



## The Living Dead: A Past that Links the Present with the Future

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**Abstract.** An age prioritizes rationality and regards belief in invisible entities as imaginary, illogical and irrational. African belief systems however, uphold invisible beings as real and central to the day to day running of human affairs. For this, it is underestimated and neglected in global discussions on human freedom, continuity and survival. This work explores the relationship between modern science, an envisioned new age and indigenous studies by examining concepts of singularity, extension, enhancement and expansion as ideas embodied in the African worldview and myth but enabled through scientific and rational processes to become universal. It argues that the African worldview does not separate, clearly distinct or differentiate between the realms of spiritual and physical therein, it contradicts the notion of the world as fragmented, limited and ending. In this presentation of harmony in nature rests the promise of discoveries that would advance science and humanity. The intersectional critical historical approach adopted demonstrates Africa's relevance to humanity's continuity, survival and growth. It highlights racial discrimination, culture erasure and death of God as overlapping historical facts in the discontinuity and continuity of knowledge production among a people regarded as primitives but with potentials, beneficial to science and humanity

**Keywords:** African studies, Science, Technology, New Age.

### 1. Introduction

John Mbiti aptly described Ancestors as 'the living dead' because African thought portrays them as dead relatives who transit into a place where they are endowed with abilities that make them beings with some attributes of God. These special abilities

enable them to be active in human affairs in such a way that brings about order, harmony and tranquility in society. Biological sciences support the view of the dead as lifeless, motionless and inactive but African belief shows the dead as active members of the society therein, contradicting the view of the dead as immovable and motionless. The African worldview projects a cyclic space and continuous time which creates the impression of the universe as unified, boundless and continuous. This presentation contrasts with the Western-Christian conception of the world as fragmented, limited and ending. The interaction between spiritual and physical in the African worldview and myth creates the impression of a merging at the point where spiritual and physical unites and fuses into a single whole (Levy Bruhl, 1923) and highlights a possibility of correlation between things that are of unlike nature therein, contradicting the notion of, an order in the world that is fixed and unchangeable. The thought that motion could arise from a motionless state when transition (evolution) enables an extension of life by increasing motor-sensory abilities in such a way that expands capability and enables a change in function and form created a task for scientists who must find how to turn motionless into motion, immobility to mobility, inactive to active and static to dynamic. This work questions the place and role of man in the world. It addresses themes of continuity and discontinuity in myths of creation, evolution and man's quest to be godlike. It highlights areas of similarities and differences between indigenous studies, modern science and technology

### The Notion of Limitation and Continuity

From the time of conflict between religion and science, faith and reason, humanists worked continuously towards freedom from human dependence on the transcendent being and the

replacement of the image of the creator and controller of the world with that of human beings as intelligent creatures who can maintain and order the human society in a progressive manner. However, the inability of reason to grasp the inner workings of nature necessitated the use of a new approach to having a comprehensive understanding of nature. R.G. Collingwood (1956) in his work,

*The Idea of History* puts it like this:

Historical thought has an object with peculiarities of its own. The past, consisting of particular events in space and time which are no longer happening, cannot be apprehended by mathematical thinking, because mathematical thinking apprehends objects that have no special location in space and time, and it is just that lack of peculiar spatio-temporal location that makes them knowable. Nor can the past be apprehended by theological thinking, because the object of that kind of thinking is a single infinite object, and historical events are finite and plural. Nor by scientific thinking, because the truths which science discovers are known to be true by being found through observation and experiment exemplified in what we actually perceive, whereas the past has vanished and our ideas about it can never be verified as we verify scientific hypotheses

The need to find a people, close to nature who could give an insight to the workings of nature led to a search for primitive societies. Lagana (2008) highlighted this in a reference to Arthur Lovejoy and George Boas work which described cultural primitivism as the discontent of the civilized with civilization, or with some conspicuous and characteristic feature of it. It is the belief of men living in a relatively highly evolved and complex cultural condition that a life far simpler and less sophisticated in some or in all respect is a more desirable life. Thus, cultural primitivism idealizes the natural life of primitive people....

