

Theoretical Perspectives on the Traditional and Modern: Philosophical Analyses of Syllogisms, Anachronisms and Parachronisms in the Social History of Occidental and African Societies, 1700-1950

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Abstract: *The paper examined concepts and thought patterns; and discerned the dynamics within and withal human societies. Seemingly and obviously, in retrospect, the anthropological and ethnographic views of writers on the traditional and modern in the 19th and 20th centuries were reviewed. It delineated the principal differences and similarities in their thoughts nexus the ideals and realities that prevailed in their environments and times. Consequently, their views, concepts and patterns were assessed as either having represented progress in the understanding of the traditional and modern or merely added further misconceptions and misrepresentation of analyses to existing ones. It concluded that some of the exposés were possible syllogisms, mere anachronisms and parachronisms. The analytical and comparative methods were used in the writing of this paper.*

Keywords: Anachronism, primitive, technological, tradition, traditionalist, macrocosm, magical, modern, modernist, spiritualist, syllogism.

INTRODUCTION

This paper, seemingly an exhumation of discourses from the dustbin of history will be divided into three parts. The first will be expositions on traditional and modern thought systems and philosophical views; second, will be briefs, histories and thoughts of some of the intellects of the 19th and 20th centuries and third, comparative analyses of their thoughts interlaced with other perspectives.

Generally, the paper reconsidered and reviewed Robin W. G. Horton's thoughts and teachings on what constituted the traditional and modern in the evolution of man in society; and about the society itself. This entailed a comparative of the earlier works of select anthropologists and ethnographers carried out by Robin Horton; and with examples heavily drawn from African and, especially, Nigerian societies.

As human populations increased, they began to be organized in societies; faced different natural and historical challenges; and responded to them differently. Invariably, some societies advanced socio-economically, politically and technologically more than others; and consequently became polarized into the modernist and scientific - represented by the nations of the West; and the traditional, - largely represented by African nations. This division, apt, perhaps for anthropological and ethnographic convenience, sustained easily discernible horizontal syllogisms and portrayed the discerning and delineation of milestones or points of the occurrence of events as mere anachronisms.

This was so since features that were traditional were still found, at least, in the country sides of the modern societies of the West. Even so, the survival of African cultures in some Black nations of South America, such as Trinidad and Tobago, Haiti and Columbia, which were and still are, regarded as extensions of traditional Africa in spite of their nearness to modernity and scientization, defied divisionism.

The issues of the traditional and modern, glaringly, were influenced by prejudices, universalizations, ideologies and the social backgrounds of the scholars in the discourses which, in turn, influenced their conceptions and misperceptions of the relations between the traditionalist and modernist modes of thinking. Consequent on socially-contrived conceptions, for instance, James George Frazer contended that spiritualist (traditionalist) worldviews were devoid of ideas that concerned the basic regularity and, therefore, predictability of the forces that underpinned the universe. Yet, this contention paled into insignificance in contradistinction to the tenets and operationalization of African religious systems. Highly contestable were theories among this was Levy-Bruhl's 'Primitive Mentality' wherein religion and science were presented as fundamentally contrasted modes of thought. Yet, both portrayed hidden and orderly world and not diametrically opposite and chaotic thought systems; and which contributed eminently in Explanation, Predictions and Control (EPC). For instance, theories concerning the causes of diseases and misfortunes were central to most European and African worldviews. This thesis will examine the salient features of these worldviews or thought systems and patterns.

Certain questions that were raised included: What were the contributions from these rival theories to the advancement of knowledge? What were the contributions of other perspectives, such as the Christian and Negritude movements? Were the differences between the concepts of nature and sources of knowledge peculiar to any worldview and between the traditionalist and modernist? What divided or at what point did the traditionalist separate from the modernist, and *vice versa*? To what extent did the evolution of writing and scientization influence the ways in which members of different societies thought about the world? Levy-Bruhl's 'Primitive Mentality', after all, was not peculiaristic but universalistic. At what point in time did some communities, far-flung or contiguous, begin to think and explain scientifically?

