For example, history can be taught through heroic figures, and mathematics can be introduced with engaging, imaginative contexts.
- 3. Romantic Understanding (Ages 8–15) (fascination with extremes, heroic figures, and mastery of knowledge): At this stage, learners become fascinated with the extremes of reality—unusual, dramatic, and exotic phenomena. They seek mastery of knowledge and are drawn to adventure, heroism, and the extraordinary. Educational Implication for this stage is that lessons should highlight the awe-inspiring aspects. Science can be introduced through great discoveries, history through powerful personalities, and literature through epic stories. Facts and knowledge acquisition become more engaging when tied to personal interests.
- 4. Philosophic Understanding (Ages 15–20) Philosophic Understanding (systematic thinking, categorization, and abstract reasoning): Learners start seeking systematic explanations and abstract reasoning. They want to organize knowledge into coherent frameworks and theories. Instead of seeing individual facts, they aim to understand the underlying structures that shape the world. Educational implication is that Education should focus on cause-and-effect relationships, abstract theories, and logical reasoning. Subjects should be connected to overarching principles like studying the laws of physics rather than just individual experiments.
- 2. Ironic Understanding (Adulthood and Beyond): (recognizing the limitations of knowledge and embracing multiple perspectives). This is the highest stage of cognitive development, where individuals recognize the limitations of all knowledge systems. They understand that different perspectives exist, and that truth is often nuanced. This stage fosters skepticism, creativity, and an appreciation for paradoxes. Teaching should encourage critical thinking, debate, and questioning assumptions. Instead of seeking definitive answers, students should learn to navigate complexity and ambiguity. Education should align with how cognition naturally develops. Imagination and storytelling are fundamental to learning. Abstract reasoning and systematic thinking emerge later and should build upon earlier cognitive tools. Learning should be engaging, emotionally rich, and meaningful at each stage.

Here's how mathematics can be taught using his framework. Applying Kieran Egan's Imaginative Education to mathematics means adapting teaching methods to match the cognitive tools of each stage of understanding.

- 1. Somatic Understanding (Early Childhood): Mathematics should be introduced through play and hands-on activities. The following teaching strategies should be used. Counting through movement: Jumping or clapping while counting numbers, shape recognition through touch: Feeling and tracing physical shapes, and patterns through dance or rhythm: Creating number patterns with body movements (example stomping twice, clapping once). Instead of teaching numbers through worksheets, let children step on numbered floor mats or count objects while playing.
- 2. Mythic Understanding (Ages 4–8) Storytelling & Fantasy in Mathematics. Children love stories, opposites, and dramatic contrasts, so mathematics should be presented through engaging narratives and imaginative play. Teaching Strategies for this stage are first, Mathematics through stories: Introduce numbers, operations, and shapes using fairy tales (example "The Kingdom of Numbers" where odd and even numbers are rival groups). Second, Dramatic contrasts: Present addition and subtraction as "mathematics battles" between heroes and villains. Third, Personifying numbers: Give numbers of personalities (example, 7 is a mischievous trickster, while 10 is the wise ruler of Mathland). Instead of just teaching subtraction as "taking away," tell a story about a dragon stealing gold from a village and ask students to calculate how much remains.
- 3. Romantic Understanding (Ages 8–15): mathematics should be presented as an exciting adventure. Teaching Strategies here include presentation of mathematics as a tool of discovery: a teacher should show how mathematics helped explorers, astronauts, and inventors. Also, introduce mathematics records & extremes: Discuss the largest known prime number, fastest calculations, or the infinite nature of π . Use challenges & puzzles: Engage students with mathematics riddles, escape rooms, and competitions. For example, instead of just teaching the Pythagorean theorem as a formula, tell the story of Pythagoras and his secret society that uncovered hidden truths about triangles.
- 4. Philosophic Understanding (Ages 15–20): Mathematics should be taught as a powerful system that reveals hidden patterns in nature and the universe. Teaching strategies should include mathematical reasoning which shows how different formulas and theorems connect into a larger framework. Introduce historical shifts in mathematics by explaining how ideas like zero, infinity, and calculus changed our understanding of the world. Encourage connections to real-world systems: Apply mathematics to physics, economics, and engineering. For Example: Instead of just memorizing calculus rules, explore how Newton and Leibniz independently developed it and why it revolutionized science.
- 5. Ironic Understanding (Adulthood): Mathematics should be taught with an emphasis on uncertainty, paradox, and the philosophy of mathematics. Teaching Strategies are Introduction of paradoxes & contradictions by discussing problems like Zeno's paradoxes or Gödel's incompleteness theorem. Explore different mathematical systems: such as comparing Euclidean vs. non-Euclidean geometry. Encourage debate by asking students to question whether mathematics is discovered or invented. For example, instead of presenting infinity as a simple concept, challenge students with Cantor's different sizes of infinity and the paradoxes they create.

This paper proposes a model which is not suggestive of jettisoning the current didactic models or method of teaching by some cultures, but the integration of Egan's model with strategies that could enhanced imagination, critical thinking and the mind set of enquiries in learners to strengthen Egan's ideas. To achieve the above, this essay suggests that emphasis should be placed on the following pedagogical strategies.

i. Posing of open-minded problems: instead of focusing on a problem with a single solution, pupils should be given real world or problems that seem nebulous to solve.

- This will encourage them to explore multifaceted approach to solving the problem and evaluate different outcomes.
- ii. Encouraging problem solving skills: teachers should guide pupils to break down complex problems into smaller manageable parts, they should encourage learners to explain their thought process, try multiple methods, and explain why some approaches work better than others. This would be achieved by presenting a problem that seems challenging and asking pupils to explain their step-by-step reasoning till solution is arrived at.
- iii. Focus on conceptual understanding: pupils should be guided to understand the underlying concepts instead of teaching formulas and procedures. This builds a deeper understanding and pave way for students to apply concepts to new situations.
- iv. Encourage discussion and collaboration: encourage students to discuss problems with peers, debate solutions and explore different viewpoints. Group work allows students to critique each other's reasoning and collaboratively build stronger solutions.
- v. Use Socratic Method: ask leading questions that require students to think deeply about their answers and challenge assumptions.
- vi. Promote growth market: encourage students to view mistakes as learning opportunities. Reinforce that the process of grappling with problems and learning from failures is part of developing critical thinking skills in some subjects like mathematics and the sciences.
- vii. Teach logic and reasoning: lessons on logical reasoning and proof should be included in the primary school curriculum. This will help pupils to develop the skills to construct and evaluate mathematical arguments, which are fundamental for critical thinking. After solving a complex problem, pupils should be asked to reflect on their strategy. What works? What didn't work? How could they approach that differently next time?
- viii. Deemphasize the use of electronic gadgets at the primary and junior secondary school levels. Today's world is a technology driven world and it would be preposterous for pupils and students to shut their doors against numerous gains of gadgets like electronic calculator which can free pupils from cumbersome and time sapping process of performing precision within a split second. Over dependence on calculators can diminish mental mathematical skills. A reflection in the educational scenario in Nigeria for instance in the 70's and 80's reveals a scenario where pupils use to recite mathematical tables every day after morning devotion. This honed their imaginative and critical thinking skills.

Challenges to Imaginative Education

Despite the evident benefits of imaginative education, several challenges hinder its widespread adoption. One of the primary barriers is the rigidity of standardized curricula, which prioritize content coverage and assessment-driven learning (Kelemen, 2018). Teachers often find it difficult to incorporate imaginative teaching strategies when faced with strict syllabi and standardized testing requirements. Additionally, many educators lack training in narrative-based pedagogy and may feel unprepared to implement storytelling techniques effectively (Norman, 2000). There is also the issue of assessment and current evaluation systems primarily designed to measure factual recall rather than creativity or imaginative thinking, making it difficult to assess students' engagement with imaginative learning (McKenzie & Fettes, 2002). Despite its benefits, the implementation of imaginative education faces several challenges. The dominance of standardized testing often discourages teachers from adopting creative pedagogical approaches (Shayer, 2004). Many educators lack training in narrative-based instruction, making it difficult to incorporate storytelling effectively into

their lessons (Norman, 2000). Additionally, assessing imagination and creativity remains a challenge, as traditional assessment models prioritize factual recall over creative thinking (McKenzie & Fettes, 2002).

Addressing these challenges requires a shift in educational priorities, beginning with curriculum reform. Policymakers should consider integrating imaginative education principles into national curricula, ensuring that storytelling and narrative-based learning become core components of lesson planning (Munir, 2022). Teacher training programs must also be revised to equip educators with the skills necessary to implement imaginative teaching techniques effectively. Professional development workshops can provide teachers with practical strategies for incorporating storytelling, metaphorical thinking, and creative exploration into their lessons (Klein & Metzker, 2012). Moreover, assessment methods should evolve to measure creativity alongside traditional academic performance. Alternative evaluation techniques, such as project-based assessments, reflective writing, and creative problem-solving tasks, can provide a more comprehensive measure of students' cognitive and imaginative abilities (Gallant, 2006).

Conclusion

While imaginative education presents a promising alternative to conventional pedagogical approaches, its successful implementation requires collaboration between educators, curriculum developers, and policy makers (Pelaprat & Cole, 2011). Schools must be given the flexibility to experiment with new teaching methods and move beyond rigid, test-focused learning models (Thompson, 2018). At the same time, educational institutions should invest in research to explore best practices for integrating storytelling and narrative-based learning into diverse educational contexts. Future studies should also examine how imaginative education influences students' outcome in disciplines that are traditionally less associated with storytelling, such as mathematics and engineering (Raminho et al., 2021).

Education is seen as the bedrock of every society as such should not be handled as a trivial issue rather it should be given utmost consideration. Egan's criticism of the traditional educational methods was in a bid to ensure that education plays the role which it was meant to play. Education should not be relegated to mere workplace demand, but it should be seen as also a way by which individuals can add value to their society. To move the society to a height at which it should be. Egan's work is not without its faults as no one work can successfully drive home all that a person will need as far as education is concerned. Egan has however, provided an alternative model for education that could train people who will serve the goal of which society requires them to. Unlike any other curriculum, Egan's alternative curriculum incorporates imaginative process such as the narrative form which when applied effectively can change the way learners see education as a means to an end but as the end itself. Learners begin to see themselves as people who can creatively engage with problems that is confronting man at the present or in the future. People who will not conform to conventional believes but push to surpass them with creative ideas to build a better society.

Egan's idea of imagination as a cognitive tool expands the traditional boundaries of cognitive psychology and educational theory by demonstrating that imaginative engagement is essential to deep understanding across all disciplines, not just the arts. The staged approach to imaginative development contributes to educational psychology by offering a nuanced understanding of how imaginative capacities grow and change, suggesting that educators can better tailor their methods to different developmental stages. This work advances a more holistic view of education, which integrates emotion, imagination, and intellect, showing how deeply intertwined these aspects are in effective learning processes. The focus on imagination and cultural literacy contributes to discussions about multicultural education, as it highlights

how imagination can help bridge cultural divides and foster greater empathy and understanding among learners.

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REVERSING BABEL: THE POSSIBILITY OF A GLOBAL LINGUISTIC UNITY IN THE LIGHT OF GENESIS 11 AND ACTS 2

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Abstract

This paper explores the theological, spiritual, and potentially sociolinguistic implications of the narratives in Genesis 11 and Acts 2, with a central focus on the possibility of a global reversal of the fragmentation of human language that began at the Tower of Babel. The study re-examined Babel as a divine judgment that disrupted the original unity of human communication, introducing linguistic diversity as a consequence of humanity's prideful ambition. In contrast, the event of Pentecost—where the apostles spoke in various tongues, yet were understood by all—is analysed as a possible redemptive response, signalling a symbolic or even foundational step toward global linguistic unity through the work of the Holy Spirit. The research questions whether Acts 2 reflects not only a spiritual transformation but also the seeds of a broader unifying impulse that could transcend linguistic and cultural barriers worldwide. It proposes that Pentecost may serve as a theological prototype for divine reconciliation—restoring both divinehuman communion and human-human understanding. The paper also explores the potential eschatological and missiological implications of this unity, envisioning a future in which humanity, though diverse in language and culture, may be spiritually and communicatively united under one Spirit and one purpose. Ultimately, the paper contends that while complete linguistic uniformity may remain elusive in practical terms, the Pentecost event demonstrates God's capacity to overcome the divisions of Babel-not by erasing diversity, but by creating understanding across it. This unifying work of the Spirit points toward a globally inclusive vision of unity that begins with divine initiative and reaches into every tongue and nation.

Keywords: Babel, Pentecost, Linguistic unity, Genesis 11, Acts 2, Language and theology, Divine communication, Spirit and language, Biblical anthropology, Reversal of Babel, Global unity, Multilingualism in Scripture

TITRE:

RENVERSER BABEL: LA POSSIBILITE D'UNE UNITE LINGUISTIQUE MONDIALE A LA LUMIERE DE GENESE 11 ET ACTES 2

RESUME:

Cet article explore les implications théologiques, spirituelles et, potentiellement, sociolinguistiques des récits de Genèse 11 et des Actes 2, en se concentrant sur la possibilité d'une inversion mondiale de la fragmentation linguistique de l'humanité survenue à Babel. L'étude réexamine l'épisode de Babel comme un jugement divin perturbant l'unité originelle de la communication humaine, introduisant la diversité linguistique comme conséquence de l'orgueil et de la désobéissance de l'humanité. En contraste, l'événement de la Pentecôte—où les apôtres, remplis du Saint-Esprit, parlent en diverses langues compréhensibles par tous—est analysé comme une réponse rédemptrice, signalant un retour symbolique, voire initial, vers une unité linguistique mondiale initiée par Dieu. Cette recherche interroge si les Actes 2 révèlent non seulement une transformation spirituelle, mais aussi les prémices d'un élan unificateur susceptible de transcender les barrières linguistiques et culturelles à l'échelle mondiale. L'article propose que la Pentecôte serve de prototype théologique de réconciliation divine rétablissant la communion entre Dieu et l'homme, ainsi qu'entre les peuples, à travers un langage inspiré par l'Esprit. L'étude explore également les implications eschatologiques et missiologiques de cette unité, en envisageant un avenir où l'humanité, bien que diversifiée dans ses langues et cultures, pourrait être unie spirituellement et communicativement sous une seule volonté divine. En définitive, l'article soutient que, même si l'uniformité linguistique globale peut rester irréalisable en termes pratiques, l'événement de la Pentecôte démontre la capacité divine à surmonter les divisions instaurées à Babel—non pas en supprimant la diversité, mais en suscitant la compréhension au sein même de cette diversité. Ce travail unificateur de l'Esprit ouvre la voie à une vision mondiale inclusive de l'unité, fondée sur l'initiative divine et destinée à toutes les nations et à toutes les langues.

MOTS-CLES: Babel, Pentecôte, Unité linguistique, Genèse 11, Actes 2, Langage et théologie, Communication divine, Esprit et langage, Anthropologie biblique, Inversion de Babel, Unité mondiale, Multilinguisme dans les Écritures.

Introduction

From the earliest chapters of Scripture, language is portrayed not only as a practical tool for communication but as a sacred medium of relationship-between humans and with God. The biblical storyline offers a profound theological commentary on the origin, purpose, and disruption of human language. The events at the Tower of Babel (Genesis 11) mark a divine response to human pride, resulting in the global scattering of peoples through the multiplication of languages. Conversely, the miracle at Pentecost (Acts 2), where the Holy Spirit empowers the apostles to speak in multiple tongues understood by all, seems to signal a spiritual reversal of Babel's fragmentation and a movement toward restored understanding.

This paper sets out to explore the possibility of a global linguistic unity rooted in divine initiative—whether as a literal, symbolic, or theological phenomenon. The purpose is to examine how Acts 2 may be interpreted not merely as a spiritual event for the early Church, but as a potential preview or prototype of God's unifying intention for all humanity. The paper seeks to assess whether the events of Pentecost reflect an intentional redemptive movement that transcends the boundaries set at Babel and offers a vision for global reconciliation—not by abolishing languages, but by enabling mutual comprehension through the Spirit.

The scope of the paper includes a comparative exegetical and theological analysis of Genesis 11 and Acts 2, engagement with scholarly interpretations on language, unity, and divine mission, and a consideration of the broader implications for ecclesiology, global evangelism, and eschatology. It also ventures into philosophical and missional questions regarding the possibility of global linguistic unity in both spiritual and practical terms.

The importance of linguistic unity in biblical theology—and potentially in global human experience—cannot be overstated. Language is more than a means of expression; it is a medium of identity, community, and revelation. In the biblical context, language either fosters divine-human harmony or becomes a marker of alienation. At Babel, humanity is scattered and confused; at Pentecost, humanity is gathered and inspired. This paper considers whether this shift marks the beginning of a divine reversal—moving toward an ultimate vision in which people from every nation, tribe, and tongue (Revelation 7:9) speak, worship, and understand in unified spiritual harmony.

