

Philosophy and African Salvation

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Abstract

Africans must be capable of living in a competitive world. The focus of this paper, is on the metaphysical and existential questions of being and nonbeing, becoming and unbecoming, essence and existence, all bordering tangentially on the African salvation as a man or human species and as a spirit of soul. There is the assumption of the interplay of freewill and determinism in human activities and in particular Africa's attempt to emancipate technically. The African is faced with two choices for her salvation; to leave the shell of panpsychic animism and enter into the kingdom of Theistic monotheism or to remain in the kingdom of theistic panpsychic animism and find her salvation therein. Africa's salvation will require a radical retirement of traditional institutions in subordination to the almighty God, preferably through Jesus Christ and the subjection of local, environmental, village, community gods and ancestors in favour of the scientific and universal God.

Keywords: Philosophy, Africa, Salvation, Theism Panpsychism, Animism and Monotheism

Africa and Secular Challenge

African people are indeed, more than ever, in need of apocalyptic and dramatic emancipation from the shell of Dark Age and pathology of traditionalism into a rationally and scientifically defined metaphysical world view for the sake of the salvation of the race and her individuals. For the moment what there is as African philosophy is an inherent and primitively absurd body of varying and contradictory, if not parallel thoughts that work against themselves and the humanity in Africa. It is up to the Africans to take their destiny in their hands, and to work value into nature and into their labour. "After primal man had discovered that it lay in his own hands, literally to improve his lot on earth by working, cannot have been a matter of indifference to him whether another man worked with or against him..."¹. Africans must be capable of living in a competitive world. The focus of this paper, therefore, is on the metaphysical and existential questions of being and nonbeing, becoming and unbecoming, essence and existence, all bordering tangentially on the African salvation as a man or human specie and as a spirit of soul. This paper proceeds with the assumption of the interplay of freewill and determinism in human activities and in particular Africa's attempt to emancipate technically. Hence, there is an implicit acknowledgement of Sigmund Freud's notion of determinism and the notion of free will as necessary categories for Africa's development. Against the background of African religious and metaphysical world view, there is need to advocate what Jurgen Habermas characterized as "the change in the form of religious consciousness that can be understood as a response to the challenges of modernity, where as the secular awareness of living in a post-secular society gains a sophisticated articulation in post-metaphysical mindiset"². This kind of response to modality will adapt where Habermas calls "clearing process"³ that would combine effectively *in a priori* synthetic way the metaphysical world view of the African and the secular challenge to their humanity

Theistic Panpsychic Animism Versus Theistic Monotheism

The African is faced with two choices for her salvation; to leave the shell of panpsychic animism and enter into the kingdom of Theistic monotheism or to remain in the kingdom of theistic panpsychic animism and find her salvation therein. The kingdom of monotheism is the kingdom of the universal mighty God and His order as symbolized by Jesus Christ. The constructive attribute of this order is its universal, all embracing characteristics that unify all races, that transcend myopic understanding and comprehension of things and values, that explores and creates nature that mirrors and expresses the mind of God in nature and beings and which transcends panpsychic animistic levels of being and becoming into the universal vicissitudes and apperception of unity of the cosmos as created and creating process.

Theistic monotheism is the metaphysics and science of creative process in the physical and social sciences. It is perfection in motion caused by the perfect Being and set in motion by Him who is omnipresent, omnipotent and omniscience.

Theistic monotheism is a principle, theology and development; hence it is the motif force behind Egyptian mystery school, Roman empire, Greek philosophy, the Renaissance and the Enlightenment. These periods not only represent the historical progress of mankind but also the integral realization of divine being and integral liberation in integral yoga of Sri Aurobindo. It is a state of realization and liberation in which the individual being attains unbroken contact in all parts with the divine and by which the divine nature is acquired by the transformation of the lower being. Transformations, for Sri Aurobindo means:” *some change of the nature* – I do not mean for instance, sainthood or ethical perfection or logic siddhis (like the Tantrics) or a transcendental (cinmaga) body. I use transformation in a special sense, a change of consciousness, radical and complete and of a certain specific kind which is so concerned as to bring about a striving and assured step forward in the spiritual evolution of the being of greater and higher kind and of a larger sweep and completeness than what took place when a mentalised being first appeared in a vital and material animal world. If anything short of that takes place or at least if a real beginning made on that basis, a fundamental progress towards this fulfillment then my objective is not accomplished. A partial realization, something mixed and inconclusive, does not meet the demand I make on life...⁴.