Definition of Terms

Tradition

Traditions are the long established customs, values and beliefs of communities that have been passed down, over the years, from generation to generation. The processes of passing down traditions to successive generations attained permanency that they are now narrated and acted; and, indeed, matter-of-factly, become traditional. Traditions have attained apotheoses that they must be conformed to, even to the extent of constituting orthodoxies (Betty Kirkpatrick, 1987: 1033).

Modernity

Anything, subject or object, qualified as modern if it is related to the present or recent times. It means having or using the most up-to-date techniques or equipment; and/or is marked by a significant break from traditional values and techniques (Catherine Soanes, 2001: 579). It denotes a neology and recentness that are often couched in innovations, renovations, renewals and restorations; and portray a new look (outlook) and contemporariness.

Syllogisms

Illogicality is often described as an impossible syllogism. Syllogism is, therefore, a form of reasoning in which a “conclusion is drawn from two propositions” and/or juxtapositions; and each of the two explained or agreed with the other in meaning and explanation (Catherine Soanes, 2001:922). In essence, syllogism entails reasonableness, a sustained force of argument that displays a logical process and sequence. It is aptly rationalizing, deductive and inductive at the same time. Put differently, syllogism ought to establish clear-headedness, cogency, pros and cons, provide cases to answer and be conclusive.

Anachronisms

Anachronisms are events or happenstance that are either misdated, antedated or fore dated (Betty Kirkpatrick 1987: 56). It portrays the wrong moment of timing and dating. Generally, it is a thing that belongs to a period other than the one in which it exists (Catherine Soanes 2001:28). It means misrepresentation of events; intercalated into, perhaps, intended to mislead or cause mischief. It is being tendentious in application.

It portrays a chronological inconsistency in arrangements, especially in a juxtaposition of peoples, events, objects, language terms and customs from different periods. The most common type of anachronism is that of an object misplaced in time, but it could have been a verbal expression, a technology, a philosophical idea, a musical style, a material, a plant or animal, a custom, or anything else associated with a particular period that is placed outside its proper temporal domain.

An anachronism is either intentional or unintentional. Intentional anachronisms could be introduced into a literary or artistic work to help a contemporary audience engage more readily with a historical period. Anachronisms are used intentionally for purposes of rhetoric, propaganda, comedy or shock. Whereas, unintentionally, anachronisms occur when a writer, artist, or performer is unaware of differences in technology, terminology and language, customs and attitudes or even fashions between different historical periods (Achim Landwehr and Tobias Winnerling, 2019: 435-455).

Contextualized to our discourse, anachronisms could have been introduced in many ways, for example, in the disregard of the different modes of life and thought that characterized different

periods, or in ignorance of the progress of the arts and sciences; and the other facts of history. As will be observed in our thesis, anachronisms varied from glaring inconsistencies to scarcely perceptible misrepresentations (Anthony Grafton, 1990). Anachronisms are often the unintentional results of ignorance at the extreme or deliberate aesthetic choices (Wikipedia, 2025).

Parachronisms

Parachronisms are events or happenstances that are postdated or futuristically presented; and considered as forthcoming or anticipated. They are thought of in advance or prematurely (Betty Kirkpatrick 1987: 62).

Consequently, anything that appears in a time in which it is not normally found but might not be sufficiently out of place as to be impossible is parachronism. This may have been an object, idiomatic expression, technology, philosophical idea, musical style, material, custom, or anything else so closely bound to a particular period as to seem strange when encountered in a later period. Parachronisms often take the form of obsolete technology or outdated fashion or idioms (Wikipedia, retrieved 28-12-2025).

Briefs on Some 19th and 20th Centuries Scholars

As mentioned earlier, this paper examined and compared the notable works of scholars in social history, such as sociology; anthropology and ethnography. Pertinently, below are briefs on some of the 19th and 20th centuries' scholars, such as James George Frazer, Lucien Levy-Bruhl, Emile Durkheim, John Beattie, Edward Burnett Tylor, Robin W. G. Horton and Leopold Sedar Senghor.