By situating the question of global linguistic unity within this redemptive arc, the study not only revisits the theological foundations of language but also envisions a reconciled human community in which understanding and communion are restored through divine initiative.

The Babel Narrative (Genesis 11:1–9): Historical and Literary Context of the Tower of Babel

The account of the Tower of Babel is found in Genesis 11:1–9, forming a pivotal conclusion to the primeval history of Genesis 1–11. This section, which precedes the call of Abram, functions as a theological hinge—transitioning from the universal narrative of humanity's origins to the particular story of Israel. The Babel narrative is composed in a succinct, yet profound literary structure filled with wordplays, irony, and divine commentary.

Set in the plains of Shinar, the text reflects Mesopotamian geographical and cultural elements, including urbanization, architectural ambition, and ziggurat-style construction, which were hallmarks of ancient Babylonian society. Theologically, the passage is structured as an etiology - a story that explains the origin of the world's diverse languages and the dispersion of peoples across the earth.

The literary pattern includes repetition and contrast (e.g., "one language... one speech" vs. "let us confuse... so they won't understand"), highlighting both human initiative and divine intervention. The passage stands in stark contrast to Genesis 10, which presents a genealogical spread of nations and languages, suggesting that Genesis 11 thematically explains how such diversity came into being.

Human Ambition, Disobedience, and Divine Judgment

The central motive of the builders in Babel is revealed in verse 4: "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth." This declaration reflects a collective ambition to establish human greatness and permanence, in direct defiance of God's mandate in Genesis 1:28 and reiterated after the flood in Genesis 9:1—to "fill the earth."

The narrative condemns not technological advancement per se, but the pride and self-sufficiency that drove the endeavour. By attempting to construct a name for themselves apart from God, humanity exhibited the same rebellious impulse seen in Eden. The city and tower symbolized an autonomous society, seeking unity and security on its own terms, independent of divine guidance.

In response, God descends to observe human activity—an ironic anthropomorphism showing divine awareness and intentionality. The divine decision to confuse their language and scatter them is both judgment and mercy: it halts a trajectory of rebellion while ensuring the continuation of God's broader purpose for human dispersion and cultural diversity.

The Fragmentation of Language as a Theological Turning Point

God's intervention at Babel marks a significant theological turning point in the biblical narrative. Language, once a symbol of unity and shared purpose (Genesis 11:1), becomes a tool

of division and limitation. The confusion of tongues introduces not only a practical barrier to human cooperation but also a spiritual rupture—where communication, understanding, and collective worship are hindered.

This fragmentation signifies a move away from Edenic harmony. Whereas Adam named the animals and dialogued with God without obstruction, the post-Babel world is one of disconnection, misinterpretation, and misunderstanding. The linguistic divide becomes emblematic of humanity's broader alienation—from God, from one another, and from the original divine plan.

Furthermore, Babel introduces the idea that human culture and civilization, when untethered from God's purposes, lead to confusion rather than clarity, and dispersion rather than divine-centred unity.

The Symbolic and Global Implications of Linguistic Division

The Babel incident has implications that extend far beyond the ancient Near Eastern setting. Symbolically, it represents the universal struggle of human societies to maintain unity amid difference—be it linguistic, cultural, or ideological. It is a theological reflection on the human condition: our innate desire for connection often collides with our tendencies toward pride, fear, and control.

Linguistic division also becomes a metaphor for spiritual division. The inability to understand one another mirrors the fractured state of human relationships and the breakdown of community. In a globalized world, the Babel motif remains strikingly relevant—seen in conflicts born of miscommunication, prejudice, and nationalistic isolation.

Yet, embedded in the judgment of Babel is also the groundwork for hope. The dispersion of languages, though a consequence of sin, prepares the way for a redemptive reversal, hinted at in later scriptures. The prophetic visions of global worship (e.g., Zephaniah 3:9; Revelation 7:9) and the Pentecostal event in Acts 2 suggest that God's ultimate aim is not uniformity, but restored unity through diversity—anchored in divine communication and understanding.

The Pentecost Event (Acts 2:1–13): Context of the Outpouring of the Holy Spirit

The Pentecost event recorded in Acts 2 takes place during the Jewish Feast of Weeks, or Shavuot, celebrated 50 days after Passover. Originally a harvest festival (Leviticus 23:15–21), Pentecost had also become associated with the giving of the Torah on Mount Sinai, symbolizing God's covenantal communication with His people. The setting in Jerusalem brought together Jews and proselytes from various parts of the Roman Empire, creating a multiethnic and multilingual context.

This moment follows Jesus' ascension and the command to His disciples to wait in Jerusalem for the "promise of the Father" (Acts 1:4), which is interpreted as the coming of the Holy Spirit. The disciples, numbering about 120 (Acts 1:15), were united in prayer and expectation in an upper room. The narrative explicitly emphasizes unity— "in one accord in one place" (Acts 2:1)—suggesting a divinely ordained reversal of the disunity introduced at Babel.

The Miracle of Tongues: Known Languages or Ecstatic Utterance?

Acts 2:4–6 describes the dramatic arrival of the Holy Spirit, accompanied by auditory (a rushing wind), visual (tongues of fire), and verbal (speaking in tongues) manifestations. The disciples begin to speak in "other tongues" (heterais glossais) as the Spirit enables them. This phenomenon, while extraordinary, is described not as unintelligible ecstatic speech but as recognizable languages.

This is evidenced by the reaction of the international crowd: "Each one heard them speaking in his own language" (Acts 2:6). The list of nations—Parthians, Medes, Elamites, and others—reflects the breadth of the known world and evokes the table of nations in Genesis 10. The miracle here is not merely in the speaking, but in the hearing: diverse peoples understand the "mighty works of God" proclaimed in their native tongues.

This has led many scholars to interpret Pentecost as a deliberate theological reversal of Babel. Whereas Babel introduced confusion and disunity through language, Pentecost introduces understanding and unity through Spirit-empowered speech.

Reactions of the Multicultural Crowd

The responses to the phenomenon vary, as is typical in moments of divine interruption. Acts 2:7–12 records amazement and perplexity: "Are not all these who are speaking Galileans? And how is it that we hear... in our own native language?" The term "Galilean" suggests social and cultural marginality, making the linguistic miracle even more striking.

Some respond with sincere inquiry— "What does this mean?"—while others mock, accusing the speakers of drunkenness (Acts 2:13). This spectrum of reaction reveals the broader theme of divine revelation and human reception: the miraculous can inspire belief or ridicule depending on one's openness. The multicultural crowd itself is a symbolic reversal of Babel's scattered peoples. At Pentecost, nations gather rather than disperse, and understanding replaces confusion—not by erasing linguistic difference but by transcending it through the Spirit.

Theological Significance of Divine Communication and Mutual Understanding

The Pentecost event reaffirms a central biblical motif: God desires to communicate with humanity, not in abstraction but in personal, understandable terms. The Spirit's descent and the miracle of tongues signify the restoration of divine-human fellowship and mutual understanding that was fractured at Babel.

This communication is not unilingual but multilingual—pointing to a new kind of unity that does not demand sameness but celebrates diversity in harmony. Theologically, this speaks to the inclusive nature of the Gospel: God's message is for "every nation under heaven" (Acts 2:5), heard in every tongue. Moreover, the event inaugurates the Church as a Spirit-filled, mission-oriented community. Language, now redeemed, becomes a vehicle for evangelism and reconciliation. Where Babel saw language as a means of rebellion, Pentecost reveals it as a medium of revelation and redemption.

From Division to Unity: Parallels and Contrasts between Babel and Pentecost

The narratives of Babel (Genesis 11:1–9) and Pentecost (Acts 2:1–13) form a theological mirror, presenting profound contrasts while also sharing significant thematic parallels. Both events revolve around language, community, and divine intervention, but they differ in purpose, outcome, and spiritual significance.

At Babel, humanity acts in unified rebellion, seeking to construct a tower to reach the heavens and "make a name" for themselves. This self-glorifying project provokes divine judgment, resulting in the confusion of languages and the scattering of people across the earth. Language becomes a barrier, a symbol of human disunity and divine constraint.

In contrast, Pentecost features a gathering of diverse nations in one location, unified not by human ambition but by divine promise. Here, God initiates the action, empowering ordinary people to speak in tongues under the influence of the Holy Spirit. Instead of confusion, understanding emerges. Language becomes a bridge—transforming division into communion. While Babel reflects the fragmentation of human society under divine judgment, Pentecost reflects the beginning of its reunification under divine grace. The theological parallelism

suggests a deliberate narrative arc: what was scattered in Genesis is being spiritually regathered in Acts.

Babel as a Divine Disruption vs Pentecost as a Divine Restoration

The intervention at Babel is best understood as a divine disruption—a necessary check on unchecked human ambition and collective pride. God's confusion of language was a judgmental act that also served a protective function, halting a dangerous form of self-elevation that excluded dependence on divine guidance.

Pentecost, by contrast, is a divine restoration. It does not erase linguistic difference, but it redeems it. The multiplicity of tongues is preserved, yet now infused with meaning and mutual intelligibility through the Spirit. This restoration is not a return to a monolingual Eden, but a spiritual unity that transcends linguistic diversity. The juxtaposition reveals a shift from divine scattering to divine gathering. Whereas Babel is marked by the human attempt to ascend to heaven, Pentecost marks heaven's descent to earth in the form of the Holy Spirit. The former ends in dispersion; the latter launches a global mission of inclusion.

Restoration of Unity: Spiritual, Communicative, or Both?

The unity restored at Pentecost can be understood on multiple levels. Firstly, it is spiritual—uniting people of various backgrounds into one body through the indwelling of the same Spirit. This unity fulfils Jesus' prayer for oneness among His followers (John 17:21), grounded in shared faith rather than shared speech. Secondly, it is communicative—people from many nations understand the Gospel in their own languages, overcoming the barriers created at Babel. This is not a homogenization of language but a supernatural empowerment that fosters understanding and mutual respect.

Therefore, the restoration is both spiritual and communicative, signalling a new creation in which human beings, though diverse, are united in purpose and understanding. This dual restoration points to God's intention not only to reconcile individuals to Himself but also to one another.

The Role of the Holy Spirit in Re-establishing Universal Understanding

At the heart of Pentecost lies the work of the Holy Spirit, who plays a pivotal role in bridging the gap between heaven and earth, and between people. The Spirit enables the disciples to speak in other tongues and empowers the listeners to comprehend, demonstrating divine agency in re-establishing understanding. Unlike the confusion at Babel, where God hindered communication, Pentecost showcases the Spirit facilitating communication. This positions the Spirit as a divine unifier—not by eliminating difference but by infusing it with purpose and harmony.

The Spirit's role suggests that true understanding, whether theological, relational, or linguistic, is a gift of God. It is not achieved through human effort alone, but through divine empowerment. Thus, universal understanding is not merely an ideal—it is a spiritual reality made possible through Pentecost and progressively realized in the mission of the Church.

Can the Pentecost Be Interpreted as a Literal Reversal of Babel?

The question of whether the Pentecost represents a literal or symbolic reversal of Babel invites both theological and hermeneutical reflection. While the narrative of Acts 2 seems to counteract the confusion of tongues seen in Genesis 11, it does not portray a return to a singular human language. Instead, the miracle of Pentecost affirms linguistic diversity while enabling mutual comprehension through the Holy Spirit.

This suggests that Pentecost is not a complete linguistic undoing of Babel, but rather a theological and functional reversal. The unity God restores is not through uniform speech but through supernatural understanding. Thus, Pentecost may best be understood as a redemptive counterpart to Babel—a demonstration that divine communication can transcend human limitations without erasing cultural identity.

Theological, Missiological, and Eschatological Implications

Theologically, Pentecost affirms that language is no longer a barrier to divine revelation. The Gospel, spoken and heard in multiple tongues, reveals a God who communicates personally and inclusively. The Spirit bypasses linguistic fragmentation, embodying the principle that God's message is for "every nation, tribe, people, and language" (Revelation 7:9).

From a missiological perspective, this underscores the Church's calling to reach all peoples in their heart languages. Pentecost empowers not the erasure of difference, but the proclamation of the same message in diverse expressions. It models an inclusive mission strategy—one that values translation, contextualization, and cultural engagement.

Eschatologically, Pentecost points forward to the heavenly unity anticipated in the New Creation. Though Babel scattered and Pentecost gathered, the full consummation of unity lies in the future. It will be realized when redeemed humanity, from all linguistic backgrounds, worships God in harmony—not necessarily through one tongue, but in one Spirit.

Unity in Diversity: Preserving Language While Fostering Mutual Comprehension

One of the most profound messages of Pentecost is the affirmation of unity in diversity. The miracle did not eliminate linguistic variety—it celebrated it. Each person heard the message in their own language, suggesting that the Spirit dignifies every culture and tongue.

This paradigm invites a theological appreciation of diversity not as a curse, but as a context for grace. Unity, in this sense, is not imposed uniformity but relational harmony through shared truth. The Pentecostal moment demonstrates that diverse voices can still echo a single divine message.

The Church today, therefore, is called to model this principle—respecting language and culture while fostering a common understanding grounded in the Gospel. This unity must be maintained not by assimilation, but through love, humility, and the guidance of the Holy Spirit.

Practical and Spiritual Dimensions of Global Understanding in the Modern Era

In today's globally connected yet deeply fragmented world, the prospect of global linguistic unity remains elusive—at least in its literal form. However, Pentecost inspires hope for a practical and spiritual unity that transcends barriers. Practically, the Church can invest in language learning, translation, and cross-cultural dialogue to reflect the Pentecostal spirit of inclusion. Organizations like Bible translation societies embody this mission, making Scripture accessible in thousands of languages, and echoing the Acts 2 miracle.

Spiritually, believers are called to seek the fruit of the Spirit—especially love and patience—as they navigate the complexities of intercultural ministry. The Spirit still enables understanding, not always through miraculous tongues, but through transformed hearts and renewed minds. In this light, the vision of global linguistic unity is not a utopian dream, nor merely symbolic. It is a real, redemptive process, rooted in Pentecost, empowered by the Holy Spirit, and pointing toward the eschatological hope of Revelation—a multitude united in worship, yet gloriously diverse in voice.

Implications for the Church and the World: The Church as a Model of Restored Linguistic and Spiritual Unity

The Pentecost event provides not only a theological framework but also a practical model for the Church in every generation. As a community born through the Spirit's unifying power, the Church is called to embody reconciled diversity—a living testimony to God's ability to heal division without erasing distinction. Just as Acts 2 revealed the miracle of divine speech understood across linguistic boundaries, so too should the Church reflect unity in message and diversity in expression.

This unity is not rooted in human effort or imposed conformity, but in shared faith, purpose, and Spirit. The Church becomes a foretaste of Eden restored—a fellowship where barriers of language, race, and culture are overcome by the presence of Christ. Therefore, linguistic inclusion is not optional; it is essential to the Church's identity as the Body of Christ.

Evangelism and Missions in a Linguistically Divided World

The fragmentation of language after Babel still poses a formidable challenge to global evangelism. With over 7,000 languages spoken today, the mandate to "make disciples of all nations" (Matthew 28:19) requires strategic and Spirit-led efforts. The Pentecost model urges the Church not to wait for the miraculous, but to invest in the practical—translation, contextualization, and linguistic accessibility.

Mission efforts must go beyond mere communication; they must embody mutual respect, cultural engagement, and theological clarity. Just as the Apostles proclaimed the Gospel in the native tongues of their listeners, so too must modern missions prioritize heart-language proclamation—the kind that speaks to both intellect and identity.

Technology, Translation, and Spiritual Communion Across Languages

Modern advancements in technology provide unprecedented tools for bridging linguistic divides. Translation software, multilingual Scripture platforms, digital theology resources, and real-time interpretation technologies have become indispensable to global Christianity. These tools, when guided by spiritual sensitivity and theological accuracy, can serve as vehicles of Pentecostal unity in the digital age.

However, the Church must remain vigilant. Technology should serve as a means of communion, not a substitute for personal connection and spiritual discernment. Language, when divorced from relationship and Spirit, can become mechanical. Therefore, alongside technical innovation, the Church must nurture spiritual attentiveness, prayerful engagement, and the indwelling of the Holy Spirit, who remains the true translator of God's truth into every human heart.

Reflections on the End-Time Vision of Global Worship (Revelation 7:9)

Revelation 7:9 offers a climactic vision of heavenly unity in diversity—a vast multitude from every nation, tribe, people, and language standing before the throne of God. This eschatological image ties together the threads of Eden, Babel, and Pentecost. It confirms that the goal of redemptive history is not uniformity, but harmonized worship from every linguistic and cultural background.

The Pentecostal moment becomes a prophetic signpost, pointing forward to the fulfillment of God's desire for global communion. The Church today participates in this future reality each time it welcomes the stranger, values linguistic inclusivity, and proclaims the Gospel in ways that people can truly understand.