Hegel in his work, *Philosophy of History* referred to “a widely current fiction that there was an original primeval people, taught immediately by God, endowed with perfect insight and wisdom, possessing a thorough knowledge of all natural laws and spiritual truths...” according to Lagana (2008), the concept of ‘Noble Savage’ emerges from philosophical to political writings about primitivism which claimed that “the human being in his original state is closer to nature’. For Stanley Diamond (1964), “the search for the primitive is, then, as old as civilization. It is the search for the utopian of the past, projected into the future; it is paradise lost and regained, with civilization being the middle term...and this search for the primitive is inseparable from the vision of civilization”. Thomas Nagel (2010) described the disposition to seek a view of the world that can play a certain role in the inner life as religious temper

Africa was discovered in the 14th-15th centuries and designated as a primitive society in which civilization was still in the stage of infancy. Vico, a historian in the early eighteenth century held the view that “savages, at all times and in all places, are savages in mind; by studying modern savages we learn what ancient savages were like, and thus find out how to interpret the savage myths and legends that conceal the facts of remotest ancient history”. Diamond (1964) asserts that, “as the last phrase of the French Revolution reaches Africa, the leadership looks to the spirit of the past of its own people, to those “savage tribes” that caught the fancy of certain *philosophies*, and which they used to exemplify certain truths, as guide and catchword for the future”. He holds the view that “if Old Europe and the New World, which it spawned, are to survive their own hardening civilization, it may be to those “savage tribes” now emerging that we must look...” According to Delane Eugene Clark (1989), “...most historians and political theorists continue to mark the transition to the modern world at the turn of the fifteenth century...the years immediately surrounding 1500 mark the beginning of Western European expansion and the birth of a true global history with the voyages of Columbus, da Gama, and Magelian”.

## 2. The Logos, the Chain of Life and Bridge of Continuity

Richard Dewitt (2018) in his work *Worldviews: An Introduction to the History and Philosophy of Science* described worldviews as “a system of beliefs that are interconnected in something like the way the pieces of a jigsaw puzzle are interconnected”. He stressed that, “a worldview is not merely a collection of separate, independent, unrelated beliefs, but instead an intertwined, interrelated, interconnected system of beliefs”. Anthropologically, worldviews can be expressed as the fundamental cognitive, affective and evaluative presuppositions a group of people make about the nature of things and which they use to order their lives (Dewitt, 2018). Jamolova Mohigul (2022) described Myth as the set of primitive ideas of the ancient man about the universe and existence. Shreya Chatterji (2015) and Mohigul (2022) agreed that “Myth originates from the word *muthos* which translates as ‘anything uttered by word of mouth...’ Chatterji (2015) notes that Myths have always been associated with oracles and dark arts while logos paved the way for rational disciplines such as mathematics and science...Despite their oppositional nature both mythos and logos have complemented each other. In her opinion, ancient Greek philosophers understood mythos to be a distinct entity from logos. For Pella Calogiannakis (1998) logos constitute a set of expressed norms

which aid someone to acquire art and science (episteme) in depth and in a short period of time.

The term *logos* is largely associated with the word of God, the proclamative and creative ability of God. An impression is given that the ‘word’ played a significant role in the creation of the world in an ancient time noted in the scripture as the Beginning. Ascribing time to a period when the world was yet formed and time in itself had not begun to count, raised concern about when time started to count, and when existence began. Neither science nor the scriptures has a satisfactory answer to the question, what was there before human beings were created? W.M Lockwood (1902) highlighted the insufficiency of explanations on human existence and continuity among notable world religions thus, In all of the gleanings of the orient, from the mythological traditions of Egypt’s former greatness, from the relics of the Vedic Aryan race of India, from the speculative theogony of Persia antedating the time of Zoroaster, from the Puranas of Brahmic theosophy, in all the Bibles known to ancient and modern ecclesiasticism, there is no proof of individual existence beyond the physical dissolution of mortal organism...

