



Asouzu's Phenomenon of Concealment and Bacon's Idols of the Mind: A Paradox of Nigeria's Leadership Crisis

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Abstract

Asouzu's phenomenon of concealment *Ihe Mkpuchi-Any*a and Bacon's idols as it has been used in this paper, seek to enlighten society to the underlying implications of avoiding the presentation of the true picture of things. The study emanates from the contentions of leaders of states, who, instead of promoting the ideals and values which promote social and political-coexistence, limit and conceal their views of leadership to some tribalistic, ethnocentric and self-serving idols, and by so doing, they cause a monumental harm to the polity. This is so, because, whether the concealment of Asouzu or the idols of Bacon, the argument is that, in both ways and views, it is an attempt to hide, hoard, prevent and distort reality, truth and knowledge which the effect remains the negativity and failure of a growing system. This paper seeks to argue that the prevailing existence and careful articulation of the notion of concealment and idols in the leadership structuring and engineering without conscious effort of extricating them has negatively affected socio-political, religious, cultural and economic growth and development of the Nigerian state. The paper further argues that proper and careful elimination of the idol of concealment as propagated by Asouzu and Francis Bacon's four known cardinal idols in the socio-political leadership of Nigeria would be a proper foundation for peaceful, economic, social and political co-existence. This paper adopts a critical, conceptual and analytical method in driving home its argument.

Key words: concealment, idols, leadership

Introduction

This paper seeks to investigate in a strong philosophical parlance, how a combination of Asouzu's phenomenon of concealment (*Ihe Mkpuchiana*) and Francis Bacon's four idols (Idol of theatre, idol of the market place, idol

of the cave and idol of the tribe), have affected the reasoning potency of humanity and have so influenced their sensibilities in a more conspicuous negative ways in leadership.

It is arguably trite rule that the first law of nature is self preservation. This self preservation is inclusive of preservation of the self, kinsman, clansman, tribesman neighbor etc. relieving them of blames, faults, punishment and condemnation from offence and/or acts negligently carried out by them. This concealment is a deliberate and conscious effort by humanity to protect, preserve, shield, hoard and immune a select few of ndia bu ndi nkeanyi (our kiths and kins) from any form of punishment or blame while the entire set of social network suffer.

It is also, arguably a trite rule that property or estate collectively owned suffers lack, protection and care. It is in the basis of the logic of concealment and the prevailing existing idols that leadership structures collapse in African continent and Nigeria in particular. The above is anchored on the fact that people's attitudes or leader's attitudes to leadership, is the attitude of exclusion, protection, preservation and immunity of a select group, an enclave and/or a segment or section of the people leaving behind the mass of the population to their fate. It involves a selective and conscious display of ignorance or lack of mastery and competence in decision making, imaginative thinking and giving out judgment when it strongly affects areas of our personal interest. Asouzu markedly puts it thus:

“Ihe Mkpuchi anya” or phenomenon of concealment has the capacity to radicalize the precariousness of our already tension-laden ambivalence experience and complicate it ... phenomenon of concealment within the Igbo existential experience means something that impairs vision or something that beclouds the eyes... Ihe Mkpuchi anya or phenomenon of concealment is an existential condition that militates against the capacity to reason soundly, judge correctly and imaginatively, most especially in matters dealing directly with our most cherished interests (7,8).

Indeed, going by the characteristic feature of humans, the growing or prevailing philosophy that governs their existence is the philosophy of personal satisfaction anchored on psychological egoism. This is the psychology that drives the behavior and attitudes of the leaders. It helps them to pursue and accelerate the achievement of their parochial and hegemonic intentions and causes them to foreclose the reality of the situation. With this, policies and programs are carried out not in contemplation of the interest of the people, but on the basis of parochialism and primordial ethnic lines.

This paper therefore, offers an advisory therapeutic model of departing from this known evil of phenomenon of concealment and idols that distort truth and reality and present a bleak picture or contradictory picture of truth when the reverse is the case. It also, seeks to envision leadership structures free from concealment, free from parochial and protectionists' attitudes in favour of leadership of inclusiveness of all segments of the society at the extrapolation of the prevailing phenomenon of concealment and idols in the Nigerian socio-political society.