In this sense, global linguistic unity—though not necessarily realized in a single tongue—is spiritually possible and theologically vital. It is not the reversal of human difference

but the redeeming of difference through divine presence. As such, the Church is both a sign and an agent of that coming unity, called to model now what will one day be made complete in eternity.

Conclusion

This study set out to explore the theological and symbolic possibility of a reversal of Babel's linguistic fragmentation through the Pentecost event as described in Acts 2. By examining the narratives of Genesis 11:1–9 and Acts 2:1–13, it has been observed that these two biblical moments represent critical turning points in the divine-human relationship concerning language. Babel signifies divine judgment through the confusion of tongues in response to human pride and self-reliance. In contrast, Pentecost demonstrates divine mercy through the miraculous comprehension of diverse tongues, highlighting a redemptive move toward mutual understanding and restored communion.

A comparative theological analysis affirms that Acts 2 functions as a spiritual counterpoint to Babel, not by eradicating linguistic diversity, but by transcending it through the Holy Spirit. Scholars like Craig S. Keener (2012) affirm that Pentecost should be viewed not simply as a miracle of speech, but as a deeper miracle of understanding, reinforcing divine intention toward inclusion and unity in diversity. Similarly, Jacques Dupuis (1997) points to Pentecost as a "missionary prototype" for communicating the Gospel across cultures and languages without erasing identity.

The question posed at the outset—whether a return to Edenic linguistic unity is possible or merely symbolic—finds a nuanced response. Literal global mono-linguicism may not be the divine aim, especially given the eschatological vision in Revelation 7:9, where every tribe, nation, and language worships God in beautiful multiplicity. However, spiritual linguistic unity, where diverse languages serve the common understanding of divine truth, appears to be both a current calling and an eschatological hope.

As Andrew Walls (2002) suggests, the Christian faith is inherently translatable; it thrives in multilingual contexts because its message is not bound to a single culture or language. Thus, the Pentecost event becomes a template for mission, unity, and divine-human fellowship, indicating that while human languages remain diverse, the Spirit makes universal understanding and communion possible.

Suggestions for Further Theological and Interdisciplinary Study

Further study could investigate how language is used theologically throughout Scripture—from creation, fall, and covenant, to incarnation and revelation. The role of Logos theology (John 1:1) could provide a bridge between divine speech and human comprehension.

Missiology and Cultural Anthropology: There is room for interdisciplinary research into how linguistic plurality impacts missions today and how Pentecostal paradigms can inform contextual evangelism across linguistic and cultural lines. Technology and Theology of Language: In the digital age, how might tools like AI translation, multilingual communication platforms, and digital Scriptures fulfil or reflect the Pentecostal vision of universal understanding?

Ecclesiology and Multilingual Worship: Studies could focus on how churches worldwide model or fail to model the Pentecostal paradigm of inclusion and mutual understanding through language-sensitive liturgies and teaching. Ultimately, the reversal of Babel is not so much a return to a single tongue, but a movement toward spiritual alignment and mutual comprehension through the unifying work of the Holy Spirit. The Church is entrusted with embodying this vision, not merely in its message, but in its methods, relationships, and global witness.

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CAN KNOWLEDGE BE GENDERIZED?

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Abstract

Traditional western philosophy maintains that there exists cognitive asymmetry between the male and female gender. Thus, while men are generally considered to be more rational, critical, logical and objective, women, on the other hand, are believed to be more emotional, intuitive, less critical and subjective in their epistemic enquiry. This cognitive disparity has provoked some fundamental questions in feminist epistemology such as- what can s/he know? Is the sex of the knower epistemically significant? In other words, can knowledge be genderized? Attempts to answer these questions have generated two opposing views, namely: androcentrism (knowledge is male-centered) and gynocentrism (the view that knowledge should be considered from the situatedness or standpoint of women). This paper through a critical analysis of androcentrism and gynaecentrism develop and defend the middle position christened 'andro-gynocentism' according to which there is apparently no mutually exclusive or considerable cognitive distinction between a man and woman, apart from their physiological, anatomical and to some extent psychological asymmetries, suggests that whatever is considered as 'gender' is complex and problematic. It argues that if knowledge follows the metaphysics of the knower and if the knower is not cognitively and distinctively differentiated, then the socalled epistemic standpoint that has characterized feminist epistemology in recent times favours both male and female gender virtually in all cases.

Keywords: knowledge, gender, androcentrism, gynocentrism, andro-gynocentrism

Introduction

Is there any significant cognitive difference between a man and a woman apart from mere physiological and anatomical asymmetry? Put it differently, does the way a man or woman is influence what and how s/he knows? These interrogations which, *prima facie*, appear so simple are not the types that can be answered with a simple 'yes' or 'no'. In the past, men were generally believed to be more logical and rational than women who, on the other hand, were deemed more emotional, intuitive and hence, incapable of rigorous ratiocinative enquiry. Within the Western philosophical tradition, "the rational has been contrasted with the emotional and this contrast is then often linked with other dichotomies. Not only has reason been contrasted with emotion but it has also been associated with the mental, the cultural, the

universal, the public and the male, whereas emotion has been associated with the irrational, the physical, the natural, the particular, the private and of course the female" (Jaggar, 151). In a similar view, Mackinnon (536) says:

Men, for being men, are thought to be capable of detachment, hence of externality to the object of enquiry, hence of objectivity. Women, for being women, are thought to be emotionally involved and ruled by subjective passions and hence, incapable of objectivity.

Thus, it is claimed that while men are involved in the creation of knowledge, women are utilizing it. Recent studies in feminist epistemology in furtherance of the advocacy for women liberation and emancipation rejects this as a myth and epistemic bias meant to put the women in a certain kind of rigid mould in order to make them perpetually subservient to the men. However, the central questions this paper set out to investigate are "Can knowledge be genderized?", "Is the sex of the knower epistemically significant?" In the words of Code:

Is there knowledge that is, quite simply, inaccessible to members of the male or female sex? Are there kinds of knowledge that only men or only women can acquire? Is the sex of the knower crucially determining in this respect across all other specificities? (11).

In the standard analysis of knowledge, 'X knows that Y' implies that X believes Y, Y is true, X has evidence or good reason to believe Y. In the analysis of genderized knowledge claims, the assertion 'X knows that Y' prompts further interrogations such as who is X? within the context of our discussion, the answer may be proffered along gender line. X knows that Y iff X is a male (androcentrism) of X knows that Y iff X is a female (gynocentrism). Sometimes, the denial of women the possibility of epistemic expertise in certain fields such as science may necessarily be on the grounds of competence or absence of justified and reliable contents but for the obvious bias: it is coming from a woman! Such prejudiced denial tantamounts to what Fricker (7) calls epistemic injustice, that is, denial of the epistemic status of a knower based on gender, racial, political biases or other forms of biases. Testimonial injustice moves emphasis from speaker's contents to the speaker herself or himself, from what s/he says to who says what? Where is s/he from? What complexion?

In traditional or mainstream epistemology, the knower X is an individual whereas social epistemology which feminist epistemology, is to some extent, an aspect of it locates the knower in the knowing community. For instance, in the preface to his momentous work Knowledge in a Social World, Goldman (vii) writes:

Traditional epistemology has long preserved the Cartesian image of inquiry as an activity of isolated thinkers, each pursuing truth in a spirit of individualism and pure self-reliance. This image ignores the interpersonal and institutional contexts in which most knowledge endeavours are actually undertaken. Epistemology must come to grips with the social interactions that both brighten and threaten the project for knowledge.

If this is granted, one can further argue that the knowing community is always a composite of male and female. Simply put, it is andro-gynocentric. Male or man is used in a generic or neutral sense. Feminist description of epistemology as 'malestream' is a standpoint bias fired by the impulsive desire to be differently heard. Let us now consider the meaning and understanding of the problematic word 'gender' as it is used here.

What is Gender?

The concept of gender is a complex one. Everyday use of the word 'gender' is simply a polite description of sexes- male or female. There is more to this. When considered philosophically, the term 'gender' can be problematic and perhaps, one of the arguments which makes it difficult to give a cursory negative or affirmative reply to the question- can knowledge be genderized? If we simply accept that gender is a term for male or female, further questions could be asked such as-What is it to be a man or woman? What is it that makes a man different from of a woman? Is it mere psychological, physiological, anatomical and cognitive asymmetries? How do we account for transgendered cases where a man feels 'trapped' in a woman's body or a woman feels 'trapped' in a man's body and with all the biochemical features except biological differentiation? In Haslanger's view, "one can be a woman without ever (in the ordinary sense) 'acting like a woman', 'feeling like a woman' or even having a female body." This also holds true for some men. In this sense, gender goes beyond male or female to include other sexes such as 'shemale' or 'shim' (this is our coinage to describe a woman 'trapped' in a man's body or a man 'trapped' in a woman's body) and hermaphrodites. Besides, male and female, Fausto-Sterling (21) has identified three intersexes- 'herm', 'merm' and 'ferm'. 'Herm' is a short form of hermaphrodite (possessing one testis and one ovary); 'merm' refers to male pseudohermaphrodites with testes and related features of female genitalia except the ovaries; 'ferm' is a female pseudohermaphrodite with ovaries and some aspects of male genitalia apart from testes.

In a wider term, sex is a vast, infinitely malleable continuum that defies the constraints of even five categories- male, female, 'herm', 'merm' and 'ferm', etc. Can we say that the cognitive expressions of these class of gender is entirely male or entirely female? In that case, if knowledge can be genderized, it can also be transgenderized. In a way, it appears no one, strictly speaking, is exclusively a man or exclusively a woman. There are elements of a man in most women and vice versa.

Epistemic Genderization: Androcentrism and Gynocentrism

There are two contending theses here, namely, androcentrism (male-centered knowledge) and gynocentrism (knowledge from the standpoint or situatedness of women). In this vein, we briefly consider what each thesis stands for:

Androcentrism

Androcentrism is the view that male is the standard of humanity and the measure of all things. Woman is described as 'the other', 'the second sex', 'a weaker vessel'. In Harding's (47) words, "woman the knower appears to be a contradiction". Consequently, whatever is accepted and believed by male is projected as a standard for human beings with little or no consideration of the female gender. Put differently:

androcentrism occurs when theories take males, men's lives or masculinity to set the norms for humans or animals generally with the female difference either ignored or represented as deviant; when phenomena are viewed from the perspectives of men's lives without regard to how women see them differently (Anderson, 57).

In addition, to the justified true belief (JTB) conditions of knowledge in 'X know that Y', X in androcentric epistemology is the male gender who, as noted earlier, is more objective and rational. It means by implication that women are denied the capacity to know objectively and rationally. The cognitive supremacy of men over women, reason over emotion has been seriously challenged and, in most case, overturned or swapped- that is, emotion over reason,

by extreme adherents of feminism with strong contention that the identification of rationality with masculinity and emotionality with femininity is a myth propagated by social and cultural stereotypes. Feminist epistemologists view reality not only from 'his-story' (androcentrism) but also and even more from 'her-story' (gynocentrism).

Gynocentrism

Gynocentrism submits that knowledge can and should also be viewed from the feminine standpoint or situatedness. It argues that identifying women exclusively with emotion, intuition and subjectivity is an assumption that has been challenged by feminist epistemologists as myth and prejudice meant to delimit the female cognitive capacity and thus continue to place them in a subservient role vis-à-vis the male counterpart. This is an integral part of women emancipation. The "emancipated woman" (Beauvoir, 758) is a non-conformist to the masculine mould designed for her by religious, political and socio-cultural norms to subjugate the women under the guise of biological differences and reproductive functions.

Summarily, extreme position of gynocentrism is not only an advocacy for the rejection of androcentric view of knowledge which has dominated the history of thoughts for years; it is also a conscious reversal of androcentrism and the enthronement of the female gender. There is a radical shift from androcentrism to gynocentric views. This pattern of thinking finds expression in various ways such as 'what a man can do, a woman can do better but what a woman can do, a man can try'; 'men rule the world but women rule the men that rule the world'. The conclusion is obvious: women rule the world, including the epistemic world.

Emotion and Rationality in the Fabric of Knowledge

As noted earlier, traditional history of western thought Identifies men with rationality, women with emotionality and further claims that emotion has no epistemic significance, instead, it vitiates the results of cognitive enquiries. While reason is the master, emotion is the servant and, in most cases, an adversary as enshrined in such aphorism as 'medicine cures the diseases of the body; wisdom frees the soul from emotion'. The paradigm shift in contemporary thought puts the function in the reverse; 'Reason is and ought to be the slave of passion'. Could either way be exclusively true? It appears to be a truncation of the true picture of reason-emotion in the fabric of knowledge production, preservation and transmission.

Let us reconsider the master-servant metaphor ascribed to reason-emotion and implicitly male-female in this analogy. If one, for instance, as the master, hires a servant to come and cut his palm fruit and at the end of the day he pays him. Sometimes, he may be tempted to have a sense of 'mastership' because he feels the servants depends on him for pay and survival but the question is who is actually dependent on who? Is it the master on the servant or the servant on the master? If he chooses to fire such a servant on the ground of misconduct and hires another one instead, it will not make much difference as such. It is still what it is: a case of mutual dependence. In a sense, the master depending, perhaps even more, on the servants, for his own wealth. Brun and Kuenzle (17) seem to argue for the supremacy of emotion over reason. In their words: "Servants are generally kept because they do something useful, they sometimes have abilities their master lack, and many a master would be rather lost without them." In the same vein, rather than being subordinate to reason, Mun (54) submits that emotion plays a superordinate role, that is, it is an arbiter of rationality rather than an object of rational assessment.

Philosophy being a critical and rational enquiry into the fundamental question of reality has its etymology rooted in love ('philia' meaning 'love' and 'sophia', wisdom). Although love is understood in the sense of seeking for something, the beloved, in this sense- truth, wisdom, it is, undoubtably, an emotional concept. Hence, we agree with Brun and Kuenzle (1) that

"epistemic activities can be very emotional affairs. Curiosity, doubt, hope and fear trigger everyday cognitive activities as well as academic reason", emotion and reason play complementary role in cognition. Both male and female have them irrespective of varied degrees and mode of expression.

Obviously, men and women differ physiologically, anatomically and to some extent psychologically and we doubt whether they differ considerably in their modes of knowing. Some men can be more emotional than some women; likewise, some women can be more critical and rational than some men. Emotion-reason dichotomy in gender related issues such as the question of knowledge can be likened to community-individual (we-I), existence-essence and being-knowing considered to be inseparably bound in different philosophical traditions. Emotion and reason play complementary role in knowing in both gender and transgender but in asymmetrical proportion.

A Defence of Andro-Gynocentrism

Andro-gynocentrism can also be referred to as 'hermaphrocentrism'. It holds that both men and women are rational, critical, emotional, logical, intuitive, objective and subjective but vary in degree which in turn depends on a number of factors such as environment, upbringing, norms and traditions. Some men can be as emotional as women and even more emotional than women in some respect but they are socially and culturally required to be inexpressive. In line with this, Jaggar (164) says:

Although the emotionality of women is a familiar cultural stereotype, its grounding is shaky. Women appear to be more emotional than men because they... are permitted and even required to express emotions more openly.

In this way, men, no less than women, will freely express their rationality and emotionality if they were socially and culturally permitted. To disparage or detach emotion from epistemic enquiry is an implausible venture or what Jaggar (161) refers to as "Myth of Dispassionate Investigation". Emotion is not the handmaid of reason. Emotion and reason are not conflicting dichotomies; they play significant and complementary role in knowledge acquisition, retention and transmission. For instance, if a woman is heartbroken or feels more restless and demanding as in during pregnancy for most women, it will definitely foster or vitiate her cognitive disposition and results. The same holds for a man who is provoked to anger at his duty post or excited for winning visa lottery. The point we are trying to put across is 'situatedness' is not something exclusively female as it is often assumed.

The androcentrism is a truncated purview and has been challenged. Experience has shown that women can still embarked on rigorous and cognitive exercises hitherto exclusively reserved for the male gender. For example, recent literature in epistemology has witnessed the cognitive evolution of women such as Jennifer Lackey, Elizabeth Fricker, Mirander Fricker, Linda Zagzebski, Susan Haack and Sandra Harding, etc. Androcentrism in its extreme position completely ignores or belittle women contribution to knowledge. Similarly, gynocentrism not only defends itself against the androcentric tenets, it seeks to enthrone women and subjugate the male gender in virtually all facets of life. Perhaps, what we should also be concerned about is men emancipation. Andro-gynocentrism is a mediatory position between these two extremes. Gender is a complex and problematic concept that cannot be simply reduced to male or female. So, too, is epistemic activity.

There is always a chain of epistemic dependence on others to form one's belief about something. That 'others' are not isolated or disembodied persons but a knowing community which is a composite of both males and females who form interactive and relational knowers. Instead of the gender- sensitive questions- who should know? What can s/he know?, we should

rather return to the fundamental questions of mainstream epistemology which feminist epistemology characterize as 'malestream' but with unbiased recognition and acceptance of female contributions.

