

African Metaphysics and Praxis: Revisiting the Idea of Human Development in Yoruba Metaphysical Notion of *Omoluabi*

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Abstract

The discourse on African metaphysics as it relates to human development is centered around the notion of personhood predominantly extractable from the layers of oral and written traditions across African cultural worldviews. This research aims to critically evaluate the idea of African metaphysics in the light of inquiries surrounding the meaning and nature of human development, through an interrogation of the concept of person and personhood, expressed within the subsets of African socio-cultural conceptualisations, particularly the Yoruba notion of *Omoluabi*, which will form a crucial layer of engagement for this research. Basically, while (on the one hand); the tendency to see a generic theory of human personality or personhood as tenable everywhere would create a clash of realities in different climes and cultures, (on the other) the differences from culture to culture are perceived dialogically as handed on through stories and histories of human development from birth until death. To this end, this research will interrogate the concept of human development on the basis of how socialisation processes specifically seen through the agencies of local folklores and folktales, customs and traditions tend to interact with, influence as well as impact upon the individual view of self and the other as it relates to the conception of personality, and its succeeding roles within the community.

Keywords: Africa, Metaphysics, Communitarianism, Personhood, Human Development.

Introduction

African metaphysics and human development are two interwoven ideas around which African conflicts/issues/problems are contextualised. Inherent in African metaphysics are foundational notions of development. These notions are not singular and peculiar to all African ethnic and cultural kingdoms. They are plural and; they are more than the number of ethnic groups who originated from Africa. The absence of one metaphysical system in Africa or about Africans poses a challenge to human development. Philosophical curiosities concerning African realities

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have been foundational to the development of African Philosophy through the philosophical depths of African life which is different from Western life and/or oriental life. K.C. Anyanwu makes a distinction between African and Western notions of how reality is seen. Against the backdrop of Sartrean metaphysics that sees human persons as the creative forces behind their freedom, in Africa, whatever kind of force a human person becomes imbued with is accorded him/her by a superior being who is in possession of this force (Anyanwu, 1982).

Western metaphysics beginning from Cartesian metaphysics which sees the human person as a thinking substance created a rationalist perception of a human being. The English philosopher, John Locke, opines along rationalist lines, that a human person is an intelligent being (*homo sapiens*) who “has reason and reflection, and can consider itself as itself, the same thinking thing, in different times and places” (Gromak, 2015). The Lockean idea of a developed human being is a being imbued with reason and the capacity for not only a reflection of reality but of self; a person has the powers to self-consider, self-introspect, self-examine and self-evaluate himself/herself concerning any subject matter. African metaphysical worldviews across African cultural kingdoms agree that a human person has reason and can reflect on self and otherness. However, the development of a human person does not begin from the self but from the community. This brings the human person to a close-knit relationship where customs and traditions do not hinder the development of the human person. Customary practices help the full-orbed development of the human person whose existence is not without others. This is because “whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: *I am, because we are; and since we are, therefore I am*” (Gyekye, 1997). African metaphysicians such as John Mbiti, Alexis Kagame, Julius Nyerere, Ifeanyi Menkitim Henry Odera Oruka, and Kwasi Wiredu do not reduce the communalistic and communitarian framework of existence to only Africa. Some of the Western communitarians include Pythagoras and Aristotle, Augustine and Thomas Aquinas, G.W.F. Hegel and Karl Marx, Edward Caird and Michael Sandel, Alasdair MacIntyre and John Macmurray, Michael Watzel and Charles Taylor. In the Orient, some communitarians include Prince Siddhartha Gautama, also known as the Buddha and Confucius.

African Metaphysics

African metaphysics is seen through the development of African cosmologies and ontologies of the universe on the first hand, and about being in general and particular, on the second hand. Metaphysics is almost generally seen as “a concern with explaining the fundamental nature of being and the world” (Weber, 2013). Questions concerning the fundamental nature of being are ontological questions. Questions about the fundamental nature of the world are cosmological questions. It is these two areas of metaphysical investigations that are seen as the core branches of metaphysics. The word “metaphysics”, however, originated from the Greek *μετὰ τὰ φυσικά* (*meta ta physica*) which means “beyond physics”, “after physics”,

“post-physics” or “post-physical.” Metaphysics was largely a noetic reference to Aristotle’s reference to his work as the first philosophy (*prote philosophia* πρώτη φιλοσοφία) (Weber, 2013).