Theistic monotheism and its power over consciousness and nature is the essence which Sri Aurobindo is pursuing and its link between the supernatural and the physical nature is undoubtedly in any ramification. There is no incipient bifurcation or tangential opposition between the two worlds, for as Rene Descartes and school of interactionism must have pointed out; there is a relation which subsists not because one has overwhelming influence on the other but because none can subsist without the other. Yet, the fact that the conscious is the creative platform or the motif of the creative process a superior duty is therein assigned therewith to maintain the ontological balance in life of the Spinoza’s monistic universe. It is a matter of both theoretical and practical interest to note here that the “supermind” in Sri Aurobindo and Neitchiez as well as the super ‘Ego’ or ‘I’ which informed the enlightenment conquer of nature and subsequent European colonization of Africa is fallout of theistic monotheistic monologue. The idea is that supramental transformation must of necessity precede natural transformation. Dualism is one characteristic that pervades being and the universe which is a form of being, a necessarily dualistic source confirmed by philosophers ranging from Plato to Descartes. The mind and body necessity (no problem) exist in everything, in the supermind of scientists and naturalists, the humanists as well as in nature, between the mind of the creator and the physical universe. African salvation is predicated not only on the realization as Sigmund Freud pontificated regarding neurosis and dreams, but also on the need to confront nature boldly as the west has done, to depersonalize African mind from empty concentrations and the accompanying aesthetics and poetics of tradition, folklores, proverbs all of which in linguistic paradigm is a narcissistic glorification of the past without still the super mind, the abstract power, force, purity to control and conquer nature, in short using the mind to confront nature, using an aspect of the dualism to overcome the other aspect as the west had historically and ontologically did. It will require the employment of special self-observing and critical agency in the *Ego*, i.e., the *Ego* ideal, the censor, conscience and even beyond the two principles of mental functioning, i.e., narcissism and instincts and their vicissitudes⁵ for positive exploitation of nature and emancipation from mental slavery to technological breakthrough and civilization.

In Africa, happiness in life is predominantly sought in the enjoyment of beauty wherever beauty presents itself to our senses and our judgment, the beauty of human forms and gestures, of natural objects and landscapes and of artistic and even scientific creations. However, according to Freud, “aesthetic attitudes to the goal of life offers little protection against the threat of suffering, but it can compensate for a great deal”.⁶ Yet the African just like the European has her umbilical cord attached to nature, the more reason for the exploration of nature’s space for better life and scientific breakthrough. Yet, this umbilical cord is between man or a mind driving body (not a robot) and nature. The mind qua European mind is what has confronted nature to yield the vast world of scientific and technological breakthroughs. The mind is European mind, for the avoidance of doubt. The African needs this (mind) to confront and conquer nature. The ontological tie between this mind and nature is an ontological relationship which is being understood in abstract and dualistic terms. And in deciphering these categories a lot of Meta linguistic platforms and paradigms are set in motion either as the religious, the mystical, traditions and customs of races and societies or aesthetics and poetic visages for pericoping nature.

Here again I assert that the African should de-emphasise attaching themselves to secondary qualities as in the celebration of the religious and aesthetic categories but rather should confront the primary qualities of space, taste, feeling, touch, odour, in the Lockean senses, etc., with a view to understanding and tapping nature.

Yet, this is a task that could only be accomplished with appropriate logical predication of mind as a quality and essence of the aesthetic and the religious, as a dualistic component of the body or nature the universe and above all, a superior entity, a conquering entity and a steering pilot of nature in a preter-natural world.

