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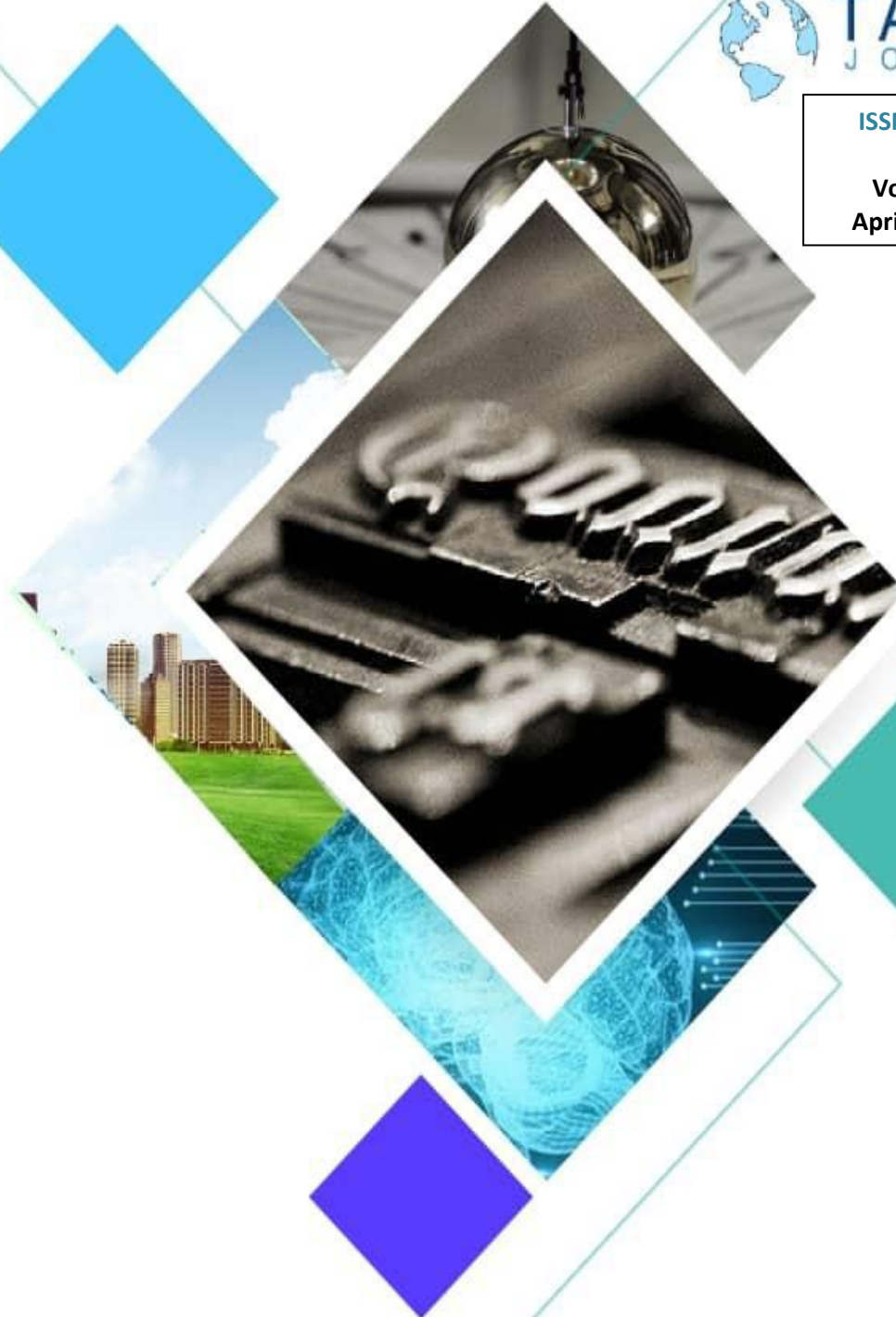
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Volume 1 No. 2		July, 2019
Contents		Page no.
<b>Michael Bassey Eneyo</b>	Leveraging Fearism Ideology in Fear-Based Issues: Transculturalism, Transdisciplinarity and Transhumanism in Focus	<b>6</b>
<b>Hadayat Rashidi, PhD</b>	An Excursive Reference to symbolism	<b>22</b>
<b>Ikaonaworio Eferebo, PhD</b>	Otipi Royal Initiation Among Yache People of Cross River, Nigeria: African Heritage in Perspective	<b>34</b>
<b>Mehzbeen Sadriwala, PhD</b>	Conceptualising Sexuality in India: Trends and Reactions	<b>50</b>
<b>Gabriel Oyeveho Akinlade-Daniel</b>	Analysing Freedom and Responsibility in Jean-Paul Sartre's <i>Being and Nothingness</i>	<b>57</b>
<b>Rajiv Singh, PhD</b> <b>Avinash Bajpai, PhD</b>	Comparative Study of Newspaper Reading Preference among College-Going Youths in India	<b>70</b>
<b>Peter Ugochukwu Aloh</b>	Climate Actions: Nigeria and the Path of Decarbonised Economy	<b>76</b>

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# Leveraging Fearism Ideology in Fear-Based Issues: Transculturalism, Transdisciplinarity and Transhumanism in Focus

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## **Abstract**

This article explores how fearism, an emerging philosophy can be used to address different fear challenges that have engulfed societies in contemporary times. The discourse focuses on three broad areas of human existential engagement where fear has severely distorted good human relationships and suggested fearological methodologies towards managing them. The focus areas include transculturalism, transdisciplinarity and Transhumanism. Research on these areas shows that fear has almost created double walls and boundaries among people of different cultural backgrounds and ideologies. This new world of binary oppositions is, therefore, a threat, not only to contemporary society, but to envisioned postmodern communities where technology is assumed to have overtaken most social roles. The article argues that transculturalism studies can help in rebuilding the proper human relationship broken by the negative misconception of people about other people's cultures, occasioned by lack of knowledge. The research also recommends fearological education and the study of the integral parts of different fear constructs as well as proper use of fear management method(s) in addressing the fear-based challenges in the contemporary. Such knowledge will impede fear challenges in posthuman societies- usually characterized by increased scientific invention and production of dangerous technologies, chemicals and other deadly substances in the name of development.

**Keywords:** Fearism, Philosophy, Transculturalism, Transdisciplinarity, Transhumanism.

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## **Introduction**

Each human existential challenge gives human beings opportunities to think, research, suggest, or act towards finding a solution(s) in response to their emerging problem(s). Every

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field of study like mathematics, physics, biology, economics, zoology and fine art, were introduced as responses to different existential challenges within a given historical dispensation. As new problems emerge, new means of managing or solving them also emerge. Fearism as a philosophical movement is, an emerging school of thought for people of the 21<sup>st</sup> century and beyond to contend with the problem of fear in general. For a clearer understanding of the effects of fear, the paper examines fear inclusively, under three purposively selected significant faculties. The faculties include transculturalism, transdisciplinarity and the Transhumanism. The author concomitantly looked at three fear faculties and examines how individuals' fearful beliefs have affected and hinder good human relations between and among different cultures of the world.

The article unveils how bridges of fearlessness/positive fear were perceived across cultures in general and between persons in particular. The discourse explores the development of fear management techniques to contend with the fear that would be likely emitting from different scientific and technological activities in the future. The present generations are assumed to be radically controlled by science through technological revolutions. It shall be a dispensation where machines will be doing more significant parts of the jobs that were initially designated for human beings. Fearology accepts the fact that development strives more where there is fear of being unsafe, insecure, or where there is a threat to humans' comforts. These viewpoints do not appear to oppose the scientific and technological advancement; rather, it is concerned with providing measures that will help in the reduction of the impact of fear emanating from the new world. They believed that this fearological analysis would serve as an opening into the inner domain of fear management through an in-depth study of the different fear constructs and its management techniques enunciated in this article.

### **The problem and method**

The article looks at the use of fearology in the transdisciplinary study to address problems caused by fear in different fields of the studies. It also examines how such an undertaking can contribute to the removal of false fear and regarded as an accident of fear that which denies leverage of expansion in academic enquiries beyond our specific fields of studies. Some projections on how fear as managed in a technological revolution will favour science and technology inputs more than human efforts in the years to come were examined. Based on the pace of world acceleration toward the path of science instead of social power; there is a need to strategize on effective fear management. Such fear might likely engulf the world as a result of technological inventions and revolutions or be unfriendly to human health.

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Hinged on the integral, connecting and non-reductionistic approach to fear studies as well as its management now and in the future, this article examines how fearism could apply in three areas of the philosophies mentioned above; especially the Transhumanism which is more about future than the present.

Using discourse analysis the paper, therefore, critically define the philosophy and give the historical background of Fearism/Fearlessness Movement as a new emerging philosophy borne out of the need to address the alarming challenges of the incidents of fear in the 21<sup>st</sup> century and beyond. It assumes that fearism, as a school of thought, will assist in projecting a relatively fearless or fear positive society in the present social order. Such projection also provides some guides for the sustenance of fear management system for the future generation.

### **What Is philosophy?**

Eneyo (2019) in his *Philosophy of unity*, argues that it is difficult if not impossible, to have a univocal or unambiguous definition of the term Philosophy. It is based on this premise that Philosophy covers both existent and in-existent realms of beings. Because of this, anything can fit into the field of Philosophy. From its root meaning, Philosophy is a coinage from two Greek words; Philo and Sophia, meaning; love and wisdom (Philosophy-Wikipedia, <https://en.m.wikipedia.org>). The term philosophy can be loosely referred to mean love of wisdom. It is a critical reflection or pondering about the real essence of life. Philosophy is not primarily concerned with arguments, debates and doubts about a body of truth or existent; as many people believe it to mean. It is somewhat concerned with the curiosity to know the very meaning of knowledge and get to the reality of knowledge itself.

We can also put it that philosophy is a systematic approach to discover a solution(s) to all human problems. In *Philosophy of unity*, Eneyo points out that, Philosophers study everything that exists, unlike other disciplines that study different parts of existence or beings: biologists study human beings: zoologists study animal beings: chemists study chemical substances: physicists study non-living matter and botanists study plant beings. Philosophy deals with the totality of beings and non-beings. Because of this unending scope of philosophical enquiry, most scholars refer to philosophy to as the "*mother of all disciplines*" (Quora, Why is philosophy called the mother of all disciplines, <https://www.quora.com>, 23 Jan 2017). Every field of study is a branch of philosophy; and every enquiry whatsoever has an element of philosophy. It is from the above ideation that fearologists/fearists address fearology or fearism as a philosophical school of thought, and

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recently tagged as 'Philosophy of Fear' (Eneyo, 2018).

### **Philosophy of Fearism/Fearlessness: An emerging philosophy for 21<sup>st</sup> century and beyond**

From history, people have in through one way or the other pondered or contemplated on the phenomenon "fear". Such thoughts were not either in the sense of an intellectual movement or in the spirit of having fear as a field of study. Recently some authors have discussed the concept of fear, though in a subtle and reductionistic way. Most recently, however, some fearism scholars under Fearism and Fearlessness Movements emerged, to holistically, research on fear and related challenges. A commitment of which Fisher observed while drafting a foreword to Eneyo's *Philosophy of Fear* as he aptly opined thus: "before commenting directly on some of the content of Eneyo's first book on the topic of fear, it should note that he is courageous to align his thinking with the wide-open territory of the philosophy of fear." He note though the author is interested in such topic and area, it is challenging to identify philosophy of fear scholars as:

Some are doing so, but have not named it as such, and others like the Norwegian philosophers Lars Svendsen have used "philosophy of fear" in a recent book title. Only a rare few philosophers have ever focused on developing a philosophy of fear per se consistently. Eneyo overstepped the boundaries of traditional at this point and incorporated the new fearism, producing his version and branch: the school of philosophy of fear ( Eneyo, 2018, p. xii).

Meanwhile, the first book ever written about fear and often regarded as a foundational book on Fearism Movement is *Philosophy of Fearism* by Desh Subba, who was the founder of the Fearism Movement. Fisher had also written many articles on fear-related issues previously. He had been consistently working on his fearlessness movement which he believes could help human persons understand the expanding fear problems, most notably the concept of 'fear'. He concomitantly works to develop a method of solving these problems.

The beginning of "Philosophy of Fearism" can also be said to have accidentally emerged in 1999, when Subba wrote the manuscript of his book entitled '*Ujad*' (Desolate). According to Subba, his friend Sharan Subba after reading the paper had underlined the word *Bhayabad* with red ink. Subba, after a profound reflection on the word, said to himself that the word Bhayabad is philosophical enough to become a philosophy of its own. Since then, some friends of Subba and Subba himself started discussing fearism as a philosophical concept

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that can be studied. It was from several discussions with his friends that Subba came up with the name, Philosophy of Fearism. *Bhayabad* is Nepalese's name for "Philosophy of Fear." Fearism as a philosophical movement was, therefore, first mentioned in a *Tapu Magazine* in 2005 (Rai, 2<sup>nd</sup> Sept. 2018) (Eneyo, 2018, p. 110).

Though it emerged accidentally, Philosophy of Fearism was revitalised by Subba; and Fisher, who had independently pursued fear management before his contact with Subba in 2014. Other fearologists like; Osinakachi Kalu, Maria Kumar, Eneyo, among others in no small measure have contributed to building this new philosophical system. The new area could be used in reducing the effect of negative fear in society and how the fear problems could be managed; using a given fearological method. On his part, Subba sees fearism as the theory that explains the role of fear in human lives. He tries to analyze the concept *of fear* in a highly positive point of view to x-ray how fear motivates human actions and inactions. Although Subba coined philosophy of Fearism as a philosophical movement, the term 'fearism' precedes Subba's usage in his *Philosophy of Fearism* which he first mentioned in the East in 1999. According to Fisher and Subba, the likes of White had used fearism in a more subtle form in 1997 in his work entitled: "*low-grade fearism*" where he explained the impact of the terrorists' activities. Fisher also made use of the term in 1997 and 2001, respectively in some of his works (Fisher & Subba, p.12). However, it was Subba that originally, coined the name "*Philosophy of Fearism*" with more considerable attention to the role of fear in human history (Eneyo, 2018, p. 22-27).

Fisher viewpoint also takes the lead in contemporary Fearlessness Movement. The author's objectives include rescuing human beings from the enslavement of 'fear' and to make them fearless. He argues that this will lead to the enthronement of a fearless society. Unlike Subba, who advances almost all his fear discourses with the term "Fearism"; Fisher also uses "Fearology" as a better alternative to the study of fear. Fisher introduced many vocabularies into the study of fear like fear-analysis; fear-criminology; fear imaginary; 'fear', 'fear'-based, 'fear culture', among others. All these vocabularies help in expanding our knowledge of different fear constructs.

However, these Movements are still under construction, methodological development and re-adjustment. Other global members of the movement have also written book(s) and articles on fear, which is believed to be very useful to those who want to know the concept of fear better. Some of the fearology scholars include Osinakachi Kalu, Maria Kumar and Rana Kalfe. The books and articles written by the members of Fearism/Fearlessness

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Movement have further helped in expanding the curriculum of fear studies. All fearologists/fearists believe effective fear management is plausible with a proper fear of education and epistemology. Fearsome is therefore established to be a new philosophical movement developed in the 21<sup>st</sup> century and beyond as a panacea to fear problems.

### **Fearism/Fearology perspectives in Transculturalism, Transdisciplinary and Transhumanism**

We are not going to make in-depth studies of the above concepts in this article. The primary concern is to establish the width and breadth of the philosophy of fearism/fearology at a glance as a school of thought not limited to any individual discipline or field of studies. It also examined as a philosophy developed to remove any form of the barrier created between and amongst people of different cultures and disciplines. This discourse will equally help in developing a fearological template for proper fear management for the posthumanism/futuristic society, and celebrate technology at the expense of human efforts. The fear concepts are at this moment, scrutinized to see the application of fearism ideologies in managing fear problems in the selected areas of studies.

### **Application of Fearism/Fearology in Transculturalism Philosophy**

Fearism/fearology is underscored in the transculturalism studies or philosophy when there is fearological approach adoption on the study of different cultural backgrounds, belief systems, myths and norms. It shapes the way of life of people within a given human settlement. The aim of such studies is the impacts of fear embedded in these cultures. It also examines how fear affects people as well as managing these identified fears. It believes that many of our beliefs derived from human imaginations in the quest for rules, laws and guides that can make for a better living among people within a given community.

Most of these imaginary rules, though positively conceived, are often falsely and erroneously applied by the people holding them; thus, creating a kind of fear-culture (unnecessary fearing belief) among the people. This wrong conception of people's cultures is capable of distorting development, creating division, disunity and segregation between people of a particular culture and the other. The conception might occur in the long run and can generate unnecessary fear and tension in society. A proper study of other people's cultures is thus of great importance in order to understand the axiom upon which different cultural ideologies or philosophies pivot. The misconception of other people's culture and belief systems are significant causes of incidences of fear in recent times.

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Philosophy of fear offers a fearological investigation into the intercultural fear constructs

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given, and exposing the 'fear'/accident of fear embedded in our cultures. Consequently, the atmosphere of fear and tension beclouds the world. It has also, shortened our chances of right human relations where people can freely interact with each other without negative thought or fear. Many cases are begging for urgent investigations in order to strip ourselves of the veil of fear imposed on us as a result of our misconceptions of other people's cultures. One of such cultures to be investigated is the Ekpo masquerades in Akwa Ibom State, Nigeria.