However, the African worldview shows no gap with a presentation of cosmos as consisting of a cyclic space and continuous time. This presentation gives the impression of the universe as endless, boundless and eternal. It contrasts with Western conception of time as linear, limited and fragmented. The Christian’s scripture creates the impression of the universe as a three-layer decker which contains heaven above, earth, and hell below. Therein, demarcating the physical and spiritual, material and immaterial into two distinct and separate realms and differentiating them in a way that creates an impression that the spiritual and physical are parallel realms that never meet at any point. For instance, in Luke 16:26, the story of Lazarus and the Richman gives the impression of the spiritual and physical realms as fragmented, separated and opposing. It states, “And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross from there to us”. In African mythology, ancestors are described as dead relatives who transited into a world where they continue existence as beings with increased agility, senses of seeing and knowing. It is believed among Africans that the dead interact with the living and participate in the day to day running of human affairs (Mbiti 1969, Idowu, 1975, Cordeiro-Rodrigues and Ada Agada, 2022). They are upheld as efficient and effective social instruments of justice used in combating crime within families and communities. Being spirit beings, ancestors are believed to see beyond what the ordinary human eyes can see as such, nothing is

hidden from them and they are all-knowing. As deities of justice, ancestors are believed to have a reach that is extensive, expansive and far-fetching. It is claimed that justice gods can detect crime, identify criminals and punish offenders even if the culprits reside in a far-away, isolated or remote part of the world. Their efficiency and effectiveness is tied to the incredible high speed with which a spirit being who is neither restricted nor limited in space, time and distance moves. It is widely accepted in Africa that spirit beings have the ability to appear in different places at almost the same time because they are fast (Eiwo, 2020). According to Levy-Bruhl (1923), the mystical participation between the living and the dead gives the impression that there is no separation between the physical and spiritual. The African worldview shows connectivity, interaction and interdependence between the physical and spiritual. The reflection of a harmony and continuity between things of unlike nature is of interest to scientists and humanists who see the possibility of a correlation between things of unlike nature in the order of things in the world as challenging the assumption that the order of things in the world is fixed and unchangeable. According to Frank vanDun (n.d) in his work, “The Pure Theory of Natural Law” “Physicists, chemists, biologist, astronomers, geologists and practitioners of other natural sciences all look at different order of things, concentrating on different sorts of objects and phenomena, trying to discover and eventually explain patterns of order within their chosen fields.” Einstein’s (1916) theory of general relativity affirms that, “...space and time are not absolute and fixed. They are mixed and wrapped by the presence of matter and energy...”.

### 3. Enlightenment and Empowerment

The need to separate religion from science as different disciplines was well accepted at a period when certain happenings within the theocratic governance of the world created doubts that made people question the infallibility of the scriptures and the existence of God. Religion was held as irrelevant in the scheme of things in a modern society as such, its authority and influence were reduced and it was relegated to the private sphere. Humanists hold the view that religion prioritized submission and obedience which made human beings depend on God as the Creator and Sovereign Lord. In all religions, the possibility of human beings advancing to having the nature of God is limited to a privileged and selected few. In the Christian belief, angels who are directly below God in hierarchy lacked “divine powers”. However, the collective representation of Africans on Ancestors as the living dead holds the promise that all human beings can have the nature of gods and become godlike when life is extended and motor-sensory abilities enhanced in such a way that

expands capability and results in a changed form and function. As the pathway to self-realization and enlightenment relevant in scientific research and independence, human freedom and survival, African worldview and myth enabled a shift in the knowledge of God as a Being who created man as an inferior image of himself and subjugated him through the fear of nature's limitations. The presentation of man as capable of becoming godlike contradicts the law of non-contradiction which states that A cannot be A and A and B at the same time. Godwin Sogolo (1998), described three interrelated fundamental laws in formal logic as

the law of identity, which simply states that a thing is always equal to or identical with itself (A equals A). The second law of formal logic is the law of contradiction, which strictly speaking is a negative formulation of the first law. The law of contradiction states that a thing cannot be unequal to or different from itself (A is not non-A). The third law referred to as the law of the excluded middle combines the first and second. The law of the excluded middle states that if a thing is equal to itself, it cannot be unequal to or different from itself (if A equals A, it cannot equal non-A)