There are three sources from which our suffering comes, according to Freud – “the superior power of nature, the feebleness of our own bodies and the inadequacy of the regulations, which adjust the mutual relationships of human beings in the family, the state and society⁷. Africans must in this era of globalization submit to the challenge to confront nature and exploit it for their benefits. There is a complex syndrome and fallacy in the defeatist approach of the African in relation to the European in terms of using the yardstick of the West in paradigmatic study of the African condition, example, a situation of African X as a challenge of European X, African Y as a challenge of European Y or rather more sequentially as African religion versus Christianity, African history versus European history and so on. The Africans could be salvaged not merely by imitating the methodologies of the West or adopting their paradigms, they could more effectively do that by existential assertions in all spheres of life. Yet, there is a sense in which assertions could legitimately, logically and ontologically be made in linguistic and ideological fulcrums simply because the aesthetics and the ideological are the forms of consciousness, the mind, which must be cultivated and pitted against physical nature and for physical nature values. Recapturing the Hegelian in the sense in which history is a universal, unified and progressive one means that the West leads in shaping and directing the world history with the African and her culture fallen by the wayside or underutilized.

An advance in converting African theistic panpsychic superstructure into a scientific are could be achieved by what Habermas calls learning process of the secular and religious kingdoms albeit, with special emphasis here in transforming the dogmatic ethos of theistic panpsychic science into a deep science of African origin that could challenge the cultural modernity in all its ratifications. The African mind and adaptability to nature’s process would, I think, depends to some extent on a post-metaphysical mind-set that “represents the secular counterpart to a religious consciences that has become self-reflective”⁸. It is a process that draws ‘a stick line between faith and knowledge. But it rejects a narrow scientific conception of reason and the exclusion of religious doctrines from the genealogy of reason’⁹ A little bit of analysis is needed here. The post-metaphysical consciousness would not require total seclusion of the religious in the African context because a lot of structures upon which theistic panpsychic animistic elements are configured like myths, gods, spirits etc would be undermined. A post-metaphysical analysis of these elements should be sought to re-confirm their objective significance to science and nature. According to Habermas, post-metaphysical thought “refrains from passing ontological statements on the constitution of the whole of beings¹⁰, yet there are aspects of beings that are ontologically entailed like the theistic pampsyhic animistic science. Even natural science stands on ontological framework. There is a sense in which science could be said to have begun form ontology. Rather post-metaphysical thought should be a special kind of ontological constitution that demystifies mysticism and dogmas.

Primordial Nature in the Creative Process Examined

How will the African be at the pinnacle of world history? It could achieve this by self-exaltation over and above that of the West accompanied by the utilization of the mind greatest potentialities in tapping physical nature’s potentials and values. There is no doubt that the world history as of now is European history simply because of their scientific prowess and that means that African is part of the world history which European history is spear-heading. The question is, what will be the role of Africa in this history? Is its role that of the servant or the slave? For Africa to escape from this historical and ontological absurdity, perhaps, it must fight its way by playing the European initial and historical game of *Ego* exaltation, narcissistic, monological, monotheistic and ideological dance of imperialism and intimidation. This, however, is a different ball game, which must go on with experimenting and conquering nature, and forging ahead with scientific progress.

Africa must have a radical break with the past and all its inhibitions in the subconscious as a means of destroying the deterministic impulses and elements that hinder development, for as Freud has remarked, historical experiences and group or personal actions and behaviorisms such as slip of tongue, faulty actions and dreams are determined by hidden causes in persons’ mind¹¹, which are more often than not a replay of past actions or activities.

This might seem to be a denial of freewill in African freedom; yet, it must be acknowledged that freewill must confront the deterministics in African destiny in order to radically break away from the shadow of the primitive era to the phase of globalism and technology.