There have been many interpretations about the existence of Ekpo masquerades/society among the Annang and Ibibio people of the present Akwa Ibom state. Ekpo is literary translated as *a ghost*. Ekpo masquerade is regarded as the highest traditional institution among the Annang; and the Ibibio people are usually initiated on the assumption that there is a link between the living and the death. Hence, Ekpo represents the presence of death in the affairs of the living. In this way, Ekpo provides good human relations between the ancestors and the living as well as providing good governance for the members of the community. It was a belief that the deities, particularly the ancestors, still have some influence and powers over the living, even after their death. They also assume that Ekpo masquerades as representatives of ancestors and deities should be respected by all. Any form of disrespect to Ekpo masquerade is regarded as disrespect to the ancestors and the entire community. It is this form of respect for the ancestors that provided the Ekpo traditional system as an institution for good governance in the Annang culture.

Ekpo masquerade is also believed to be a confirmation that intelligent life is obtainable to all, even though the right to be initiated reservation into the Ekpo confraternity is only for male members of society. This condition made almost every male child in the Annang community to be willing or forced to be a member of the Ekpo cult. The Ekpo society is believed to be the local school that teaches the youth the core values that should assist them to produce quality leadership in the community. Male children between the ages of 6 and seven are initiated and can as well become masqueraders. Typologies of Ekpo masquerades range from children to adult, but the youngster's masqueraders are said to be a continuum from the world of reincarnation. The general belief is that young masquerades can produce or give a child to the barren woman who requires a child. They are also said to possess the power to continue with reproduction in life, which made them more respected among the Annang people than the adult Ekpo.

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The grand-Ekpo cult consists of elders responsible for the enactment of laws and decision-

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making in the community. Religiously or spiritually speaking, Ekpo is a spirit; one can call it the spirit of the ancestors believed to be closer to God. They are the image of the ancestors, and that is why they are respected in the economic, political, social and religious life of the people. There are different types of Ekpo with different unique names which represent different functions of Ekpo in society. Among them are *Akanawan Ekpo*, *Eka Ekpo*, *Akpan Ekpo*, *Iyon Ekpo*, *Atat Ekpo*, and *Etuekpe*, which reflect different human existential conditions and experiences. Some are ugly, while some others are beautiful. The ugly ones are used to drive evil spirits away from the community, while the beautiful ones attract good fortune to society.

Unfortunately, the physical appearance of Ekpo is usually awful and often creates fear. This feature makes many people from other cultures to regard Ekpo as something that is only associated with evil. Gabriel Asuquo idealized the notion in "*A Reinterpretation of the Phenomenon of Witchcraft in Africa- A Reflection PT.1*" where he uses Ekpo masquerade to depict witchcraft. Such a presentation does not reflect what Ekpo masquerade represents within the Annang society. However, should we blame Asuquo or any other people who might have held this belief? Considering the good intentions or ideas behind the institution of Ekpo cult as discussed above, one will ask, why do the Annang people prefer to make Ekpo masquerade to be an awful, intimidating and a fearful looking masquerade? The fearful appearance of Ekpo makes many people, to refute and reject anything associated with Ekpo instead of embracing the culture as examined in this article

Sadly, the tenet of the Ekpo institution has recently changed drastically. Today, Ekpo is more associated with violence, breaking of laws and orders and creating tension and fear as the result of the activities of the masqueraders. It has caused more fears in addition to the intimidating nature of the Ekpo masquerades. Again, this is a type of fear (accident of fear) that was not natural to Ekpo and has seriously negated the idea of cult constitution. The younger generations are now using it as a means of distortion of money from people; means of intimidating children, women and the adult who are not initiates. For instance, in 2012, some youths in Mbiabong, an area in Uyo, Akwa Ibom State in Nigeria clashed with the police on official duty after a police van knocked down one of the Ekpo Masquerades who had blocked the entire road and refused motorists, including the police from passing. Apart from the above violation of the right to movement, most Ekpo masquerades in recent times have resorted to moving around with cutlasses and intimidate people for money. Those who turned down their demands are always beaten up and may sustain injured from the cutlass.

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The abuse of the ideologies behind Ekpo institution has created fear about the activities of Ekpo among people of other cultures as well. This fear created by the activities of the masqueraders does not allow outside the community to know and appreciate the philosophy behind Ekpo institution, hence, depicting the Annang people and their culture in a wrong note which is a falsehood. Such a negative impression is as a result of certain factors such as:

1. The making of the Ekpo masquerades by the Annang people to look so intimidating and fearful, whereas it is a symbol of unity and good governance.
2. The elder's community inability to educate younger ones about the philosophy of Ekpo masquerade.
3. The lukewarm attitudes of the youths towards learning the ethics of their societies.
4. The moral decay and ethical values debasements in our various communities.
5. The general ignorance of the cultures and the belief systems of other people.

Therefore, some reorientation for people to be aware of what Ekpo institution stands for is essential. It will help discourages the masqueraders from acting noncompliant to the Ekpo norms and ethics. There should also, be a call for rebranding the aesthetics costumes of Ekpo masquerades to depict the idea of unity associated with Ekpo. Such an intercultural awareness and its consequent renovations helped to eliminate 'fear' or accident of fear created by masqueraders' overtimes. Other cultures, apart from the one under review, also have some different beliefs that pose fear to their society. They are naturally fearful, though we do not have sufficient knowledge of their philosophies and their application in everyday life. Fearology as an intercultural philosophy if taken seriously, will be an excellent tool that will offer us a transcultural training on how our human persons can relate to people of other cultures amidst their diverse cultures without fear. In the intercultural context, any 'fear'-based cultures that are increasingly troubling human good relations is globally discussed in fearism.

### **Fearism/Fearology in Transdisciplinary Philosophy**

Micheal Fisher defined Fearology (analogous but somewhat different from fearism)- as a transdisciplinary study of the interrelationship between fear and human experience. The word transdisciplinarity was used in 2000 by Fisher. He initiated the new term fearology - to legitimize his passion for interrelational studies of different disciplines. Fisher symbolically launched the term (though not original to him) on Sept. 15, 2001. Then he began to use the name fearology just four days after the introduction of the



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transdisciplinary approach for his studies of the integral part of beings (Fisher, course, TFI, 118).

The philosophy behind these new concepts, believes that since the world is vastly changing, we must look for different new means of approaching problems associated with the current fear issue that recently threatened human peace and development significantly. Fearism/fearology is one of the philosophies of the "isms" and the "logies" that offer an in-depth study of fear concerning human experiences as well as the impact of fear between human and other living organisms in every field of studies. It means that fearology or fearism as a philosophy is also interested in the issues that are capable of generating fear in all fields or disciplines of studies. In as much as every human being in one way or the other experiences fear, the study of fear ought not to be limited to fearology department.

Fearism offers fearological treatment to fear problems in all fields of studies as well as in all human endeavours which are prone to fear. It is transdisciplinary because it does not just try to understand fear in itself, but how fear affects human beings and how it changes human life in all fields of works. It is safe to say that in as much as every field of study has its own 'fear' or "accident of fear", every discipline, culture, and people; there is a need to study fear especially 'fear'-based cultures. 'Fear'/accident of fear impede inter-disciplinary learning, on the premise that people are always afraid to go beyond what they considered the scope of their studies. Even when they know that knowledge of such related fields can be of great help towards contributions to human –cum societal developments. A medical student might even understand much about politics, but will not want to engage in any intensive writing or research in the way of contributing idea(s) on the formulation of political policies.

In the above context, the apparent fear is that people will ask to know who talks about a politics based policy when his background is medicine. Not because he could not do it, but because of the fear that people might question the speaker's authority on the issues of politics. The Transdisciplinary study (fearology) is a type of philosophy that does not seek to remove idea in one's field of expertise. It does not ignore the fact that people can always do better if they concentrate on a particular discipline as a field of study. Instead, the emphasis is on the need to remove all forms of negative fears that have in anyway hindered human beings chances of actualizing their full potentials in their field of learning. One may argue that psychologists, criminologists and psychiatrists have differently dealt with the study of human emotions, temperaments which are capable of treating fear sicknesses in human

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beings.

At this juncture, it is apparent that though different disciplines of studies are dealing with some parts of fear, fearism as a field of studies deals with the study of the totality of fear. It is the study of 'fear as fear' or the study of the 'fear of fears'. While the fields as mentioned in earlier studies are working on the effect of fear in the human body, fearism deals with fear itself concerning human beings; as well as concerning every other thing that can produce or experience fear. Therefore, fearism as a philosophical school ought to be adopted by the transdisciplinary scholars as an excellent tool that can aid in the eradication of all forms of negative fear in field of study; the type of studies notwithstanding.

### **Application of Fearism/Fearology in Transhumanism philosophy**

Transhumanism is one of the 21<sup>st</sup>-century philosophies. It advocates the use of science and technology, especially biotechnology, neurotechnology and nanotechnology in overcoming human limitations and improving the human condition. It is an international philosophical movement that insists on the transformation of the human situation through the development of sophisticated technologies that can enhance human intellect and physiology. In this way, through transhumanism approach, human ageing can be eliminated, while physical and psychological capacities are modified. Transhumanist philosopher believes in the possibility of a generation where machines will do virtually every work that is presently done by man. There are already different cases in which living cells, bacteria, among others, are adopted to make useful products such as crops that insects are less likely to destroy (biotechnology). They are used mostly in the productions of commercial products like pest-resistant crops, new bacterial strains, or novel pharmaceuticals. There are many other biological science applications used in such manipulation.

Transhumanism is also concerned with the aspect of science. It focuses on the understanding of various brain constructs and its consciousness, thought, and higher-order activities in the brain (neurotechnology). Such technologies are also designed to improve and repair brain function, which can allow researchers and clinicians to view how brain mechanisms work. Some researchers have discovered that pharmaceuticals and neurotechnologies combinations can lower fear response; thus, they theorize that such a combination can also apply to PTSD.

Another form of Transhumanism is nanotechnology ("nanotech"). Richard Feynman, a

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renowned physicist in 1959 in his work on the topic: *There is Plenty of Room at the Bottom*, was the first to discuss the concept of nanotechnology. Feynman explained the possibility of the direct manipulation of atoms to produce a synthesis. It involves the engineering of functional systems at the molecular scale, and also refers to the projected ability to construct items from the bottom up, using techniques and tools used today to make complete, high-performance products. It means that different atoms can be technologically manipulated to produce some other higher kinds of beings. However, Transhumanism is a futuristic philosophy. Transhumanism or posthuman philosophers are projecting a society for superman where the use of science and technology will take over all the significant responsibilities of humans; including reproduction in human beings, animals and plants.

There is no doubt that the reason for these scientific and technological discoveries and inventions were primarily meant to make life more meaningful and rewarding. However, some ethicists have questioned the moral implications of transhumanism philosophies. They opposed the envisioned Transhumanism society. Some also have tried to evaluate the positive and negative effects of Transhumanism to ascertain if the adverse effects of these inventions and discoveries will not outweigh the intended benefits of these recoveries. However, some people believe that the fear about Transhumanism is not that the inventions or the recoveries are evil in themselves, but that the ways of using those technologies, may result in more harm than good.

Dustin Ashley believes that Transhumanism has more positive effects than what it has negative effect. Dustin argues that Transhumanism makes it possible through scientific and technological devices (for example, television) for people to reach out and connect with the public. He believes that those focusing on adverse effects of Transhumanism seem to have forgotten about its positive effect. He then stressed that transplants once seen as an impossibility are now made possible through the science and technology transhumanism. Massimo Pigliucci, on the other hand, has expressed doubt over transhumanists' claim of overcoming in future, the problems of disease, ageing and even death, which are undesirable and unnecessary through science and technology. Munkittrick succinctly notes that, transhumanists tries to escape ageing—and its inevitable symptom which is death—because “we acknowledge it for what it is: a horror.”

From Munkittrick's assertion, we can see clearly that the fear of disease, symptom of sickness, pains, ageing and death are also behind the push for transhumanism philosophy. Can science and technology free us from fear, or will new inventions and technological

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discovery create more fear? Attempt to answer these questions and to provide fear management procedures in case of fearful experiences in the transhumanistic society is one of the core functions of fearism school of thought.

Application of fearism techniques through a more extensive fear education in the transhumanism studies is therefore apt. It will undoubtedly address most of the challenges of an accident of fear which has already clouded both the moral and legal implications of Transhumanism futuristic society. Mainly when it is not guided by strict international policies and rules to avoid the abuse of the use of these technologies as it has already experienced today. Many of these discoveries are destructive to both human and the environment. Consequently, it may amount to an abuse of the sense of reasoning if we destroy or pollute our environment because we want to save life, only to end up destroying more lives through the use of these technologies.

#### **Operationalization of terms**

- a. Accident of fear: A false or imaginary creation of images of fear which are not real. A deceptive fearing mental or empirical images/objects.
- b. Faculty of fear: Any broad branch of teaching, study, or learning about a given aspect of fear.
- c. Fear: Fear is an emotional threat that causes panic, tension, pain and unstable state of mind. Within the framework of fearism, fear is a motivator, controller and director of human actions, which can be positive or negative.
- d. Fearism (philosophy): An emerging philosophical school of thought that deals with the study of fear in general.
- e. Fearist: One who practices or who follows the fearism movement: An advocate for human liberation from fear.
- f. Fearology: a systematic study of fear and its relationship with human beings and his society.
- g. Fearologist: A person who chooses fearology as a field of study: A specialist in the systematic study of fear concerning the human being.
- h. 'Fear'-based: 'Fear'-based according to Fisher is any consciousness, behaviours, structures, or discourses that are more than 50% motivated by fear (rather than love)
- i. Transculturalism study of fear: The fearological studies which seeks for the removal of fear barriers that distort one from seeing self in the other or one's culture in another. Thus transculturalism is an extending through all human cultures or

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involving, encompassing, or combining elements of more than one culture aimed at removing all forms of 'fear' or accident of fear in cultures.

- j. Philosophy of fear: A philosophical study of the nature, scope, territory, causes and impacts of fear. Its concerns with the attempts to providing solutions to the problems of fear using its specific methodology.
- k. Transdisciplinary Study of fear: This is an application of fear management approach as a research strategy that crosses many disciplinary boundaries to create a holistic approach to the study of fear.
- l. Transhumanism study of fear: This is the fearological study of the belief which holds that the human race can evolve beyond its current physical and mental limitations through the aid of science and technology.

### **Discussion, conclusion and recommendations**

The questions now are; can there be a society without fear (what Fisher called a fearless society)? Can fear be eliminated in human society? Is it possible to experience a fearless life in a transhumanism world? Would there be an increase or decrease of fear factors in the envisioned posthumanism world order? What should be the role of fearists/fearologists in a transhumanism/futuristic society? Can fearology answer the above and other related questions? These are part of the things that should occupy our minds at this point. These questions may not need a "yes" or "no" answer even though they are so precise and clear. We shall approach answers to these questions, using different fear constructs and terminologies. They will help expand our knowledge of how important it is to understand fear in general. It will help us to manage our fears today and filtrate in future, all fear inventions and discovery.

As Maria Kumar corroborates Lera Boroditsky, a cognitive scientist's view, who had inferred from her research that new words and new dialectics do shape the way we think. The authors agree "Fearism is not just a philosophy that seeks a complete elimination of fear in human society as many people may perceive" instead, it is the philosophy that seeks the understanding of fear in totality: both the natural and artificial. On this note, one can be able to manage, treat, overcome or eliminate the negative fear in order for human beings to live a relatively fearless or fear real life no matter the condition. The positive fear mindset should be guided appropriately in order not to be controlled by any form of fear that will limit our chances of achieving our positive goals.

Going back to our first question, can we have a society without fear or a fearless society?

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Then, one answers by saying that a fearless society does not mean the absence of fear. Instead, it means the ability to overcome those fears created by our wrong beliefs, ignorance; misunderstanding of the natural fear, as well as fear resulted from our lack of courage. It is the ability to eliminate or overcome the 'fear', an accident of fear, padded fear, fear brocading and all forms of artificial fear. Ability to do this will undoubtedly make the society becomes fear positive or fear-free. While 'fear' can be eliminated or overcome through constant education and fear-awareness campaign, one cannot eliminate natural fear, but it can be controlled and managed positively for the good of man. It is possible to experience fearless life in a transhumanism society if there is a sufficient fear of education. Otherwise, a transhumanism society will create more fear through the invention of atomic nuclear weapons, bio-chemical substances and machines that can endanger human life.

Indeed, there will increase fear factors in transhumanism society. The point is that every aspect of growth comes with its unique kind of fear, as society grows, fear grows with it. However, this fear is to reduce through a proper fear management approach. Therefore, we cannot overstress the role of fearologists in the projection of Transhumanism and futuristic society. Fearologists need to work with the neurotechnologists in developing fear management techniques to cope with the problems of fear associated with the transhumanism era.

Effective management for a fear-free society, thus demand increased awareness campaigns organized by government, corporate organizations, and scholars on fear management procedures. Security agencies such as police, immigration, customs, army and other related agencies ought to be trained by a combined team of psychologists and fearologists on how to dictate errors from an offender's disposition using fear-analysis and evaluating methods. All these ideas if well channeled, can contribute to reducing fear tendencies in technological prone society. From the preceding, we can convincingly recommend that fearism/fearology as a philosophy of fear treatment should be studied in various institutions to educate people on how to manage the problems of fear in the contemporary and postmodern societies.