Thus, the limitations which the western conception of life and death projected could be logically structured as

- all human beings are mortals
- all mortals are finite beings
- Man is mortal therefore; man is a finite being

The notion that death is an inevitable end of man is upheld in both religious and biological determinism therein, leaving man devastated and disillusioned. In the face of sorrow, suffering and death, man expresses his helplessness through words like "dust you are, dust you must return and totally submit to the will of Allah. Man's acceptance, submission and resignation to fate is well summed in the words, "the Lord gives and the Lord takes". The African belief systems on the other hand, indicate that:

- death is not the final state of life
- Human existence is unending
- Therefore, life is continuous and human existence endless

Thus, in a state of grief, despair and loss, the belief in an ancestral world where dead relatives continue with the journey of life inspires hope in a seemingly hopeless situation and restores man's peace of mind as he takes solace in the belief that his loved ones are still alive and with him in spirit. However, complacency takes away the power of creativity and invention. Thus, Europeans who were dissatisfied with the limitation of nature on man saw what Africans did not see in their belief systems, as the key to "eternal" and "everlasting life" (human continuity and survival). Hegel noted that "the hope

of emancipation was the spirit of age". The African world view and myth create the impression of the possibility of an environment that:

- increases human productivity and survival through an expansion of time into space (transformational changes)
- increases human productivity and survival through an extension in time space (transitional changes)

#### 4. The Excluded Middle and Hegel's Method of Abstraction and Sublation

Hegel's dialectic method of abstraction and sublation is a bottom-up approach needed in two ways firstly, to enable an uploading of the mind into the brain where ideas abstracted from thought are sublated into rational processes as science which makes it universal. In making thoughts "science" and "universal" Hegel's approach enabled rationality to have a comprehensive understanding of a thought that is inward and difficult to understand by enabling its study, using rational terms, symbols and methods to arrive at a conclusion on truth and proof of authenticity. Then, it enabled Hegel to negate "negations" which could obscure the reception of ideas relevant to the advancement of science and the progress of humanity. There is no gainsaying that in his time, there was a high rate of intolerance for Africans. According to CliffsAP (2006),

...from the seventeenth century well into the twentieth, the idea of African, Indian, and, generally, non-Euro-American inferiority was used to justify their exploitation and second-class status. Despite Enlightenment condemnation of slavery and abuse of Amerindians, and the development of abolitionism, ever more hotly defended theories of African and Indian inferiority were circulated to justify their respective conditions

Emevwon Biakolo (quoting Harris, 1969-89) held the view that "the image of the African as brutish, ignorant, idle, crafty, treacherous, bloody, thievish, mistrustful and superstitious was quite current in Europe and the colonies in the 18th century". In his highlight on ethnocentrism among philosophers such as Hume, Voltaire and Montesquieu, he emphasised Hume's quotation:

...there never was civilized nation of any other complexion than white, nor even any individual eminent in action or speculation, no ingenious manufacturer among them, no arts, no sciences...such a uniform and constant difference could not happen, in so many countries and ages, if nature had not made an original distinction betwixt these breeds of men