According to Sigmund Freud, “nothing which a person does or says is really haphazard or accidental; everything can in principle be traced to causes which are somehow in the person’s mind”¹². In other words, historical experiences are also matters or subjects of sub consciousness in dialectical and perceptive continuum. This manifests in the conscious, preconscious and unconscious or the id, the *Ego* and the super*Ego*. The id contains all the instinctual drives, the *Ego* deals with the real world outside the person, mediating between it and the id and the super *Egos* contains the science, the social norms acquired in childhood.¹³ The super*Ego* reconciles the conflicting demands of id, superego and external reality. The African *Ego* in question here is the determination to ideologically, monologically and scientifically confront nature and its objects for technological development. *Ego*, therefore, is the force behind every human achievement so much as it is same for races, nations and societies.

African salvation requires pursuits that tend to unite African with humanity, things that stand for exploration of nature and advancement of science. This must precede the aesthetics, the religious, the poetics and the politics that belongs largely to the secondary agenda of African salvation, which is the ideological and monological narcissism. In discovering this truth about western civilization and the question of African salvation, spirituality is central and also the bridge between the scientific and the aesthetics in authentic and progressive human advancement. It is the common and constant factor and denominator in the transitions from antiquity, through religion, philosophy to science. Sri Aurobindo captures this challenge very bluntly as follows:

“The strongest of these favorable forces is the constant drawing close of knots of international life, the manipulation of points of contact and threads of communication and an increasingly community in thought, in science and in knowledge. Science especially has been a great force in its direction, for science is a thing common to all men in its conclusions, open to all in its methods, available to all in its results: it is international in its nature and science also has created that closer contact of every part of the world with every other part, of which some sort of internationalism which is the idea of humanity as a single race of beings with a common life and a common general interest is the handwork of science, unifying element of human race in the era of globalization and the touch bearer of Hegelian history”¹⁴

The African must unite with the global family on the same and equal leverage in order to globalize and scientize. Falling by the wayside or remaining in the lowest part of the evolutionary ladder is out of the question. We are hereby reminded by Reinach¹⁵ that the ability to gaze at the sun without being dazzled belongs only to the eagle, which, as a dweller in the highest region or the air, was brought into especially intimate relation with the heavens, with the sun and with lightening. We learn from the same source that the eagle puts his young to a test before recognizing them as his legitimate offspring. Unless they can succeed in looking into the sun without blinking, they are cast out from the eerie. It is important to say that what is ascribed to animals is nothing more than a hallowed custom among men. The procedure gone through by the eagle with his young is an ordeal a test of lineage, such as is reported of the most various races of antiquity. In this global era, therefore, the African would be required for the sake of joining other races in the scientific global race, to gaze, at the sun without blinking to draw down the culture of technology and science.

Science and Theistic Panpsychic Humanism

Africans should embrace the need to globalize along with others. This need is again predicated on science by Africans and for Africans in the Hegelian boat of universal world history. But again this has less to do with empty celebrations of culture and traditions which are only meaningful in the realm of aesthetics, analytics and poetics. I call this estate of aesthetics and celebration the residual culture which only celebrates the progressive culture of science and nature’s prowess. Science and nature prowess is a priori the means and ends of knowledge which a posteriori is the progressive value for the unity of humanity. Accordingly Sri Aurobindo asserts that “the growth of knowledge is interesting the people in each other’s art, culture, religions, ideas and is breaking down at many points the prejudice, arrogance and exclusiveness of the old nationalistic sentiments”.¹⁶ There is no gain saying the fact that natural pride is often foisted on the ambers of national culture, art and religion but not before the scientific attributes must have been achieved as the fulcrum of survival and happiness. The African question is nonetheless predicated on putting the cat before the horse as entailed in the ideological importance of African religion, African history and African this or that, or the lot of religion which is the heart of Africa.

It is not the celebrations inherent in it that matters but the spirituality which calls for an estachalogical renewal of African personality and being in the direction of theistic panpsychic humanism, a metaphysical and empirical superstructure from which a veritable unique science of African origin could emerge.