Understanding Asouzu's *Ihe Mkpuchi Anya* (Phenomenon of Concealment)

The *Ihe Mkpuchi Anya* an offshoot of the thrust of Asouzu's philosophy chronicled in his books; *The Method and Principles of Complementary Reflection in and beyond African Philosophy*, *Ibuanyidanda: New complementary Ontology beyond world – Immanentism, Ethnocentric Reduction and imposition and the Ikwa Ogwe*, seems to be disseminating the same epistemological, metaphysical and ontological status of the African world views. In either of these classics by Asouzu, he projects the African society as a society of collective responsibility for purposeful and positive achievement.

Using the *Ibuanyidanda* to buttress this position, he argues that burden or challenge irrespective of its tasking nature can be appropriately taken care of, if collectively attended to Africans from the perspective of Asouzu are known for a cherished value system of communalism, communitarianism and welfare-based lifestyle. This ideology governs their attitudes and relationship with their neighbours. Using *Ibuanyidanda* to represent African ontology, definitively means three different things coming together to form an existing reality or truth. *Ibu* means load/burden/ task etc, *anyi* means not to defeat, while *danda* represents a community of small ants that relate very co-

operatively with one another. In the unity of these ants, every existing challenge and/or task confronting them shall be very light and taken care of with ease.

Ibuanyidanda gives an attitude of valid relationship, complementarity and neighborhood principles – Biri Kam biri, Onye Aghala Nwanneya (live and let live, be your brother's keeper). The above African (Igbo) aphorism and their associated meanings are interconnected with Ibuanyidanda, and progress, development at all pedestal are very possible in the context of an expressed unity while the reverse is the case where people decide to operate on individual basis or decided to go their separate ways.

The danger in individual network of operation can easily be discerned. On the one count, the individual person will achieve very little. On the second count, individual network of operation is easily dismantled and disorganized. Just like a single broom that is easily broken, such cannot be compared with a bunch of broom. Ibuanyidanda in this context represents a reality or truism that cannot be easily dismantled. It can be taken to imply a bunch of broom that cannot be broken easily, that does all the sweeping very easily while a single broom cannot.

However, as valid as this position may be, this paper discovers that the complementary reality in the relationship and unity of being gives room for over protection and preservation of unity of identity, providing avenue for ethnic, religious, cultural, political and social considerations and other allied fragments against public interest and good.

It is imperative to note that collective pursuit of objective and goals by a defined society will certainly lead to the realization of such aspiration unlike in a situation where aspirations are individually pursued. However, problems crept in when people that ought to pursue common purpose begin to identify themselves individually and also pursue goals discretely.

The Ihe Mkpuchi Anya phenomenon which its expansivity has reached every segment of peoples' existence – religion, politics, culture, economy etc has become a dangerous albatross affecting the lives of people and the leadership of the society. This development and manner of reasoning stunts growth and makes the society inconsequential in the midst of others.

Asouzu contends thus:

One of the most adverse effects of the challenge arising from the phenomenon of concealment (Ihe Mkpuchi Anya) is its capacity to becloud our intellect. It is another way of saying that this phenomenon has the capacity to twist our consciousness and induces us to perceive and interpret reality always depravedly. In this case, it induces us to always interpret situations only to our advantage and ignore out rightly the interest of other stakeholders and some of the most severe consequences ensuing from our actions. When this happens, we tend to perceive reality in a disharmonious, exclusivist, polarizing mode and tend also to interpret the act of existing (I di) or to be, most selfishly, as the capacity to be alone. (Ka so mu di) (Asouzu's Inaugural Lecture, 31).

Indeed, it is a wrong logic and wrong policy of administration to operate using the principle of isolation and exclusion, policy of isolation and exclusion for anyone adopting them as a framework of operation provides temporary confidence and courage to conclude that one can be without the other. This fallacious belief tends to contradict the position of Aristotle on the non-sufficiency of man. Buttressing this, Asouzu maintains that:

It is in this way that Ihe Mkpuchi Anya can intensify the feeling that we can live alone without the help of those we identify as inconsequential and dispensable. Such feelings are all the more intensified the moment the ego perceives itself as better than others due to certain momentary advantages bestowed by circumstances, such as position, technological achievement, learning, power, affluence, sex, religious and political affiliation and

all those conditions that can make us feel superior over others (31).