Europeans regarded themselves as the superior race and chosen ones. Therefore, they took advantage of

the fact that they were the ones writing and telling the story of Africans to project their own knowledge as superior and set it as the standard for all others. Moreover, Africans' belief in spirit beings agrees to a large extent with medieval belief in the existence of God which was the contested border between rationality and irrationality, conservatives and liberals, science and religion, faith and reason, sophisticated and ancient as such it was held that the African belief system and practice is incommensurate and irreconcilable with western knowledge and practice which was regarded as superior. However, in Hegel's view, ...mistaken conceptions arise because we are inclined to think in a 'one-sided' or oppositional way; we believe that something is either finite or infinite, one or many, free or necessitated, human or divine, autonomous or part of a community...we take things in this way, then reason will find it hard to make sense of things as it will then look at reality in a way that abstracts from the complex interrelation of these 'moments', when in fact to see itself in the world, reason must grasp that there is no genuine dichotomy here. Acting freely is acting in a way that is not constrained or fixed in any way.

Hegel wanted rationality to understand the mistake in regarding freedom and necessity as mutually exclusive. In the sphere of science, an uploading of the mind to the brain enabled reason to question claims of a correlation between things unlike in nature in the African worldview presentation. However, the sublation of thoughts into rational processes to make it science and universal, enabled the use of symbols in comprehending the African worldview that does not differentiate, clearly distinct or separate the spiritual from the physical. It also enabled the use of mechanism as prime mover in the act of imitation and the art of replication. Therefore, abstraction and sublation enabled the death of God in creation:

- erasure of culture when a collective representation is uplifted into rational processes where its product is reckoned as scientific
- the elimination of a race in the global struggle for recognition and power

The use of mechanism in creativity has implications for discussions in theology and philosophy because, it upturned

- i. theists' claim of God as the mover and the first cause
- ii. arguments of God's supremacy over man

### 5. The Spirit in the Machine

Science does not work in vacuum because it relies on other sources for ideas which are verified as true or false using scientific method for accuracy and

reliance. The question, is there a relationship between science, technology and religion is likely to find an answer in the fact that religious and cultural myths supply science with historical ideas of the past which it lacks but it verifies claims of such periods and civilizations using modern arts of technology in imitating, replicating and recalling these ideas into reality. Even though the sciences and humanities are different disciplines, scholars hold the view that a correlation exists between them. Galileo, Newton and a host of other scientists used scientific approach in addressing order in God's creation. The use of known to illustrate the unknown is a common teaching and learning method associated with parables in the Bible, proverbs and myth in cultural narratives as well as scientific hypotheses. As the cradle of humanity and civilization, Africa has a view of the world that science is still exploring and experimenting. W. M Lockwood (1902) asserts: ... we hope to be able to demonstrate that the data of the "co-relation of nature's Forces" comprise and promote not only the processes and formula of the evolution of the visible universe, but its lines of cosmic association extend into realms invisible, where disembodied consciousness is in close relation with mortal plane, and that this fact is susceptible of scientific verification, hence, is a cosmic truth

However, projections of African traditional religion as fetish, evil and ancient make people doubt its compatibility with science and modernization and question its ability to contribute to knowledge in a society and era that is more advanced than its own. The African belief systems further the notion that the mind and intelligence are interwoven into the fabric of our universe in a way that altogether surpasses our comprehension. It also supports the conception of the chemical postulate which holds that "the natural tendency of all elements of nature is to promote the development and evolution of something entirely unlike each factor" (Lockwood, 1902). In the 18th century, Julian De La Matrie (2017) in his book *Man, A Machine*, expressed the view that, "it is not only that all phenomena of life could be accounted for physically, but also that the organization of the physical matter could account for consciousness and intelligence." The conception of a greater-than-human intelligence has its basis in the African belief system that projects deified ancestors as justice gods whose assumed high performance in justice dispensation and execution is associated with a high speed and high intelligence that enables accuracy, effectiveness and efficiency. Intelligence, speed and accuracy play important roles in design and discussions on intelligent machines. The correlation between spiritualized intelligence and physical intelligence could be associated with the concept of Artificial intelligence (AI) which is founded on the belief that "...elements of intelligence have a