“Religion is beginning to realize a little dimly and ineffectively as yet, that spirituality is after all its own chief business and true aim and that it is also the common element and the common bond of all religions”.¹⁷ Africans have to awaken from their spiritual slumber, from the diminished humanity to enlightened specie of being by not only embracing and emphasizing God into the Africa panpsychic and pantheistic universe and theistic humanity but also by apocalyptic political, economic and political liberation. Franz Fanon rightly remarked that every people must out of relative obscurity discover itself or miss it. This entails spiritual and material emancipation from the doldrums of spiritual and political dwarfism. This poem below is a warning to individuals, nations and races who retard individuals, families, communities and nations by their negative actions and wake up spiritually in protection and defense of their members and neighbours.¹⁸

Sun Rise and Sun Set

Sun rise sun set in gloom.

Sun rise sun set in bliss.

Think not that forever,
You will be the same,
For the spring and summer,
Take their respective tolls,
Your wickedness in the morn,
Dares you in the wake of even,
In old age.

Time is but duration
That bequeath man interlude,
Of recompense and contrition,
As time ticks
We behold
The realities of our omission
And commissions.

From,
Early morns dwell on truth,
Eat the food daily,
Not when it is late,
When you cannot make around,
When there are grey hairs and lack luster
The omnipresent and omniscient eye,
Watch from universal presence:
Man is like a mustard seed,
Everyone shall grow,
In the midst of others in
Equality and justice.

Not wisdoms
Giving only your progenies;
Others are yourself.
Forever remembered is
He who others call father
Honour of universal love
Fatherhood,
Give only your progenies not
So that many would call you father.

The sun rises and set
So is life,
No condition is permanent
Spring and summer come and go

Behind left the beneficence of
Nature's magnanimity

Know,
That a blind man
Knows not that a cattle that
Does not have tail
God drives flies away for her,
A wise hunter when he sees a
Prey dancing in the forest
He is vigilant
That a powerful being
Is playing music for her,

Steal show not,
Where you did not sow reap not,
Advantages take not,
Eat your cake and have it not,
The stone rejected
Can it be your corner piece?
As you make your bed so
You will lie on it.

He who climbs to the top
And removes the ladder
Lives a life of dishonor and
It accompanies him into old age.

The unjust wicked man
In his old
Suffer the inequity he had
Brought to many.
Lucky
Is he who suffer consistency and justice
For she would accompany him
To the grave.

On this throne,
He kicks and hacks,
The poor and the less privileged
Yet he know not,
The son of whom!
The son of man or God?
So he know not
The affliction that knock
The door in time

Sun rise and sun set in gloom
Sun rise and sun set in bliss

Theistic Panpsychic Perfection and Secular Adventures

We must recapture the base and understand the secular in the universal vision of humanity. The liberal conception of politics in the separation of the state and the church had been practiced in the land of African for near three decades since the departure of colonial rules, thereby leaving behind a body politics with reference to rule of gods and ancestors. The consequence of this is also in the weak nature of states and political instability in African as demonstrated in the above poem on the condition of Nigeria state. The dislocation of the state from within the religions and metaphysical world of the African is therefore part of the problem.