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## An Excursive Reference to Symbolism

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### **Abstract**

In this article, the author expressed views on general discussions related to symbol, symbolism, and general excursion of symbol in human thought and its effect in life. The discussion bases on viewpoints, and theories offered by scientists in the field of symbolism and contain new discussions related to the point of the resemblance of symbols and evolutionary outlook on the science of symbolism. The author carried out this research with views based on pure wisdom on evolutionary of outlook related to symbolism. The study argues that the significant effects of symbols include expressing the facts and directing the listener unconsciously toward reality.

**Keywords:** Symbols, Symbolism, Human, Sign, Thought

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### **Introduction**

Expressing artistic concepts does not always occur explicitly. Some authorities in this field prefer to use metaphoric and inexplicit language instead of explicit language and using the real meaning of the words. The methods to use the language indirectly and metaphorically are as follows: symbol, allegory, metaphor, analogy, satire, among others. The elements of communication intended to represent or stand for a person are the object, group, process, or idea. Symbols presented graphically (e.g. the Red Cross and crescent for the global humanitarian agency) or as representation (e.g., a lion representing power). They may also involve associated letters (e.g., C for the chemical element carbon), or they may be assigned arbitrarily (e.g., the mathematical symbol  $\infty$  for infinity). Symbols are devices by which ideas transmit between people sharing a common culture.

Every society has evolved a symbol system that reflects a specific cultural logic; and every symbolism functions to communicate the information between members of the culture in much the same way as, but with more debt than, conventional language. Symbols tend to appear in clusters and to depend on one another for their accretion of meaning and value (Britannica, 2004). The symbol is a para-sign of an object or a subject as an abstract word, which implies a different meaning (Rashidi, 2009). This term comes from ancient Greece from the word *symbolon* meaning sign, mark, used frequently (Wikipedia.symbol). We

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believe that each symbol has got three components: Appearance, Context, and Object.

Meaning related to each symbol affects the sentence, structure and has a profound effect on meaning as well. For instance, the words: Golden calf of the children of Israel- is complex of three words: Calf, Gold and Children of Israeli- each of which has its interpretation but while combined with the context "the golden calf of children of Israel- relates a new interpretation in our mind. This combination directs us to a new mental image with proper interpretation related to its significations, offering a new and original meaning. So each symbol has got a unique concept which makes effective communication possible. The clearer and fluent the symbol, the more it will reflect the "sense of creativity" of the speaker and the level of his knowledge. Each symbol causes the knowledge of the day to propagate because idea and concepts connect like bricks in the wall. Each symbol is a picture which talks to human and conveys a message. The more precise, the better it reflects the ability skill and the knowledge of the maker (Rashidi, 2009).

Huxle (2001) suggests language takes a frame, which in addition to the object includes personality, position, and personal purposes which makes it possible to express internal truth through words, expressions and imagination; and imposes itself to the external world. Consequently, language and reality are connected (Huxle, 2001). Symbol interfere the world through secondary imagination and shapes it because pictures and images are tools which enable us to reach this goal, so the inner pictures create a reality and impose it to the world in which we live. We call this process "symbol". Each symbol wants us to take part in cognition (Huxle, 2001).

### **Symbols and Young's views**

Young describes a symbol as follows: It is a term, a noun or a picture which may be related to something familiar in daily life, implying a special meaning. He said, a word becomes symbolic, which carries a special meaning, and nobody expects to get a clear explanation related to the word. Since there are numerous things in the world which are beyond human understanding, we frequently make use of the term "symbolic". So that we can present and demonstrate the concepts which we cannot put in ordinary words, and this is why almost all religious make use of symbolic language. Symbols are natural; they are products of nature which have appeared symbols come to sight in dreams. Almost all of our knowledge is related to symbolism (Young, 1972).

Young notes the history of symbolism shows that anything can get a symbolic meaning. He

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believes that natural objects such as stones, plants, animals, humans, mountains, valleys, the sun, the moon, wind, water, fire, or anything made by men such as ship and objects like numbers, geometric shapes, like square, triangle, and circle have symbolic connotation. The entire world is potentially a symbol (Young, 1972). Symbolism is also one of the oldest, developed; complex ways man has ever created to assist him to demonstrate his capacities and imagination (Nazerzadeh, 2000).

### **Symbol and combination**

The author thinks that no symbol can be found in literature, art, and religion to be simple without combination, like the golden calf of Israel children. We should say: Man is a symbol maker; he creates it, finds it, rears it and introduces it. A symbol appears in arts and religious literature more than anything else. The significant effects of symbols include expressing the facts and directing the listener unconsciously toward reality as the main aim of an author (Rashidi, 2009).

### **The difference between symbol and allegory**

Another literary term used instead of a symbol is "allegory" which is related to symbol and is close to it. These two literary crafts (style) used for the deep meaning of literary concepts. Some critics in literature believe that, though allegory is something like a symbol, however, there exists some difference between the two.

In the allegory, we do not value the pictures and images for the sake of their physical beauty; their meaning is crucial for us. However, the poet interested in symbolic uses pictures a lot and his reason for making use of symbols is the beauty which exists in the pictures. Symbol affects on context and spirit of the content genuinely to convey the meaning to the addressee in the best possible way. The author thinks that symbol has always got an abstract meaning, so it is quite different from allegory since allegory is a sign and refers to something which can be touched and it is natural. For instance, if "cow" implies farming and production it is "allegory", but if used for "foolishness" it is a "symbol"; and if "chair" is used for management it is "symbol", but if used for "country" it is an allegory. So, the two symbols and allegory are different, and allegory belongs to signs, and marks, not symbols.

**Code:** the symbols whose meanings agree can be used as codes because symbols can be arranged for use as a concept, and anybody familiar to the coding system can decode the system. In this situation, symbols are not codes because their word to word meanings are not of importance, and the reader considers the symbolic meaning to discover the code.

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Most of the applications of a symbol have its feature, and this position gives it special meaning (Umr, 2004).

One of the critical points often ignored is that sometimes a picture (image) is both a sign and a symbol in religion, so most of the existing symbols in religions are both symbols and sign and contain different meanings, and there is no conflict between meanings. For example: "Olive tree" is both a symbol for "peace" and a sign of "Jerusalem city." Paying a little attention, we remember that Jews forbids fighting and killing. So the meaning no conflict with each other (Rashidi, 2009).

### **Human evolution and symbols**

Many factors are thus state as factors of interests toward symbols. Young's view seems to be the most important, which says that symbols intermingle in the unconscious human mind as part of the mentality. However, one perceives symbol from the evolutionary point of view. The human wisdom and thought go through evolution stages as well as the body, and it is a constant process, and this is what we call: cognition evolution. Men continue his intellectual thought toward cognition and even mystic and religion to interpret affairs in a better way, thus moves in the direction of religious cognition. This evolution has taken place in nine stages.

### **Cognition of existence**

The first step aimed at realizing the features of objects. As mentioned in the bible and Quran, the problem of cognition is an essential part of human evolution (Quran.Surah 2:31), since it is related to mutation of animal life to human life. As mentioned in the Bible, general cognition of objects is man's characteristic which makes human unique among other creatures. All the accomplishments of human language are due to familiarity with nature and labelling names to different natural objects in early ages. This nomination bases on religions needs, spiritual affairs, superstition, imagination, scientific concepts, romantic, law and the like based on human feeling and his impression at first sight. Men learned to nominate objects and concepts and took benefit from them. The second stage was the identification and nomination of the objects. Despite limited language skill, they classified all the objects and selected suitable names for them; and created new words and expressions to meet their social and educational needs.

Cognition of original life is an essential principle in the development of human language and thought. Animism appeared at this stage of human life. It may have taken men for

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many centuries and thousands of years to recognize this principle and discover symbols. Through attention and observation to objects, animals, and daily affairs of man moved to language and through a domain, superstition, magic, then mystical thoughts and religion. Through daily experience and the contacts with objects and his environment observed life and succeeded in producing two kinds of symbols known as "absence and presence of objects" for classification.

The fourth step toward the thought evolution of man understands the two concepts known as presence and absence. Man succeeded in classifying all the existence into two dimensions called "goodness and evil" and explains about each ominous symbol related to destruction and holy symbols and goodness as well in different degrees based on his imagination. The evolution of thought in imagination dimension can be claimed to be related to the appearance of imagination in the human mind as one of the most important blessings from God. The appearance of imagination and daydreaming made it possible for symbols to appear in mind and set the foundation for literature, religion, and Gnosticism.

In fact, symbols took shape due to imagination related to existence. Being inspired by symbols, literature, philosophy, and Gnosticism appeared gradually in human life. Man learned to admire and appreciated his beloved when he got the awareness of the beauty and made use of the concepts to admire things or people of interest. Realize abstracts aspects like this stage of human life. For instance "cow" is the symbol for "fertilization" however, it took man thousands of years to it reach these concepts because it had to be realized within the frame of human imagination then put into operation.

Considering Young's "archetypes" we can claim that man first gets familiar with nature then forms good or bad concepts related to the objects, every existing object is meaningful to man, it has got a message related to cognition. It can be said that appearance is not everything; we should get within an objects to attain the real meaning. Based on this assumption, we witness the use of these symbols in religious concepts for worshipping, and we make use of symbols in art literature and archaeology. All of this progress originates from religion.

Selecting of symbols enabled people of every tribe, artists and votaries to guide humankind through language, metaphors, allegories, and poetry. Symbols played a leading part to propagate religion and get closer to God. Votaries originated the first mental sparks in different religions. They made full of symbols to explain the unique qualities of the creator

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of the world, God. The author believes that symbols used by religious magicians and scholars of religions were unique. They also played a leading part to develop science and literature among nations. Most of these votaries knew all about the culture of different nations and tried to make full use of them. Before the general propagation of knowledge, there is a limitation of science to religious leaders; others were unaware of science as some symbols are called "priest" symbols (Rashidi, 2009).

The evolution of human wisdom helped to avoid and reject many superstitions and consider reality. Symbols played a leading part in this intellectual evolution and man was directed to recognition and promotion in realization. This evolution cycle definably guided man to Gnosticism. Mystic cognition of existence helped man to get rid of physical and material descriptions and get to the maximum amount of pure knowledge sincerely. Man has always required a vital role of symbols to reach perfection and evolutionary stage.

### **Understanding the symbols**

To understand symbols depend on comprehending the content as well as harmony and close connection with the subject matter to get a better understanding of the symbols we should consider. The symbol in the text through frequent use and emphasis on its condition gives us a clue to the subject. The symbol's meaning should emphasize the background and the whole subject so that the meaning can be obtained and grasp in this context. The subject matter can be called symbolic provided that it offers a different meaning from the correct and the real meaning of the word. Generally speaking, the meaning attached to the symbol is beyond the real meaning of the word, class, and people. The symbol may convey different meanings and concepts, and it may offer a collection of meanings; it is like a piece of the gem exposed to light, creating a variety of rays in different directions.

The meaning is however, not under our control; it depends on the subject matter and the context of use. It is the subject matter which determines and gives direction to meaning, that is to say, a variety of qualities are shown in the text by symbols which can never be demonstrated by words and simple language immediately open (Mir, 1996). In order to understand symbols, we should get assistance and support from three sources:

1. Pieces of evidence which is probably based on the viewpoints of the author.
2. Pieces of evidence obtained from the first addressees.
3. Awareness of conditions about author's cultural environment.

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**Vagueness related to symbols**

Generally speaking, symbols are complicated and multi-dimensional. Despite its close connection with the concept explained by it, it remains as a symbol and does not correctly explain the thought; consequently, it is not a simple sign. The two are different; moreover, a symbol has its features. Thoughts do not have obstructive quality, like "force" "trick" and the like. It may have some complexity, and hidden meaning.

Consequently, the symbol may also suggest a variety of implications, that is to say: lion does not always mean strong or "fox" frisky. On the other hand, all the characteristics attributed to God cannot be demonstrated or explained by figures or numbers, so the form and context are not related to each other. Regarding symbols, the external object has already contained what it wants to demonstrate.

Moreover, it is not selective or unconcerned; it has already got its meaning (Hosaini, 1988). When a man encounters a symbol for the first time, and asked himself whether it is a symbol? If it is approved, it may possess different meaning, and then the proper meaning must be decided. So most of the connections between sign and consequence may be far from each other (Whitehead, 1986). Related to the concept of symbol an error may occur regarding the incorrect transformation from the symbol to meaning (Whitehead, 1986). There should be some partnership between symbols and meaning, even if it is opposite, consequently both of them can be interchanged. Whitehead argues "there exists no single element to be either a symbol or a concept."

Shepherd (1987) opines that a symbolic structure has got more than one surface and one role, so man situates symbol in a variety of ways which are hidden and apparent. Thoughts and behaviour are affected by symbol unconsciously (Shepherd, 1987). Making a change in the position of symbols in sentence structure has an essential effect in meaning and concept. The characteristic created, and mystery in each symbol is due to some conflict between author's viewpoint and the reader. Lewis(2004) therefore, explains some of the reason for vagueness in symbols.

He agrees one main reason for complexity in symbols is the lack of true comprehension of real meaning existing in symbol and sign. He notes that the meaning of the symbol is not understandable through human sense alone. So when a word or an expression is used for a single affair and the addressee cannot distinguish it by sign, there is a creation of the complexity and vagueness. The new condition arises because the expression can imply two

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applications different from each other; one is economy, the other one is static's (Lewis, 2004). For instance, the red light has a specific meaning for traffic police as a sign and is considered a sign of stopping. However, if the chief of police organization says to a colleague "you should take the lights into consideration" the sentence is ambiguous and symbolical. So the addressee should be aware of the speaker's purpose as well as the situation and give great attention to grasp its symbolic meaning. It is something related to the threat by troublemakers, crimes and the like.

Misconception and wrong judgment of other customs and culture causes us to fall in pitfalls and make the wrong judgment in interpreting the symbols and make terrible mistakes in evolution and assessment. Any ignorance related to the features of a single symbol creates a wrong interpretation, and it is one of the burdens on signs to convey the message to the addressee. This is why every symbol sent by the speaker should pass a culture or anti-culture, context. Yet, it shouldn't be symbolic for the receiver of the message or be different from the culture of the receiver; that is to say, we should put ourselves in the cultural position of the addressee to establish effective communication (Soneson, 2002). One should remember that one of the essential features of symbols is ambiguity existing in them. Potentially, a limited group of those who take benefit from knowledge and thought are in the position to comprehend this point.

The ambiguity of the symbol involves its dynamic nature, which evolves its meaning and gets richer and deeper based on the nature of the image and imagination. The more ambiguous the symbol, the more difficult the interpretation. An image characteristic takes the symbol away from its material origin, and the distance from surface interpretation gets longer and longer. The complexity will increase so much that the grasping of meaning because possible to those who have some awareness of the governing thought on the environment and history of culture. Reading the right book may enable us to establish communication with the given message. Any change in the symbol will create change in meaning and accurate interpretation.

### **Clinging to symbols. Basically, why do we cling to symbols?**

One can something clings to symbols based on obligation and other times, it is evolutionarily. This happens when the author thinks of enriching his work and decides to make use of symbols; to add to the quality of his artistic work, since most of the success stories have taken much benefit from "brevity" and briefness"; and the author has done his best to simplify his work and make it intensive. It does not imply the success of literary



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works and short stories is based on brevity and briefness. However, simplification plays a part in writing, and every single word has its effect and delicacy. Depending on the way such elements assist the writer to obtain this set goal is "symbol". The use of symbol here will increase the depth and totality of the given image as well as brevity and briefness.

Through the use of symbols "literary texts" are identified and differentiated from "work of art". When the usage of a symbol is compulsory, the writer is limited and controlled by the governing atmosphere over the society so he cannot write his mental concepts conveniently. When the symbol is specialized and does not reflect ideal concepts and meaning of the author, the work will automatically be hidden in ambiguity without any meaning. The author is not satisfied, and his work will appear meaningless and mixed up (Mir 1996). From the viewpoint of the author, the third and fourth agents are as follows: the sense of liberty to express the author's awareness attracts him toward symbols and through their usage explains openly and sincerely his intention to those interested in the issue.

Instinct of pleasure along with the sense of pleasure causes each author to share others in the sensational pleasure and get them to a common reaction. To get to this goal, the author makes full use of symbols. To sum up, the discussion, when "thought" and sensation get together, language by itself cannot explain human sensations and why man seeks support from symbols to express his sensations and convey them to the addressees (Rashidi, 2009).

#### **Non-common meaning of symbols. Do similar symbols refer to a single meaning?**

The author believes that symbols have the same characteristic by word, but are quite different regarding feature and quality. For instance, when a teacher in the Arabic language makes use of the word "cow" (baqarah in Quran) the Arab speaker of the region assumes it is the same buffalo, but for non-Arabic tribes, it means ordinary "cow" and buffalo never comes to their mind. Making use of the word "fire" has a variety of concepts in literary texts. Fire attributed to "hell" is darkness, and it is different from the fire Moses, the prophet, observed. The white and shining colour or the fire of love in cinema is red colour, and it is quite different from the fire of "fever". The word "fire" is a universal symbol, but our concepts are very different. The word fire related to "hell" and connects to sin, crime, and wrongdoing. The "fire" Moses observed is something supernatural above the sense of "Cherub" angels (Mahdi, 2009). The fire of love and passion is red colour in our concepts and romantic and has got no smoke. The fire which heats us in cold winter weather is also a different thing referred to as temperature. Fire may have two different concepts for two different tribes, and two different symbols. Every single word is affected by the existing

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culture in a nation or tribe in an ambiguous and meaningless concept. From the viewpoint of outsiders, yet meaningful for the region in which it has created.