physical basis and that it is possible to design and build machines that have real intelligence” (Max More, 1988). David Bell (2015) defined “super-intelligence or artefact as artificial agents that surpass humans in our mental capabilities”. According to Max More (1989), ‘human evolution in recent years has been in the direction of elaborating brains and learning ability’. For instance, cognitive science tries to explain the phenomena of intelligence, such as perception, memory, learning, inference, reasoning, deliberation, deciding, language use, motor control, and so on (Hans Moravec, 1989). It is expected that in the near future, an interfacing between objects of materiality and subjects of immateriality would produce human beings with new forms. Ancestors are invisible, intangible beings regarded as imaginations, abstractions and nothingness as such they are not regarded as facts, true and real. However, ancestors like ideas, dreams and visions residing in the realm of imagination and emotion can become real, concrete and tangible in the age when science would have advanced methods that would enable technology to perfect the art of singularity. The production of new forms of human beings who are super intelligent, fast and accurate through an interfacing of objective and subjective intelligence would make a world of ancestors, a reality

## 6. Singularity and Globalization

David Bell (2015) described Singularity simply as, “the point at which super-intelligence emerges. Ray Kurzweil (2005) on the other hand notes that: The singularity is an era in which intelligence will become increasingly non-biological and trillions of times more powerful than it is today. It heralds the dawning of a new civilisation that will enable people to transcend biological limitations and amplify their creativity. As part of the Nanotechnology glossary, the singularity is the hypothetical future creation of super intelligent machines. Super intelligence is defined as a technologically created cognitive capacity far beyond that possible for humans. In natural sciences, gravitational singularity is a region in spacetime in which tidal gravitational forces become infinite. Initial singularity is the gravitational singularity of infinite density before quantum fluctuations that caused the Big Bang and subsequent inflation...technological singularity is the hypothesis that the invention of artificial super intelligence will trigger run-away technological growth, resulting in unfathomable changes to human civilization

Globalization is an order in society that refers to “the widening, deepening and speeding up of global interconnectedness” (Faulconbridge and Beaverstock, 2009). As such, it is “a process that enables a consideration of how space, place and time

are configured and reconfigured as a result of contemporary changes in technological, economic and political practices”. Sotiris Roussos (2020), describes globalization “as a comprehensive term for the emergence of a global society in which economic, political, environmental, and cultural events in one part of the world quickly come to have significance for people in other parts of the world.” James R. Faulconbridge and Jonathan V. Beaverstock (2009), refer to the process of globalization as “those spatio-temporal processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents” In their view, at the heart of economic activity and “spaces of flows” in the contemporary network society lies a spatial interconnectivity

Globalization contains elements of extensity, intensity, velocity and impact that are traceable to Africans’ beliefs in ancestors as invisible but active participants in human activities and the day to day running of society. As spirit beings, they are not hindered by space, restricted or limited by time and distance. As such, they move at a speed faster than light and appear in several places at almost the same time which makes their reach so extensive and expansive that it exceeds borders and boundaries

## 7. Elimination of Race from Global Struggle for Recognition and Power

In recent times, the exponential increase in technological advancement and the immanent approach of a singularity have generated anxiety in the religious world (broadly used) where questions on the relevance and role of religion in a technological age show uncertainty about what lies in the future for religion and culture. Within academics, the compatibility of religions with transhumanism which is proposed to replace religions in the envisioned future has taken central place in discussions and debates on the envisioned future and expected changes that come with it. However, while some scholars draw up connections between religions and transhumanism, core transhumanists like Max More, insist on situating transhumanism in the period of enlightenment, associating it with science and technology while brushing religion aside as some obstruction (Extropy, 1990). Therein leaving an unsettling feeling and uncertainty about the future. The fear of an erasure of culture and death of religion made voices of the clergy and faithful loudest in a calling for ethical consideration and caution in the quest for a singularity. Most times, fear is exacerbated by the absence of a known form that the erasure or elimination may assume. Some are of the opinion that “the development of full artificial intelligence could spell the end of the human race” (Bell, 2015).