Conclusion

In this paper, we have attempted to argue that neither androcentrism (X knows that Y iff X is a male) nor gynocentrism (X knows that Y iff X is a female) gives a comprehensive reply to the issue of knowledge and gender variable. Knowledge is not an exclusive property of men. It is also gynocentric; she knows, she has known, she can know and she will know. Andro-gynocentrism gives a more balanced picture. It argues that knowledge follows the metaphysics of man and acknowledges the complementary role of reason and emotion in both male and female in the epistemic processes. Hence, it is herculean task to answer affirmatively or negatively to the question whether can be genderized or not given the problematics and the evolving complexities one is likely to encounter in a bid to define the term 'gender' and clearly demarcate one gender from another. If there are distinctively male ways of knowing and distinctively female ways of knowing, how can we account for transgendered cases? It means that if knowledge can be genderized, it can also be transgenderized.

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UJAMAA PHILOSOPHY: A TRANSFORMATIVE PARADIGM FOR SUSTAINABLE RESOLUTION OF ETHNO-RELIGIOUS CONFLICTS IN AFRICA

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Abstract

This study explores the application of Ujamaa philosophy as a transformative solution to the persistent ethno-religious crises across Africa. Ujamaa, rooted in the African ethos of communal living and mutual cooperation, was championed by Julius Nyerere as the foundation for Tanzanian socialism. However, its relevance transcends national boundaries, offering a pragmatic framework for fostering unity, tolerance, and social harmony in Africa's diverse socio-cultural landscape. Ethno-religious tensions in the continent are often fuelled by historical grievances, economic disparities, and political manipulation, leading to recurring cycles of violence. We argue that Ujamaa's emphasis on solidarity, shared responsibility, and the common good encapsulated in the principle of brotherhood can serve as a robust counter-narrative to divisive ideologies in Africa. By integrating Ujamaa principle of familyhood into governance, education, and community development, African nations can nurture inclusive identities that transcend ethnic and religious affiliations. We further employ a multidisciplinary approach, combining philosophical analysis to illustrate how Ujamaa principles, especially its familyhood strand can reduce hostility and build cohesive communities across the continent. The findings reveal that adopting Ujamaa principle of familyhood as a guiding philosophy in conflict resolution fosters dialogue, empathy, and equitable resource distribution, thereby mitigating tensions. We conclude that Ujamaa's humanistic values provide a sustainable framework for addressing Africa's ethno-religious crises, urging policymakers, educators, and civil society actors to embrace this indigenous philosophy. Ultimately, Ujamaa is not just a relic of Africa's post-colonial political thought but a living, adaptive philosophy capable of fostering peace and unity in the 21st century Africa.

Keywords: Ujamaa, Ethno-Religious, Conflicts, Philosophy, Africa, familyhood.

Introduction

The functional and dysfunctional impacts of religion and ethnicity in human society are enormous, and they are evident across Africa. Corroborating this view, Velluguth writes: Today, conflicts in Africa which are ethnic by nature are often disguised as religious ones (702), and vice versa. As a result, there is a plethora of arguments and counter-arguments on the root causes of ethno-religious crises in Africa. Some scholars are of the view that they are politically motivated for the selfish interest of the colonial masters and their local agents and politicians across Africa. In line with this understanding: The conflicts are the brainchild of the European selfish motives to fragment Africa. The concept of fragmentation is planted and buried in the veins and blood of the people (Dim 19). Again, African political class due to their selfish interest align themselves with the colonial masters in employing ethno-religious conflicts to impoverish Africa (Albert 216). Efforts have been made by scholars in suggesting ways of ameliorating this ugly trend, but without positive results. We, therefore, adopt Ujamaa philosophy in finding solution to this challenge.

Ujamaa philosophy was conceived, articulated and espoused by Julius Nyerere of Tanzania. The basis of Ujamaa philosophy is African communalism, which is the culture of the traditional African people. Nyerere was in conformity with some other African scholars like Nkrumah and Senghor who argue that capitalism and individualism (which we call myselfism), respectively are both foreign to Africa, unlike the communalistic way of life the Africans are accustomed to. Nyerere was not comfortable with socialism based on class struggle, conflict and tension and suggests that both capitalism and communism must be rejected. However, Nyerere differs from Nkrumah who construes class struggle, conflict and tension as the universal law of progress. Nyerere, on his own part, argues that traditional African society is not based on class struggle, conflict and tension, but on familyhood. For Nyerere, familyhood is at the foundation of authentic African socialism. Nyerere further argues that in the modern world, family will not be confined to nuclear family, but will be extended beyond the confines of ethnicity or tribe, but rather involves the whole human society, the entire country, the whole of Africa and the entire human race, and that African socialism must be anchored on this. The implication of this is that family, as conceived in this study, is beyond blood relatives, tribe, ethnicity, religion, and even political affiliation. In Ujamaa philosophy, humanity is construed as a family where people of diverse cultures, religion, ethnicity, tribe, and race share in the one and larger family of human persons. People should be related with based on the fact that they are sharing in the one human family, not based on where they come from, the religion they profess, their complexion and so forth. If this mental reengineering and reconstruction is achieved, it will go a long way in, if not completely eliminated, drastically reducing the conflicts that are ethno-religiously orchestrated in Africa.

The Man: Julius Nyerere

Reflecting on Nyerere's personality, life and times, it is important to note that it was in the process of fighting for the independence of Tanzania from the British rule that he conceptualised, articulated and espoused Ujamaa ideology that metamorphosed into a philosophy. In discussing his birth, education and political engagements, Julius Kambarage, also called Nwalimu (teacher) was a Tanzanian by ancestry, and was born on 13 April, 1922 in Butiama, Mara, then in the British colony of Tanganyika (now Tanzania). He was a son of the chief of the small Zanaki ethnic group. He had elementary and secondary education at Taboro, Tanzania. He later studied in Makerere College in Kampala, Uganda where he obtained Diploma in Education, and later had Master of Arts (M.A) in History and Economics in 1952 at Edinburg University in Scotland. He was the first Tanganyikan to study in a British University. Nyerere was a convert to Catholicism and had taught at several Catholic schools in

Tanganyika before traveling to the United Kingdom for studies. On his return to Tanganyika in 1952, he married his wife, Maria, in 1953 and their marriage was blessed with eight children namely: Andrew Burito, Anna Watiku, Anselm Magige, John Guido (who died in 2015), Charles Makongoro, Godfrey Madaraka, Rosemary Nyerere, and Pauleta Nyabanane.

It has to be recalled that before Nyerere embarked on full time political career, he worked as a school teacher in Tanzania. As a politician, Julius Nyerere was a founding member and chair of the Tanganyika African National Union (TANU) party. It was through TANU that he campaigned for the independence of Tanganyika from the British Empire. Influenced by the Indian Independence leader, Mahatma Gandhi, Nyerere preached non-violence to achieve independence of his country. As a Tanzanian anti-colonialist activist, political theorist and leader, Nyerere espoused and advanced peaceful change, social equality, racial harmony and strongly campaigned against tribalism, ethnicism and all forms of racial and ethnic discrimination. In 1955 and 1956, he travelled to the United Nations in New York City as a petitioner to the Trusteeship Council and the Fourth Committee on trusts and non-self-government territories. It was at the debate that he requested for a definite date for the independence of Tanganyika which the British administration rejected. The British administration rather nominated him a member of the Tanganyika legislative council (Uzoigwe 234).

As a political leader, Julius Nyerere became the chief minister under the Monarch, Queen Elizabeth II, from 2 September, 1960 to 1 May, 1961. He governed Tanganyika as prime minister from 1 May, 1961 to 22 January, 1962, and then as president from 1962 to 1964, after which he led its successor state, Tanzania, as president from 1964 to 1985 and also headed Tanzania's only political party, Chama Chan Mapinduzi (CCM). As the president of the United Republic of Tanzania (Tanganyika and Zanzibar), Julius Nyerere was in office from 26 April, 1964 to 29 October, 1964. As the first president of Tanzania, Nyerere was in office from 29 October, 1964 to 5 November, 1985 when he resigned and handed over to Ali Hassan Mwinyi, his successor. On the African continental political scene, Nyerere was one of the strong forces behind the establishment of the Organisation of African Unity (OAU) in 1963 now, the African Union (AU). He won the Lenin Peace Prize, Gandhi Peace Prize and Joliot-curie Medal. He died in London on 14 October, 1999 at the age of 77 and was brought home and buried in Buitama, Mara Region, Tanzania. Some of the published works of Nyerere include: Uhuru na Umoja/Freedom and Unity (New York: Oxford University Press, 1967), Uhuru na *Ujamaa*/Freedom and Socialism (New York: Oxford University Press, 1968), Ujamaa: Essays on Socialism (New York: Oxford University Press, 1968), Stability and Change in Africa (Dodoma: Government Press, 1969), Uhuru na Maendeleo/Freedom and Development (New York: Oxford University Press, 1973), Uongozi: Wetu Na Hatima Tanzania (Dodoma: Mkuki Na Nyota Publishers, 1994). Nyerere also translated William Shakespeare's *The Merchant of* Venice and Julius Caesar into Swahili.

Africa: Historical and Geographical Periscope

Scholars of historical orientations; and various lexicons have construed Africa from diverse perspectives. However, this brief account focuses on the historical and geographical conceptualisations of Africa. The original ancient name of Africa was *Alkebulan* meaning mother of mankind (Australopithecus afarensis) while other sources translated it as the Garden of Eden. An unprecedented DNA studies have suggested that San people of South Africa (the bush men) and aboriginal Australians (migrants from Africa) are the world oldest human races that populated all other parts of the world. However, historians have tried to connect the name Africa to the continent's climate. Some historians traced the word 'Africa' to the Greek word "aphrike", which is translated: 'the land that is free from cold and horror.' Equally some

historians prefer the Roman word "Aprica", meaning sunny, or the Phoenician word "afar", meaning dust. Whichever connection that stands, Africa is nicknamed mother continent linking one to *alkebulan* (Onebunne 112). The continent of Africa is made up of five geographical regions namely: North Africa, South Africa, East Africa, West Africa and Central Africa with 54 countries and about 80 languages. As the second largest continent after Asia, the continent of Africa has landmass of 30.37mkm². There are thousands of cultures and traditions across the length and breadth of Africa. The longest river in the world (River Nile) and the largest lake in the world (Lake Victoria), Mount Kilimanjaro, Victoria Falls, the highest Pyramid in the world history are all located in Africa. As a way of forming or having a formidable force in championing the course of Africa, especially the exploration of Africa that gave rise to slavery of Africans, colonialism, and all forms of hegemonic agenda of Europe against Africa, Organisation of Africa Unity (OAU) was formed in 1963. But after the Sirte Declaration of 1999 that called for the establishment of Africa Union (AU), the OAU was scraped and replaced with the AU which was officially established in 2002 by the 54 member states that make up the continent of Africa.

Can there be Ujamaa Philosophy without African Socialism?

Nyerere postulated socialism as a concept that can be construed from diverse perspectives. Socialism is "an attitude of the mind" (Nyerere 4). The implication of this is that, Nyerere envisaged an African socialism that is essentially different from the Western construal of socialism. As it were, there is no univocal definition of African socialism. Different scholars approach African socialism from the peculiarities of their experiences as individuals. However, there are few characterisations which some of the African scholars and leaders, especially Nyerere integrated in his definition of African socialism, which among other things, include but not limited to: the value of egalitarianism and equity, with particular reference to the precolonial Africa where differences in wealth was not an issue because wealth was acquired, possessed, and distributed within the whole community equally (Nyerere 1962, Jennings 2017). That is why communitarianism, egalitarianism, and participation are key concepts or elements of Ujamaa ideology, and philosophy.

Articulating his idea of Ujamaa socialism and ideology, the chief exponent of Ujamaa philosophy writes: If every man and woman in the country takes up the challenge and works to the limit of his or her ability for the good of the whole society, Tanganyika will prosper; and the prosperity will be shared by all her people (Nyerere 8). What is African socialism? African socialism refers to a socialist doctrine that spread around many African countries and its leaders such as Senegal (Leopold Senghor), Ghana (Kwame Nkrumah), Kenya (Tom Mboya) and lastly Tanzania (Julius Nyerere) at the end of French and British colonial rule in 1950s and 1960s (Drew 17). The country's leaders identified what can be described as the main ideas of African socialism such as economic development, social control, and African identity to achieve the envisioned development and establishment of a precolonial communal idea. Ujamaa philosophy is an integral part of African socialism advanced by Julius Nyerere and some other African scholars already mentioned above. Ujamaa philosophy and African socialism espoused by Nyerere are inextricably related because Ujamaa socialism and its ideology was critiqued and metamorphosed into Ujamaa philosophy as it is known today. In fact, Ujamaa, for Nyerere, is the basis of African socialism, and African socialism is the fulcrum or pedestal upon which Ujamaa philosophy thrives.

Ujamaa Philosophy

Though Julius Nyerere describes Ujamaa as "the Basis of African Socialism", the term Ujamaa is often used as an equivalent to African Socialism in public discourse, however, in

Tanzanian peculiarity (Boesl 2), and that is why Ujamaa and African socialism are inextricably construed. Uzoigwe (as cited in the *Journal of African Philosophy*) writes: "*Ujamma* is a Swahili word for extended family; it also means 'fraternity or familyhood.' It is a socialist ideology that formed the basis of Julius Nyerere's social and economic development policies in Tanganyika (now Tanzania) after it gained independence from Britain in 1961.Ujamaa means shared work, wealth and good in the world. Similarly, Ujamaa means "cooperative economics", in the sense of "local people cooperating with one another to provide the basic and essential necessities of life", or "to build and maintain their own stores, shops, and other businesses and to profit from them together." Julius Nyerere was ideologically an African nationalist and socialist who espoused a political philosophy known as Ujamaa. Nyerere prospects Ujamaa on the idea of collective farming and the villagisation of the countryside, nationalisation of banks and industry and increased level of mutual respect and self-reliance at individual and national levels" (Uzoigwe 107).

It is important to note, among other things, that there are four main ideas of Ujamaa philosophy. However, in order to delineate briefly the four key ideas with clarity and precision, it is considered necessary to state that, "Ujamaa political philosophy was introduced in the international socio-political arena by Julius Nyerere. He identified Ujamaa as a political tool which his administration employed to pursue "decolonisation" and the "Africanisation" of the civil service. He went much further to employ Ujamaa in promoting unity among the people of Tanzania, indigenous Africans and the country's Asian and European minorities. He encouraged the formation of a one-party state and also enthusiastically pursued the Pan-Africanist formation" (Uzoigwe 108). The four key trends, ideas, functions, or principles of Ujamma philosophy are: (a) The socio-cultural (villagisation) principle or trend or function by way of familyhood, which is the main foundation of Ujamaa philosophy. (b) From another perspective, Ujamaa as fraternity or brotherhood principle or trend, according to Nyerere, was meant to be employed in resolving differences and antagonistic tendencies that occasioned cacophony of voices and strife among the people of independent state of Tanzania at home and in diaspora as well as the Africa people in general. (c) The political and moral principles or trends or functions of Uiamaa are anchored on Nyerere's socialist ideology and vision to counter the idea of Western capitalism, colonisation and domination. (d) In the cooperative economics principle or trend or function, Ujamaa was introduced as a means of cooperation among the local people in order to advance their economic and political gains.

Ujamaa Familyhood: Beyond Nuclear Family and Parochialism

In order to further and clearly understand and appreciate Nyerere's idea and vision of Ujamaa philosophy encapsulated in the concept of familyhood, it also becomes necessary to note that, Nyerere's conceptualisation of familyhood is beyond nuclear family and parochialism, but goes much deeper into embracing the entire humanity. He prospects that: "Our recognition of the family to which we all belong must be extended yet further – beyond the tribe, the community, the nation, or even the continent-to embrace the whole society of mankind. This is the only logical conclusion for true socialism (Nyerere 11). From the above, it becomes apparent that Ujamaa familyhood, which is at the heart of Ujamaa philosophy, is beyond nuclear family, and parochialism which is an attitude of looking at everything from selfish, individual, clannish, tribal and ethnic mindset that is sometimes inadvertently, and indeed, unfortunately prevalent in today's African society. However, Ujamaa familyhood is global; it is all-encompassing without any form of circumvention arising from one's tribal, ethnic, religious, cultural, and also socio-political background and affiliation. It is on that basis that Nyerere prospects a society made up of atomic (minutest) units, a country made up of Ujamaa villages, a kind of family villages characterised by mutual co-operation and

collaboration. It is when this is achieved that Africa will be liberated from all forms of tribal, ethnic and religious based conflicts. Liberation is inseparable from development, development is liberation and that is to be achieved in an egalitarian and communalistic society based on familyhood (Nyerere 70).