The human person is not seen without his origin and interconnectedness with others. The notion of a person, according to some Westerners, such as Charles Taylor, is “a being with a certain moral status, or a bearer of rights” (Gromak, 2015). A human person, for Taylor, has a notion of himself/herself, has a set of values, and can make choices towards his/her notion of the future. In other words, a person adopts life plans according to his/her notion of selfhood to realise his/her potential (Gromak, 2015). Are there cases whereby individuals do not have a sense of self, a notion of the past, present, and future? The historical experience of a Yoruba community who were captured as slaves in Lagos in 1833 and put in the Cuban slave ship called *Manuelita*, whose voyage from Lagos in October 1833 to Havana in December 1833 took about two months from *Eko* (Lagos) to Havana (Cuba). The ship had left Havana in June 1833 to come down to Africa and purchase some slaves. About 523 slaves were sold after their capture through Spanish and Lagos slave traders (Ojo, 2017). The notion of their world as Yoruba encountered another notion of what it meant to be a human person under the control of a more powerful group who forcefully captured and turned the group of Yoruba into slaves to work for them in Cuba.

The human development of the Yoruba who were taken as slaves was aborted in the developing womb of their full-fledged existence. They were seen as sub-humans without any notion of self, the past, present or future (Ojo, 2017). Their captors saw them as substitutes for horses, donkeys and camels that were used in commercial activities. They were taken to be used as labourers whose usefulness was in relation to the work they were to do. They were not “human beings” like their captors. The Western rhetoric of opposed duality, described by Derrida (1974) as *Logocentrism*, explains the captor and the captive in terms of “human” and “sub-human”, “tutored” and “untutored”, “schooled” and “unschooled”, and “cultured and uncultured.” The captives retained their notion of personhood with a notion of a future under development. The captives were mistreated; they were seen to have no notion of selfhood or personhood, a past, a present or a future. The gross dehumanisation of the captives did not rob them of their humanity and personhood without which there cannot be any discourse on development. Human development cannot be broached without humans; it cannot be in a void.

An Omoluabi Notion of Personhood

Most children born in Yorubaland grow in a “home” (*ilé*) in a “town” (*ilú*) where a “flock” of houses (*agbo ilé*) whose inhabitants share lineal descendants (*Omọ baba kan*) or lineage (*ìdílé*) (Apter, 2013) with praise names whose essence is linked to songs and dance, myths and legends, stories and epics, folktales and folklores, idioms and proverbs, maxims and pithy sayings, customs and traditions, rites and rituals. The question of personhood in Yorubaland

takes us back to the beginning of Yoruba existence. Yoruba, according to an orthodox narrative, is a Hausa-Fulani word referring to Old Oyo before other southwestern vassals including Akoko and Ekiti, Ilorin and Ondo, Osun and Ibadan, Egba and Egbado, Ijesha and Ijebu (Apter, 2013). These and other vassals who became known as Yoruba have their dialectical differences. As much as their similarities brought them together as members of the Yoruba ethnic group, their notions of self and others, being and personhood developed from communal knowledge. A Yoruba praise poetry (*oriki*) helps us to differentiate the being of a goat from the being of a human person despite some comparisons:

<i>Àyàn àgalú</i>	<i>Àyàn agalu</i>
<i>Ò jìre bí?</i>	Hope you woke up well?
<i>A mú ni jẹun ahun</i>	He who makes us to eat the food of miser
<i>A múni tẹ ọ̀nà</i>	He who makes one to walk through
<i>Tá ọ̀ dé rí</i>	The road never known before
<i>Asọ̀rọ̀ ọ̀gi</i>	He who talks through the wood
<i>Òkú ewúré tí ñ fọ̀hùn bí èyà̀n</i>	The dead goat that talks like human being
(Olusegun, 2015)	

According to Oladipo (2015), a human being may be elderly and wealthy, powerful and popular, religious and even pious. For him, “these were not enough to earn him/her respect in the community. Indeed, s/he would be considered irresponsible, a nominal human being (*eniyan lasan*, in Yoruba) if s/he was constantly failing in his/her duties to the community or was too self-centred to care about her obligation to her fellow human beings” (Oladipo, 2006). It is from this background that we inquire into human personhood in Yoruba culture in contradistinction with a nominal human being. Our introspection accepts, albeit, the idea of *eniyan* (human being) as the point of departure. This helps our ontological discovery of not only African metaphysical parlance through which human being-hood becomes human personhood. Human being-hood does not explain human personhood; the former explains a nominal being while the latter is a real being i.e. a being who has become a person.