Arguably, class distinction and stratification remains one of the challenges that the society is facing today which its improper handling has given rise to ethnic chauvinism, tribal sentiments, religious bigotry, cultural and linguistic insensibility. We consciously, without considering consequential effects, create unnecessary division with the parochial feeling that one can possibly be without the other, the feeling of Ka so mu di. The society can only rise to surmount and overcome its challenges in a condition of complementary relationship. Ikegbu aligning graphically with this 21st century wisdom elsewhere argues that:

With a complementary framework with its conscious understanding and application, hierarchy of being does not exist: this is because; people are to complement each other without recourse to social stratification. What this implies is that, in a complementary understanding, equality of purpose and ideals are utmost. No individual is superior to the other, as every individual is defined in the context of other individuals, without which the complete understanding of the individual will be impossible (98).

Humanity makes reasonable attempt to build a strong, virile and formidable society with stability at every segment and at the same time, consistently attempts a collapse of the structures through attitudes and feelings of phenomenon of concealment. This is premised on a logical strand that conducts or acts collectively and individually perceived and condemned to be wrong are incidentally, at the same time carried out by the people condemning the act. Most times, people who are found culpable of these acts escape punishment or sanction on account of phenomenon of concealment.

Being people from a particular defined political, religious, cultural and ethnic bloc, they are excluded or exempt from the full weight of the law. They are preserved, treated as sacred cows and most times, venerated, celebrated,

adored even in their perceived inordinate conducts. Asouzu consciously summarized the impact of Ihe Mkpuchi Anya in this context:

Here, we see how due to the impact of the phenomenon of Ihe Mkpuchi Anya (phenomenon of concealment), it is not always immediately evident to us that we can be the very cause of those very problems that are weighing us down. In such situations, it is not always clear to us that precisely our personal anti social acts are the very causes of the problems we are complaining about. Taking Nigeria for example, we are faced with a situation, where precisely, those things we condemn and abhor, those things which almost everyone says is wrong, is what almost everyone persists in doing, and at the sometimes complaining about their consequences (Asouzu's Inaugural Lecture, 33).

The above prescribed unpleasant situation is facing humanity on a daily basis, confronting humanity on the face, while humanity is pretending as if all is well. At the family level which is the microcosm of relationship, it exists, down to community, state and national levels of existence. The life of deceit, pretence and concealment are very obvious and glaring too.

In Nigeria today, incidences of terrorism, kidnapping, maiming, killing, militancy, looting, armed robbery and armed banditry are very common. Perpetrators of these high-level crimes are all over the state parading themselves and walking shoulder high without any iota of disturbance of feeling of guilt of what they have done, doing and would do. This laconic and lakadesical attitudes demonstrated by these "elements" without proper punishment are arguably as a result of protection enjoyed by them from the authorities or those responsible for punishing law offenders.

Elsewhere, Ikegbu had argued that "conspiracy factor" and "it is my turn syndrome" are among the issues affecting the Nigerian state in its resolve to move forward. He expressed concern that sophistication of weapons used by

Boko Haramists, Niger Delta militia and other armed banditry for their operations are weapons ferried into the country through the sea, land and air where Nigeria has high presence of security personnel in the name of customs, immigration, police, army, navy, D.S.S etc. For these weapons to have entered into the shores of Nigeria necessitates a compromise and conspiracy by these personnel and the terrorists.

Conspiracy factor therefore, is in tandem with the phenomenon of concealment. An act that is geared towards protecting and preserving wrong doing of a person or group of persons, simply because the persons belong to one's clan or tribe. The danger in this kind of situation is that national unity, peace, economic development and complementary living are completely negated and compromised. This is premised on the fact that rewards, benefits, punishment and sanctions are made ethnic, tribal and sentimentalized, without true reflection of our national ideals as reflected in the national anthem, national pledge and the constitution of the country. Buttressing the above, Ikegbu replicating a Stanza in Nigeria's national pledge, "I pledge to Nigeria, my country to be faithful, loyal and honest" argues:

What the above situation reminds us is the determination of aspiring leaders to make a mark disregarding, personal interest, but this aspiration, zeal and commitment disappear the moment personal interest, parochial and primordial considerations become part of the psychology of the existence of the would-be leaders (Ikegbu Ephraim A. *The Poverty of Leadership and Science of Prodigalism*, 2015,256).

Ihe Mkpuchi Anya (phenomenon of concealment) – a covering, cobweb and/or veil which is pretentiously worn or carried by everyone has created a very negative image both in personal and public understanding of the Nigerian people. The phenomenon has crept into all segments of people's lives and constitutes a reason why the unity of the country is farfetched.