Symbols are wings for languages by which phrases, expressions and sentences are conveyed to others. For instance, advertisements possess their meanings in the same language yet it may seem risky to use them in another language. Failure to use symbols knowingly may lead to ambiguity, and the meaning may remain hidden in a "corona of ambiguity". The qualities and features of each symbol can be obtained through written texts, objective pictures such as drawing, archaeological work, or mental pictures transferred by them. Consequently, by getting hold on these arts we will be able to interpret them effectively. Since no symbol's appearance is simple, precisely symbols always possess complex compounds made up of more than one material feature. The fire, related to the Mount Sinai tree has never been drawn by any artist to demonstrate its burning with black smoke or red flames (Jewish gallery, 2004).

Making some changes give a spiritual dimension to that fire, so demonstrates it in white to reflect Moses pure connection with God. Consequently, we conclude that the more exclusive the drawing feature of a symbol, the more complexity we face to explain and interpret the symbol. Additional characteristics of picture and imagination of the symbol get it farther from its material surface. Consequently, its vagueness increases and few authorities in the field will have a complete awareness about it, because symbols are well – connected with the mentality of the observer, his cultural atmosphere and historical evolution. Some many concepts come to his mind automatically, unattainable through reading a textbook on the subject. Any reform and modification, even a single spot in the picture affects the frequency of the inner (internal) messages related to symbols. Considering the above facts, the author suggests the following to facilitate understanding of a single symbol easily with its characteristics to get to desired goals:

**No universal symbol exists by itself.**

Any symbol which seems to be common seems to be so regarding the surface and word grammatically. The interpretation is definably different; no simple symbol exists since all of the symbols are compound. Every symbol is an image to limit other aspects. The interpretation remains unachievable unless we consider the image. In some cases, the comprehension of the interpreted symbol offers us so much knowledge and so many concepts unobtainable from an insipid, lifeless scientific book (Rashidi.2009).

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## Conclusion

The interpretations given to symbols came as the result of human thought evolution. Human thought has passed through different internal stages of evolution to be successful in reaching to symbolic thinking. All about arts and religions will be absorbed by symbolic language in our centuries and next; material thoughts on religion will be swept away in a calm behaviour. People thoughts in the next centuries will have a higher cognition of spiritual understanding of religious symbolism; though not to their religious text translation. The understanding of human-relation to symbols increases, the evolution of religious text's interpretation, not translation.

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# Otipi Royal Initiation among Yache People of Cross River, Nigeria: African Heritage in Perspective

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## **Abstract**

The existence of man is synonymous with history and culture. As a result, man has a significant link with history and culture because man creates both. While history is a product of culture, the latter serves as the vehicle through which the former is preserved, especially in sub-Saharan Africa. Nigeria is a country endowed with varieties of cultural heritages derived from its trans-cultural ethnic communities. This study investigates a unique aspect of the multicultural history of Nigeria with a focus on Otipi Royal Initiation Ceremony among the Yache people of Cross River State, Nigeria. Since culture reflects the environment that produces it, the primary concern of this paper, therefore, was to explore the traditional indigenous practices of a mainly remote people, utilizing the historical, descriptive approach to spotlight them as cultural heritage. This methodological approach hinges on primary and secondary sources of data collection. The findings revealed that while effort at preserving these heritages face daunting challenges, human actions such as trafficking and exportation through traditional arts thefts, vandalism, Christianity have continued to undermine the culture of the Yache people. Cultural disparity underscores the need for the preservation of people's culture for the sake of generations yet unborn.

**Keywords:** Preservation, Cultural Heritage, Artifact, Oral Tradition, Otipi Royal Initiation, Ceremony.

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## **Introduction**

Nigeria is home to several cultural heritages as a result of its multicultural ethnic configuration. However, the contemporary situation of most Nigeria cultural heritage

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(material and non-material) is best described as being endangered. Efforts at preserving these heritages faces daunting challenges, primarily human actions such as theft, trafficking exportation of artefacts, vandalism, Christian belief system as well as other kinds of social change, among others. The above notwithstanding, little attention is paid to cultural heritage policies in Africa (Onyima, 2016) that could provide the enabling environment for the preservation and helps incentivize the balkanization of indigenous cultural heritages. It has significant adverse implication for growth and development in any society. The above assertion undermines the understanding that cultural preservation serves the multi-purpose goal for societal development primarily through tourism.

The purpose of preservation could include an association of a thing, in this case, initiation ceremony, with essential persons or events. Other reasons are the importance of group symbol, present intrinsic qualities, and particular usefulness as sources of intelligence information about the past and typicality of objects to their time (Lynch, 1972b). The value for continuity of cultural memory and heritage, economic and commercial values as essential reasons for conservation or preservation elucidate visible evidence of the past and how this could contribute educationally to the cultural identity and memory of a particular people or place; giving meaning to the present by interpreting the past (Tiesdell, Oc, & Health, 1996).

It is arguable the environment functions as an expression of culture, values, activities and relative status. Social aspects of a city are often judged through the measurement of physical elements, which are associational and symbolic (Rapport 1977, Pp. 317-18). Freeman (1998) in his edited work titled "*Continuity and sense of place: The importance of the symbolic image*" did argue that buildings gain meaning through their association with history. He believes that perception of a place beyond the everyday reality is an abstract connection with human history; and life is how a conscious sense of place is created and reinforced in a community. Furthermore, Rossi (1982) writes that urban form is a repository of culture from the past, and for the future, the long period of culture qualifies it as a heritage. Culture spans from the past through the present into the uncertain future. Cultural heritage as the history of society deserves to be conserved, not just as a monument but also to serve socio-economic purposes such as identity and tourism.

### **The Problem**

The global importance of heritages to countries cannot be over-emphasized due to cultural perception, historical, educational, economic, tourist and research significance. Heritages

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are cherished characteristic features of a society handed down from generation to generation through conscious preservation. Put differently; heritages are significant endowments from nature/man to society. However, oral tradition remains an indispensable cultural heritage management strategy among pre-literate societies, especially Africa (sub-Saharan), which continues to be relevant in contemporary times. Most oral tradition obtained through ethnographic studies also provided the lead for subsequent archaeological and historical interrogations into Africa's past. Africans such as kings, priests, master drummers and chiefs, serves as repositories and custodians of these cultural heritages through oral tradition. These precious cultural heritages are embedded in their architectural design, ceremonies, dances, music, folklores, dresses, and so forth. This description aptly captures as well as justifies the need to provide scholarly insight into the Otipi royal initiation ceremony among the Yache people of Cross River State, Nigeria, which is the concern of this paper. In light of the above, this paper carefully examines the Otipi royal initiation ceremony focusing on its origin and development, initiation practices, performance, changes, and the impact on contemporary cultural history.

### **Conceptual clarification**

Otipi royal initiation ceremony among the Yache People of Cross River State is the concern of this paper. It is thus, imperative to explain the conceptual meaning of keywords for contextual comprehension, usage and clarity. Cultural heritages are cherished characteristic features of a society handed down as a gift from one generation to another through conscious preservation. Heritages also, refer to rich values of extinct and extant societies which are of economic, educational, recreational and historical importance, preserved and passed down from generation to generation. Heritages are significant endowments emanating from man or nature.

Aside from the above, heritage categorizes into two as natural or ecological heritage, and cultural heritage. Nigeria is endowed with both types of heritages. It is pertinent to state that the former is outside the scope of this paper; therefore, it is the latter, which is a cultural heritage that concerns us. Cultural heritage is the legacy of physical artefacts and intangible attributes of a society inherited from past generations, preserved in the present and bestowed for the benefit of future generations.

Put differently, "cultural heritage can be defined as the entirety of the peoples' cherished arts, customs, festivals, sacred or worship sites, norms, values, ideologies, dress and dress code, memorabilia, and architecture, conserved for their historical, educational, political,



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recreational and religious significance among others" (Onyima, 2016, p. 275). Cultural heritages are, therefore, the total of the material and non-material culture of a particular society transmitted across generations. Culture in itself is "both physical and non-physical in character" (Ogundele, 2000, p. 12)

Tangible cultural heritages include man's physical indigenous products which can be touched and seen such as architecture/buildings, crafts, tools, textile, tomb and grave goods, books, works of art, among other artefacts. Artefacts as a broad concept are objects and features made and used by man/humans in an attempt to cope with the challenges and problems of social and natural conditions. It is therefore essential to state that man cannot survive without the construction and use of artefacts (Ogundele, 2014, p. 5).

Further, this gives a more profound explanation of the function of cultural heritage to society. On the other hand, non-material cultural heritages include all intangible and invincible aspects of a peoples' way of life. Such heritages include ideas, folklore, kinship, values, norms, worldviews, music, dance, festivals, language, and knowledge among others (Ogundele, 2000; Nnonyelu, 2009) which demonstrates complexities in the categorization of cultural heritages. They are moveable (artefacts) and immovable cultural heritage (monuments) grouped based on their nature of portability. They have different specialized skills required for their preservation.

Nigeria is a veritable mine in Africa south of the Sahara Desert because of her abundant manifestation of the vast cultural heritage of the past" (Sowunmi, 2008, p. 88). Most of the artefacts and collections are exhibited in museums and galleries around the globe and consciously preserved. Preservation as Eluyemi (2002, p. 2), notes is "the promotion of cultural property whether of real nature, past or present, written or unwritten/oral. He quickly adds that preservation involves the identification, documentation and proper storage of cultural objects whether in private hands or museums". Human actions arguably threaten the preservation of Nigerian cultural heritage, natural forces, biological, chemical agents, among others (Okpoko, 2011; Ogundele, 2014). However, some level of success achieved over the years in the preservation of Nigerian cultural heritages attributable to conscious systematic and scientific efforts. Research by professionals in disciplines of archaeology, cultural anthropology, linguistics, history, ethnography, palynology, and palaeontology are inclusive (Onwuka, 2002; Okpoko, 2011; Ogundele, 2014). Indeed, preservation is very vital because of its capacity to promote past ways or patterns that are useful to contemporary society.

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While oral tradition is the body of information concerning history, culture and environment of a people at any given time and space, obtained through the words of mouth. It is also a set of verbally transmitted pieces of information about the experiences and worldviews of people. The experiences and worldviews are preserved in memories of groups of people and transmitted from one generation to another. In this clime, oral tradition as David Henige writes is a testimony of oral narration that came from the remote past through generations (Henige 1982, p. 2). According to him, the most common form of delivery is reciting, drumming, singing, place-names and personal names, folklore, myths, titles, among others. Thus, oral tradition have served sub-Saharan Africa as a historical message transmitted from one person to another for many centuries (Vansina 1965, p. 8)

According to tradition, Otipi is local parlance of the Yache dialect meaning a "queen". This queen is different from a king's wife. Instead, Otipi is a separate institutional organ superior to a king's wife in terms of personality, influence and prestige as that of a king. She is the "soul", custodian and ambassador of Yache culture and tradition, and hence, a community woman leader. Consequent on the above consideration, her initiation ceremony is perceived to be a royal as it is a community service, like a king. That is why her initiation is suggestive of being a royal activity. Initiation generally is a rite of passage making an entrance into a group or society. It could also be a formal admission to adulthood in a community or one of its formal components. In a broader sense, it can also signify a transformation in which the initiate is "reborn" into a new role. Examples of initiation ceremony are replete in history. It is pertinent to state that Otipi fits into this broad category as an initiate reborn into her new role.

### **A brief ethnohistorical description of the Yache People**

It is imperative to describe the people of Yache in the Cross River State of Nigeria before highlighting the Otipi cultural heritage, based on an ethnohistorical investigation. Ethnohistory is the study of cultures and indigenous people's customs utilizing historical accounts as well as a myriad of sources of information on their lives and history. It is also the study of the history of various endangered ethnic groups. In a broader sense, ethnohistory uses both historical and ethnographic data as its building blocks. Its historical methods and material go beyond the use of records. It uses source materials such as music, maps, photographs, paintings, folklore, oral tradition, site exploration, among others.

As there are scholars of ethnohistory, different samples of definitions abound for consideration. Fenton(1975, p.75) defines ethnohistory as the judicious use of ethnological

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concepts and materials in the examination and use of historical source materials. He regards it as a comparative analysis of cross-cultural accounts. Ethnohistory identifies similarities and differences as well as ascertains changes and developments that have taken place in the cultural area over time and space. Axtell (1979) describes ethnohistory as "the use of historical and ethnological methods to gain knowledge of nature."

Moreover, he argues that the causes of change in a culture defined by ethnological concepts and categories are part of ethnohistory (Axtell 1979). Other scholars have focused this basic concept on previously ignored historical fundamentals. Of course, they explained, for example, that ethnohistory must fundamentally take into account the people's sense of how events occurred and their ways of culturally constructing the past (Schieffelin & Gewertz, 1985). While Simmons contemplated ethnohistory "a form of cultural biography that draws upon many kinds of testimony as possible over as long a time as the sources allowed". He further described ethnohistory as an endeavour based on a holistic, diachronic approach that is most rewarding when it can be "joined to the memories and voices of living people" (Simmons 1988, p.10)

A critic of the above scholarly views, therefore, suggests that there is the possibility for ethnohistory studies of traditional societies in America, Europe as elsewhere. Guy Beiner observed that "pioneering figures in the development of ethnohistory have argued that this approach applies to the study of Western societies. However, such initiatives have not picked up and very few explicitly designated ethnohistories of European communities written to till date" (Guy, 2018, p.10). Africa, especially south of the Sahara Desert, is where oral tradition served as a historical document. Ethnohistory is well established and utilized for historical, sociological and anthropological studies for the benefit of the African societies. Similarly, therefore, we were also using ethnohistory and combined it with other sources to reconstruct the history of Yache.

The Yache people in line with tradition are from Yala Local Government Area of Cross River State, Nigeria. Yache people are of Proto-Bantu stock that migrated via central Africa to Kano caravan through Ogoja to their present home. Overtime, Yache branch left as they moved toward the area occupied by the Jukun who live north-east of the present-day Ogoja. There was a vast land between the Jukun and Cameroon. This area can be accessed from Obudu and Obalinku Local Government Areas of Cross River State. The ancestral home of Jukun lies north of River Matu, and at Utanga Bechieve looking northward over a cortical mountain, the northern side is the boundary between Cameroon and Nigeria. Here

the Jukun were referred to as Odekwo. Before this period, the Yache people known as Maah-Itele, Aluga-Ama means the son of Uga. This account noted that Uga had children which include the Yache, Igede, Idoma, among others that established many villages such as Mbuo, Agi, Imoro and Ewo (Odo 2018).

Like other African's migratory history, many groups changed their original names to reflect the new realities. Imoro changed its name to Etlewa on reaching Akwanyo, for example. In other cases, some of the groups known by the descriptive names given them by their Yala brothers such as Ekpari, Alifokpa (meaning kernel parkers and people of the head river) among others, emerged which the Yache rebuked. For the above reason, the Yala people seemed to claim superiority and seniority, which is not backed by tradition, maybe consequent on their superior numbers (population factor). During the long migration, because the Yache people were more potent than the Yala people, the latter were asked to be at the front to be guarded by Yache, hence the nickname (kernel parkers). The consequence was the Yala acclaimed leadership or progenitor of all Uga offsprings (Odo 2018, p.16)

The traditional practice of the people shown in the divinities of "Okpahe" who created everything. It is the maker of the universe and his wife "Mbache" the earth. The former represents by a tall molie tree at the foot of which are the three large stones surrounded by a fence made up of palm midribs. This place is the sacred worship centre of Yache people; it is a heritage. The people place food items and drinks here daily. Every morning a man takes a calabash of water, washed his hands and threw some on the ground, *praying "O Okpahe and Mbache! Wa nim, wa we' ibi o dor dor a heam. O Mbache! ki opuem kposi"<sup>1</sup>*. Similarly, when clearing a new farm for cultivation, the following prayer is made to the two deities! *"Ya ba yi orah ni ka na, ki ete' kpos a ki"<sup>2</sup>*In this case, one plants two cotton saplings as a

<sup>1</sup>The prayer is an incantation of Yache people used commonly for example "O! God of Heaven" please guide and protect me from evil but in this context, "O Okpahe and Mbache! You have made me give me good health. O Mbache! Let my feet be blessed."

<sup>2</sup>It is a simple prayer point said by Yache farmers before they engaged in their farming activities asking God for a good yield. Hence the prayer "we want to make farm here, let the soil be fertile for us."

<sup>3</sup>The first monthly discharging of the menses, the flow of red blood cells from the living of the uterus in females depicts maturity in women. This period in the life of the girl child is very significant because, in most African societies, this is the time for her to be circumcised or initiated into womanhood which is the first preparatory step for marriage because there was no room for the girl child education. Consequently, once a girl reached that age, her days are numbered in her father's house; this was the situation in pre-colonial times, but not anymore.

<sup>4</sup>This prayer is said when Otipi has served her tenure and has been given out for marriage. She prayed for a successful endeavour in future as she knelt to communicate with the ancestral spirits to let her be having served them.

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trial; if they flourished, the site becomes a farm, if not another spot is tried (Agabe Abaidowai personal communication, August 11, 2018).