James George Frazer

James George Frazer wrote the *Golden Bough: A Study in Magic and Religion, 1890 and 1900* and described in detail the relationship between myths and rituals. Generally, the *Golden Bough* studied ancient cults, rites and myths and in it were mentions of their parallels in early Christianity.

Frazer emphasized that cultures passed through the three stages of magic, religion and science. In his bid to separate magic from religion created notable ambivalence in cultural studies (Robin Horton, 1982/1983).

Lucien Levy-Bruhl

Lucien levy-Bruhl wrote the following:

- i. *How Natives Think*, 1926;
- ii. *Primitive Mentality*, 1926;
- iii. *The Soul of the Primitive*, 1928;
- iv. *Primitive Mythology*, 1935; and
- v. *The Mystic Experience and Primitive Symbolism*, 1938.

In *How Natives Think*, Bruhl itemized two basic mindsets of mankind - the primitive and modern. The primitive mind did not differentiate the supernatural from reality but used mystical participation to manipulate the world. Accordingly, the primitive mind did not address contradictions while the modern mind, in contrast, used reflection and logic. Contrary to long-held misconceptions, Bruhl did not insist on a historical and evolutionary teleology which was a move from the primitive mind to the modern. Rather, his thoughts were more dynamic as portrayed in the *Notebooks on Primitive Mentality* where he admitted that non-logical thoughts were also

common in modern societies as much as in the traditional, such as in gambling practices (Wikipedia; 1/12/2025).

Emile Durkheim

Emile Durkheim wrote extensively, among which were:

- i. The Rules of Sociological Method, 1895;
- ii. Sociology and Its Scientific Domain, 1900;
- iii. Primitive Classification, 1903; and
- iv. The Elementary Forms of Religious life, 1912.

In the listed works, Durkheim endeavoured establishing sociology as an academic discipline; analyzed how societies maintained their integrity and coherence in the modern era. This was so, when issues as shared religions and ethnic backgrounds became real. He studied the effects of laws, religion, education and similar forces on society nexus increasing social integration. His works on sociology portrayed his concern with the practical implications of scientific knowledge (Wikipedia; 1/12/2025).

John Beattie

John Beattie's major work was *Other Cultures: Aims, Methods and Achievements in Social Anthropology* (John Beattie, *Other Cultures: Aims, Methods and Achievements in Social Anthropology*, Oxford: Simon and Schuster, 1968). Written in two parts, Part 1 was devoted to a consideration of what social anthropology was; and the methods of investigations employed.

Part 2 was devoted to the use to which social anthropology could be put in the study of other cultures nexus marriages, kinship, political organizations, law, economic and property relations, magic, religion and social change.

Particular attention was, however, paid to Beattie's exposés on ritual, magic, religion and social change (Wikipedia; 15/11/2025).

Edward Burnett Tylor

Edward Burnett Tylor wrote two outstanding books, namely, *Primitive Culture*, Vol. 1 (1871), in which he surveyed the origins of cultures and *Primitive Culture*, Vol. 2 (1871) which dealt extensively on religion (Primitive Culture, Vols. 1 and 2, London: John Murray, 1871).

Tylor believed, portrayed in his works, that uniformity was manifested in culture consequent on the results from uniform actions and uniform causes. Tylor regarded instances of parallel ethnographic concepts and practices as indicative of laws of human thought and action. An avowed evolutionist, he insisted that the task of cultural anthropology was to examine the stages of development or evolution. To him, every development was either evolutionist or diffusionist.

Put differently, there was really no universality; the apparent parallels observable in societies were accidental and on which were imposed models, from outside often universalistic and anachronistic, that did not fit. There was equally no uniform causality, but that different causes often produced similar results no matter how contiguously related the communities are or far-flung. All cultural groups did not have the same stages of development. In essence, most arm-chair theorists overlooked cultural diffusion and innovations.