Michael Lipka (2016), observed that “many people who said these technologies would be morally unacceptable explained their position with references to changing God’s plan.” In the case of a computer chip on the brain, “some opponents connected this idea to the “mark of the beast.” (Lipka, 2016). Speculations raise suspicion and tension that foster resistance to new technologies. Resistance to new technologies has been of great concern to policy and decision makers, who wish to attain SDG 15-life on land, SDG 16-Peace, justice and strong institutions; SDG 17-Partnerships for the goals. Resistance in Africa stems from non-acceptance and extremism fostered by the estrangement and alienation of a people from their own ideas. The failure of an inclusive global community to account for something that is so integral to the nature of a universal history shows the egocentric desire by some forces to own not just the means of replicating the ideas embodied in African worldview by imitating them but, also a drive to own the ideas as the source of origin. According to Burghardt Du Bois (1972), a system at first conscious and then unconscious of lying about history and distorting it to the disadvantage of the Negroids became so widespread that the history of Africa ceased to be taught, the color of Memnon was forgotten, and every effort was made in archaeology, history, and biography, in biology, psychology, and sociology, to prove the all but universal assumption that the color line had a scientific basis.

The quest for power and recognition made European explorers and colonists suppress the true ownership of the ideas that would lead to the fulfilment and the enjoyment of life in abundance. Africa was subjugated through a “game of power” that sponsored the view that ‘when the economic needs of the world meets the intellectual needs the problems that arise from scarcity would disappear’. Burghardt Du Bois (1972) puts it like this, “there was the assumption of the absolute necessity of poverty for the majority of men in order to save civilization for the minority...” Africa submitted to political, intellectual and market forces that drove it underground in an uneven field of play where:

i. Rationality became the standard of knowledge. The preference and choice of rationality in a modern world put it above Mind which placed Africans in a disadvantageous position since their intrinsic value knowledge cannot meet the demands of an extrinsic inclined rationality that is demonstrative and practical. Therein, the African belief system was cast aside as unsystematic, irrational and irrelevant in the scheme of things in a modern world. Then, it became a burden of whiteman who must modernize and liberate it from the spirits of the ancient. Africans were projected to the world as unintelligent savages. Learning the ways of the whiteman was a setback for Africans who had to begin again. An

atmosphere of dependency was created for Africans who must rely on the global North for knowledge production, evaluation and measurement. According to Walter Mignolo (2020), “from the Eighteenth century on, secular philosophy and science led the way to disseminate Western knowledges around the planet... local knowledges were destituted in the process of constituting the idea of Western Civilization, the master platform of knowledge and ways of knowing”. The indigenous knowledge of Africans was projected as inconsistent and incompatible with reality in modern times yet, ideas embodied in the African worldview and belief systems, form the basis of a “disenchanted” world and an envisioned future age. The playout between old and new, ancient and modern shows a merging at the point of shared ideas and union between unsystematic and systematic which becomes a single-whole through critical thinking that enables science to sublimate it into rational processes of imitation and replication to produce a new form that is functionally different

ii. Africa is rich in natural and human resources yet; it is a small player in the global economy. Its status in the world economy has been blamed on civil war and corruption. However, the need to prevent scarcity in the global North using economic strategy and force in maintaining a state of equilibrium between nations that have natural resources in abundance and ‘the have not’ is barely mentioned. Africa’s abundance in natural and human resources makes it a natural source from which other nations can draw up raw materials for scientific and economical purposes for generations which could have translated into greater wealth for Africans but Africa inspite of its richness in natural and human resources is poor by economic standards simply because, it depends on the global North as owners of knowledge and the means of production to control determine economy policies and strategy