Corroborating this view and prospects envisaged by Nyerere, Omoregbe construes that, Ujamaa family articulated by Nyerere goes beyond nuclear family, or an enclave, and that, "Such a nation would be basically family units extended to embrace the whole society. The capitalist spirit of acquisition, individualism, the exploitation of man by man, class struggle and conflicts will all be excluded from society. Inequality will be eliminated and everybody will be prepared to work for the good of the community in any capacity. The rulers will identify themselves with the masses and work with them. The society will aim at self-reliance and self-liberation. Thus with the elimination of colonialism, exploitation and inequality from the society, the individual feels liberated" (34), and it is upon liberation that Africa defines herself both at home and at the global stage.

Ethnicity and Religion

Scholars of various disciplines within and outside the Arts and Humanities and Social Sciences have debated a lot on the concepts of religion and ethnicity. Though there is no univocal definition of both religion and ethnicity, both concepts can be employed as either instruments of nation building or nation destruction. The implication of this is that if religion and ethnicity are employed from the functional thrust, they can aid integration, growth and development, but when employed from the dysfunctional ambience, they can lead to disintegration, catharsis, and retrogression, as is the case in Africa today. Buhayi International Community-BIC (as cited in Eyeruroma and Allison 196-197) instantiating this position writes: "Religion is the source of illumination, the cause of development and the animating impulse of all human development and has been the basis of all civilization and progress in the history of mankind...Religion also embodies destructive elements. Religion can be integrative and as well disintegrative, it stabilizes and at the same time destabilizes, rouses hatred and strife in the society. That religion has a strong stake in the conflicts recorded world-wide is not an overstatement too." The religious-induced conflicts in Africa are orchestrated by religious fundamentalists, fanatics, and bigots, and at times, political gladiators who instigate religious crisis for their selfish interests. It is on the basis of the above that, "religion has the potential of World maintaining and World scattering forces" (Mbogu 118). All these are catalytic to the ethno-religious conflicts not only in Africa, because most of the countries in Africa and across the globe are *pluri*-religious societies. Construing religion from its social function, religion is a system of beliefs and practices by means of which a group of people struggle with ultimate problems of human life (Akum 3). No matter how it is conceived, religion focuses on man's conscious dependent on the Supernatural or Transcendental, and that is part of why religion is difficult to define. Religion, etymologically, is something that binds or unites man with a transcendental being; a deity believed to exist and worshipped by man. The concepts of man (human person) and deity are essential in understanding of religion (Uzoigwe and Chukwuma-Offor 354).

Ethnicity, from its etymology derives from the Greek word "ethnos", which its English equivalent is "ethnic", an adjective which means a group of people that share a common identity and culture. There are some features that are remarkable in delineating an ethnic group. They include, but not limited to: common ancestry and ancestral homeland (bloodline), culture, language (dialect), ideology, mythology, tradition, history, and socio-cultural cum political experience. Though ethnicity and tribalism have their distinct meanings, but often they are interchangeably employed because of their functional and operational similarities. It is part of

the African predicaments that the colonial masters planted the seed of ethnicism, or tribalism to aid their well-articulated hegemonic agenda. What is tribalism? Tribalism is discrimination against a citizen because of his place of birth (Achebe 7), or biological origin. Employing the Nigerian experience as a case study, Achebe further writes: Then a strange thing happened at our independence in 1960. Our national anthem, our very hymn of deliverance from British colonial bondage, was written for us by a British woman who unfortunately had not been properly briefed on the current awkwardness of the word tribe. So we found ourselves on independence morning rolling our tongues around the very same trickster godling: Though tribe and tongue may differ. In brotherhood we stand! It was a most ominous beginning. And not surprisingly we did not stand too long in brotherhood. Within six years we were standing or sprawling on a soil soaked in fratricidal blood. When it finally ceased to flow, we were ready for a new anthem written this time by ourselves. And we took care to expunge the jinxed word tribe.... But all this self-conscious wish to banish tribe has proved largely futile because a word will stay around as long as there is a work for it to do (16). From the above analysis, it is apparent that ethnicism, or tribalism has done Africa more harm than good.

Tribal cum Ethno-Religious Crises in Africa

Tribal cum ethno-religious crises in Africa is as old as the continent itself, and some scholars argue that some of them are connected with the colonial master's premeditated arrangement to take undue advantage of Africa. According to Dim, when one reflects on the hegemony problem of the colonial lords, one notices that this cankerworm disturbs the growth of African nations. The land of Africa is built on confused and disrupted political ideas entrenched by the Europeans. It was in the 19th century that the European powers 125 years ago at the Berlin Congo Conference which began on 15 November 1884 fixed the frontiers of Africa with a ruler (19). Employing Nigeria again as a case study, Uzoigwe and Nwadialor instantiate this claim when they argue that: Obviously, Nigeria as a nation is built on a faulty foundation. Among several other reasons that result to ethno-religious divide in Nigeria is the amalgamation event which is the hand work of the European imperial powers under the leadership of Sir Lord Frederick Lugard. The formation of the Nigerian state in line with the economic interest of the colonial government paved way for the integration of different ethnic groups with varied ideologies and religious affiliations hence the emergence of ethno-religious unrest and tensions in Nigeria (74). Other reasons have been identified by scholars why the colonial masters fused people of diverse religions and cultures together and name them Nigeria, because, it was solely Europe's determination to achieve hegemony. The then established ethnic hegemoneity becomes time and again virulent when the social differences lead to social tension (Dim 19). It is necessary to recall the vision and mission of the founding-fathers of the quest for African liberation from the clutches of colonialism, and educate the younger generation of Africans on this. In this connection, it has to be recalled that: The OAU, now AU, was the manifestation of the Pan-African vision for an Africa that was united, free and in control of its own destiny in response to the aspirations of Africans for brotherhood and solidarity. The guiding philosophy was that of Pan-Africanism which centred on African socialism and promoted by African unity, the communal characteristic and practices of African communities, and drive to embrace Africa's culture and common heritage. This guiding philosophy ought to affect the needed education that is just African. However, one of the main objectives of the AU was to rid the African continent of the remaining vestiges of colonialization and apartheid of 350 years in South Africa. OAU then with this formation tries to organise and cooperate for holistic development of Africa by jointly moving towards eradication of all forms of colonialism in Africa (Onebunne 114). Whether this main objective is achieved or not is not a matter of debate. Why? Africa cannot be said to be speaking with one voice because, among other things, tribal, ethnic and religious sentiments are still key factors in either election or appointment of people into political offices, thereby not allowing African nations to have their best brains into leadership positions to champion the cause of Africa locally and internationally.

Furthermore, religion and ethnicity have remained a problem in Africa because of the problem of identity. Using Nigeria once again as an example, often, Nigerians are more interested in identifying themselves not as Nigerians but as Easterners, Westerners, Northerners and Southerners. This position is corroborated thus: the focus of identity remained with the religion and ethnic group rather than shifting to the new Nation-State-Nigeria. This notion was prevalent at every turn of event as the Nigerian citizen identifies himself/herself as an Easterner, Northerner or Westerner (Amucheazi 46). One important underlying factor in all these is political gain. That is why there is hardly a political party, for instance, that is not aligned with one region or the other. Again, some political gladiators across Africa employ religion and ethnicity to advance their political course and gain. Ethnicity and religion are serious factors in political appointments, or elections of office holders in the African continent be it at the National Assembly, Ministerial appointment, or even the election of the countries presidents. In fact, in Kenya and Liberia, just as it has severally happened in Nigeria, some members of their National Assembly would boldly say at the floor of the Senate that their primary objective is to protect the interest of their zone, region, constituency, rather than the interest of their country in general. It is as a result of this that often, the tribal, religious and ethnic sentiments becloud the vision of the leaders in appointing most competent among the citizens in managing the affairs of various ministries and parastatals. This must have been why Albert argues that, in Africa, one can hardly see a political party that is grounded in an ideology, mission and vision for the advancement of the continent, rather what members of political parties do in various countries of Africa is to protect the interest of their founders and their ethnic and religious affiliations (217). More worrisome is the fact that so many innocent lives, and property have been lost in Africa as a result of ethno-religious impasse. Having critically reflected on this unwholesome experience in Africa, we consider it necessary to suggest adoption of Ujamaa philosophy, especially its familyhood trend or function as a panacea to this hydra-headed situation of ethno-religious imbroglio in the continent.

Applying *Ujamaa* Philosophy in Resolving *Ethno-*Religious Crises in Africa

In his work, Uhuru na Ujamaa (Freedom and Socialism), Nyerere counsels that: "Ujamaa is based on the assumption of human equality, on the belief that it is wrong for one (person) to dominate or exploit another, and on the knowledge that every individual hopes to live in a society as a free (person) able to lead a decent life, in conditions of peace with his (her) neighbour." Ujamaa is human centered and concerned with happiness and development of the human person as its primary focus which can be achieved in the context of shared social wealth. It is against this backdrop that wealth is not acquired for wealth's sake, but for the purpose of serving human needs and not vice versa. Again, the idea of equality of all human persons inspite of their status, ethnicity, religion, cultural and socio-political affiliation is at the heart of Nyerere's Ujamaa philosophical constructs. It has to be reiterated that the basis upon which Nyerere advocates for cooperative economics is to uphold human dignity and sense of oneness over and above the pursuit of wealth. That is why he teaches that, there are more important things in life than amassing riches, and if the pursuit of wealth clashes with things like human dignity and social equity, the latter, must be given priority. Nyerere is not alone on this. Also advancing Ujamaa philosophy, Wangari Maathai writes: "Our task is to expand democratic space in which ordinary citizens can make decisions on their own behalf to benefit their community, their country and the environment that sustains them" (102). Here, productivity was intended to increase through collectivisation. Ujamaa also emphasises economic self-reliance in the building, strengthening and controlling of the economies of one's own community. The rationale for this is that Africans must seize and maintain the initiatives that are indigenous to Africa. Again, Nyerere emphasises that Ujamaa cooperative economics also portends obligation to generosity, most importantly to the poor, less privileged and vulnerable of the society. He maintains that generosity is taught to be its own reciprocal reward.

Considering the first principle of Ujamaa philosophy, the socio-cultural (villagisation) principle or trend or function which is connected with familyhood was the main foundation of Ujamaa philosophy. Nyerere prospects Ujamaa for recreation of nuclear families and engaged the small communities in an 'economy or society of affection' by keying into the traditional African culture and attitude, while at the same time introducing essential services and modern technological innovations for the rural people. However, part of why ethno-religious conflicts persist in Africa is that people of diverse ethnic groups and religious affiliations are yet to construe themselves as "members of the same family of humanity." The fact that Africans of various ethnic and religious backgrounds share in the same humanity should be a strong reason to sheath their sword and embrace one another. By so doing, diversities will be harmonised for the development of individual countries and the continent at large. Though Ujamaa was advanced primarily for the people of Tanzania, but it can be adopted and appropriated across Africa, and the entire humanity as Nyerere intended. In fact, originally, "Ujamaa was intended to create high literacy rate, drastically reduce infant mortality rate through provision of access to medical facilities and education, unification of Tanzanians across ethnic divides by leaving Tanzania untouched by the tribal and political tensions that affected the rest of Africa" (Uzoigwe 222).

Similarly, Ujamaa as fraternity or brotherhood principle or trend, according to Nyerere, was meant to be employed in resolving differences and antagonistic tendencies that occasioned cacophony of voices and strife among the people of independent state of Tanzania at home and in diaspora as well as the Africa people in general. Here, an application of Ujamaa will help Africans of diverse ethno-religious orientations to appreciate the fact that there is a fraternity and brotherhood or sisterhood all Africans share irrespective of their ethnic group and religion. With this mindset, all the deliberate attempts made by people of different ethnic groups and religious affiliations to relegate, marginalise, or downplay what people of other ethnic divides and religious groups do will stop. How? If Africans of different ethno-religious backgrounds tolerate one another and through dialogue embrace the reality of their sharing in one brotherhood and extended family bond that sharing in the same humanity provides, this new understanding will make Africans from the East, West, North, and South; Christians, Moslems, and members of African Traditional Religion to understand essentially, that they are one people sharing in the one family that is called humanity. In line with the above, Ujamaa (extended family) lends itself to issues that have challenged most post-colonial African states; the question of tribalism, ethnicism and national unity. These problems are integral part of retrogression experienced in the continent of African. Nyerere, therefore, introduced Ujamaa philosophy to counteract them beginning from Tanzania to the rest of Africa.

The third principle of Ujamaa philosophy is the political and moral principles or trends or functions which are anchored on Nyerere's socialist ideology and vision to counter the idea of Western capitalism, colonisation and domination. It has to be reiterated that, among the reasons behind Nyerere's conceptualisation, articulation and advancement of Ujamaa philosophy, was to counteract the socialist ideology of the West encapsulated in capitalism, colonisation and domination. It is on the basis of the above that Ujamaa was introduced as a means of reconstruction or re-engineering of the mind. Uzoigwe presents it in a more elaborate manner thus: "Ujamaa was not just a development theory and an ideology, but also a

reconstruction of an imaginary relationship at the level of the state, which should be reinstated in order to free Tanzania, and by extension, Africa from the yoke of colonial and post-colonial domination. For Nyerere, urbanisation which was occasioned by colonialism and was economically driven by wage labour, had disrupted the traditional pre-colonial traditional African society. To understand the political and moral principles of Ujamaa, one has to understand the Arusha Declaration (AD) of February 5, 1967 which Nyerere describes as "a very simple document in the sense that, it is not a profound theory, but a way of dealing with practical problems in Tanzania which arose after independence, which include but not limited to poverty, ignorance and disease (224)." It is on that basis that socialism in the AD is defined by four main principles namely: human equality, state ownership of property, democracy and freedom. All these were also, among other things, strategies Nyerere employed to achieve self-reliance in Tanzania.

There is no gainsaying the fact that we do not employ everything proposed by Nyerere hook line and sinker, rather we adopt those principles that are relevant in tackling the present ethno-religious crises in Africa. If Africa adopts the principle of human equality, true practice of democracy where votes cast by the electorates count, and freedom of all citizens, it will go a long way in reengineering the mind-set of some ethno-religious bigots and fanatics who are always parochial in understanding and appreciation of the diversity in various countries of the continent. The government of every country of Africa owe it as a duty to provide quality education and gainful employment for her citizens who have graduated from various institutions of learning in order to make them self-reliant. Sometimes, some of the members of the political class in Africa capitalise on the vulnerability of the uneducated and unemployed citizens and use them as instruments of ethno-religious violence.

The cooperative economics principle or trend or function is the fourth of the key principles of Ujamaa philosophy. Nyerere introduced Ujamaa as a means of cooperation among the local people in order to advance their economic and political gains. It is essentially a commitment to the practice of shared social wealth and the work necessary to achieve it. It has to be recapitulated that Ujamaa literally means familyhood and suggests sharing of work and wealth in the manner of a family. This sense of sharing wealth is another form of communitarianism which develops out of communal idea that social wealth belongs to the masses who created it. Therefore, no one should have an unequal amount of wealth in order to avoid inequality, exploitative and oppressive relations among people (Uzoigwe 232). Today, the wealth of the African continent is being shared by the political class and the African elites in general. Those in the political class also appoint people of their ethnicity and religion to partake of the wealth at the expense of the generality of the people. This, among other things, is the reason for lopsidedness in appointment into political offices of the country (Tanko and Dogo 97). In order to forestall this trend, we suggest that it has to be inserted into the academic curricula accompanied by a strong memo by the Federal Ministry of Education across Africa and handed down to the various institutions of learning to inculcate in young Africans the need to shun all forms of exploitation and injustices in the name of ethnicity and religion. The fact of Africans coming from different ethnic and religious backgrounds must be made clear to pupils and students not as an accident, but how providence has made it, and that Africans are creatures of God, and must be seen to be equal irrespective of where they come from and the religion they profess. Students should be taught that none of the Africans of different ethnic nationalities and religions chose where to be born, rather it was a choice made by Divine providence. By so doing, the conflicts occasioned by ethnicity and religion, if not completely eradicated, will at least, be drastically reduced because of the mental reengineering and reorientation orchestrated by their governments through their various institutions.

Conclusion

From the foregoing analysis, we have been able to establish that among the factors that necessitate conflicts in Africa, especially since the independence of her various countries, none has been more devastating than ethnicity and religion. It has also been observed that there are various principles or trends or functions of Ujamma philosophy which includes, but not limited to: the socio-cultural (villagisation) through which Nyerere prospects Ujamaa for recreation of nuclear families (familyhood) and engaged the small communities in an 'economy or society of affection'; brotherhood by keying into the traditional African culture and attitude of being one's brother's or sister's keeper; the political and moral principles or functions which are anchored on Nyerere's socialist ideology and vision to counter the idea of Western capitalism, colonisation and domination; and cooperative economics principle or trend, which Nyerere introduced as a means of cooperation among the local people in order to advance their economic and political gains. It is a wise saying of timeless validity that, "united we stand, divided we fall." Nyerere's perspective of African socialism which is symbolically embedded in the traditional African communalism played a significant role in his conceptualisation, articulation and advancement of Ujamaa philosophy.