Yache people are very hospitable and sociable. Their social and cultural life finds expression in their interactions and accommodation of neighbours and people from all walks of life. Yache operates a communalistic social structure where the individual play an essential role in the development of the community. They live in lineages, age-grades and governed by chieftains headed by the Chipinambi, which is hereditary. Therefore, marriage is treated with great respect among the people, not just for procreation, but it bestows some privileges and dignity. Other socio-cultural activities such as wrestling, new yam festival, and masquerade display, and Otipi cultural dance, among others, demonstrates the potency and richness of the cultural life of the people. Then the number of a yam barn is used in assessing the power of a man, and that was an essential factor in consideration of who should be with leadership positions. The success achieved by a man in cultivating his yam depended mostly on the size of his family. Consequent on this, men married several wives and had multiple children (David Wonah personal communication, November 11, 2018). However, as would be expected, the coming of Christianity has posed challenges on this age-long cultural heritage on many fronts, as will be seen in subsequent segments of the paper.

### **Origin of Otipi heritage**

Every society relied on oral tradition as a medium of preserving the knowledge of the past even before writing became established as a standard way of recording events. In every society, then, oral tradition was a significant vehicle for the recording of history and continues to play a part in such a process (Alagoa, 2014). Arguably, there are no written accounts on the origin of Otipi, which is handed down to the people orally from one generation to another. According to tradition, Otipi is as old as Yache people. Records have it that after settlement in their present home the elders unanimously agreed to celebrate Otipi to commemorate their migratory history to keep alive the memory of their Bantu ancestry. The idea is that the meaning people derive from events is just as important as what happened. The concern is the significance of how and what people remember, even when memory is sometimes unconsciously flawed, or in cases where people have different or conflicting memories of the same event. What seems to matter most is how events and their consequences have impacted the individual or a group of people.

Similarly, Otipi does not feature real historical facts surrounding Yache. She is a reflection

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of the accounts that capture a historical experience, period and context, and inscribes a memory of the past in the narrative (Poghosyan, 2018). Otipi heritage is important because it gives Yache history flow and emotional meaning and knowledge about the people and hence, its preservation from generation to generation.

Generally, Otipi heritage links to traditional religious practices of Yache. Otipi is a Yache young woman of Cross River State; and a rare woman significantly shaped by her culture. She is an epitome of beauty and circumcised from inception. The Otipi is the physical embodiment of "Ndum"- the chaste goddess of Yache. She punishes immodesty, immorality, promiscuity, among other vices in society. The beauty of any chosen Otipi is contributory to her referral to as a queen though not a king's wife. She possessed these distinctive attributes of self-personality and social relationship that defines the wellness of the Yache people.

The process of choosing Otipi is very complex and sometimes intriguing. The elders of Yache will search for a girl of about four or five years old. When they discover this beauty queen, the elders will capture her without the prior knowledge of the parents since she is from Yache. In some cases, if her place is far away from "Ndum's" shrine, they will send some gallant youths to bring her. This incidence takes place in most cases when the child's parents are not around, or the child is out of the home. She is caught either on her way to the stream, market, farm, playground, among others. Once Otipi is caught and presented before the people, she becomes the pride of the entire Yache people. She must not be above the age bracket of four or five because the Otipi must be a virgin until she is given out for marriage. Similar processes evolve when the incumbent Otipi is given out in marriage after necessary rituals conducted by the Yache elders (Ayipa Margret, personal communication, October 11, 2018).

### **The Otipi Initiation ceremony**

Before the initiation proper, once an Otipi is chosen and accepted, she will be taken to an old woman who is vast in the norms, customs and tradition of Yache called "Okpahi Gangara" for seven days leading to her initiation. Immediately after the initiation ceremony, which is a secret exercise conducted by the older women, the chosen one goes to her first patron/matron. She leaves because she would no longer live with her parents for the rest of her life. After that, the Otipi is lead to a stream called Orowi Otayi (a stream dedicated to Otipi for spiritual cleansing).

After this purification exercise, she is asked to dance around Ndum deity (represented by

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trees) for about three times at intervals, and they will bring her back home for another spiritual cleansing. During the seven days initiation period, Otipi would sojourn into the spiritual realm taking communion with the ancestral spirits for guidance in her new role as the chief custodian of the Yache culture. While still in the spirit realm, the women will start practising dance with her. If she refuses to dance, they will threaten to take her to the stream to drown. If she still insists on not dancing, she is taken to the stream and thrown into it. After a while, she will be brought out for more ritual cleansing (Awupri Agnes personal communication, November 21, 2018).

After these rigorous spiritual cleansing, she will quickly accept to dance to honour the ancestral spirits of the land. The practice begins in earnest, and she will readily comprehend the dance steps. Otipi will engage the practice at every five days interval, which is usually the market days until she is perfect. Once she is deemed perfect by the older Otipi (former Otipi), she is engaged in dancing for different occasions within and outside Yache. She would also entertain any government officials that come for a visit to Yache. However, there is a political economy dimension to it. Otipi normally serves as a source of wealth to the community as services she rendered are paid into the community coffers and is also one way of generating funds for the community.

According to tradition, Otipi once chosen will become fair in complexion no matter how dark the girl was before her induction as the Otipi. She is given a specific substance she must rub over her body over a period; which begins to tone her skin in order to make her fair in complexion. It is a locally made laser substance (particles gotten from a tree, and pounded until it takes the form of a pap). Also, for Otipi to function efficiently, two persons are involved. The first is the master drummer who beats the drum for her to dance. After she had learnt the songs, she might easily forget it, so she is usually taught using the beat of the drum to assimilate them. When she is perfect, the drumbeat will never depart from her. The second is the lady singer that will be singing for her. She does not just sing but also demonstrates the dance steps for Otipi. The two persons (drummer and the singer) are very vital to the success of any Otipi. They continue to teach her various dance steps. It is also the practice that when an Otipi marries, she would be in a position to teach the next Otipi the processes (Omari Osabu personal communication, November 20, 2018).

The above assertions aligns with Vansina's view that the esoteric tradition is a clan or group history learnt by a particular group and transmitted by few individuals tied to that group or institution. They control it for accurate transmission from generation to generation through

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a laid-down procedure including chanting, drumming, and singing, among others by specialists in the group. These are fixed tests of a privileged few. Thus, it is history in a popularized form, expressed in poems and given in public performance (Vansina, 1965, p. 35). Jones (1963, p. 2) corroborates that words accosted into drum beats forever remain unchanged as long as the festival lasts. The Otipi is well-grounded in the Yache culture and therefore, a heritage.

Going forward, from the moment of initiation, she no longer belongs to her biological parents. She instead belongs to the community. Anything that concerns her is communal. As a result of this commonality, they introduced her to two patrons and two matrons. With the identification of the patrons and matrons, they will send palm fronds through a messenger who pins the items on their doorpost, once the inhabitants of such houses notice the palm fronds; the people immediately understand that they are the patrons/matrons of the chosen Otipi.

Throughout her reign, as Otipi she will not live with a set of patrons/matrons but rotates from patrons/matrons continually. When Otipi reaches adulthood (first menstruation), the patron/matron she lived with at the time will inform the elders of the community that Otipi is now a woman<sup>3</sup>. The elders will ask the patron/matron if any suitor has come to ask for her hand in marriage, if any, the elders will ask the suitor to see her parents for further discussions. If the engagement becomes fruitful, they report back to elders, and after that, the Otipi is handed over to her husband. At this junction, the elders will cut off a piece of hair from the Otipi and retrieve all the things she had used in waiting for the next Otipi (Angela Mohie, personal communication, August 13, 2018).

Furthermore, when the Otipi experiences her first pregnancy, the husband is expected to bring her to the community (elders) for the final purification exercise. He will be asked to come along with some unique items. These will include; millet, corn, native kola, dried fish and meat and money (seven pieces of bronze coins in precolonial times). The tradition uses the millet and guinea corn for the preparation of a native drink called burukutu or matse for the community. After that, they fix a day for him to come back for the ritual proper—primarily for the husband to host the entire community with a lavishing dinner. If he does not perform this ceremony to the satisfaction of the community, the Otipi will cease to conceive for the rest of her life (John Ajebaiyini, personal communication, October 11, 2018).

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Lastly, the Otipi goes to the ancestral playground of the community where she will be asked to dance with her pregnancy. The Otipi will dance around the square with her knees on the ground dancing around the trees, kneeling for each of the ancestral trees and praying “*ma douw ka luo chu chu bu jim*”<sup>4</sup>. If she refuses to undertake this purification oath with Ndum goddess she might have a stillbirth.

After the performance of this ceremony, the elders of Yache both men and women will take the Otipi to a specific river called Iwi-Otaiyi (spiritual residence of Ndum goddess). Here, they took the hair that was taken from Otipi when they gave her out for marriage and threw into the river. The event is significant as Otipi is now free to live a healthy life, and free from the interference of spirits of Yache. After all these ritual ceremonies, she can now have her first baby free from rancour. At this junction, the community elders will meet to choose the next Otipi. This is how they preserve the cultural heritage from one generation to another (Clement Ogbudu & Angela Mohie personal communication, October 11, 2018).

### **Performance on stage**

When Otipi is about to perform on stage, to entertain her audience, the women will start clapping for her. It is one way of arousing her zeal to perform well. She is usually dressed up with a unique attire, short trouser made from cotton and assorted colours of beads on her waist. The beads often weaved in the form of cap on her head. Other ornaments such as irons on her legs (bracelets) provide some sound rhythm to the drumbeat as she dances. The beads on her waist, adorned with beautiful costumes get initiated, and therefore, an ordinary person are not permitted to wear them.

While she prepares for the performance, the drummer and singer will be entertaining the audience, as they await Otipi. As she approaches the arena, a young man will carry her shoulder- high, and the Otipi commences her performance right there. This stylistic arrival excites her audience with gyrations and suggestive body movements. After the welcoming episode, she jumps down from the man's shoulder; immediately, she starts dancing to the music (Margret Angwe, personal communication, August 2018).

Moreover, the Otipi dance is a specialized way of expressing and celebrating the deep-felt cultural heritages of the past given in public performance. In this dance, three relevant groups are involved; the drummer, the Otipi and audience. The Otipi relies on instrumentation because, through it, the conversation grew among these groups. In the dance scene, the drum talks and Otipi understands and reacts. The drum speaks the local

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environment language, such that anyone who understands this language, whether an initiate or not can decode the language. Therefore, this challenges the drummer. The drummer encodes the language with the drum and Otipi decodes this on the spur of the movement. It reflects the dance step action and reaction. The dance begins with a preliminary performance by the drummer while the dancer usually stayed away to get set with her costumes. So it is the drum that interacts with Otipi to know if, and when they are ready. The drum can also ask them to hurry up, where they are behind schedule by tuning the local dialect which an ordinary audience can also decode. In the next segment, we shall discuss the prospects, changes and impact of the Otipi ceremony.

### **Prospects, changes and impact of the Otipi Ceremony**

Cross River State and Nigeria at large stands to benefit a lot with proper preservation of the Otipi cultural heritage. It has high potentials to boost the Nigerian economy through tourism. When cultural heritages are appropriately preserved and advertised through print and electronic media, they stand the chance of attracting tourists across the globe. It would be a plus to national revenue and gross domestic product, which will enhance national development. Nigerian cultural heritages also are capable of promoting mutual understanding and respect among Nigerians. When people attend state or national cultural festivals, they will learn to appreciate the various cultures exhibited by other Nigerian people and this will engender unity in diversity.

Before the colonial era, the Otipi was chosen at the ages of four or five and restricted from doing every form of public and domestic activities. During her reign, she does not associate with her peer group because of some special spiritual powers she possessed. She does not go to school or church. However, with the advent of the western culture or civilization (church and education), Otipi now attends church and school; interact freely with her peers; though she does not go outside of Yache land except on an invitation. Another significant change in the Otipi is circumcision, which is an ancient practice of Yache that involved both sexes. However, the ceremony for female circumcision is more elaborate, like in many other parts of Africa. Female circumcision is a tradition as it is a way of life in Yache and a rite of passage for female which denotes maturity. It is often the first step of being accepted into the institution of marriage. Female rites of passage are regarded as being challenged: a consequence of Westernization agents of socialization such as Christianity and Education.

There are some myriads of the impact of Otipi cultural heritage on Yache people. The Otipi cultural ceremony has a way of uniting people and brings unity, peace and harmony.

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During the celebration, the people always come together to celebrate this important cultural heritage hence bringing unity to them. Also, Otipi ceremony brings about the friendly relationship among the various communities, anytime Otipi is to perform, the people from the neighbouring communities are expected to participate and share the flavour. They come around to participate, and in the process, people get to know each other and after that become friends.

Furthermore, it is one of the most important cultural heritages handed down from time immemorial that has brought the activities of the past into the everyday life experience of the Yache people. Besides, it helps inculcate the spirit of collectivism as the mutual benefit targeted toward a particular goal. For any community to have achieved any fame, it must harness its human capital endowment which Otipi cultural heritage is well known for among the Yache people. Otipi ceremony also fights the moral decadence by creating a public avenue through which the culture of Yache people can be revived and sustained. In a broader context, Otipi serves as a medium for social control. The communicative aspect of it provides an avenue for projecting the social norms and values of the community. The participation of the audience ensures that such issues remain within the psyche of the people. Through this chain, the cultural heritages are passed down from one generation to another.

### **Conclusion**

This paper has been able to peruse through dimensions of Nigerian cultural history and how social activities such as festival, carnival and ceremonial practices form the bulk of all aspects of the cultural heritages man creates for aesthetic appreciation. It represents in a country endowed with a lot of cultural heritages occasioned by its multicultural status. The paper has made an effort to identify the importance of cultural heritage among the Yache people and its nexus to development as well as the contributions cultural resources could make to economic development. Efforts can be made to cherish our culture by promoting them. The Otipi ceremony reflects the rich diversity of Nigeria, which serves as a common platform to promote national unity. This paper has, therefore presented the argument that festivals and other cultural heritages can go a long way to create potentials for tourism, which drives economic growth and development if adequately harnessed in Africa. However, it is the opinion of this paper that oral tradition is the best form of cultural heritage preservation.

Arguably, Otipi ceremony performance as it is in most parts of Africa is by no means

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accidental the harmony in steps and movement of the dance as well as the rhythm of the drum percussion is by no means accidental. Such is the product of the linguistic resource coded by the drum and decoded by the Otipi. The external manifestation in the form of choreography is understood inwardly through the language of the drum. It is performed outwardly as choreography.

Therefore, the art in the dance does not only come from the music percussion, but it also involves the use of the percussion instrument to speak the human language and easily decoded. This aspect of the Otipi dance can be appreciated by those who speak the language associated with the Yache drum tunes. Thus the beauty of art to a great extent comes from its environment. Culture is the product of people. It functions in its environment, before gaining a universal appeal.

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# Conceptualising Sexuality in India: Trends and Reactions

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## **Abstract**

The concept of marriage generally refers to a life-long relationship between a male and a female. Globally, males and females get married, and their marriages are made public. One contemporary deviation from the original marriage concept is homosexuality, which has risen to some noticeable extent across the globe. This research paper analyses the practice of homosexual marriages in the Indian context as an invisible conflict which is kept successfully undercover. It also describes and explains various aspects of homosexuality, including the evolution, reasons, societal attitude and reactions towards such relations in India.

**Keywords:** Homosexuality, India, Reactions, Injustice, Law.

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## **Introduction**

The institution of marriage in every society implies only male-female relationships, although most marriage statutes use gender-neutral language. Whereas many examples of acceptance of homosexual marriages have only been recently forthcoming as society is gradually becoming more permissive, it is pertinent to explore the case of India. This change reflects the increasing number of jurisdictions, which have decriminalized such acts. The concept of same-sex relationships, regardless of their duration, are not legally recognized in most countries and as a result, deny homosexual partners many of the legal and economic privileges automatically bestowed by marital status. These include employee benefits, the ability to file joint tax returns and perhaps most importantly, since the advent of AIDS -health benefits and rights arising on the death of a partner, including interstate inheritance, among others. There are many benefits of heterosexual de facto partners in many societies which are not available, to homosexual partners.

The word homosexuals mean 'as of the same sex', being a hybrid of the Greek prefix homo

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meaning 'same' and Latin root meaning 'sex'. Homosexuality sexual orientation is a sexual display or romantic love, particularly for same-sex people. People who are homosexual, mainly males are known as 'gay'; while gay females are known as 'lesbians'. Therefore, a homosexual marriage, sometimes referred to as gay marriage, indicates a marriage between two persons of the same sex.

### **Homosexual marriages: A global scenario**

The earliest western document concerning homosexual relationship comes from Ancient Greece, where same-sex relationships were the societal norm. In preindustrial societies, homosexuality was also generally accepted by the lower classes while some members of upper classes considered it immoral. However, with the rise of urbanization and nuclear family, homosexuality became much less tolerated and even outlawed in some cases. The sexual orientation in a pre-modern era as depicted in love poetry and paintings, and even traditional bodies such as Alexander the Great, Plato, Hadrian, Virgil, Leonardo da Vinci, Michelangelo and Christopher Marlowe included or centres on a connection with the personalities of their gender.

Civil authorities adopt different positions when faced with the fact of homosexual unions. At times they tolerate the phenomenon; at other times they advocate legal recognition of such unions, under the pretext of avoiding, concerning certain rights, discrimination against persons who live with someone of the same sex. In other cases, they favour giving homosexual unions' legal equivalence to marriage properly so-called, along with the legal possibility of adopting children. An increasing number of jurisdictions have thus de-criminalized homosexual acts. Although many groups and people criticizes the present laws claiming that such laws are obsolete and need a replacement; many jurisdictions have retained their statutory prohibitions on homosexual acts.