The idea of personhood in Yoruba traditional societies revolves around a human being of morally good character. By morally good character is meant virtuous character and not merely ethical character; it is not merely about morally approved behaviour but about personal virtuous life. A personal virtuous life is not against morally recommended behaviour by a community of human persons. Yoruba people regard or respect human beings who are not nominal human beings using different expressions including “*iwa rere*” – “good character”, “*iwa pele*” – “gentleness”, “*iwa tutu*” – “gentleness”, “*iwa irele*” – “respect”, “*iwa iteriba*” – “respect.” Any human being who is not morally good is denied membership of humanity because of his/her bad character. S/he is seen as a nominal human being who is living contrary to the ideals of humanity. The morally bad traits such a person possesses include “*iro*” – “lying”, “*imele*” – “laziness”, “*ole*” – “laziness”, “*ajukokoro*” – “covetousness”, “*ainiteriba*” – “disrespectfulness.”

These ethically disapproved conducts are referred to by Yoruba from different kingdoms as “*iwa buburu*” and “*iwa ibaje*” (Olanipekun, 2017). The human being of vicious actions remains a nominal human being whose development as a human being is dwarfed by his/her choices to live as “*eniyan lasan*” who is of an evil character (Oladipo, 2006).

A nominal human being is not a person because s/he is not of good character. The Yoruba child is born without prior pieces of information concerning how to live in the world if s/he is viewed as ontologically disconnected from the common life of his/her lineage. Not without a destiny, every child has the potentiality of becoming an *omoluabi*. A compound word, *omoluabi* can be broken into its morphological constituents/components/parts. The nominal, *omoluabi* was formed from five different words with independent meaning (s). These words are “*omo*” – “child or baby”, “*ti*” – “that or which”, “*olu*” – “king, chief or master”, “*iwa*” – “character”, and “*bi*” – “born.” It is from these five morphological components that we have the word *omoluabi* which is literally translated as “the child born of the king of character” or “the baby begotten of the master of character” (Olanipekun, 2017). The common notion of *omoluabi* is seen across Yoruba-speaking communities around the world as the catch-all term for a human person. To be an *omoluabi* is to be virtuous. It is not about the perception of the people concerning appearances. Every human being has the appearance of an *eniyan lasan* with anatomical features. Even if congenitally impaired or accidentally impaired through life’s passage, the most invaluable possession of a human being in Yoruba mythology is “*iwa toto*” or “*iwa rere*” (Olanipekun, 2017).

Fadahunsi and Oladipo’s suggestion of the English concept of “gentleman” as a transliteration of the Yoruba concept of “*omoluabi*” shows that excellence is the nature of an “*omoluabi*” (Olanipekun, 2017). A gentleman is seen in English culture as an excellent man and a gentlewoman is an excellent woman. Excellence here is what Samuel Johnson refers to as “the standard which determines the morality and the immorality of an act in Yoruba society” (Olanipekun, 2017). Barry Hallen writes of *omoluabi* in reference to an internal thing, an inside which is seen outside (Hallen, 2006). In the same vein, Akinyemi (2015) sees *omoluabi* as an “ideal being.” This ideal being lives from birth to death as one who is fully human and not without defects. The ideal nature of an *omoluabi* is strictly speaking without an example in the real world. The examples made from human experiences reflect certain features/traits/characteristics of *omoluabi* as keen about the attainment of virtues no human being has perfectly or will at any point in time perfect given our human nature. This, however, does not mean that traditional Yoruba moral ethos is not interested in fostering the ideal character in individuals whose sole ambition is to achieve destiny and make common life a circle of virtues. The vices that are seen would remain defects in human appearances but are not in the character of persons. It is on this note that *omoluabi* as a concept, standard, ideal, yardstick, or rule, symbolizes that which all human beings should pursue as the goal of human existence because it is the essence of quintessential beings. Akanbi and Jekayinfa rightly opine that “The end of Yoruba traditional education is to make every individual “*Omoluabi*.” Any other goal is

comparable to the ambition of a sailor to camp on an island without navigating his/her ship towards the city where his/her passengers paid to sail. Just like common plebian thought suggests that the sailor would either be shouted at because the thought to beat and strangulate him/her would leave voyagers without a sailor on deadly waters, or when just a sailor is available, the sailor who wants to abandon his/her passengers in order to camp would be thrown to sea animals to consume him/her.