The mindset with which people both in leadership position and service position discharge their assigned responsibilities is the mindset of concealment. Public ventures and estates are allowed to rot away, decay and

cannibalized simply because, they do not belong to us, our people, clans men and kinsmen; because those estates do not fall within the purview of our interest, our protective hands cannot be extended to them. This is simply a display of lack of patriotism, a missing link of reality and demonstration of disunity.

The unity of the country has to be preserved and protected disregarding ethno-religious, cultural and political leaning, the Mkpuchi Anya will not help us to achieve our interest of building a formidable political, economic and cultural bloc. It is a negation of the psychology of existential unity, because it seeks to preserve and protect a select few arising from its parochial and primordial considerations. Aligning strongly with the need and necessity of ensuring unity and harmonious complementarity in the leadership of Nigerian state, Ikegbu and Maduka argue that:

Nigeria can only develop in an atmosphere of peace and unity, mutual complementarity and with the stern application of the logic of harmonious monism, this logic is so central to the development of Nigeria because it talks about the recognition of different segments of the country as pillars for development. This is possible when the various ethnic groups see the need to unite and fraternize for the purpose of advancing national progress and cooperation as reflected and echoed daily in our national anthem, pledge and coat of arms (Unity and National Development, 2010, 125).

Bacon's Idols of the Mind

Francis Bacon Identified four idols of the mind which he believed distort our interpretation of experience and thus obstruct our acquisition of knowledge, since for him knowledge is based on empirical experience (observation). He thus urged that to conquer and dominate nation which for him is the purpose of knowledge, we must guard against these distemper of knowledge, these prejudices and preconception influencing and distorting

our knowledge acquisition. This he said must be done by no other means but by the means of induction. This explains why Bacon rejects deductive method as being unable to prove empirical truth and as such of no practical use to man in his effort to understand and dominate nature. Hence, "he considers Aristotelian logic as useless" (Omoregbe 2).

Bacon was aware that there are serious impediments to the advancement of learning in the diseased nature of the inquiring mind itself, an understanding of which Bacon, maintained, once he has pointed it out will help men to overcome the effect. These include; *Fantastical learning*, in men concern themselves with words and put more emphasis on text language and style, and hunt more after choiceness of words; *Contentious learning*; in which men start with fixed position or views of earlier thinkers; and *Delicate learning*; in which earlier thinker or authors who claim more knowledge than can be proved are wholly accepted by readers as knowing as much as they claim and this accords for the acceptance of Aristotle as the originator of science.

Bacon emphasized what he called the idols of the mind. According to him, the idols are the false notions which can possess human understanding, so much so that the idols can be deep rooted into man to such an extent that truth can hardly gain entry into such souls. The idols become obstacles that bar the human mind from gaining truth uncontaminated. Bacon opined that when we are aware of the distinctive roles of this idols, we will then war against it by guarding against its excruciating effect. Ijiomah comments that "even when truth gains entry into such bounded, soul the idols trouble the "truth" that its maturation becomes endangered"(25). These impediments of human knowledge are of four types.

Idol of the Tribe

This idol is founded in human nature itself and in the tribe or race of men. It is a false assertion that the sense and ethnic values and wants of man are the measures of things instead of the universe or things in nature. The reason for this is because of the biased nature of the human understanding which causes it to distort and discolors realities. The nature and working of this idol can be clearly understood in situations where one supposes that his tribe is an exion through which other beings draw their meanings and essence. Hence, besides their ethnic groups nothing exists and nothing is meaningful. Ijiomah point out that "this idol consequently leads to predestination;

anachronism (authoring to first condition or primary awareness irrationally) and rejection of patience required in research “ (27).

This type of idol could be said to have bewitched the minds of most Germans under the leadership of Adolf Hitler. This idol so distorted and discolored the minds of the people, that they were led to the killing of six million Jews. They were passionately but irrationally convinced that their race (aryan) was superior to other races, and any other race or thing that does not conform to it must be rejected and annihilated. This is a bewitchment of the mind. It is the idol of the tribe. This idol explains the reason for cases of racial discriminations, tribal prejudices etc. Thus, for Bacon the human (understanding) mind is like a mirror which receiving rays irregularly distorts and discolours the nature of things by mingling its own nature with it.