We suggest that governments of various countries in Africa will enshrine it in the curricular of their various institutions of learning that, as human beings, they are one irrespective of ethnicity and religion, as a new way of reintroducing the quest for unity of Africa championed by the Pan-African leaders. It is our position that if various countries of Africa adopt the principles of Ujamaa philosophy encapsulated in the fact of Africans sharing one familyhood of humanity irrespective of tribe, ethnicity, religion, and even political affiliation, the continent will thrive in all spheres of human endeavour, because both human and natural resources will be harnessed for the good of all. Consequently, appointments into political offices will be based on competence, and no segment or section of the countries in Africa will feel marginalised based on the fact that people are given what is their due.

This re-orientation and reconstruction of the mind will improve building of human capital, infrastructure and the economy in general for the good of the generality of Africa. With this, agitation from the people of different ethnic nationalities in Africa will be a thing of the past, because they will all feel belonged sharing in the same family of humanity, and be at home when their best brains are appointed and every region or segment of each country integrated into the leadership of their country to move the continent forward. It is our conviction that if Ujamaa philosophy of sharing in the same family of humanity is adopted, it will serve as a panacea to the anomaly of ethno-religious conflicts which have become a new normal in Africa.

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EXPERTS' DISAGREEMENT AND THE MANAGEMENT OF THE COVID-19 PANDEMIC: AN EPISTEMIC APPRAISAL

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Abstract

This study examined the phenomenon of Experts' Disagreement as manifested in the management of the Covid-19 pandemic. It tried to explore the disputing theories among experts particularly as it is expressed during the covid-19 pandemic and to show that this disagreement puts the society in disarray because the ordinary citizens are novices with regards to health and would necessarily rely on the authority of the experts. Whenever there is a case of experts' disagreement, testimonial knowledge is threatened. The aim of this paper was to propose ways a novice can overcome the challenge of epistemic dilemma in the face of experts' disagreement in order to give credibility to testimonial knowledge. The study equally tried to investigate into the response strategy of the global community to the pandemic. The paper employed the critical method of research. The paper suggested that African nations must learn a lot of lessons from the Covid-19 experience and should take relevant steps to prepare better for the occurrence of future pandemic by increasing the manpower in their health sectors for instance. Among other things, the study discovered that indeed there were a number of conflicts in the opinion of experts with regards to almost every aspect of the pandemic. Again, the paper realized that such situations of experts' disagreement usually puts the novice in an epistemic dilemma. The study therefore considered what steps the novice could take in order to find out the expert whose opinion he or she will prefer or follow. The study concluded that following the five sources of evidence outlined by Alvin Goldman would help the novice to decide who to follow in the case of experts' disagreement, and that training people in critical thinking skills will help them carry out these exercises suggested by Goldman.

Keywords: Experts, Disagreement, Management, Pandemic, Covid-19.

Introduction

Disagreement is common in society. Whenever people hold contradictory views on a particular subject, there is bound to be disagreement. What makes disagreement more interesting is the fact that sometimes it happens among those who are supposed to be authorities in the field in which the disagreement occurs. This is referred to as experts' disagreement. There is an unavoidable confusion that surfaces for the novice in the face of experts' disagreement. People who are considered knowledgeable in various fields often disagree over some important details and leave the public in dilemma. The issue of experts' disagreement is not new in philosophy. In the ancient period Socrates made efforts to distinguish real experts from those who are fake because they merely profess the art. Debates about disagreements always considered the role of values, the nature or expertise, and the complexity of topics.

Obviously, disagreements about values can affect opinions about facts and predictions. Again, disagreements among experts may threaten expertise. The nature of a topic will necessarily trigger disagreement among experts.

However, social epistemology focuses among other things, on the subject of disagreements among experts. Why is social epistemology interested in the issue of experts' disagreement? It is because it poses a threat to authoritative knowledge. The disagreement of experts becomes obvious when one expert, say E₁, maintains that "a" and another expert, E₂ maintains that "not a." In other words, two experts say exactly opposite things on a certain subject matter. In such a situation, the novice is left in a state of epistemic dilemma, not knowing which opinion to choose.

The covid-19 pandemic ravaged the world beginning from the fall of 2019 for several months and made the future of humanity appear bleak. There was noticeable fear, panic, confusion, and despair among many people. Where was the world headed, people wondered! Several theories began to emerge; theories about what led to the emergence of the pandemic, theories about the extent of the damage it can cause, theories about how to prevent it, and theories about how to cure it. This study uses the covid-19 pandemic as an example of expert disagreement. It appraises the overall management of the pandemic, with special interest on the fate of the ordinary man on the streets in the face of the conflicting theories presented by experts. Ultimately, this study suggests that a novice can follow the distinctions made by Socrates and the five sources of evidence identified by Alvin Goldman in order to decide which expert opinion to choose.

Clarification of Terms:

Expert

We are used to employing the word "expert" in our everyday conversations and whenever we do so we seem to be referring to someone who is good at what he or she does. When we call people experts, in most cases, we seem to want to say that such persons are skilful, professional, proficient, or adept. For Ibrahim and Ekpo (123), expert "refers to a specialist, an epistemic authority who is believed to have requisite knowledge, correct information and skills in a particular field." An expert is one who has the "ability to generate new knowledge in answers to questions within the domain." (Goldman 115). Again, "A and B are epistemically on a par with respect to a claim they are (1) equally rational and (2) equally informed on facts relevant to that claim" (Audi, 236). In the context of this paper, experts mean professionals, that is, those who are truly what they claim to be.

Disagreement

Disagreement refers to disputation or disparity of opinions. There is a disagreement when two parties have divergent or opposing views or positions on a particular subject water. In a real disagreement, Mr. A says that 'c' and Mr. B says that 'not-c.' What makes the disagreement even more prominent is the fact that these two disparate positions are rationally justified or defended.

Experts' Disagreement

This simply refers to the disagreement which occurs between two or more experts. When two experts or two groups of experts hold obviously dissimilar positions in a certain discourse with regards to a particular fact or subject matter, we call that experts' disagreement. This agreement between two experts or among two different groups of experts is of great relevance to epistemological inquiry because it calls for great and critical scrutiny in order to

ascertain the authenticity of knowledge. In other words, which of the two differing opinions will pass as knowledge and why, considering the fact that the opposing parties are experts – people believed to be knowledgeable in a particular field of study connected to the subject of their controversy?

Management

To manage is to handle, to control, or to co-ordinate. People who oversee the everyday running of most firms and establishments are called managers because it is their responsibility to handle the details of the daily activities which mark the life of such an establishment. Management could be seen as the art of taking charge, the art of being responsible for a particular person, or society, or establishment. In this work, management refers to the handling of an office, an affair, or a situation.

Covid-19 Pandemic

A pandemic refers to a widespread occurrence of an infectious disease over a whole country or the world at a particular time. The covid-19 pandemic therefore, refers to the widespread of the covid-19 disease which terrorized the whole world for a given period of time. The covid-19 is an acute disease in human beings caused by a coronavirus, which is characterized mainly by fever and cough and has the potentiality of progressing to severe symptoms and sometimes to death. The possibility of death from covid-19 is higher for those who are older and those with underlying health conditions. The covid-19 was originally identified in China in 2019 and became pandemic in 2020.

A Plethora of Conflicting Theories from Experts about Covid-19

A group of scholars undertook a study which examined how the fragile nature of Israeli democracy accommodated differences of opinions between experts during the covid-19 crisis. Whenever there are pandemics, there is usually the uncertainty in making decisions about the pandemic on many aspects of such as the characteristics; extent and gravity of the illness and the methods that are effective in eradicating the illness. In the uncertain conditions surrounding a pandemic, there is a need for people to trust the experts to help them understand and respond to the problem. The problem arises when the ordinary people realize that among the experts themselves there are varying opinions as this group of scholars discovered;

The research findings show that the various groups of experts had differences of opinions regarding the policies of Israel should adopt in coping with covid-19. These competing views demonstrate how experts can interpret evidence differently due to assumptions about cause and effect that they take for granted. Moreover, dissimilar ethical claims can lead to very different decisions. Such controversies find expression in several areas, among them issues related to lockdown, conducting tests, conveying morbidity information to the public, vaccinations, information system and children and restrictions imposed on older adults. (Gesser-Edelsburg *et al.*, 120).

The basic discovery of this research work as it concerns the management of the covid-19 pandemic in Israel was that these were two groups of experts: the coalition experts and the opposition experts, and that there was no dialogue between these two sets of experts. It was equally discovered how the opposition experts contended that after the first three lockdowns, Israel's lockdown policy should be stopped that commercial operations and the economy should be opened and that children should go back to school after the schools had been closed for an extended period of time. They proposed that the country should return to normal

functioning, meanwhile budgets and resources should be allocated to the public health system. Furthermore, they recommended that steps should be taken to safeguard the older population while at the same time making sure to respect their freedom and autonomy, and that there should be no form of coercion for those who choose not to be vaccinated. (Gesser-Edelsburg *et al.*, 121).

The sort of scientific controversy we find in Israel at the time was also noticeable in other parts of the world although in varying degrees surrounding the very issue of covid-19. It was reported that more than fifty thousand scientists and medical personnel across the globe had signed an anti-lockdown petition known as the *Barrington Declaration*. This petition called on government to take a more targeted approach instead of adopting blanket policy interventions.

The covid-19 pandemic is definitely an issue of universal significance. Its emergence occasioned great social and economic upheaval leading to nationwide lockdowns, school closures, postponement or cancellation of major public events, and even global recession. Unfortunately, the covid-19 pandemic has proven to be a fertile ground for conspiracy theories. Some theories deny the existence of the views or downplay its severity. For such theories, covid-19 was a kind of "propaganda" orchestrated by some nefarious actors such as the United States government. This propaganda is believed to further the plan of the United States to link passports with vaccination records as a means of totalitarian control. Other theories attribute the covid-19 "propaganda" to the purported vested interests of Bill Gates and the World Health Organization.

Hartman et al., (90) analysed some factors associated with belief in three theories regarding the origin of the covid-19 pandemic which were prominent at the time they were carrying out this research. The first theory held that it originated in a meat market in China (a theory widely held in the early days of the pandemic but is now being contested). The second theory held that it originated in a laboratory in Wuhan, China. The third was of the view that it was caused by the rollout of the 5G mobile network. They considered the Wuhan laboratory and 5G theories as classic conspiracy theories while the meat market origin story is considered to fall short of the core definition of a conspiracy theory. Their results suggests that politicalpsychological dispositions such as right-wing authoritarianism (RWA) and social dominance orientation (SDO) are statistically significant and substantively interesting predictions of belief in various covid-19 origin stories. Furthermore, they realized that the effects of these latent predispositions are distinct from and sometimes larger than that of an understanding conspiracy mentality. Most significantly, this study shows that belief in conspiracy theories is closely connected to certain negative public health attitudes such as predicting motivations to violate social distancing guidelines and the unwillingness to vaccinate against covid-19. (Hartman et al., 92).

Another study examined the basis of the epistemic authority of experts with regards to the pandemic. It considered the British case of herd immunity and the US case of the exclusion of disabled people from medical care. In the first place the study was concerned with why we resort to the opinion of experts. Experts have become important in our lives for a number of reasons: the first is that resorting to expert works, that is, it has been a long practice which has proved beneficial to humanity. The second is that it is away to curb potential controversies. The third reason is resorting to rationality, which is ranged to the status of ideal objective for an evolved community and could result in solutions to problems and controversies. (Lavazza and Farina, 357).

When the pandemic began, the British prime- minister Boris Johnson was sceptical about the potential speed of the virus, hence he did not support the implementation of draconian measures of prevention such as the suspension of activities already implemented on the banning

of large meetings or international travels. Some experts supported his position with scientific adviser to the Governor Patrick John Thompson Vallance and also the UK government chief medical advisers Chris Whitty. Vallance had suggested that Britain needed to acquire "herd immunity". This means that at least 60% of Britain needed to contact covid-19 in order to develop effective antibodies and no longer transmit the disease since the SARS-COV-2 occurs seasonally. This strategy draws upon an established scientific fact - herd immunity which is achieved when a certain proportion of the population develops antibodies to a certain infections disease either in order to stop the infection or to keep it below a minimum threshold. However, the working paper released by the imperial college covid-19 response team on March 16, 2020 predicted covid-19 deaths in the UK based on a range of policies and a range of reproduction numbers. This reported necessitated a change of strategy by the government - more drastic measures were taken such as school closures and restriction of several activities up to the general lockdown. (Lavazza and Farina, 358).

The most obvious fact about the pandemic with the first few months of its outbreak as the disagreement among many experts who were supposed to give directions to the public on the right course of action to take:

One of the most troubling trends for the billions of people affected by the spread of covid-19 is that there remains widespread disagreement among experts about how to manage this outbreak. Some early advice, evident in the initial British response, emphasized 'herd' approaches that targeted less vulnerable populations for infection to create societal immunity. Other advice focuses on 'flattening the curve' to buy time for hospitals, technologies and vaccines to adapt and develop. Following different advice led some countries such as Singapore to react proactively with purposeful measures, while others needed to play catch up following massive outbreaks. (Cashore and Bernstein, 1).

Undoubtedly, a prevalence of disagreement among experts places the novice in utter confusion. Sometimes, the motivation of these conflicting theories or point of views are not quite clear to the public. As we have seen above, there was also disagreement among experts on how to manage the pandemic. This is quite dangerous to the safety of human life.

In their study, Cashore and Bernstein trace the disagreements on how to manage the covid-19 outbreak to four distinct ways of thinking about critical problems that have influenced policy making for several decades:

Type 1: Commons - this is a conception which emphasize a type of collection action problem typically seen in the irrational overuse of resources. For instance, in the environment and response sustainability world, individual irrationally over harvest resources such as timber and fish to the point of system collapse. This is due to lack of coordination and planning.

Type 2: Optimization - In this school of thought, adherents, in addition to enhancing social welfare, are guided by a moral philosophy that evaluates solutions to any problem on whether they enhance economic welfare in society as a whole. The core of this conception is that if solving one problem significantly worsens another, it is not economically rational to solve that problem.

Type 3: Compromise - In this school of thought, cost benefit analysis is dropped in favour of balance and compromise across different values. This is done through multi-goal policy analysis whereby various weighting exercises help the governments understand and manage trade.

Type 4: Conception identifies the problems which cannot be ameliorated by subjecting them to policy recommendations that emerge from Type 3 compromise or Type 2 optimization

conceptions. A good example of this is anti-slavery efforts: adjudicating whether society should be against allowing humans to own other humans based on Type 2 optimality calculations or compromise to permit some types of slavery, is considered abhorrent and absurd almost everywhere.

Possible Reasons for Experts' Disagreement

The question of experts' disagreement is very significant because of the sensitive position experts occupy in society and the epistemic role they are meant to play in cases of doubt, contentions, or controversies. It has fa- reaching implications especially for the common man on the streets. Their disagreement could be traced to a number of factors:

In some cases, experts disagree not necessarily on the grounds of knowledge and techniques but on number of factors capable of vitiating their rational and disinterested sense of judgment on many issues pertaining to their fields. Mumpower and Stewart (193-194) have identified incompetence, venality and ideology among the traditional reasons for experts' disagreement. Incompetence – the fact that one of the disputants cannot really be considered an expert and may have lacked requisite training and/or qualification; venality – experts' disagreement is rooted in politics of interest. Such interests can be personal or that of those who have the power to reward them; ideology – here cognitive and controversies are affected by certain 'idols of human reasoning' like political, religious and ethical values or beliefs (Adekunle and Ekpo, 124).

The factors mentioned above are very obvious reasons for which experts would disagree. Incompetence says a lot about the disagreement of experts, and it appears as though on many occasions that is the case. The next concrete and easy-to-recognize factor is that of venality, that is, the politics of interest. Several experts will take a position about which they are not sure only in order to please the government in power. They do this to remain relevant, and sometimes just for the pecuniary benefits. Some scholars have discovered a reciprocal relation existing between science and politics during crises. This relation was quite evident in the famous statement of some English politicians during the covid-19 crisis to justify their policies: "we are following the science." The above statement is faulted for two principal reasons: one, the pandemic has proven that expert judgments do not exist in a vacuum. They arise from specific social and political contexts.

It is obvious that many technical decisions are made on political or economic grounds. Second, it is seen that when knowledge is required in the resolution of public problems, it is shaped, manipulated and repeatedly biased by the dynamics of the policy arena (Gesser-Edelsburg *et al.*, 124). On many occasions, experts do not engage in any form of dialogue over the crisis at hand. The experts who espouse government policies are particularly afraid of dialogue because they believe that their lack of agreement would pose a threat to their professional standing. They equally fear that their decisions might be rejected by the public in the event that the controversy is exposed (Gesser-Edelsburg *et al.*, 120).