Yoruba traditional life was customary. There were customary laws guiding the common life of Yoruba communities. The idea of *omoluabi* connotes adherence to customary laws. Every law is associated with a punishment for misbehaviour. Yoruba societies had practised corporal punishments, incarceration and capital punishment or the death penalty, as methods of deterring evildoers from evil and reforming, rehabilitating, and transforming human beings through a process of reformation aimed at making everyone live harmoniously with commonly-held beliefs. Punishing criminals, offenders and/or evildoers was strongly rooted in Yoruba traditional culture because it was a customary law that was an eye for an eye, a tooth for a tooth, an ear for an ear, a nose for a nose, and a life for a life. The punitive implication for the termination of life is especially in the compendium of Yoruba traditional wisdom known as *Odù Ògúndá-Ìròsùn* of the Ifá corpus (Oke, 2007). Capital punishment was reserved for murderous in sacrilegious and magico-religious offences (Olasunkanmi, 2016). The notion of *omoluabi* revolves around the Yoruba notion of *iwa* which is broken down into two according to the universal law of nature which differentiates good from evil. The notion of particular good conduct and particular bad conduct can never be contradicted at any time unto posterity. Being an *omoluabi* becomes a particular and universal actuality based on *iwa*. The two kinds of character are good/virtuous versus bad/vicious. In Yoruba parlance, good character is “*iwa toto*” or “*iwa rere*” while bad character is “*iwa tikoto*” or “*iwa buburu*.” An *omoluabi* is of the former character i.e. *iwa toto*. In other words, *iwa omoluabi* is *iwa toto* or *iwa rere*. As far as Wande Ambimbola is concerned, the most valuable thing in the traditional Yoruba value system is *iwa rere* (Olanipekun, 2017). Any other thing is counterfeit.

An Omoluabi Notion Of Human Development

This paper argues that Yoruba (African) metaphysics of human development has *iwa omoluabi* as the fulcrum point around which all propositions tip. The idea of human development from the traditional notion of *omoluabi* in traditional Yoruba societies sees “*iwa toto*” as the benchmark against which human development can be achieved. From the cradle, the growth and development of a Yoruba child are benchmarked against the notion of *omoluabi*. This Yoruba notion of excellence is what every human action is benchmarked against to become fully developed. It is an idea of human holism through whose prism human life is measured. To become developed in the Yoruba context is to be an *omoluabi*. Any human person who is not an *omoluabi* is not developed. While it appears to be the case that the notion of *omoluabi* lacks any connotation to particular persons, there are some persons whose being in tune with the ideals of humanity makes them *omoluabi*.

Human development is premised on the “process of transformation from the clan to monolingistic ethnic groups to nation or nationality” (Chachage, 1994). This process does not isolate an individual or alienate him/her from his/her clan, tribe, ethnic group, nation and the whole human race. The life of an individual is not separated or dissociated from the community. It is not neutral as much as it is not merely seen as congenital, inborn or innate in no need of development. To be born a human could explain innate human features seen as inborn traits but left untapped or unexplored, human biological or natural traits would not develop. The idea of human development raises certain fundamental questions which are:

- (a) On which ground is human development founded?
- (b) On which ground is human development established?
- (c) On which ground is human development sustained?

The responses to these three questions give us a picture of what human development should consist of. The first question asks about the ground on which human development begins. Is it on individualist, personalist grounds or is it based on collectivist, communalist grounds? The individualist perspective sees the individual or human person as coming before others in the community. S/he should, in all matters, consider himself/herself before others irrespective of the peculiarities of cases. It should become a general law that all human persons ought to personally see themselves as coming before the community of their being and existence. Communalist perspectives see the community of humans as coming before the individual. The community comes before and is the arbiter of values.