The argument here is a post-independent African with post-secular and post-metaphysical world views synthetically combined in post modern reason which is the epistemic reason for the justification of a state which depends on religions legitimating and liberal conception of democratic citizenship. In this context liberal ethos of law and politics and the religious obligation and demands would influence each other in a consanguineous atmosphere where the learning process by which alone religious thinking and secular thinking can achieve those self reflective attitude on which the democratic ethos hinges¹⁹. From the point of views of contemporary history, African political instability characterized by break-down of rule of law, civil strife, famine, wars hunger poverty etc is not something whose solution demands alone the interlocution of liberal political ideology but rather a unity of an authentic African personality with but salient challenges of modernity culminating in the postmodern reason and accommodation. These are the challenges the African would face in reaching out for a metaphysical and epistemic solution to her problems. At the same time a post-metaphysical thought in the cultural post modernity, as in African salvation, would reject “a kind of scientism that reduces our knowledge to what is at each time represented by the state of the art in natural science”²⁰ In the spirit of post modernity metaphysical thought process should reflect on the metaphysical world hermitage of both western and African philosophies and discovers the internal relationship among world philosophical hermitages in the period which Karl Jaspers calls the ‘Axial age’²¹ What I have construed as theistic panpsychic animism of African philosophy could also be applicable to western and eastern philosophies. While we may agree with Habermas that post-metaphysical thought insists on that difference between certainties of faith and validity claim that can be publicly redeemed or criticised, we disagree that the thought process can remain “agnostic”²² where God, gods and spirits remain variables in the scientific culture of theistic panpsychic animism. In laying a formidable post metaphysical and post-secular superstructure of the scientific theistic panpsychic animism of the global relevance a unity of complementarily of cultural need to be posited and evolved instead of polarization of ideas. Hence while self-reflection is introduced into the religious consciousness of theistic panpsychic animism “there is a similar step towards the self –reflective overcoming of a secularist stubbornness”²³

African land is a panpsychic and animistic world that is prone to the kingdoms – the kingdom of god and the kingdom of Satan. Of course God and Satan are mutually necessary but exclusive concepts, i.e., the existence of the other entail the other. The reason for the existence of God is the existence of Satan and Satan exists because there is God whom he entered into competition with. The paradox of African theistic panpsychic animistic ontology and worldview is that the Almighty God that it owes its ultimate obedience is not appropriated both in its nature, dispositions and perfections. There is imperialist acculturation of the panpsychic and animistic subterranean world by the forces of Satan and demons to the exclusion of the place of God and his perfections. The sharp contrast between the European land and African land in terms of rule of law politics and development is the appropriation of perfections in the former and the malignant imperfections in the later. Similarly, the absence of the culture of demons and devils in advanced countries and the predominance of Satan and its attacks on individuals and societies in Africa is because of the order of perfection in European society and the absence of the same in African society and governance. The symbolic nature of perfection is light and where there is no light there is darkness, there is no perfection, and therefore no light but darkness in Africa world, the reason for the dominance and inhabitation of demons and devils. The departure and fleeing of demons does not solely depend on prayer but largely on working out a system of perfection in the polity and in the traditional society. Demons exist and they are realities but their existence is predicated on the existence of imperfections on the part of man and the imperfections in Africa have accordingly constituted the board and feeding of demons and devils.

Demons, imperfections exist, walk tall shoulder higher because the Africans, though rightly worshipped and adore gods, refused to surrender everything to and worship of the most high God, the universal and scientific God. The African has refused to acknowledge the perfection in existence and that God exist therein, hence, the metaphysics and the ontology of African predicament presuppose perfections and the lack of rule of law in African land.

God loves perfection, order and holiness. Satan, Lucifer is symbolic of all imperfections, disorders, corruptions, lawlessness, underdevelopments, backwardness, primitivism, dwarfism, wickedness, racism, ethnicism, political instability, wars, rumors of wars, etc. The poem is a graphic picture of society formed from the mind of Lucifer, the colonialist.

The Kingdom of Ends

Here is – the ends
 The celebration – indeed carnival,
 The domain of the leprous,
 Racist humanity,
 And the height and epitome,
 Of the diminished humanity
 That justifies the means
 In the edge of the Atlantic,
 The tropical, semi-desert
 And desert lands.

Man is reduced to lesser beings,
 By the master and civilizer of
 The natives, Columbus with his
 Brother, James.
 Alas, they say, this is the kingdom,
 Cattle, sheep and goat,
 And rat, rabbits, crocodiles,
 Among the kingdoms
 Of elephants, donkey, buffaloes
 Lions, antelopes and monkeys
 In the state of nature.

At one end of the field,
 Columbus and James assemble
 The cattle, the sheep and the goat
 The rats, the rabbits and the crocodiles
 And baptize them with names,
 For rearing and business.