An Appraisal of the Overall Management of the Pandemic

There is no gainsaying the fact that the covid-19 pandemic is the greatest outbreak to threaten public health in the 21st century. On a general note, the response of various nations to the pandemic are quite laudable, an expression of the value placed on human life. The general measures taken by several nations especially at the early stage of the pandemic were social distancing, early detection, isolation and treatment, and community education through the media.

However, the presence of so many disputing voices from experts was detrimental to human welfare. Many people died, many recovered. At various levels (local, regional, national, and global) concerted efforts were made to manage the challenging situation occasioned by the pandemic. Factors such as wealth distribution and approach to health care may serve as the basis for the different measures used by several nations or societies to combat the crisis.

It is quite unfortunate that in low income countries, the lack of adequate resources as at the time of the outbreak of the pandemic led to some catastrophic results. The pandemic equally exposed a number of things about some nations that have no structures put in place for crisis management even as it concerns health. Several African countries for instance, struggled with providing the necessary aids needed by their citizens while combating the spread of the virus. Some of the health care deficiencies that were noticed in the management of the covid-19 pandemic were the lack of centralized, intelligent, and reliable screening, weakness in the referral system, inadequate monitoring, lack of capacity to provide integrated care and lack of planning based on situation analysis. Others were confusion, delay in practical intervention, lack of effective response, poor coordination, and lack of integrated management (Shamshiri et al, 1). Furthermore, the covid-19 pandemic revealed the shortage of the workforce in the health sector as more and more people were referred to medical centres. African nations especially should take advantage of this discovery and seek ways to increase manpower in the health sector.

The Fate of the Novice: Overcoming the Epistemic Dilemma

In the face of disagreements among experts on issues of public importance, the novices are simply left confused. What can the novice do? Having found themselves caught in the web of utter confusion due to experts' disagreement, the uninformed public are in dire need of an escape route. They are automatically on a mission to find a middle ground, or to make a decision that will not be detrimental to their lives. The task of determining which of the experts are right and which are wrong is not an easy one. The novice finds himself or herself at an epistemic dilemma since he or she needs to decide who among conflicting experts has the superior expertise with regards to the question at hand.

To help the novice resolve his dilemma, Alvin Goldman suggests five sources of evidence which a novice might have before choosing to trust one expert over another:

1. Arguments presented by the contending experts to support their own views and critique their rivals' views – One way through which a novice (N) can choose between two contradicting experts is based on the arguments or evidences they present in support of their views or against the views of their rivals on the subject. This could be witnessed by the novice in the form of an organized debate, or perhaps through reading the official works of such putative experts. Goldman uses the adjective 'putative' to qualify the two experts because one of them is really not an expert in the true sense of the word. The novice can adjudicate between E₁ and E₂ after taking into consideration their argument-based evidences. This adjudication is hypothetical in relation to how the novice's understanding of their evidences. In any case the competence of the novice in understanding the evidences and then adjudicating is really doubtful. Hence, Goldman makes a distinction between 'esoteric' and 'exoteric' statements in experts' discourse. Esoteric statements belong to the relevant sphere of expertise and their truth-values are inaccessible to the novice in terms of his personal knowledge. Exoteric statements are outside the domain of expertise, their truth-values may be accessible to novices either at the time of their assertion of later (Goldman, 94). Some statements are epistemically esoteric and the novice can understand a bit but still cannot decipher or access its truth-value. For this reason, it is difficult for a novice to be justified in believing any expert's view on the basis of argument per se. novices are not only unable to access truth-values of the esoteric propositions, but they are also not in a good position to access the support relations between the cited evidence and proffered conclusion. Goldman then goes further to distinguish between a direct and indirect argumentative justification. In the former, a hearer is justified in believing the argument's conclusion by becoming justified in believing the argument's premises and vice versa. In the latter, a hearer or novice appeals to the force or dialectical superiority say, of E_1 over E_2 and this is considered a plausible indicator of expertise. Dialectical superiority means the capacity to almost instantly proffer argumentative evidences that could serve as defeater or defeater-defeater to an opponent's position in a case where the opponent may not have any. A second meaning of dialectical superiority is the study of or observation of comparative quickness or smoothness with which E_1 responds to E_2 evidence.

2. Agreement from additional putative experts on one side or other of the subject in question:

Here, Goldman invites the novice to consider whether other experts agree with E_1 or with E_2 . Again, the novice should find out what proportion of these experts agree with E_1 or E_2 . What this points to is the novice should consult the numbers or degree of consensus among all relevant (putative) experts. The novice will be justified in trusting E_1 over E_2 if almost all other experts on the subject agree with E_1 over.

3. Appraisals by "meta-experts" of the experts' expertise (including appraisals reflected in formal credentials earned by the experts:

In this source of evidence, Goldman advises the novice to seek evidence about the two rival experts' relative degrees of expertise by consulting third parties' assessments of their expertise. If meta-experts give E1 higher ratings or scores than E2, it will make sense if the novice relies more on E1 than on E2. Credentials are important in this process. Academic degrees, professional accreditations, work experience, and reflect certifications by other experts of E1's and E2's demonstrated training or competence, are also crucial to this process. All of these, considering their strengths or who they support more, will help inform the decision of the confused novice.

4. Evidence of the experts' interests and biases vis-à-vis the question at issue:

Here, Goldman expects the novice to check for evidence of distorting interests and biases that might lie behind the claims of a putative expert. In carrying out this investigation, if the novice has excellent evidence for such bias in one expert and evidence for such bias in the rival expert, and if the novice has no other basis for preferential trust, then the novice will be justified in placing greater trust in the expert with no evidence for such bias. This proposal is a natural implication of common sense and experience. It is a matter of common sense that if two people give contradictory reports, and one of them is found to have a reason to lie, that already compromises his credibility.

5. Evidence of the experts' past "track-records":

According to Goldman, this category may well provide the novice's best source of evidence for making credibility choices (Goldman and Whitcomb, 126). This category involves using the putative experts past track records of cognitive success to assess the likelihood of their having correct answers to the question at hand. However, it is not an easy task for a novice to access past track records of putative experts. The novice can look for the experts' past success rate for previous questions in the E-domain to which they offered answers. Although Goldman had stated earlier that a novice qua novice does not have confident opinion in matters

concerning the E-domain since it falls under the esoteric category, he expands and sharpens the distinction between esoteric and exoteric, naming another criterion – an assertion is esoteric or exoteric depending on the relative epistemic standpoint or position and the time made. (Goldman and Whitcomb, 116).

Through these sources of evidence, Goldman believes that the novice would eventually come to a better understanding of the situation at hand and would consequently come to appreciate better the arguments of the rival experts, being more informed therefore, the novice will be in a better position (than he was before considering these sources of evidence) to make his or choice between the contending experts.

The Socratic Distinction

In an effort to help the novice distinguish real experts from fake ones, Socrates develops a number of theses of expertise as can be found in some of the dialogues composed by Plato: an expert is always seeking the truth and wants to be free from error (Theaetetus 170d-179d, Charmides 171d-179d); an expert has wholistic understanding of a certain domain of expertise X such that he/she is able to give a comprehensive report about the things that belong to X (Theaetetus 145d-148e, 201a); an expert is capable of teaching his/her expertise knowledge (Laches 185a-186c, Meno 88c-90a); an expert is successful in practicing her expertise and provides evidence for the expertise (Charmides 171d-172a, Laches 185a-186e). in a way, Goldman's suggestions are similar to this. The novice would have to investigate the history of putative experts in order to ascertain who among them is more devoted to the truth, who has shown a wholistic understanding of the domain in question, and who among them has been proficient in teaching confidently the contents of the domain in question.

Evaluation and Conclusion

The management of the covid-19 crisis was a kind of reality check for the global community. Lessons were learnt, lapses were exposed. The pandemic showed us how vulnerable we are. The pandemic, on the other hand, also showed us how much society can achieve when concerted efforts are put in place to protect and safeguard human life. Those who took stringent measures and were disciplined enough to monitor the implementation of those measures were able to achieve a lot with regards to combating the virus. The solidarity dimension of the human society also shone out prominently during the crisis. Peoples' generous contributions and donations were dedicated to controlling the pandemic in some societies. Unfortunately, in Nigeria the palliatives that were offered by the government to cushion the effect of the lockdown were diverted and looted. In many places, these palliatives did not get to the intended or supposed populace due to corruption. African nations must be intentional therefore, about ending corruption and enhancing a free and egalitarian society which will be governed by the rule of law and coordinated by leaders who have the interest of the masses at heart and not left at the hands of hopeless political demagogues. Health experts and those in related discipline should prioritize human welfare and the good of the society over their selfish interest as they advise the government in making public policies.

Critical thinking should be taught in schools to help novices in the medical field easily choose between two disputing experts. If the government pays a close attention to the training of the minds of the people through critical thinking skills it might help novices to carry out effectively the exercise proposed by Alvin Goldman in order to choose between contradicting experts. Furthermore, this process of training the public is a very important one without which testimonial knowledge will become a thing of caricature. Testimonial knowledge is a very significant dimension of social epistemology and all efforts should be made to make it more reliable and trustworthy.

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Matérialité des mots: une étude de l'Enfance de Nathalie Sarraute

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Abstract

Nathalie Sarraute in her autobiography «l'Enfance » creates cognitive content of words in her writing, which constitute an act in the mind of her childhood stage to explain her experience. She invokes two voices of a narrator. Critics have not considered using psycholinguistics to understand the formation of words and the process of object permanence in a child in the work "l'Enfance". This work aims at the application of psycholinguistics to elucidate literary aesthetics in the work, formation, and perception of language in a child, and the unconscious act of the child in the work under consideration. As a result of the linguistics inclinations in the work. Our theoretical approach is that of pragmatic criticism, which focuses on the reader and allows subjective deduction of the implied author. Her mother' choice and manipulation of words end up conditioning the mentality of her daughter (Sarraute), as the words of her mother remain her great companion in a far country of Paris, to the point that the distance and the interactions with other children could not change her materiality about the words of her mother.

Keywords: Nathalie Sarraute, l'Enfance, psycholinguistiques, pragmatic criticism, and materiality of words.

Introduction

L'œuvre de Nathalie Sarraute l'*Enfance* est les souvenirs de son enfance (autobiographie), Sarraute l'a gardé jusqu'à l'âge de 83 ans. On peut imaginer l'écart entre son enfance et l'adulte le moment de la narration. La séparation de ses parents à l'âge de deux ans, lorsqu'elle était enfant, n'a pas été une expérience agréable. La mère était en Suisse et le père en France, et il était difficile d'avoir accès à eux. L'expérience a été horrible. Dans son roman, Sarraute invoque deux voix de narrateur, elle devient l'auteur-narrateur et le personnage principal de l'œuvre. La manipulation des mots dans sa communication, c'est ce qui attire notre curiosité intellectuelle. La réception et l'envoi d'informations tendent à matérialiser les mots dans la communication. Dans l'œuvre *An Introduction to the Appreciation of Art* Nathan Knobler affirme que la technique d'écriture est soumis à l'intention de ce que l'on veut écrire c'est ça qui contrôle la technique de l'écriture pour achever l'objectif, et il maintient qu'il est difficile de séparer l'intention de la technique dans l'appréciation de toute œuvre d'art. (Knobbler 1966 p.26). Nouveau Roman du vingtième siècle introduit différents styles d'écriture littéraire rejetant l'idéalisme dans l'œuvre littéraire, affirmant qu'elle devrait être basée sur le moment de l'heure

Leslie Hill appelle à mémoire le but de nouveau roman dans son article : <u>Un aventurier</u> <u>de l'écriture: entretiens avec Jean Ricardou</u>' il cite Jean Ricardou, qui postule que le Nouveau roman n'est pas une entreprise comme d'habitude l'écriture d'une aventure mais c'est une aventure d'une écriture (Hill 2019 p.483). Cela signifie qu'au lieu d'écrire une histoire ou une aventure, **l'écrivain vit l'aventure dans l'écriture**. Les écrivains de Nouveau roman ont la volonté de nouveauté. Par exemple, le narrateur s'adresse au lecteur. Les caractéristiques de Nouveau roman sont: Autoreprésentation du texte et subversion syntaxique, la nécessité d'un mot générateur qu'il puisse créer les effets de la matérialité des mots dans l'écriture.

Psycholinguistique dans l'œuvre littéraire.

Dans l'article : What is Psycholinguistics ? Richard Nordquist donne l'étymologie de la psycholinguistique qui provient de deux langues différentes : du grec « esprit » et de la latine « langue », les articles psychologues expérimentaux et linguistes théoriques qui désirent comprendre la nature fondamentale du langage appliquent la psycholinguistique. Qui s'intéresse aux processus cognitifs mis en œuvre dans le traitement et la production du langage. C'est-à-dire comment la compréhension a lieu dans le cœur et dans le cerveau, et comment la compréhension a influencé la cognitif de l'homme pendant la production du langage qui est la manifestation du processus cognitifs. Le premier est consacré à l'étude de la pensée, des émotions et du comportement humain, tandis que le second étudie les manifestations du langage. (Nordquist 2019 P.1). Les deux se réunissent donc pour étudier la langue de l'être humain. L'utilisation des théories et des méthodes des deux pour mener de nouvelles recherches est une science moderne qui aide à déchiffrer la complexité du langage humain.

La psycholinguistique est une discipline qui combine la psychologie et la linguistique pour étudier l'emploi du langage et, en particulier, les processus psychologiques qui soustendent la production, la compréhension, la mémorisation et la reconnaissance de matérielle linguistique. La psycholinguistique est un domaine de recherche relativement récent qui se donne pour objectif de mettre au jour les mécanismes impliqués dans l'utilisation du langage. Psycholinguistique étude de différents domaines dans le processus de compréhension tels que : la perception, l'intelligence, le langage, le raisonnement ou même la conscience. Elle s'intéresse principalement à la manière dont le langage est représenté et traité dans le cerveau. Dans l'article : « Les fonctions du langage » Hebert Louis cite les six fonctions du langage de Roman Jakobson, il entretient que tout acte de parole ou de communication conforme à une de six fonctions qui sont : référentielle, expressive, poétique, conative, phatique, et métalinguistique en expliquant que la pensée fait le langage et c'est achevé par le langage. Selon lui la pensée n'existe pas indépendamment du langage, elle dépend du langage. (Hebert 2005 p.2)

L'œuvre littéraire:

l'Enfance est une production (nouveau roman) d'une école de pensée tout à fait différente, qui rejette complètement la manière traditionnelle des œuvres littéraires des 18eme et 19ème siècles telles que l'idéalisme. Pour introduire une écriture écrire comme vous êtes, écrire à la situation présente, éventuellement la vie au moment de l'écriture justifie les moyens (du langage). Ainsi, le nouveau roman ne respecte jamais l'héroïsme, l'omniscient ou le personnage principal. Au contraire, la génération de mots dans une situation donnée devient une priorité dans le nouveau roman, la manipulation des mots étant le matériau le plus précieux. Nathalie Sarraute, dans son autobiographie de son enfance « l'Enfance » fait vraiment preuve d'une compétence grammaticale qui rend l'ouvrage un peu difficile pour un lecteur moyen. C'est-à-dire la manière de générer des mots dans une situation donnée

L'Enfance est basée sur des faits. Cependant, le nouveau roman il s'agit d'un art plus grammatical que de l'art poétique, avec peu ou pas d'artifices poétiques. Comment on voit la matérialité dans ce contexte? Alors matérialité est caractère, nature de ce qui est matériel. Circonstance matérielle qui constitue un acte : Contester la matérialité d'un fait. Dans un article : « La matérialité comme récit... de Ghislain His, il démontre la vraie nature d'un matériau. Quant à lui, chaque matériau possède des propriétés particulières qui expliquent les raisons de son utilisation dans un objectif précis. On pourrait même dire que dès que quelqu'un envisage d'utiliser une matière pour fabriquer ou construire quelque chose, elle devient matériau. La matérialité serait, enfin, le caractère concret et la qualité d'une construction matérielle. La matérialité participerait ainsi d'un cycle de transformation progressif de la matière en matériau, puis de matériaux en une matérialité, ce cycle de transformation étant en lui-même un cycle de production. . Dans son principe, il reste le même sable, avec la même apparence, quasiment les mêmes caractéristiques. La simple intention de l'utiliser pour une construction suffit à transformer sa *nature* de matière en matériau. Après que la matière a subi divers cycles de production, de transformation et de distribution dans un cycle de mutations progressives. L'absence de matière visible ne signifie pas absence de matérialité. (His 2015 pp.30-44)

Dans des situations différentes des mots peuvent être matérialisés, ça dépend sur certains sentiments ou des gestes ils portent, ils peuvent être naturel ou dérivationnel. Ce mot a été inventé pour avoir un effet situationnel sur les gens, parfois, ce n'est pas sa véritable signification c'est un aspect de la matérialité des mots,

Par exemple, prenons le mot en anglais « Naked truth » nous savons comme la vérité absolue est matérialisée dans une situation plein d'incidents, William Castle dans son livre : Why Do Say It? Il explique comment le mot est populaire aujourd'hui, il dit selon une légende ancienne, la vérité et le mensonge se sont un jour baigné. Lorsqu'ils sortirent de l'eau, la Fausseté courut devant, s'habilla avec les vêtements de la Vérité et s'enfuit. La Vérité, ne voulant pas apparaître dans les vêtements de la Fausseté, s'est mise "nue" (Castle 1988 p.172). En voyant la vérité toute nue, les gens disent que la vérité est nue. C'est ça « Naked truth » les gens l'ont matérialisé pour signifier une chose très différente dans l'expression quotidienne aujourd'hui.