Idol of the Cave

This is the idol of the individual man. It is “a distortion of the nature of things by one’s obsession of himself and the factors that constitute his mental and physical development” (Enyimba 57). This type of idol leads to selfism – a situation whereby only the self, his efforts and contribution as well as the things that will benefit him is considered necessary and paramount above other things and hence is pursued. This idol stems from the nature of one’s education, the nature of one’s friends and the nature of the authorities that one esteems. According to Kaufman, Francis Bacon speaks of this idol thus:

For everyone (besides the errors common to human nature in general) has a cave or den of his own which refracts and discolours the light of nature owing either to his own proper and peculiar nature or to his education and conversation with others, or to reading of books and the authority of those he esteems and admires . . . (9).

Idol of the Market Place

This type of idol emanates from the misuse or ambiguous use of words and language which obstructs the human mind and understanding and thus, distorts thinking and perception of reality. Such ambiguous, incorrect use and

misuse of words or language, leads to confusion and unnecessary, empty and idle controversies and argumentation. This explains why Wittgenstein says that “when language goes on holiday, problems ensue” (11-12). Speaking about this idol of the market place Kaufman quotes Bacon thus:

For it is by discourse that men associates;
and words are imposed according to the
vulgar. And therefore the ill and unfit
choice of words wonderfully obstructs the
understanding (9).

What is important here is that our language reflects our culture and our thought or thinking. Hence, a misuse of our language which is itself a vehicle of communication and discourse, leads to a misconception and a misrepresentation of our world and of reality for that matter.

Idol of the Theatre

These are idols which have immigrated into men’s minds from the various dogmas of philosophy and also from wrong laws or rules of demonstration. Dogmas are uncritical acceptance and adherence to ideas, views, thoughts or doctrines to such an extent that it could lead to fanaticism. Thus, this type of idol does not emerge from within man neither does it occur as a result of the secret entrance into the understanding.

Asouzu’s Phenomenon of Concealment and Bacon’s Idols of the Mind in the Leadership Structure of Nigeria

The desire of every growing nation is to advance in all segments of life, be it in the area of economy, social, cultural, politics, religion and international affairs. Good and qualitative leadership does its best to enthrone happiness and convivial atmosphere to its subjects, followers or citizens by way of ensuring good governance, democratic dividends and/or democratic socialization.

It is indeed settled though, arguable that democracy due to its flowing and flourishing trappings – rule of law, even participation in political process, opening up of political space, freedom of expression etc. is seen to be the best form of government. This could be as a result of the process of emergence of the political leader, as it is free from imposition, rancor and violence, but expectedly a product of people’s wishes and aspirations.

Leadership of this flavour is without equivocation, a servant-based leadership, meaning that the supposed leader is prepared to do the good wishes of the people bearing in mind that sovereignty belongs to the people, and that the people can exercise the right of withdrawal of that sovereignty in line with the Lockean position.

Again, the leader sees his position as that of a trust and would give account of his stewardship at the end of his reign as to the management of trust property and administration. With these at the back of his mind, he goes out to propagate people-oriented and friendly policies, embark on even development and effectively carry out all inclusive policies with the elimination and reduction of policy of exclusion.

Be that as it may, there is a clear cut observation of a combination of the Mkpuchi Anya and idols plaguing the theatre of leadership and causing or preventing leadership class from perceiving reality/truth the way it ought to be. Truth and/or reality is an objectively transparent state of affairs of being which elicits doubt from any perspective of assessment. It is that state of a thing widely accepted by community of people within a defined socio-cultural, political and linguistic leaning. Reality/truth is what is acknowledged to be real or true by the people through an objective assessment. Denial of this reality becomes a contradiction and a perversion of truth.

There are several existing methods through which reality or truth that is objectively perceived could be denied, negated and/or neglected. Widely acclaimed reality can be denied by a person or group of persons if the said realities do not serve the interest of a person that weighs monumental influence on what the people are to accept or reject. In this case, one's influences can suppress the reality/truth.