Our definition of human development is a process which does not negate the human being but includes clan, tribe, ethnicity, and nationhood as embedded in the overall arc of fulfilment. This communitarian ideal is seen through Mbiti’s formulation of it stated thus: “Nature brings a child into the world, as an individual. But the community turns the child into a member of society, into an integral part of its being” (Mbiti, 1986). The birth of a child is a biological process which brings forth a human being as an individual. A human being cannot emerge alone into the world. If a newborn baby is left alone after delivery to grow a head, torso, and limbs, there would not be any survivors. From the biological formation in the womb to birth, the human being is nourished in the community. It is from this community of nature that maturation takes place. The physical growth of the child does not make him/her an integral part of the society. To be an integral part of society is to be a human being of integrity. The words “integral” and “integrity” in contemporary English parlance originate from the Latin adjective “*integer*” which means “*intact*”, “*unhurt*” “*whole*”, “*complete*” or “*blameless*” (Ørberg, 1998). It is the same root word of the keyword so much calculated or measured as “integer” in integral calculus which is often differentiated from the differential equations of differential calculus.

The Western discourse on virtue from classical Greece in the philosophical corpus of Aristotle makes virtue the benchmark of all things. *Omoluabi* is, from Yoruba traditional understanding, the benchmark of all things. It is the standard, yardstick, ideal, or measure of the values of humanity. Olusola Olanipekun sees no concept or theory in the Yoruba lexicon that expresses all that humans should strive to be in the world except the concept whose conceptualisation and development could give the world a theory that is universal because human excellence across cultures aims at *omoluabi* in the Yoruba context as the ideal of humanity. For Olanipekun, the “Aristotelian treatment of virtue is akin to Yoruba’s view that *ki eniyan gbe gege bi omoluabi* (i.e. one should live virtuously). This in the Yoruba moral system means one should be an *omoluabi* (virtuous person)” (Olanipekun, 2017, p. 218). It is in this that human development consists of.

The abstract nature of *omoluabi* as a concept makes it otherworldly and distant from this world of temporality. The presence of some properties, qualities or attributes in some human beings makes society accord them a share in the form of *omoluabi*. Their participation in the ideal life makes them exemplars of virtue or the good life during their stay in the time. If probed in toto, no *omoluabi* would be found on earth. This is not to geometrically measure the values our world has understood and to provide justifications for our decadence. It is an acknowledgement of those rare humans whose virtues do not contradict our calling them *omoluabi*. Hard to come by and worthy of emulation, some of their attributes such as the following are presented to us not to popularise popular idioms and figures of speech but to live by. An *omoluabi* is a human who is imbued with these virtues: “*Oro Siso* (Spoken word, the Yoruba accord great respect for intelligent and expert use of language); *Inu Rere* (Goodwill, Having a good mind towards others); *Otito* (Truth); *Iwa* (Character/behaviour); *Akinkanju* (Bravery); *Ise* (Hard work); *Opolo Pipe* (Intelligence); and *Iwa Rere* (Good character/behaviour)” (Olanipekun, 2017, p. 218). Each of these virtues is abstract like the abstract term *omoluabi*. They do not refer to anyone connotatively or extensionally. However, they connotatively and extensionally refer to the best of all humankind. Far from the best though we are, we should not teach, discuss, or speak of *omoluabi* beautifully captured in rhetorical excellence if we do not, at least, nurse the ambition to become one.

Just like the road to hell is paved with good intentions, the road to *orun apadi* is paved with poetic brilliance similar to Wande Abimbola’s poetry in the Yoruba repository of oral literature if the gift of the gab becomes a tool, technique or device for mischief or conceit hidden in well-formed language. The one abstract concept that stands apart in the list of virtues because it captures all the other virtues is *Iwa Rere* which includes: *Otito* (Truth); *Oro Siso* (Spoken word); *Akinkanju* (Bravery); *Ise* (Hard work); and *Opolo Pipe* (Intelligence). If we canvass the view that these are in no need of further qualification or modification, anything that is an aberration of these even though it appears or resembles them would become vicious and not virtuous. If we claim that a further qualification would clarify their meanings because of our distance from right speech, right discourse, and right action, premised on

wrong thought that does not need an enforcer to lead to wrong habit, wrong attitude, wrong speech, and wrong action, the abstract notion of *oro siso* comes to mind.