They acquire
 The field, the forest and the Inmates,
 And their commonwealth,
 They are the superior race
 From the old world across the Atlantic
 To a new world.

Mr. James, the missionary and civilizer
 Reared his pets to his own
 Natures contradiction therein
 The cattle inherit political power
 The goat commerce and education
 The sheep the economy
 The goat rebelled and his education
 Dance to the sheep

The cattle, the ambitious and true to nature,
 An inmate of the forest,
 Is selfish and power drunk,
 Wears the toga, born-to-rule,

His religion as faith and ideology.
He eyes the resource and hates the infidels
From the desert to the edge of Atlantic.

The goat courageous and true to nature,
An inmate of the forest,
A gold-digger and Egoistic,
A republican and rebel homosapien
Who craves relentlessly for
Survival and fittest
Into the homes of other inmates

The sheep sly and true to nature,
An inmate of the forest
A bird of all weathers, suspicious of
Of cattle and goat families
Who noses for the good in the
Commonwealth in extroverted
Narcissism and cheap blackmail.

The rats, rabbits and crocodiles,
The crying inmates true to nature,
An inmate of the forest
The famished owners of the commonwealth,
The inmates of the colonized corner
The domain of the leprous
Racist humanity

The chess-political game,
Board were carved by the civilizer,
Instead of being free to choose,
The inmates of the jungle
Distinct politically and demographically.
The cattle is the king,
The sheep is the queen,
The goat the bishop,
And the rats, the rabbits and the crocodile, the pawns

Now contradictions set in,
A new playing field created,
No more king, queen, bishop
And the pawns
And no more chessboard,
But a football field
In the level playing field,
Even the rat, the rabbit and,
The crocodile throw their weight
About in the bid to be king,
The cattle want to be king
The sheep wants to be king
And the goat wants to be king

The inmates must leave
This state of nature
For prosperity and unity
Columbus and James must leave
Each and every

Inmate to live independent life
 Outside a commonwealth.
 Neither Bakassi war nor
 Survival of the fittest
 Can be better than
 Social contract to depart or unit.

Conclusion

Lucifer is the head of demons and devils that perfect all these imperfections and disorders. African universe and mind is subjected by the Lucifer to help him achieve his purpose on earth after he had been refused dominance or chased away by the developed worlds. However, the categories of African mind are adequate and sufficient in the Kantian sense to grapple with development but yet subjected and underdeveloped by agents of Lucifer who cripple leaderships, development, economy, politics and visions. These agents of Lucifer include man, gods and some traditional institutions, which subsist only at the mercies of the gods and demons of localism, nativism and backwardness. Africa must not be alone in the struggle for survival, emancipation and development; there is need for a union with other races in the spirit of globalization. "Just as a planet revolves around a central body as well as rotating on its own axis, so the human individual takes part in the course of development of mankind at the same time as he pursues his own path in life".²⁴ Africa's salvation will require a radical retirement of traditional institutions in subordination to the almighty God, preferably through Jesus Christ and the subjection of local, environmental, village, community gods and ancestors in favour of the scientific and universal God. They have to go back to history to rediscover themselves in the old and new testament as God chosen people, for understanding, according to God's precepts and testimonies to see like God, feel like God, walk in His righteousness, scientific and universal like Him, and above all, perfect and developed in His likeness and not blind, dumb, short, dwarfish, imperfect, visionless, paralyzed and unintelligent like gods and goddesses who pay no homage to the Almighty God. Psalm 135:15-18, says "the idols of the heathen speak not; eyes, ears, but they hear not; neither is there any breath in their mouth. They that make them are like unto them; so is everyone that trusted in the work of men's imagination and powers of spoken words cast in images and objectified, they speak not, see not, hear not and breathless,²⁵ hence, the African that make them is like unto them. Again Psalm 33:12 tells us that "Blessed is the nation whose God is the Lord; and the people whom He had chosen for His own inheritance"²⁶ African race is not blessed because she is yet to go beyond her gods for the universal almighty God who consequently is yet to choose her for His inheritance on earth.

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