Exhibition of parochial and primordial sensibilities, display of chauvinism, class distinction, religious and clandestine dispositions can warrant one to alter the exact flavor of reality and give it a different epistemic picture which will certainly negate and contradict the purpose for which it intends to serve. Francis Bacon while attempting to unravel the epistemic cobwebs and inhibitions in understanding reality as a response to the philosophical and epistemological emptiness witnessed in the ancient and medieval periods in philosophy, solicited for the immediate elimination and extrication of the compounding cerebral distortions in humanity. The existence of the idols

distort the reasoning potency of humanity and prevent humanity from perceiving reality the way it ought to be. According to Bacon:

There were basic obstacles inhibiting the search for true knowledge. These are the four idols, natural ways the search for knowledge is distorted: weakness of human nature, personal idiosyncrasies, preconceptions and problems of communication. Some of this could be overcome by the aid of instruments, like eye glasses. But some of the difficulties were endemic to the human condition ... (330-331).

What Bacon said above affects both our private and public lives. It affects our sense of judgment, beclouds our sensibilities and more practically, weakens the product expected of the people. Take for instance, a situation where personal idiosyncrasies are allowed to prevail over a matter which is already known objectively where the direction of the pendulum should swing simply, because of the person's weight of influence, class of existence and other expressed opinions. These considerations used as the parameter for taking decisions instead of bringing harmony for the people will end up in discord, disunity and conflict of monumental scale.

Asouzu and Bacon are arguably of the same epistemic jurisdiction by arguing that preconceptions, expression of parochial opinions and allowing models of thought derived from sentiments, religious, cultural, linguistics and ethnic considerations distort meanings and/or reality and do not allow exact thesis of truth to flourish.

The above as identified by Asouzu and Bacon constitutes a major leadership challenge to Nigeria as a socio-political formation. There is a considerable flowing of the practice of *Ihe Mkpuchi Anya* and idols of the mind in every leadership structure and segment in Nigeria, and these ugly phenomena have drastically polluted the Nigerian society. It is observably wrong that opportunities, promotions, infrastructural developments, employments and even admissions in Nigeria reflect the character of ethnicity, cultural and linguistic considerations, political affiliation and the likes. The implications of this arrangement is that any fall out or misapplication of the required principle will not reflect a corresponding sanction to a defaulter, hence, the principle and phenomenon of concealment (*Ihe Mkpuchi Anya*) has to apply. By this principle, defaulters of rules and regulation are absolved and treated with utmost care and their guilt's forgotten and treated or regarded as never happened. It is because, the fallacy of the nearer the better and safer, the principles of *ndi a bu ndi nke anyi* (our kiths and kins) is in practice. With

these principles, a hypothetical veil, cubweb covers the eyes of a leader and prevents him from seeing the guilt and wrong doing of the person simply because, the fellow is his clans' man, church member, cult member, and social club member.

Today, acts of terrorism orchestrated by Boko Haram, Fulani Herdsmen and militancy in the Nigerian polity have increased to alarming states. Christians and non-Muslims are butchered by Boko Haram members and Herdsmen on very selfish grounds. These persons and their sponsors are arguably believed to be known by the government of the day, but little is been done to quench this carnage. Although, the military have made some reasonable claims of having recovered areas previously captured by the terrorists, it is indeed surprising that at anytime this claim is made or the military lunches attack on the terrorist, a reprisal attack on the military or civilians will be carried out confirming the issue of conspiracy, implying that the possibilities of the existence of Boko Haram members in the military that leak information to their members is certain, and not so arguable.

For a strong leadership culture to emerge in Nigeria and beyond, the leadership class must purge itself of every trace of "Ihe Mkpuchi Anya" (phenomenon of concealment) and idols of the mind in line with Asouzu and Bacon's philosophical postulations. This is necessary in order to build a formidable socio-political society which its collapse cannot be possible because of the confidence building measures existing between the ruler, the ruler and the ruled.

Conclusion

There is no gainsaying the fact that Asouzu's reasoning as reflected in his classic and Bacon's reasoning as found in his idols, have been gainful in reshaping the minds of leaders at various categories. From both scholars, we have come to appreciate the fact that conflict, violence and socio-political instability are glaring because of effect of Ihe Mkpuchi Anya and idols of the mind. They further warned that, allowing these phenomena in our leadership responsibilities will compound and distort realities, thereby, causing incidences of ethno-religions, cultural, linguistic and social imbalance. In the thinking of Asouzu and Bacon, the above situation would rather lead the human society to the Hobbesian state of nature.

Thus an adherence to the warning of Asouzu and Bacon and the practical application of the positive ingredients of their philosophy will re-lunch humanity and its leadership class to an enviable state both in the area of economy, religion and multicultural trappings.

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