## 8. The Impact

The exploration of Europeans and the exploitation of Africa is put down in the capitalist economy as opportunity cost and surplus value production. However, for Africans whose wealth of resources is supposed to boost growth, development and wellness in the continent, its wealth of natural and human resources is nothing short of, ‘a resource curse’. The World Bank Group states that “about 462 million people in the region are still living in extreme poverty in 2023 noting that, the region continues to grapple with high debt distress risks, with 21 countries identified as either at high risk of external debt distress or already ensnared in it as of June 2023”. According to African Economic Outlook 2024, “Africa’s structural transformation progress has been slow and uneven, characterized by a slow-paced industrialization and the predominance

of a low-skill services sector, mainly because of low manufacturing activity". Observation indicates that: Africa will need to close an annual financing gap of about US\$402 billion between now and 2030 to fast-track its structural transformation and catch up with high-performing developing countries from other regions in key areas such as education, energy, productivity-enhancing technology and innovation, and productive transport infrastructure

For Mignolo (2020),

...colonial and decolonial subjects in the international market is a different sort of erasure. This mix of global cultural material is not a pollution of the fatherland but a final hollowing out of what has not already been erased by imperial conquest. The chaos of the market blurs the lines between cultural imperialism and appreciative sharing, between appropriation and symbolic support

## 9. Consequences

Although, it has been a long time since slave trade was abolished, Africans have remained in a state of mental and economic slavery due to Europeans usurpers, who took advantage of the people's innocence, gullibility and ignorance to keep them in perpetual servitude of meeting the needs and demands of the white people.

Now in Africa, poverty is a major cause of migration. Africans are forced to flee their land of birth in search of opportunities and improved standard of living leading to a surge in the number of Africans living in the diaspora. According to migration information sources, the sub-Saharan African immigrant population in the United States alone, has grown substantially over the last four decades. According to the MIS report (2024), "Approximately 2.1 million sub-Saharan African immigrants resided in the United States in 2019, representing 5 percent of the total foreign-born population of 44.9 million". However, when compared to the total U.S immigrant population, "sub-Saharan Africans are better educated and participate in the labor force at higher rates". This is an indication that receiving countries benefit from the labor force of migrants who help to build the economies of these countries at a cheaper income rate. Therefore, the question of a lack of will to build the economies in Africa calls for re-examination and a closer look at the economic policies and foreign relationship between Africa and the rest of the world

## 10. Communal Complimentarianism not Capitalist Individualism

Attempts at evolving the order of things in the world to promote human continuity and survival must recognise the need to acknowledge the efforts of others no matter how minimal. Restrained power is

essential in promoting the practice of respectable authority over another who has a right to life and dignity. Justice, fairness and equality regard life and dignity as basic to having a liveable life. Therefore, the exercise of brutish power is condemnable in whatever guise it appears in ancient and modern times. Since the world we live in is made up of different people and things of different order coming together from diverse places and cultures to co-inhabit and co-exist as one humanity, the African worldview supports a unified and integrated universe. In the view of this work, the abundance of natural and human resources in a specific geographical location and an expertise demonstration of practical knowledge on another specific geographical area, is not meant to make any specific group "Lord" over the other, or fragment society into divisions and different groups who oppose each other's ways of doing things. The elimination of Africa from the global struggle for power is a collective violence tantamount to genocide since the race is deprived of its right to a fulfilled life and enjoyable living. Rejected as worthy of living a good life, it is made to suffer enormous poverty in carrying the burden of the whiteman. The estrangement of Africa from the global race for recognition kills the competitive spirit of any democratic leadership however, individualistic ego made the capitalist and racist couch the death of the "goose that lays the golden egg" as victory for white supremacy. In the view of this work, the role of each region is relevant and important to growth and development. The global South, as the keeper at the gate, is the 'womb of the earth' that carries and nurtures into existence, the seed of life. The global North on the other hand is the gardener who tends and nurtures the seed of life to maturity. Both the keeper at the gate and the gardener plays significant roles as life-givers and life-savers. Therefore, the survival and continuity of humankind depends strongly, on a relationship and social networking that is interrelated, interconnected and interdependent

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