Surprisingly the last century witnessed significant changes in the conception of homosexuality. Since 1974, homosexuality ceased to be considered abnormal behaviour and removed from the classification of mental disorder. Consequently, homosexuality became de-criminalized in different countries. Globally anti-discriminatory or equal opportunity laws and policies to protect the establishment of powers to gays and lesbians. Improvements towards and bans of same-sex marriage created a topic of debate among scholar in the 1990s and 2000s

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**The problem**

Sexuality history has pieces of evidence proving the existence of homosexuality in the past. Globally, for more than ten years, laws and legal initiatives on the lesbian and gay rights moved from the right to be secretly sexual. That is from the right to have same-sex relationships at all; to the right to be individual civic subjects, protected from discriminations in workplaces; and provision of services, toward the right to have a relationship. This alteration in rights-focus: from decriminalization to civil assurance and public acknowledgement is not entirely a linear one. Thus, in recent years, several jurisdictions had relaxed or eliminated laws curbing homosexual behaviour.

Before the modern period, homosexuality differed from modern homosexuality in terms of gender, class, age, gender or class. Homosexuality in different periods had different features; the underlying phenomenon has always existed and is not a recent invention of our society. Although the particular manifestation of homosexuality may highly depend on social factors, its fact remains constant. In a research of about 1500 animal species behaviour extensively studied; homosexual behaviours were ascribed to 450 species. The result established its commonness which begs for explanation and socio-biologists have suggested an extensive assortment of explanations to account for it. This reality, therefore, calls for inquiry in the Indian context to further understand the extent and challenges of homosexuality practice in the country.

**Theoretical explanation**

The antecedents of sexual familiarisation are presently under investigation by global researchers. Generally, different factors determine each individual's sexual orientation. Nurture, Nature or some combination of the two is often thought to determine human sexual behaviour. Research suggests that homosexuality is mostly genetic in origin. It also assumes that individuals with homosexual genes will feel less inclined to behave heterosexually and will thus reproduce less frequently. Findings also suggest that homosexual men look feminine; whereas other study found that homosexual men and homosexual women are masculine. Another reason given is an imitation, a significant mechanism of cultural transmission, which also accounts for some homosexual behaviour. An irregular level of sex hormones during the development of a child inside the womb is an influence. Family upbringing may also affect when they train a male child like a female; or by creating guilt about early heterosexual contacts; or by blocking initial heterosexual behaviour produce less frequently.

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**India and reactions to homosexual practices**

Formerly, the general reactions in society were that many people deny the existence of sexual minorities in India and dismissed same-sex behaviour as a Western, upper-class phenomenon. However, the Indian gay community has in the last five years progressed in the gay campaign mainly on the Internet. To create strategies for their cause, they form NGOs, helplines and do a regular meeting. Some people even tag the behaviour as a disease that needs tackling medically or otherwise.

**Legal status of homosexuals in India**

Section 377: 30 of the Indian Penal Code (1860) relates to Unnatural Offences and includes homosexuality within its domain. In 2003, the Indian Government stated that authorising homosexuality would open the conduits of delinquent behaviour. In 2009, the Delhi High Court judgment in Naz Foundation v. Govt. of NCT of Delhi found Section 377 and other legal prohibitions on private, adult, consensual and non-commercial same-sex conduct to be in direct breach of primary rights granted by the Indian Constitution. Section 377 declared that:

whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with [imprisonment for life]; or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine,"

The section includes an attached comment that: "penetration is sufficient to constitute the carnal intercourse necessary to the offence described in this section." However, according to a former ruling by the Indian Supreme Court, judgments of a high court on the constitutionality of law concern India, and not just to the state over which the high court in question has jurisdiction. There have been occurrences of harassment of LGBT organisations by officials under the law.

On 23 February 2012, the Ministry of Home Affairs declared its resistance to the decriminalization of homosexual activity, stating that in India, homosexuality is being immoral. The Central Government reversed its stance on 28 February 2012, asserting that there was no legal error in decriminalising homosexual activity. The shift in stance resulted in two judges of the Supreme Court reprimanding the Central Government for frequently changing its approach to the issue. On 11 December 2013, the Supreme Court set aside the 2009 Delhi High Court order decriminalizing consensual homosexual activity within its jurisdiction.

Human Rights Watch also expressed concern that the Supreme Court ruling would render same-sex couples vulnerable to police harassment, stating that "the Supreme Court's ruling is a disappointing setback to human dignity and the basic rights to privacy and non-discrimination." The Naz Foundation stated that it would register an appeal for review of the court's decision. Activist group Kavi's Humsafar Trust has also reported that two-fifths of homosexuals in the country had faced blackmail after the 2013 ruling.

Meanwhile, on 28 January 2014, the Supreme Court of India rejected the review appeal filed by the Central Government, the Naz Foundation and several others toward its 11 December verdict on Section 377. The bench described the ruling by claiming that: "while reading down Section 377, the High Court overlooked that a minuscule fraction of the country's population constitutes lesbians, gays, bisexuals or transgender people, and in the more than 150 years past, less than 200 persons have been prosecuted for committing offence under Section 377, and this cannot be made a sound basis for declaring that Section ultra vires Articles 14, 15 and 21."

Similarly, on 18 December 2015, Shashi Tharoor, a member of the Indian National Congress party, proposed a bill for the abolition of Section 377, but it was declined in the House by a vote of 71-24. Shashi Tharoor is still planning to re-introduce the bill. On 2 February 2016, the Supreme Court chose to evaluate the criminalization of homosexual exercise. In August 2017, the Supreme Court concurrently ruled that the right to individual privacy is a natural and fundamental right under the Indian Constitution. The Court also ruled that a person's sexual orientation is a privacy issue, giving hope to LGBT activists that the Court would soon strike down Section 377.

However, in January 2018, the Supreme Court agreed to refer the question of Section 377's validity to a large bench and heard several petitions on 1 May 2018. In rejoinder to the court's request for its position on the petitions, the Government proclaimed that it would not question the petitions, and would withdraw the case "to the wisdom of the court". A hearing began on 10 July 2018, with a verdict expected before October 2018. Activists see the case as the most vital and "greatest breakthrough for gay rights since the country's independence", and it could have far-reaching entanglements for other Commonwealth countries that still outlaw homosexuality. On 6 September 2018, the Supreme Court announced its judgment. The Court unanimously decreed that Section 377 is illegal as it violated on the fundamental rights of independence, intimacy and citizenship, thus

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authorising homosexuality in India. The Court therefore, explicitly overturned its 2013 judgment.

### **The realities of homosexuality: The arguments**

The conflict between homosexuals and heterosexuals are evident in institutions of marriage not only in India but generally in the world where sodomy law is applicable. The debates about homosexuality arise, in part because they often involve public policy and legal issues, which tend to be sharply polarized. Those commonly concerned with homosexuality, positively or negatively, are also those most responsive, with natural law theorists supporting for gays and lesbians having a reduced legal status, and queer theorists engaged in a review and deconstruction of what they see as a heterosexist regime. The two types do not talk much to one another, but rather disregard or talk past one another. There are some theorists in the middle.

### **Conclusion**

All the above arguments in favour and in against homosexuality suggest that Indians are not ignorant about homosexual events around the world and its legalization, but still they have some reservation about homosexual relations. Indian society, by and large, disapproves homosexuality and justifies it as a criminal offence, even when adults indulge in it privately.

Today, the majority of Indians are not even comfortable with homosexual marriages for oneself. However, at the same time, the demand for legalizing homosexual marriages is grave and intense, but somehow not getting the approval of society and is undercover. It seems as if it is still a long way to go for social acceptance of homosexual marriages in India. As the legal recognition of homosexual unions would mean not only the approval of homosexual activity with the result of making it a model in present-day civilisation; but may also obscure the fundamental values (of family, marriage, procreation and continuity of Species) which belong to the common inheritance of humanity.

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# Analysing Freedom and Responsibility in Jean–Paul Sartre's *Being and Nothingness*

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## Abstract

Sartre, in his many works, regards responsibility as the necessary consequence of inalienable human freedom. This fact also made him favour his notion of "either/or" between God's existence and human freedom strictly. For Sartre, "it is either God exists, or man is free and responsible." Jean–Paul Sartre took a very bold step to directly oppose the mainstream Western philosophy, which typically attempts to reconcile human responsibility with the existence of an all–powerful and all–knowing being. Moral responsibility links traditionally with God, as the ultimate guarantor of values and sanctions. Sartre repudiates the components of this traditional view and regards God as an impediment to human freedom and responsibility. The tension between human freedom and God is, therefore, deemed to be insoluble. Sartre thinks human responsibility makes sense only if there is no God; otherwise, divine foreknowledge and predestination will necessarily exclude alternative options and consequently, responsibility. The paper, therefore, did a critical analysis of the philosophical idea of freedom and responsibility in Jean–Paul Sartre. It analysed Sartre's idea that: when a man in existence defines what he is; man is both free to fashion his self and is accordingly, responsible for the outcome of his actions.

**Keywords:** Jean–Paul Sartre, Freedom & Responsibility, Choice, Human Condition, Bad Faith, Anguish

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## Introduction

Jean–Paul Sartre's philosophy is rooted in his book "*Being and Nothingness*." In the book, Sartre (1966) introduces the single most significant enunciation of his existentialist philosophy as an essay in phenomenological ontology. Essentially, it is a reflection of the knowledge of being. *Ontology* means the study of being; while *phenomenological* means or relates to perceptual consciousness. In the introduction to *Being and Nothingness*, Sartre (1966) reveals his dismissal of Kant's concept of *noumenon*. Kant was an idealist, thinking

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that we have no direct way of comprehending the external world and that all we have access to is our ideas of the world, including what our senses tell us. Kant differentiated between *phenomena*, which are our perceptions of things or how things look to us, and *noumena*, which are the things in themselves, which we do not know. Against Kant, Sartre argues that the expression of a phenomenon is pure and absolute. The noumenon is not inaccessible—it is merely not there. Appearance becomes the only reality.

From this opening point, Sartre contends that the world is as an infinite series of finite appearances. Such a perspective eliminates dualism, notably the duality that distinguishes the inside and outside of an object. What we perceive is what we get (or, what appears is what we know). After the concept of the noumenon, Sartre(1966) draws the binary distinction that controls the rest of *Being and Nothingness*: the differentiation between unconscious being (*en-soi*, being-in-itself) and conscious being (*pour-soi*, being-for-itself). Being-in-itself is concrete, cannot change and is oblivious of itself. Being-for-itself is conscious of its consciousness, but is also fragmentary. For Sartre, this undefined, undetermined nature is what defines a man. Since the for-itself (like a man) requires a predetermined essence, it is forced to create itself from nothingness. For Sartre, nothingness is the defining characteristic of the for-itself. A tree is a tree and cannot change or create its being.

Man, on the other hand, makes himself by acting in the world. Instead of merely being, as the object-in-itself does, man, as an object-for-itself, must actuate his being. For a fuller appreciation of his philosophy, it is necessary to understand his concept of "Being and Nothingness" and its relevance to man's freedom. He illuminates his approach to man's freedom by his clarification of the sophisticated features of human beings. In essence, Sartre's treatment of *Being and Nothingness* centres on the evaluation of the nature and life of real human beings. The assertion underscores the importance of *Being and Nothingness* in his concept of man's freedom. Through his approach to being and nothingness, Jean-Paul Sartre perceives freedom as an existential fact by deduction from the nature of man, as a conscious being who has a vacuum in himself; which he must be free to fill in any way conceivable by him.

Our existence in the world, as shown by Sartre, does not just involve knowing that we exist in a combination of action with feelings and attitude. As far as we allow ourselves to be fully involved in the material substance of the world, we must have a feeling of nausea. Our position in the world makes us have a sense of futility and dispensability that is analogous to

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the sense of the absurd. Similarly, Sartre asserted that whenever we can recognise our freedom, we have a sense of anguish. There is a tendency to raise questions on how free we are when we examine some of those things that we apply our freedom in doing and in choosing. Sartre does not restrict himself to inquiring into freedom for a man at the expense of the circumstances of his environment, birth and other constraints, but he goes to evaluate his responsibilities further. However, a thorough introspection into the being of man reflects the fact and role of freedom. According to Sartre, man does not exist first in order to be free'. Afterwards, there is no difference between the being of man and his being free. The essential importance of our earlier remarks is that man is condemned to be free; carries the weight of the whole world on his shoulders; he is accountable for the world and himself as a way of being. Considering the identity of the being of man and his freedom, he said, "for lack of getting out of it, I have chosen it" (Sartre, 1977) We practically, flee this knowledge and responsibility by lying to ourselves.

### **Freedom and responsibility**

When a man conceived to be free. it means that the idea of man's freedom is not negotiable. In essence, man is born into freedom. Moreover, this freedom of men has many burdens. Since the idea of being free implies that there is no excuse for man's actions, it, therefore, suffices to say that "man being condemned to be free carries the weight of the whole and for himself as a way of being." Responsibility, on the other hand, implies the cultivation of consciousness by one to the effect that one is the author of all one's actions. So, in reality, the responsibility of man is natural, since he is the one through which there exists a world; and the one who makes himself to be what he is. There is a need for one to be proud and satisfied to reckon with the outcome of one's action, hence the reaction of Orestes to Zeus's accusation: "I am no criminal, and you have no power to make me atone for an act I do not regard as a crime" (Sartre, 1969). Anything capable of threatening and endangering one's life has meaning only through one's project. Being responsible for ones action is logically follow-up by ones absolute freedom. We should not regard this freedom as resignation.

To make such objections as "*I did not ask to be born*" is instead an indirect way of placing more importance on my facticity. The fact is that everyone is responsible for everything that happened to him. The only fact is that no one is the reason for his or her very being. That man was abandon in the world is not in the sense of his being passive in a hostile world; but simply that he found himself in a situation where he has to be fully responsible for his action without any aversion to escape. The situation occurs because one is responsible even for one's every desire of fleeing one's responsibilities.

On the other hand, that one makes oneself passive, and as a result, refuses to act is a choice that one has made for oneself to remain passive. There is, therefore, no escape for man in all his actions. He is entirely and singularly responsible for them. Since we can choose the world devoid of external forces, we have no excuses for our action. We cannot say-"*I could not help doing it*"- when it is evident that we can help the situation. Because whatever we do or become is not because we have to, but because we want to. This thought is quite harsh, and we become anguished in the face of it. There is a big agony in becoming aware of the fact that everything is up to us. In essence, man's freedom makes it imperative for him to choose always. So, the anguish of freedom is the anguish before the necessity of choosing, and every choice we make involves elimination. Sartre is saying that man is entirely free and responsible for all his actions.

#### **Some concepts in Sartre's freedom and responsibility: Existence precedes essence**

Though Sartre (1977) believes that existence precedes essence as an existentialist; some other existentialists like Gabriel Marcel disagreed. For instance, Gabriel Marcel, labelled by Sartre as a "Christian existentialist" is said to have refused to subordinate "essence to existence" [Gabriel Marcel, *Tragic Wisdom and Beyond*, tr. Stephen Jolin and Peter McCormick, intro. Stephen Jolin in Evanston: Northwestern U. Pr., 1973, p. xxxii]. It is therefore contestable that this theme was prevalent among all existentialists. That is to say, that man exists first of all and then makes his essence. They believe that man is the meaning of making a subject. It is whatever a man makes of himself that he will be because they believe that man is ultimately free. There is nothing to determine his nature. Man must continually strive to choose from the limitless choices facing him.

There are other themes like freedom and responsibility, a man in the world, others, among others in existentialism. In describing existentialism and existentialists, it is necessary to note that during the heyday of existentialism, a disclaimer that was often issued conveyed that existentialism was not a doctrine whose traits could be enumerated to define a specific set of thinkers and writings. There are many different and sometimes contrary "existentialist" approaches, including: theistic and atheistic; phenomenological and metaphysical; personalist and individualist; and philosophical and literary. As such, it was rather practically impossible to arrive at any well-delineated categorisation.

#### **Freedom**

Freedom is the central and unique potentiality which compounds us as human. We are

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condemned to be free. We must decide and act from within whatever situation we find ourselves. Sartre rejects determinism, saying that it is our choice how we react to determining tendencies. Sartre opines, "If I mobilise in a war, this war is my war; it is in my image, and I deserve it. I deserve it first because I could always get out of it by suicide or by desertion" (Sartre, 1969).

### **Choice**

Here, we are inclined to assume- *I am my choices. I cannot choose. If I do not choose, that is still a choice.* If faced with predetermined conditions, we still choose how we are in those circumstances. In choice, as W. Sellas puts it, man is in a situation and has to handle it as best as he can. He must commit himself. In life, a man commits himself, draws his portrait, and there is nothing but that portrait (Sartre, 1969). Each of us is liable for everything we do. If we seek advice from others, we choose our advisor and have some idea of the plan he or she will recommend. "I am responsible for my very desire of fleeing responsibilities" (Stumpf, 1976) In essence, one cannot avoid making a choice. A refusal to choose is, in fact, a choice already made. Refusing to choose is one way of choosing. To refuse to make a decision is itself a decision. We are fully responsible for our being in the world; there is no way we can escape responsibility for the role we have chosen to play in the world.

### **Despair (anguish)**

Despair is sometimes called anguish, anxiety, the feeling of abandonment, dread, arising as a result of the absurdity of human existence. According to Sartre, there is always an element of despair in human existence. It comes from the "realisation that we are limited to what is within the scope of our wills" (Ndubuisi, 2006). For Heidegger, this feeling comes from confronting one's finitude, the human nothingness. The feeling of anguish comes from realising the import of one's freedom- "when one realises that one is responsible for oneself as well as to others." (Priest, 2001). Accordingly, anguish sets in "when a man commits himself to anything, fully realising that he is not only choosing what he will be but is thereby at the same time a legislator deciding for the whole mankind" (Priest, 2001). It was this situation that Abraham found himself when he was asked to sacrifice his only son. There is nothing to tell Abraham if indeed the voice he heard was that of an angel. At that point, whatever decision made was solely his responsibility. He has the freedom to choose either to sacrifice his son or not. The decision was his and his alone.