Tout cela nous donne un aperçu du mot "matérialité" la matérialité est un état d'esprit, lorsqu'une chose ou un mot particulier s'est attardé dans notre subconscient, il a la tendance à créer une image que les mots ordinaires ne peuvent pas faire, mais cette image créée soit animées ou inanimées, elle doit donc créer une impression particulière sur vous. Aujourd'hui, dans le monde entier les gens prennent «Naked truth » comme ce qu'on ne peut renier, mais c'est l'évènement qui l'a créé, la vérité a refusé de porter le vêtement de la fausseté, les gens qui l'a vue disent que la vérité est nue.

Mon choix s'est porté sur ce livre pour plusieurs raisons, tout d'abord l'idée d'un dialogue avec sa conscience m'a beaucoup plu, J'aime aussi beaucoup de la police de l'écriture utilisée, on peut imaginer que Nathalie Sarraute et son subconscient se parle. Les deux voix parlent d'un projet autobiographies. Nathalie Sarraute s'intéresse beaucoup à la force des mots qui sont pour elle des entités vivantes qui ont un pouvoir particulier. Dans l'*Enfance* nous voyons l'écriture psychologique, déconstruction du récit littéraire au profit de l'écriture considérée comme une véritable aventure, et surtout définition du roman comme recherche perpétuelle. Convaincu que la littérature ne tire sa légitimité que du message qu'elle porte. Le roman n'est plus l'écriture d'une aventure, mais l'aventure d'une écriture » le mot peut être générateur de tout un texte, et il s'agit même d'un concept absolument nécessaire à partir du moment où l'on a quitté le texte représentatif ou expressif, explique le théoricien.

Ici notre approche critique pragmatique est évidente, *le Nouveau Roman* a la volonté de nouveauté. Par exemple, le narrateur s'adresse au lecteur. C'est pourquoi l'étude du mot par rapport à ce qu'il signifie est nécessaire pour mieux comprendre l'usage et par rapport à son contenu notionnel, c'est ainsi que la dénotation du mot. Etude du mot par rapport à ce qu'il suggère, et aussi du point de vue de sa valeur, ce qu'on appelle sa connotation. Connotation expressive donne mot un effet du sur l'imagination, par exemple, l'image qu'il évoque, son exotisme, sa liaison avec certaines habitude, certaines spectacles, sa couleur locale son archaïsme, sa valeur affective, son effet sur notre sensibilité (qui constitue la matérialité). Toutes ces notions sont applicables à l'appréciation de l'*Enfance* de Nathalie Sarraute.

Dans l'*Enfance* il y a deux locutions distingués ils sont « Exotisme dans la littérature et la phénoménologie du mot » c'est ça qui a nécessite la matérialité des mots dans notre étude. Exotisme : caractère de ce qui évoque les mœurs, les habitants ou les paysages des pays lointain. L'exotisme est une mode littéraire artistique, ainsi que Métonymie. La phénoménologie est une philosophie de l'intention créatrice. La vision intellectuelle crée réellement son objet. Phénoménologie de mot, joue des rôles très importants dans la matérialité des mots, phénomène par lequel un concept est désigné par un terme désignant un autre concept qui relie par une relation nécessaire.

L'*Enfance* (autobiographie de Nathalie Sarraute)

La première ligne de l'incipit du roman, commence ainsi « — Alors, tu vas vraiment faire ? « évoquer tes souvenirs d'enfance » … comment ces mots te gênent, tu ne les aimes pas. Mais, reconnais que ce sont les seuls mots qui conviennent » (L'E7). Il y a ici des mots et des phrases qui nécessitent une étude sérieuse du contexte, ils ont été utilisés pour créer une impression que l'auteur craint d'utiliser certains mots. Alors tu vas vraiment faire ça" il y avait un signe d'hésitation de la part de l'auteur donc, le narrateur a insisté vous devez utiliser ces mots même s'ils vous dérangent ce sont les mots appropriés pour raconter la situation "Comme ces mots te gênent, tu ne les aimes pas. Mais reconnais que ce sont les seuls mots qui conviennent". Il explique ici que ces mots ont des poids, un effet et représentent l'événement.

Nathalie Sarraute organise l'utilisation des mots dans ses écrits, en particulier les verbes, les verbes adjectifs et les verbes noms (gérondif) qui sont des mots de grammaticaux, comme un suivi de la psycholinguistique en ce qui concerne l'utilisation des mots dans la communication et la compréhension. Habituellement, les verbes sont des mots d'action. Voyons quelques exemples de ces phrases et des expressions : « Il proteste, il crie qu'il est Edward, le prince héritier, leur future roi, que c'est sûr, que c'est vrai... Et ils ricanent, ils s'esclaffent, ils l'invectivent, ils font semblant de l'adorer, ils le supplient, ils s'agenouillent devant lui pour rire, ils lui font des courbettes grotesques, des révérences » (L'E 79). Ici, il y a trois verbes au présent de l'indicatif qui signifié à peu près la même chose que ce qu'ils sont « ricanent » rires « esclaffent » éclat de rire et « invectivent » l'insulte. Ces mots sont synonymes et les mots d'action qui les utilisent ensemble se matérialisent par des actions. « Les mots de chez moi, des mots solides des que je connais bien, que j'ai disposés, ici et là, parmi ces étrangers, ont un air gauche, emprunte un peu ridicule... » (L'E 87) pour lui, des mots sont solides, solides comment? C'est par le poids qui pèse, cela signifie la matérialité. . Dans ce travail, nous ne nous intéressons pas à la ligne de l'histoire, mais à la façon dont les mots sont utilisés et à l'effet qu'ils produisent sur le destinataire. C'est ce que nous étudions dans l'autobiographie de Sarraute.

[...] « Non, tu ne feras pas ça » ... les voici de nouveau, ces paroles, elle se sont ranimées, aussi vivantes, aussi actives qu'à ce moment, il y a si longtemps, ou elles ont pénètre en moi, elles pèsent de toute leur puissance, de tout leur

énorme poids... et sous leur pression quelque chose en moi, d'aussi fort, de plus fort encore se dégagé, se soulevé, s'élevé... les paroles qui sortent de ma bouche le portent, l'enfoncent là-bas ... [...] « Si, je le ferai » (L'E 10)

On peut voir comment les mots sont disposés dans cet extrait du roman, la façon dont l'auteur les présente respectueusement, les images et les représentations attribuées à ces mots vous diront ce qu'elle en pense et ce qu'elle peut en faire. La matérialité du mot se manifeste en fait dans ce à quoi il est associé. Voyons comment elle a utilisé les mots : « elles se sont ranimées » ces mots ramènent à la vie. Ils ont été prononcés il y a longtemps, mais chaque fois qu'ils reviennent à l'esprit, c'est avec de la vie, de la fraîcheur et de la présence. « Aussi vivantes, aussi actives qu'à ce moment, il y a longtemps, ou elles ont pénétré en moi » l'effet des mots lorsqu'ils sont rappelés à l'esprit est décrit ici ; actifs et vivants en elle seulement pour se manifester dans son action ; le poids des mots vient sur elle avec sa puissance et son poids lourd.

En fait, c'est ici que Sarraute donne un aperçu de son travail et de la raison pour laquelle il est écrit ce roman. Encore elle dit « Et sous leur pression quelque chose en moi, d'aussi fort, de plus fort encore s'est dégagé, se soulevé, s'élevé... les paroles qui sortent de ma bouche le portent, l'enfoncent là-bas ».". Ces déclarations nous permettent de comprendre la raison des groupes de mots dans cette œuvre qui a été écrite sous la pression des mots matériels qui se trouvaient en elle au moment de l'écriture, de sorte que les mots qui sortent de sa bouche reproduisent le même poids et la même puissance pour les lecteurs. À la page onze, je la cite : « Je vais le déchirer » ... le mot « zerreissen »... rend un son sifflant, féroce, dans une seconde quelque chose va se produire, saccager, détruire... ce sera une atteinte..., un attentat. Criminel »

Nous ne pouvons pas nous empresser d'examiner la disposition des mots ici, la recherche de l'utilisation des mots l'a amenée à utiliser de nombreux verbes et adjectifs pour un seul mot « zerreissen » parfois c'est un mot allemand ; « je vais le déchirer » ... le mot ... » ici nous avons trois verbes successivement ; va se produire, saccager, détruire... après cela nous avons à nouveau trois noms pour cela ; « ce sera une atteinte..., un attentat... un criminel... » C'est ici que nous voyons l'application de la psycholinguistique pour comprendre l'utilisation des mots et du langage dans la communication. La fonction expressive du langage permet de montrer clairement et ouvertement les émotions et les sentiments de l'auteur. Considérons le lien entre la pensée et l'expression, c'est la pensée qui fait le langage et le langage exprime la pensée sous une forme compréhensible. Les mots d'adieu de sa mère lorsqu'elle s'apprête à rejoindre son père à Paris sont les suivants:

« Tu as entendu ce qu'a dit le docteur Kervilly? Tu dois mâcher les aliments jusqu'à ce qu'ils deviennent aussi liquide qu'une soupe... Surtout ne l'oublie pas, quand tu seras là-bas, sans moi, là-bas on ne sera pas, là-bas on oubliera, on n'y fera pas attention, ce sera à toi d'y penser, tu dois te rappeler ce que je te recommande... promets-moi que tu le feras... - Oui, je te le promets maman, sois tranquille, ne t'inquiète pas tu peux compter sur moi... » Oui, elle peut en être certaine, je la remplacerai auprès de moi-même, elle ne te quittera pas, ce sera comme si elle était toujours là pour me préserver des dangers que les autres ici ne connaissent pas, comment pourraient-ils les connaitre ? Elle seule peut savoir ce qui me convient, elle seule peut distinguer ce qui est bon pour moi de ce qui est mauvais. (L'E 16)

Ici Sarraute, met en avant le conseil d'une mère par un médecin - il faut mâcher la nourriture jusqu'à ce qu'il devienne liquide avant de l'avaler. Elle l'intériorise tout d'abord, c'est le processus de conception et de matérialité des mots. Ce conseil lui sert de frontale à chaque

fois qu'elle se trouve à la table pour manger, seule ou avec d'autres enfants. L'enfant, Sarraute répète plusieurs fois à soi et autres enfants : « je mastique le plus vite que je peux, je vous assure, mes joues me faire mal, je n'aime pas vous faire attendre, mais je n'y peux rien : ce n'est encore devenu « aussi liquide qu'une soupe » (L'E 16 « Est-ce vraiment ce qui peut s'appeler « aussi liquide qu'une soupe » ? N'est-ce pas encore trop épais ? Non, vraiment, je crois que je peux me permettre de l'avaler... puis faire sortir de ma joue le morceau suivant (l'E 17) « ... petit enfant je consentirais à avaler ce morceau avant qu'il soit devenu « aussi liquide qu'une soupe » (L'E 18)

Des images, des mots qui évidemment ne pouvaient pas se former à cet âge-là dans ta tête... » L'auteur raisonnement dit aussi : « - Bien sûr que non. Pas d'ailleurs qu'ils n'auraient pas se former dans la tête d'un adulte... C'était ressenti, comme toujours, hors des mots globalement... Mais ces mots et ces images sont ce qui permet de saisir tant bien que mal, de retenir ces sensations ». La façon dont elle utilise les mots et les images dans cette œuvre montre qu'elle n'écrivait pas vraiment dans un cadre et avec des intrigues particulières, mais qu'elle voulait vraiment montrer la façon dont les mots peuvent être matérialisés et utilisés pour créer des images invisibles qui les accompagnent. Sarraute après de retour à Paris pouvait encore vivre dans la conscience des paroles matérialisées de sa mère, elle dit : «Ma mère ellemême, telle que je la connaissais, insouciante et distraite, l'aurait vite oublié ... mais elle ne pas ici, elle m'a fait emporter cela avec moi... "Aussi liquide qu'une soupe "... c'est d'elle que je l'ai reçu... elle m'a donné à garder, je, dois le conserver pieusement, le préserver de toute atteinte... » (18). Nous avons découvert quelque chose d'importance dans l'expression de son esprit, l'écrivain n'utilise pas de phrases fragmentées, imaginez la citation précédente à la page (18) environ quatre lignes ne sont qu'une phrase et ont environ sept (,) virgules. Tout cela se résume à l'invention littéraire du nouveau roman.

Nous nous promenons je ne sais où a la campagne. Maman avance doucement au bras de Kolia... je porte en arrière planté devant le poteau de bois... « Si tu le touches, tu meurs », maman a dit ça ... J'ai envie de le toucher, je veux savoir, j'ai très peur, je veux comment ce sera, j'étends la main, je touche avec mon doigt le bois du poteau électrique... et aussitôt ca y est, ça m'est arrivé, maman le savait, maman sait tout, c'est sûr, je suis morte, je cours derrière eux en hurlant, je cache ma tête dans les jupes de maman, je crie de toute mes forces : je suis morte... ils ne le savant pas, je suis morte... (L'E 28)

En fait, dans la religion, la matérialité des mots s'agit de la foi, tandis que dans le monde académique, elle s'agit du concept. Dans cette situation, la psycholinguistique dicte le processus, car il s'agit des activités de l'esprit. C'est ce qu'on appelle la psychologie du langage. Nous avons donné la définition de la matérialité dès le début de ce travail. Nous avons dit que l'absence de matière visible ne signifie pas l'absence de matérialité. La psycholinguistique est également connue sous le nom de : La psychologie du langage est l'étude des aspects mentaux du langage et de la parole. Voyons un autre exemple tiré du texte, comment le petit enfant a accédé à la déclaration de sa mère dans le cadre de leurs interactions. Elle lui a présenté l'image d'une poupée en disant qu'elle était plus belle que sa mère ; voilà ce que la mère a dit et comment elle a interprété ces déclarations:

Regarde, maman, ce que j'ai là ce que je me suis fait... « Je trouve qu'elle est plus belle que toi »... [...] « Un enfant qui aime sa mère trouve que personne n'est plus beau qu'elle ». [...] . J'emportais en moi ce qu'elle y avait déposée... un paquet bien enveloppé... [...], quand je serai seule, que je l'ouvrirais pour voir ce qu'il contient... - C'est cette habitude de ne jamais

ouvrir aussitôt ce genre de paquet et d'attendre pour examiner à loisir ce qu'ils renferment

Je n'étais pas capable de le discerner, les mots qu'elle avait employés le masqueraient. Elle avait dit »Un enfant qui aime sa mère trouve que personne n'est plus beau qu'elle » Et ce sont ces mots qui ressortaient, ce sont eux qui m'occupaient... [...] (L'E 95-97)

On voir qu'une simple déclaration faite par sa mère a été étirée en un essai, une activité mentale a été impliquée. Elle a pensé à tant de choses, qu'elle a appelé la déclaration "un paquet bien enveloppé", des mots qui ont été utilisés pour masquer tant de significations, on peut compter combien de fois elle les a répétés, rappelons-nous que la répétition sert deux objectifs : pour la mémorisation et pour l'accentuation. Avant qu'elle ne puisse tirer sa propre conclusion finale, il a émané du cerveau et de l'exercice mental sur la déclaration faite par la mère. La différence entre la matérialité des mots et les images dans l'écriture est que les images représentent ce qu'elles signifient, elles créent des images mentales, mais restent inanimées, sans action. La matérialité des mots crée des actions dans l'esprit des utilisateurs, et produit la vie pratique de ces mots grâce aux émotions et aux convictions qui les animent.

Conclusion

Nous voulons dire que l'écriture du nouveau roman et l'appréciation de l'œuvre littéraire reste carrément sur la capacité de comprendre la théorie, la constitution et l'esprit de nouveau roman. Le roman n'est plus l'écriture d'une aventure, mais l'aventure d'une écriture, le mot peut être générateur de tout un texte comme nous avons exploité ce roman, c'est la manipulation de mot. L'école de pensée de nouveau roman refus tout ce qu'il concerne l'idéalisme et héroïsme dans l'écriture, ils écrivent pour le moment et comment se trouvent, on voit comment Nathalie Sarraute présente sa souvenirs de l'enfance, comment tous conversations sont naturels.

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