To be fair to fellow ignorant humans like the inspiration of this research against the malaise of ignorance which leads to arrogance, our preference for a subtle qualification of *omoluabi* with the word *iwa* creates a possible point of arrival where aberrant distances would not only altercate with virtue, and alter meanings but would influence aberrant courses of action. Our first question concerning on what ground *omoluabi* is founded finds an answer in the community and not on an individual who is above customary values living according to liberalist ideology that is against the self because it is centred on the self who is against others and borrowing from the contemporary English lexicographer of philosophy, Simon Blackburn, the liberalist is “against the government, including rights of due process under the law, equality of respect, freedom of expression and action, and freedom from religious and ideological constraint” (Blackburn, 2008, p. 29). Our attention has been reasonably drawn to common life which is intrinsically communitarian in ideology.

While communitarianism is the doctrine, belief or thesis which states that the group (i.e., the clan, tribe, ethnic group, nation and the world) “constitutes the focus of the activities of the individual members of the society” (Majeed, 2018), liberalism centralises the human subject above the group and makes it difficult for self-development. The human development we are talking about is not according to one possible theory but according to what human development should be universally. The limitation of human languages only creates terms across languages that refer to the same reality. It is not so much about nuanced distinctions as a result of linguistic variations but how we must answer the clarion call to become *omoluabi*. It is our becoming *omoluabi* that answers our second question on what ground *omoluabi* is established. *Omoluabi* is established on the ground of our becoming human beings with *iwa omoluabi* i.e. *iwa rere*. It is this achievement that establishes the ground for the abstract concept of *omoluabi*. This establishment makes an individual not to glory wrongly as *eniyan lasan* lost in the world of shamelessness but to humbly glory in the humility of the meek ones of the earth.

Flowing from the above arguments, our third question – within the framework of this discourse – viz; on what grounds can human development be sustained has its answer contained in our two answers to our first questions. It is the problem of clarity that influences our efforts to simplify our quest for a roadmap against the epistemic will against virtue. The concept *iwa rere* or virtue answers our third question because it endures through worldly mutations and possible permutations celebrated in formal permutations of xyz, yxz, yzx, zxy and zyx that are as acceptable as the uncountable linguistic variations of what *iwa omoluabi* signifies. The danger we are afraid of is when formal permutations as broached are reversed with that which is not only paradoxical as two contradictory conditions are placed side-by-side beyond a point of resolution but when *iwa buburu*’s permutations follow patterns of pretension falsely mimicking virtue in garbs of “*ajukokoro*” – “covetousness”, “*iro*” – “falsehood”, “*imele*” – “laziness”, “*ole*” – “laziness”, “*ainiteriba*” – “disrespectfulness.”

Conclusion

Our discourse on the idea of African metaphysics and human development does not discountenance human attempts across climes to understand the meaning of reality. The structure of the world seen in cosmogonies and cosmologies opens up views about the origin of the cosmos. This, however, has perspectives delineated in religious literature on the origin of all things. Cosmological discourses are often accompanied by ontological discourses. On the first hand, the former scientifically probes into the constituent nature of the world and its development through time. This is in relation to other possible planets and/or worlds. On the second hand, the latter investigates into the meaning, nature and structure of the totality of reality. Both the former and the latter are seen as two core branches of metaphysics which is a derivative of the Greek *μετὰ τὰ φυσικά* (*meta ta physica*). This means that which comes after the study of physics or the rational inquiry which succeeds physics. In shortened terms, it is “science beyond physics”, “science after physics” or “post-physical science.” This scientific study is what Aristotle considers as first philosophy (*prote philosophia* πρώτη φιλοσοφία) (Weber, 2013).

The development of the human person who is a being studied by ontologists through metaphysical investigations is not perceived in isolation. Rather, s/he is seen to be part of others with whom s/he lives virtuously. This is expressed in Yoruba as: “*ki eniyan gbe gege bi omoluabi* (i.e. one should live virtuously)” (Olanipekun, 2017, P. 218). Thus the arguments in this paper could be subsumed under the notion that, becoming an *omoluabi* is an African correlate of Aristotelian virtue theory which has good character as its ideal. The Yoruba notion of personhood in terms of *omoluabi* agrees with Charles Taylor’s notion of “a being with a certain moral status, or a bearer of rights” (Gromak, 2015, p.2). The universality of this notion calls on all human beings across the world to embrace virtue which is definitive of human ideal.

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