Robin W. G. Horton

Robin W. G. Horton was an English social anthropologist and philosopher who carried out specialized studies in comparative religion since the 1950s. He challenged and expanded views in the study of the anthropology of religion (Wikipedia, retrieved 10/01/2026). Two major works of Robin W. G. Horton, namely, “African Traditional Thought and Western Science” (Horton, January 1967: 50-71; April 1967: 155-187); and *Patterns of Thought in Africa and the West: Essays on Magic, Religion and Science* (Horton, 1997), formed, in large part, the basis for this review and analyses in the traditional and modern in diverse societies.

Generally, Horton viewed religion from an ethnoscience perspective; and linked religious understanding with scientific inquiry. He stated that both religion and science had similar approaches of methodically unveiling what were considered complex to achieve order and understanding from chaos. Horton analysed African magic (paranormal) and mythology; and concluded that there was an overreaching theory that underscored the commonly accepted theory that formed the basis of the beliefs in magic and science.

Horton stated that mystical systems portrayed primitive/traditional religions as theoretical structures that were underpinned by concrete rules and used in understanding, in an interactive way, revealed anomalies much like scientific endeavours theorized on the physical world. This literal approach was a reflection of striving to have a concrete and, thus, scientific method of studying and explaining the world in which both the traditional and modern man live in.

Leopold Sedar Senghor

Senghor was, ideologically, an African socialist and proponent of Negritude: an emphasis on “Negroness and Africaness”; and avidly emphasized African culture, black identity and African empowerment but within the framework of French-African ties. He believed that Africans could only progress if they developed a culture distinct and separate from those of the colonial powers. (Wikipedia, retrieved 10/11/2025).

Statement of the Problem

Western education in its modern context was underpinned by philosophy which, however, evolved from the traditional. From all indices, therefore, philosophy was of practical relevance in mapping out a transition from traditionalist to modernist (Horton, January 1967: 50-71; April 1967: 155-187). Attempts were made to establish the points of departure from traditionality and of arrival to modernity which seemingly was anachronistic. There could not have been any justification for a discourse which was intellectual modernization without knowing what it was all about and its point of origin from traditional times.

Tradition itself was anchored on the cultural commitment of members of traditional societies, be it in Europe or Africa. A traditionalist viewed his ways of thinking as normal while the modernist, looking at the same features, perceived them differently. A traditionalist perceived truth about the world and human existence as factors handed down to him by his forefathers; and these seemed so natural that he always felt obliged and without inhibitions to talk about them (Horton, January 1967:50-71; April 1967:155-187). The traditionalist found it so natural to conceptualize words and symbols as having creative and mysterious powers over the ‘things’ and/or ‘objects’/‘subjects’ they represented or stood for. Perhaps, unlike what obtained in traditional Europe, the modernist often seemed startled in beliefs in the magical powers ascribed to words and symbols. He

interpreted events and objects the way they were without emotional attachments. He did not have emotional links with goats, sticks and stones; and impersonal beings (angels and spiritual messengers). The portrayal in the attitude of the mastery of the world did not include the non-human realms. Leopold Sedar Senghor, among others, opined that this was responsible for the slave trade. But did these not obtain in traditional Europe?

To the modernist or, at best, the scientist, **The Idea of Truth** was that which was progressively revealed overtime in experiments. Consequently, since all the endeavours of the modernist were futuristic, he concluded that truth was in the future rather than in the past. He subjected any truth to test or experimentation; and was less emotional. Whereas, the traditionalist believed that truth was the unadulterated reality handed down to him by his forefathers from the remote past (Horton, January 1967:50-71; April 1967:155-187).

Of importance, again, was the issue of views about **Words, Symbols and Reality**. Regarding them, the scientist opined that words were the instruments or tools that assisted him in predicting the future in an indirect way and through which he controlled nature. Words should have been used by all human beings and not by a few traditionalists, herbalists or traditional doctors, who claimed monopoly of the usage of words, perhaps, through incantations or recitations which were intended to control or manipulate objects, subjects and, in fact, Nature (Strauss C. Levi, 1967).