### **Bad faith**

One of the significant claims in existentialism is that human beings are always free to make

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choices and manage their lives towards their own chosen goal. This freedom is so unbearable and inescapable that it fills us with so much dread, which we are afraid to face. Rather than face our identities as a free conscious subject, "we pretend to ourselves that we are mechanistic, determined objects. Refusing to make ourselves what we are freely, we masquerade as fixed essence by the adoption of hypocritical social roles and inert value systems" (Ndubuisi, 2006). Moreover, in the process, we refuse to accept that we are what we make of ourselves. The attempt is to avoid facing the import of man's freedom is what the existentialist called Bad Faith. The concept of Bad Faith was developed and popularized by Sartre and Simone de Beauvoir to describe the phenomenon where a human being under pressure from societal forces adopts false values and disown their innate freedom.

According to Sartre(1966), bad faith occurs when one tries to rationalise his existence or actions by religion, science, or some other belief system which imposes import or consistency on human existence. Bad faith is an attempt to avoid despair, anxiety and anguish, which comes from the realisation that human existence has no meaning or purpose except the one we create ourselves. Thus, bad faith comes from within us and is itself a choice; a way that a person uses his freedom to avoid dealing with the consequences of freedom due to the massive responsibility that those consequences entail.

Sartre developed this concept of bad faith from his discussion on consciousness. According to Sartre, life has no meaning, no value before the conscious act of living. It is humans that breathe life into existence when they become conscious of themselves as living beings faced with a choice and the freedom to make them. This consciousness is the awareness one possesses of all things surrounding him. If the individual is unaware of an object, then he cannot know the said object. From the standpoint of consciousness, comes nothingness. Nothingness is the consciousness that we develop when we become aware of an object. When an individual becomes aware of an object, he immediately becomes aware that before this consciousness, he was conscious of nothingness, which made Sartre (1996) posit that "consciousness is a being, the nature of which is to be conscious of the nothingness of its being."

In analysing how man most times behave negatively to himself in order to deny any future transcendence, Sartre tells us that "one's consciousness acts in such a way as to show some actions as being impossible which other human reality projects as possible ". For this reason, consciousness must always arise as a 'not'. Sartre uses irony to help us understand the inwardness of consciousness. In irony, a man annihilates what he posits within the same

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act, he leads us to believe in order not to believe, he affirms to deny and denies to affirms; he creates a real object, but it has no being other than its nothingness (Satre, 1966). It is this show of negative attitude by man to himself that makes consciousness rather than to direct its negation outward, turn it to itself. Bad faith stems from this attitude.

Bad faith can also liken to falsehood. Sartre explains that lying, in general, implies that the liar is in complete possession of the actual truth. The liar intends to deceive and does not seek to hide this from himself. For a lie to qualify as a lie, the liar must be aware of the correct position of what he is misinterpreting. He must be fully aware of the situation; for one cannot be accused of lying when he acts in error or when he is mistaken. To Sartre (1966) bad faith does not originate from outside humanity. No person undergoes bad faith. No person infects with bad faith. Bad faith grows from within, stemming from a discomfort with the truth and absolute freedom.

### **The past and the exercise of freedom**

We transform past tendencies through our choices. Explanations in terms of family, socioeconomic status among others do not tell us why an interested person makes the crucial choices. Hence it can be said that man is nothing else than his plan; he exists only to the extent that he fulfils himself. He is, therefore, nothing else than the ensemble of his acts, nothing else than his life. It is our future that decides if our past is living or dead. The only force of the past will come from the future. One can only evaluate his past in the light of one's project toward the future. Sartre completely rejects the overhead views that our past determines us as a factor that could hinder the project of man. Sartre's ideal man is that man who does not allow his past to hinder response to the situation of the moment.

As Fell (1965) puts it, man is capable of a psychological negation of his past. One can, for example, decide to try not to be in the future what he was in the past. Our past does not hinder the exercise of our freedom. Human reality recognises and defines itself by the ends, which it pursues rather than by alleged causes in the past. A brave person is simply someone who habitually acts bravely. Each action contributes to defining who we are, and at any moment, we can begin to act differently and draw a different portrait of ourselves. There is always a probability of changing, of starting to make a different kind of choice. To be free is regarded as to be free to change. Under this dispensation, we have the power of transforming ourselves indefinitely.

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**Analysis of Freedom and Responsibility**

In an apparent attempt to solidly defend his stance on human freedom, Jean-Paul Sartre refuses to give enough attention to some critical issues that affect it. It is either that he denies outrightly that such issues exist or maintains that it is within the prerogative of man to surmount such resistance to the achievement of his goal. He contends that it is in the world that man realises himself, for it is inconceivable to talk of a world without man or man that does not exist in the world. Of course, no one is responsible for what has preceded this "thrust toward existence" simply because we do not come to the world based on our consent- but are, so to speak, "thrown" into it. However, we are responsible for everything that follows (Stumpf, 1976). Now that the excellent source and foundation of responsibility is gone, the question arises to whom man could be responsible in the first place? Sartre's answer is simple: only to himself. Not even to some absolute moral standards.

From the previously established priority of existence Sartre (1966) now derives two intellectual tasks with a clear practical import: (1) To make sure every man is aware of "what he is" (this sounds like an enlightenment project of ever-increasing awareness) and (2) To "make the full responsibility of his existence" rest on man (this comes down to a kind of "total responsibility" which does not allow for excuses). Full responsibility for one existence bases on self-awareness and personal freedom to enable us to make choices. By exercising the freedom to choose, man becomes responsible for himself. However, his responsibility does not stop there; it extends to other people so that in the end, it assumes the form of universal responsibility. There are at least three circles in the extension of our responsibility:

- a. Individual responsibility: If existence precedes essence, man is responsible for his actions (and his individuality). Here we have to understand that the individual responsibility corresponds to the common-sense notion of responsibility.
- b. Total responsibility: If a man is free to choose what he is going to make of himself, he is entirely responsible for what he is becoming. Total responsibility is intended to reduce typical excuses for our choices and actions: human nature, heredity, subconscious drives, emotions, circumstances, external forces.
- c. Universal responsibility: If a man is fully responsible for what he is presenting as the image of man, he is responsible for all men. Universal responsibility rigidly based on individual responsibility: a man is responsible for all men not in the sense that one is responsible for what every idiot might be doing, but in the sense that in his actions he involves humanity one way or another. It means both those choices made for



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other men (they involve, implicate others) and on behalf of humankind as implicit but universally binding norms.

It is important to note that one can accept both (a) and (b) as self-evident. Every human action reveals an underlying rule of conduct. However, (c) poses many problems. Of course, taken literally, "choosing for others" does not make much sense; I cannot choose for others, nor can they choose for me. Sartre (1996) obviously means "representatively", and the question is then, how can he justify this transition from individual choosing for himself to choosing for humanity. The answer is not clear, let alone convincing. It is important to remark that the idea of the universal bearing of our acts is essentially Kantian.

In his Categorical Imperative, Kant demands that moral agents act so that the individual keeps humanity in his mind or another phrasing that the maxim of his conduct could become a rule for others. By taking over an old Stoic view, Kant has formulated a principle of legislation for humankind which allows that we fully exercise our freedom. Man is free as long as he is subject to his legislation. Sartre is now incorporating this principle of universalisation into his ethics in an attempt to defuse the allegations of propounding moral anarchy and relativism.

### **Norms and values in our actions**

Actions derive not from some antecedent values and norms. Norms and values reside in our actions; they are not something transcendent. They are immanent to our actions which themselves are implicit statements of values. By choosing something, we pronounce it valuable. Now Sartre makes another bold move and claims: (i) that "we always choose good" and (ii) that "we can never choose evil". However, he also asserts (iii) that "nothing can be good for us without being good for all". These are surely surprising statements for an existentialist who should be very careful not to claim something that imposes counterfactual norms over reality. Moreover, these claims appear to be as counterfactual as they could be. Those claims are outright false or even absurd statements for this reason.

Sadly enough (but undeniably) one can choose something harmful to themselves and even more. People can also choose to do something terrible and harmful to others. It could happen that what we have chosen turns into something that is not good either for us or others. Before one makes a final judgment on Sartre's theory of "good choosing" it is advisable first to gauge the proper meaning of his statements. In doing so, one needs to distinguish carefully different layers in this admittedly strange doctrine. Let us examine all

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three claims step by step- Do people always choose good? The majority of people do not think so. However, for Sartre, it is contradictory to choose something and not to affirm it as useful. In other words, he claims that we always choose what we view as good at least to us. Unless I am a masochist, it would be strange to say that I am deliberately choosing something wrong or harmful for me.

It is an old Socratic idea developed in the Gorgias. Socrates assumes that a man who acts should know the goodness of his action. If the man does not know that, he runs a risk of incurring a misfortune to himself. If we choose something which is not right, as sometimes happens (at least in the eyes of bystanders), it is so because we do not recognise it as bad. We believed it was good for us. Once we realise its true nature, we cannot choose it because what is terrible ultimately turns harmful to us. However, no one wants to do any harm to himself. Bad things could not be a desire for the sake of themselves. Therefore they could not be our ends, and no one wants them. We cannot desire what is bad, at worst, only what we see fit.

Can I be wrong, and can I sometimes choose evil? According to Sartre(1966), this is not possible because to choose and to choose something good are synonymous expressions. One is, of course, tempted to immediately retort by pointing to those who choose to do bad things knowingly. Sartre answers that these people treat evil as good. Even if one said: "Evil, you be my good" (Milton) he would think it was good for him to choose that way. It is not perhaps useful "in itself", but "in itself" is meaningless and irrelevant in concrete situations. What we have chosen shows what we deemed right for us and what we knowingly or not proclaimed as good for man. Nietzsche on his part affirms Sartre's adoption of Socrates. For Sartre as well as for Nietzsche, it is possible not to regard "bad" as bad simply because there is no pre-given (objective) standards of morality. What one deems an expression of freedom or feeling of liberation in terms of our potentials is right no matter what.

Can we choose something suitable for us, but objectively not good for others? It seems to happen now and then. However, here again, Sartre goes against conventional notions and asserts that when I choose something, I affirm it not only for myself but for everybody, including my generation and my age. So there is no such thing as an objectively wrong choice. How come? The answer is that, for Sartre(1996), every act is an act of universalisation in a twofold sense. Every particular choice exemplifies both an "image of man" and "involves all mankind". If my acts involve all men, they involve myself, and then (i) and (ii) will apply ("we always choose good", "we can never choose evil").

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On the other hand, "in choosing myself, I choose a man" so that it is impossible to choose exclusively for oneself. Moreover, since I choose good for myself, I cannot choose the bad for man, even if what I have chosen turns out bad in its "objective" consequences. One last correction to the seemingly subjectivist statement that 'I always choose good' (for me) is that my choice must pass the universalisation test in order to be viable for me as well. Sartre is now incorporating this principle of universalisation into his ethics in an attempt to resolve the allegations of propounding moral anarchy and relativism.

### **Evaluation and conclusion**

There is an apparent exaggeration in Jean-Paul Sartre's concept of human freedom. He has much love for the word- freedom. He also has an unparalleled faith in man's will and ability to chart a course of life for himself, despite prevailing circumstances. As an Atheistic Existentialist, he was unprepared to accept anything other than the fact that existence precedes essence, and that it is the man that creates the latter. In an apparent attempt to solidly defend his stance on human freedom, he refuses to give enough attention to some crucial issues that affect it. It is either that he denies outrightly that such issues exist or maintains that it is within the prerogative of man to surmount such resistance to the achievement of his goal. More so, due to Sartre's sketchy and ambiguous way of exposition, his ethical view is very apt of severe misinterpretations. It is therefore essential not to confuse his propositions with some seemingly logical but ultimately inappropriate conclusions.

The fundamental misunderstanding is that Sartre espouses a kind of wild ethical relativism. This accusation needs to be qualified. The existentialism of Sartre is relativistic in the sense of denying moral absolutes, not in the sense that our moral choices do not matter or that no moral disputes make sense. The second misunderstanding is that Sartre is a sheer subjectivist (emotivist) who denies the possibility of rational choice-making. Here again, one needs to be very precise, if we want to do justice to Sartre's position. Sartre does not dismiss reason as a relevant instance, in our practical decisions and even subscribes to some aspects of Socratic intellectualism.

Indeed Sartre(1966) does not derive the necessity of choosing the good from the necessity of possessing the right understanding of our actions – he knows that our actions do not always follow reasons and standards. He means rather this: since there is no absolute good or bad, there is nothing to be mistaken about in our choices. When we choose, there is nothing terrible in choosing since there are no virtues before choosing. Once I choose, I create

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something as good precisely by choosing it. Therefore, I set up my values in the process of choosing, and I set them up that my choice becomes the right one.

Having established the priority of existence and the fundamental freedom of man, Sartre now draws practical implications from these two premises. The first is the universal validity of our projects while the second is our universal responsibility springing from the fact that we involve others. There are other commendable efforts he made to defend this pet concept of his. He seemed to have had over-arching confidence in man to chart the course of his action for himself. In this regard, obstacles are not enough to stop man's projects because, according to Sartre, there is freedom only in the resisting world- freedom is therefore portrayed as the freedom to change our environment to surmount obstacles. His inflated belief in man's capabilities blinded him to the realities of human limitations in the exercise of his freedom. Hence, he fails to see some crucial factors that determine our action- which enslave our freedom.

The positive aspects of this concept, too, abound. It shows how deceptive man could be most times. It is a fact that man resorts to cheap excuses, even in the face of an action he carried out willingly. In such a situation, he tries to blame his misdemeanour on one force or another. However, he is fully responsible for such will to refuse to take blames for his shortcomings. Sartre's idea of self-deception is most useful here. The philosophy also emphasises that man has to pattern his life the way he pleases, for according to Sartre(1966), each man has a virgin future which he is expected to fill by his actions. So our failures and successes can only be traced to us, not to any force, seen or unseen. The realisation of this fact obviously will push a man to actions, for it is only our actions that constitute our personality.

The philosophy's emphasis on the independence of value creation can create in man a sense of responsibility. It has the potential of informing us that we are not just figures in the scheme of things; each man has as much opportunity to contribute to ideas and values like his counterparts. Such a realisation will undoubtedly give a man a sense of importance, sensitising him to his debt to himself and his society. Sartre's dislike of orthodoxy, rigidity and absolutism shows in this view. He believes that things are subject to change, and there are no absolute values or universal morality. Such belief is, no doubt, a pragmatic approach to life. It demonstrates that it is only situations that determine standards or value. Such a view will bring about a dynamic society. Hence, despite the apparent exaggeration of Sartre's concept of human freedom, the philosophy is no doubt that of action, hope, courage

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and optimism. It shows that it is a man alone that gives meaning to his life.

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# Comparative Study of Newspaper Reading Preferences among College-Going Youths

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## Abstract

India is witnessing a healthy trend when it comes to higher education and the attendance of youngsters in colleges. India's youth is career-oriented and focused on their goals. Girls and boys are headstrong and raring to go. With streams ranging from science to mathematics to political science to psychology to various other subjects, college students are making their presence felt in every stream. They are no longer considered ignorant and self-obsessed. The study is an investigation of the reading patterns and preference of young people going-college in India. The survey research method was used to delve into the psyche of young collegians in Bhopal and study the characteristics of their reading patterns. The study queries among other: do girls have any different interest in news and articles than the boys studying in the city?

**Keywords:** Newspaper, Reading Preferences, College Education, Media, Youths

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## Introduction

The youth are aware of the goings-on in India and are part of the revolutionary change happening in our society. This evolution is evident in their reading preferences especially as regards newspaper. One might think reading is a phenomenon that has always been in existent. However, it dates back to the invention of writing during the 4th millennium BC. With the industrial revolution, came a considerable rise in the number of readers. Reading can define as a complex cognitive process of decoding symbols in order to derive meaning. It is a means of language acquisition, smooth communication with one another, and sharing information and ideas. It is a complex interaction between the text and the reader, which has already been formed by the reader's prior knowledge, experiences, attitude, and language community. The process of reading requires continuous practice, development, and refinement.

## The problem

With an increasing number of boys and girls choosing careers instead of the traditional fields like engineers and doctors, their choice of subjects in college also varies a great deal.

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Notwithstanding which economic strata they belong to, it is interesting to note that they form a significant section of newspaper readers. Sports, economy, science, gadgets, fashion, lifestyle, national and international – college-goers are interested in all sorts of news. It corroborated with the fact that newspapers and magazines are increasingly coming up with youth-oriented supplements to cater to these young readers. For example: Dainik Bhaskar has City Bhaskar that contains college news, The Times of India's feature pull-out Bhopal Times mainly targets young readers; DNA's After Hrs has particular articles that are of interest of college-going boys and girls; Hindustan Times has a youth-centric supplementary called HT City that regularly features college activities and college news. This study aims to delve into the psyche of young collegians in Bhopal and study the characteristics of their reading patterns. The study is divided into two parts, reading preferences of girls and reading preferences of boys.

### Study area

The survey research to be conducted takes into consideration the viewpoints of youngsters studying in Bhopal district. This research is a comparative study on two sections implicating Bhopal as a district – college-going girls and college-going boys. According to Census 2011, the population and literacy rate of Bhopal district stands as below:

Population (%)	19.16 %	80.84 %
Total Population	453,806	1,914,339
Male Population	237,717	1,001,661
Female Population	216,089	912,678
Average Literacy	69.36 %	85.18 %
Male Literacy	79.67 %	89.20 %
Female Literacy	58.00 %	80.76 %

Collection of random samples of information will be from graduation and post-graduation college students studying in various institutions in Bhopal district.

### Newspapers in Bhopal

There are more than a hundred newspapers published in Bhopal district, and college-going youngsters form a large section of the readers. Various Hindi and English newspapers published here include The Times of India, Hindustan Times, The Pioneer, The Hitavada, among the leading English dailies. While Dainik Bhaskar, Raj Express, Nava Bharat, Nai Dunia, Dainik Jagran, Patrika, Peoples Samachar are the leading Hindi dailies published from



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here. All these newspapers are distributed and are available across the city.

### **The objective of study**

This research is being carried out to compare the choices and preferences of girls and boys studying in various colleges in the city. One might think college girls would only like to read news related to lifestyle and fashion and boys would read political and sports news only. This study is being conducted to establish the preferences of college students of both the sexes – boys and girls. The study also aims at finding out the reading preferences of students from different fields. It aims at finding out whether a science student will only have interest in news related to science and technology or the boy or girl also likes articles that are not directly related to his or her field. It will try to find out if boys are only interested in fields such as sports and politics, and girls are only interested in articles related to fashion and lifestyle. The study will also be a help to print media with deciding and focusing on its readers and their reading preferences. The study has the following objectives:

- To compare the choices and preferences of girls and boys studying in colleges and institutes situated in various areas of the city.
- To establish the preferences of college students across all economic strata, belonging to different backgrounds.
- To find out reading choices of students of different fields and those opting for different streams in college.
- To see if a student of a particular stream will read articles based on that stream only or not.
- To check if girls will have any different interest in news and articles than the boys studying in the city.

### **Literature review in prospect**

Literature and studies on reading preference and college students will be reviewed in the study. The aim is to provide background information for the research objectives and conceptualize the keywords. The following literature will help situate the study:

- A Summary of Research on The Reading Interests and Habits of College Graduates by Brewster Porcella (Acquisition Assistant Librarian, Acquisitions Department, State University of Iowa Library, Iowa City, Iowa)
- Comparative Study of Reading Preferences among Hindi Dailies: With Special reference to Dainik Bhaskar & Naidunia, Indore by Prachi Sharma, Dr Punit K.Dwivedi, Upendra Singh Panwar, Lt.Col. (Retd.) Dr V.K.Gautam (Modern Institute of

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Professional Studies, Indore)

- A Study of Reading with Dedicated E-Readers by Miriam Scholnik (Graduate School of Computer and Information Sciences Nova Southeastern University)
- Reading Habits of Rural and Urban College Students In the 21st Century by Fayaz Ahmad Lone (University of Kashmir)
- Defining Women's Reading Preferences by Rebecca Nappi (The Spokesman-Review)

### **Methodology**

Primary sources will be used in the course of research work. While the research design was ex-post-facto, the method of study applied was a random sample survey. The term ex-post-facto, when translated, means 'from what is done afterwards'. It can be used to study specific types of human behaviours. The person who conducts the research relies on the feedback of the subjects who participate in the study. The researcher does not have control over independent variables as their manifestation has already occurred or as they are inherent and not manipulatable.

For the method of study, a random sample survey was adopted, considering the nature of the respondents, who are college students and are subscribers of print media. In total, a thousand graduate and post-graduate students from 20-25 colleges of the Bhopal district to be covered. The colleges will be randomly selected, and the students of different streams, including science, arts, engineering and medicine, will be considered.

### **Research instruments**

A structured questionnaire was developed for the research. The questions were framed, keeping in mind the nature of the survey. The questionnaire consists of two sections-  
The area where the college is located. The following variable was used to gather background information of the respondents:

1. Age

2. Stream/Subjects

b) Point of view: The respondents were asked to give their opinions on various questions asked to them, which are as follows:

i) Name the newspapers you read.

ii) How many supplementary pull-outs do you read? Name them.

iii) News related to which field do you read the most? (E.g., crime news, politics, business, sports news, etc.)

iv) What, according to you, is the most interesting section in the newspapers you read?

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- v) Any weekly column that you wish could come daily? Why?
- vi) Which is the most informative section of the newspaper for you?
- vii) Which is the most useful section for you; something that helps you in your day-to-day life?
- viii) For how many hours or minutes do you read a newspaper in a day?
- ix) What are the sections in newspapers that help you in your college's course studies?
- x) Anything that you would like to add to the newspapers you read, which you think will be of the interest of young college students.

### **Sampling method**

Simple random sampling will be used in the survey. The respondents comprise 500 newspaper-reading collegians each – boys and girls – from colleges located in various areas of Bhopal which amounts to 1000 respondents.

### **Academic relevance**

This study will be significance in identifying the tastes and preferences of young students studying in colleges. It will help the college authorities in determining an apt syllabus that will be of keen interest among the students. It will streamline the interests of the young college-goers so that faculty members can prepare their lectures accordingly. The study will also help newspapers in addressing issues that will be of interest for collegians. This way, they will be able to decide the newspaper content better, according to the interests of its young readers. The academic relevances of the study are as follows:

- This study will throw light on the interest of young college students studying in different parts of the Bhopal district.
- It will help the college authorities in determining the syllabus according to the field of interest of the youngsters.
- It will be a guide to faculty members to render lectures to each student according to his or her choice of subject.
- The study will help newspapers to address their young readers in a better way, with more articles and news-pieces of their interest.
- The content of newspapers will derive with the help of the feedback given by college students in Bhopal district in the study.

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# Climate Actions: Nigeria and the Path of Decarbonised Economy

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## Abstract

Sub-Saharan Africa becomes a victim of mineral resources, environmental issues arising from natural fossil fuel. Unfortunately, while other countries in Europe, America and Asia, positively, use these carbonated resources to build fledgeling economies, Nigeria underutilises her products from the same resources with an adverse effect on climate conditions. The researcher used discourse analysis to examine the Nigerian scenario with regards to the management of environmental wastes. The article argues that when the shift tilts to a decarbonised economy, there will be a reduction in climate change. Nigeria would then have more opportunity and responsibility to harness decarbonised resources into building an efficient and fledging economy hitherto impossible with fossil driven fuel.

**Keywords:** Decarbonized Economy, Minigrids, Carbon Pricing, Climate Action, Sustainable Development

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## Introduction

An aerial view of Nigeria at night reveals great darkness enveloping her with exception to flashes of light around the significant cities powered mostly by generator sets. Of all the reasons that made her the poverty capital of the world, the starkest seems to be the fact that about 55% of the population has no access to reliable electricity. (Solar Plaza, 2018)

In the recent ranking of Mo Ibrahim, "Nigeria scored 47.9% in overall governance, ranking 33 out of 54 countries in Africa. Although Nigeria improved in ranking from 35 in 2017 to 33 in 2018, the country's overall score reduced from 48.1% to 47.9%. According to the report, this score is more moderate than the African average of 49.9% and also lower than the West African average of 54.3%." (Mo Ibrahim Foundation, 2018). A recent report on fragile states index (FSI) categorised Nigeria as the 13th most fragile state in the world with 91m people living in extreme poverty (World Poverty Clock, 2019) and unemployment rate pegged at more than 35 per cent by the National Bureau of Statistics (NBS, 2019).

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Nigeria's economy is majorly carbon driven. Olaoye, Ajilore, Akinluwade, Omole & Adetunji (2016) observed that Nigerians spent as at 2012 1.6 trillion Naira yearly and 4.9 trillion Naira. In 2018, Nigerians spent N4.9 trillion on generators annually. It was used to self-generate 14 gigawatts of electricity (RMI report", 2018) on generators and consumes 9 billion USD a year in inefficient fuel. Moreover, the Federal Government spends one trillion Naira annually subsidising fuel (Ben Bruce, 2019).

Since the use of fossil fuels has helped boxed us into a very tightly poor corner, this paper argues that to delete our name from the inglorious club of underdeveloped countries, we must quickly and responsibly transit into decarbonized economy. Such an economy bases on renewable energy resources to protect the planet and deliver tons of economic benefits.

### **An overview of current situation of carbon driven economy in Nigeria**

Issues of blackouts in Nigeria remain ubiquitous. Latest figures peg Nigeria's total power generating capabilities at around 13 GW, 16% accounting for more than 2 GW energy production by hydro and 84% accounting for 10GW stemming from carbon powered plants (Solar Plaza, 2018).

The distribution companies (DISCOs) various grids are most of the time at their worst. The outdated nature of the transmission lines which is mostly radial (a single path for transmission from the energy source) makes it that even a small fault disrupts transmission on a considerable scale. Such an event occurred on the 31st of March, 2016, without electricity transmission for three whole hours throughout the country. These have led to a loss of lives and money. Each year, an estimated 36,000 women die during pregnancy or childbirth, mostly because they gave birth to their babies in clinics without electricity. As Jasper Westerink puts it, "If you do not have electricity, you do not have a fridge, and if you do not have a fridge, you cannot store vaccines."<sup>i</sup>(The Economist Magazine, 2017)

There are dismal conditions in the management of the country's electricity supply. In some public schools at the primary and secondary levels, as well as tertiary institutions inclusive do not have steady electricity supply. Students study under hot weather conditions, with reduced efficiency in the processing of information and understanding. The researcher used to charge his phone for N50 and his laptop for N100 every day to enable to access information and assessments materials during school days. Businesses across Nigeria have to also contend with frequent blackouts leading to low productivity and inefficiency. The dearth of potentials caused by the lack of reliable energy in Nigeria is hard to measure. Its negative impact on both SME's

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and multinational companies is unquantifiable.

### **The new path to development. Decarbonized economy**

The combination of innovation and falling costs for renewable energy is a welcome development, Nigeria and Africa in general will as a matter of environmental and economic necessity take the alternative path to produce green energy. Solar is increasingly becoming cheaper, Nigeria can sidestep her energy problem with mini rooftop solar installations that can power a home, or slightly larger "micro-grids" that can light up a village, schools, markets, businesses, among others. The Global Offgrid Lighting Association records that prices of small solar-powered lights fell by 80% between 2010 and 2015 (Global Offgrid Solar Market Report, 2016).

Deepali Khanna of the Rockefeller Foundation thinks that "If you want to drive the productive use of electricity and move people up the economic ladder, then you need a mini-grid." A study by the Rockefeller Foundation in India found that with mini-grids installed in villages, small businesses increased their sales by 13% and incomes rose across the area. It is replicable in Nigeria, thanks to providence we have enough sunshine. In fact, research has shown that our irradiation levels average 5.5–6.7kWh/ m<sup>2</sup>/day with, on average, six hours of sunshine per day (Solar Plaza, 2018).

However, in another study, "The smart villages initiative", conducted by scientists from Cambridge and Oxford Universities to get mini-grids adopted more widely in developing countries found that once smallholder farmers have electricity, they quickly adopt a range of other technologies such as irrigation pumps and smartphones to get long-term weather forecasts. According to John Holmer a co-leader of the initiative, when this happens, "you then soon find support industries springing up to feed this higher level of economic activity in the villages, together with a general increase in well-being" (The Economist Magazine, 2017).

The advantages of using Minigrids are numerous. It can help to spread not just energy, but communication and internet connectivity, education, healthcare information, among others. The biggest telecommunication expenses of companies like MTN, Globacom, and Airtel is diesel for generators which power their masts. On estimation, this cost about 60% of the company's network operating costs in Africa. However, with mini-grids to power their masts, the cost of internet delivery will become cheaper; data will be more available; and students will be able to access research materials online easily.



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Fundamental economics reveals that the price by performance ratio of solar panels will continue to improve. The National Agency for Science and Engineering Infrastructure (NASENI) has also established a solar panel manufacturing plant that produces solar panels at an annual capacity of 7.5 MW. The production plant has been in operation since September 2011 and sells to the Nigerian market as well as the rest of the West-African solar market (NASENI, 2018).

### **Nigerian and the path to decarbonized economy**

According to research from the new climate economy, “bold action on climate could deliver \$26trillion in economic benefits globally between now and 2030” (Global Commission on the Economy and Climate, 2018). The question now becomes: how will Nigeria benefit from this new climate economy? In more direct terms, how much can Nigeria reap from the \$26trillion before 2030?

At the ‘carbon pricing leadership coalition’s high-level assembly’, Ngozi Okonjo-Iweala gave some honest recommendations that align appropriately and corroborates the view of this discourse. She supports that delivering electricity by installing standalone renewables (such as solar home systems) can provide electricity more quickly than connecting to the traditional grid. With new battery technology and mini-grid systems, decentralised renewables can deliver reliable energy to whole communities at a time, helping to grow inclusive, rural economies (Okonjo-Iweala, 2019).

Okonjo- Iweala (2019) equally advocates formulation of carbon pricing policies, removing fossil fuel subsidies and using the revenue to construct reliable infrastructure. She agrees, carbon pricing programmes offer an essential avenue for generating revenues that governments can invest in resilient infrastructure. The World Bank, according to her states existing carbon price programmes around the world generates about \$33billion in 2017. The government will use the revenues to boost essential environmental and rural development projects. (Okonjo-Iweala, 2019)

On Carbon pricing Okonjo-Iweala continues "signals the direction of the shift, towards cleaner 21st-century technologies and industries. It helps in providing companies and investors with strong financial incentives. Rolling back fossil fuel subsidies, which artificially prop up outdated energy technologies; is also essential to creating the conditions for growing sustainable, resilient economies" Okonjo-Iweala,( 2019). As Senator Ben Bruce Murray during the rejection of his proposed bill to phase out carbon-driven vehicles by 2030, notes “we have been spending over N1 trillion annually subsidising fuel in this country. By introducing electric cars, fuel subsidy

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will automatically reduce, and those funds used for infrastructure and education. (Ben Bruce, 2019)

On that note, Okonjo-Iweala admonished that we should create the conditions for the right investments. For instance, "the African Development Bank recently invested \$25million in a renewable energy equity fund that plans to add 533 megawatts of electricity across sub-Saharan Africa. This initial public investment is expected to attract private investors to commit a further \$60million to \$75million, potentially tripling the level of investment (Okonjo-Iweala, 2019).

### **Recommendation and conclusion**

In his prescient analysis, Stephen Doig of Rocky Mountain Institute, in conjunction with the World Bank, released a report in December 2017 on the Nigerian energy sector, showing that the country consumes over \$9 billion a year in inefficient fuel, which is used to power homes and businesses. The report also showed how, with the use of renewables, the country would be able to save around \$4.4 billion, making it a huge opportunity for market investors (Adeyemi Adepetu, 2017).

One such project, initiated by Schneider Electric SE, was among five projects to be awarded grants for outstanding solar projects that help communities through their social impact. The project revolved around the electrification of 170 schools, with 190,000 students, and 11 public health centres, servicing 4.7 million patients. Furthermore, the project also saved the schools and hospitals a total of \$1 million per year in diesel costs and benefited the community with over 3000 jobs (Andrew Burger, 2018). In the same vein, the World Bank gave Nigeria \$350 million loans to build 10,000 solar-powered mini-grids by 2023 in rural areas, as a way to bring power to hospitals, schools, and households. Besides that, The SkyPower FAS Energy pledged 3 GW Utility-Scale with a combination of projects of \$5 billion worth of investments and will provide 30,000 green jobs (Energy Mix Report, 2018).

Thus, if we create a conducive environment for investments to thrive, investors will arrive. It is an economic law that hardly fails. As Ben Bruce Murray puts it, "If Nigeria builds up her capacity to host the world, the world will come!" (Ben Bruce, 2015). Nigeria fares poorly in the annual Ease of Doing Business ranking list in the Global Competitive Index (GCI) published by the World Economic Forum. Currently, the country are at the 146<sup>th</sup> position (Trading Economics Report, 2018). When they create the conditions for right investments of renewable energy, close to 60% of the \$60million to \$75million made from renewable energy equity fund

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and at least 5% of the \$26trillion of the new decarbonised economy will find its way to Nigeria and climate change is reduced.

People might object that transitioning into the decarbonised economy is not possible soon because we need to use our carbon economy to lift 94 million people out of poverty as China has done before putting great efforts towards moving to cleaner energy. Moreover, oil revenue makes up 9% of GDP and more than 90% of export earnings. This objection misses a crucial point. The truth is that oil, which is the mainstay of our carbon-driven economy, has been our most magnificent albatross to development in the country. The money wasted in fuel subsidy alone as related above is evident. Last year fuel subsidy in Nigeria was worth at least 0.5% of GDP—as much as the government spent on health care.

However, others may contend that Nigeria's per capita emissions are below that of developed countries. In so far as it is still in tune with the Paris Agreement, there is no need for pressure to quickly transition into the decarbonised economy and allow our natural resources (oil) to be untapped. However, the fact is that both statistically and progressively, the oil economy is not sustainable. The oil economy has a triple tragedy baked into it. (a) It is not a renewable resource and so does not lead to a sustainable economy, (b) it kills the planet by contributing immensely to global warming, (c) It progressively loses value until it becomes useless. When there is a proper transition to the decarbonised economy using the recommendations above; then, will there be democratised prosperity among Nigerian citizens. Besides, this saves the debate of the false choice between the economy and the environment by using the economy to protect the environment.

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