Another point of disagreement between the proponents of modernity and traditionality was in the **Concept of Theoretical Thinking**. Theoretical thinking was classified as that which was peculiar to science since it had a hidden realm of order and reality. Unarguably, a product of Western culture, Michael Polanyi in his book, *Personal Knowledge*, in a comparative, examined the distinctiveness between science and traditional African religions and found strange and familiar thoughts in them even as a scientist. Implicitly, in African religions was a hidden world of magic which Polanyi observed as orderly and not chaotic; and pondered if there was anything in modernist thinking that enabled the modernist to have better efficiency in terms of explanation, prediction and control (EPC) than the traditionalist? While the answer could have been a yes, the efficiency was found in the realms of physics, chemistry and the other subjects that dealt with the non-living world or human social life which was the world of reality. But in areas of the ideal or areas that touched on the human mind, it became questionable if the modernist was more efficient in terms of EPC than the traditionalist. Quite often, the sociologist or psychologist looked for inspiration from traditional theories but could not be applicable to the physicist or chemist (Source Polanyi xxxxxxxxxxxxxxxxxxxxx).

Objectives of the Study

Consequent on Horton's perspectives on Africa and the West basic traditional assumptions were questioned and regarded as a second order thinking for now. In traditional European societies, the idea of an external world was questioned. Man became engrossed in self-examination and strove to ask and answer questions concerned with his existence, how he knew he had five senses, and in his relationship with nature. This was some sort of departure from the traditional, portraying elements of modernity in thoughts, which was, otherwise, intellectual modernization. This was premised on the need for people to adopt deep-seated changes in their methods of thought in

transition from traditional beliefs. The need for thought modernization was based on three basic concepts, namely:

- i. A move away from a certain stage of affairs to another. For instance, it prescribed abandoning the traditional path of thinking in which magic and witchcraft played parts to a secular Western and more scientific approaches;
- ii. That intellectual modernization was not peculiar to any part of the world. Traditionalism was the same all over the world; and that African traditionalism was the same as the ones from which European scientization took off; and
- iii. That people modernized in order to bring about spectacular increases in efficiency in explanation, prediction and control (EPC) (Horton, January 1967: 50-71; April 1967: 155-187).

The essence of this survey was to ascertain between the traditional and modern which was more efficient in explanation, prediction and control. Why did the first wave of intellectual modernization take place in Europe and not in Africa? Explanations, in answers to the questions raised, were not given serious thought by African academics, often thinking that, perhaps, it was a waste of time especially since there were basic procedures that must be followed. Efforts so far made even in scientific researches resulted to vagueness in explanation, prediction and control. This was, however, as a result of the non-adoption of basic procedures.

To make progress away from what is the tradition and modern game, certain typical situations surveyed by Robin Horton, were rehearsed. For instance:

Typical Situation A

A certain young man just gained admission into the university to study one of the science courses, moreover, as first time out of his village in which tradition and customs he was well educated. These he brought to the university - a modern environment where he was expected to view, assess and perceive the world differently from what obtained in his consanguine community. This immediately instanced two opposing challenges - the traditional and modern. His teachers expected him to abandon his traditional thought system but were unable to convince him or proffered enough reasons why he should do so. If this novice scientist, for instance, stuck to his traditional views, the university then became only a passport to a meal ticket. The end product of the student's education was that he would not be creative and, therefore, not contribute to further development of the society and learning. But if his teachers convinced him that the modern thought system was presently superior to the traditional thought system in scientific terms; and that the theories presented to him were more powerful tools in terms of explanation, prediction and control (EPC) than those of his forefathers, the student would definitely have been amenable to change (Horton, January 1967: 50-71; April 1967: 155-187).

Typical Situation B

This was a typical situation where a young scientist was convinced of the superiority of modern thought in terms of explanation, prediction and control; and efficiency. A typical question arose: Why did the more efficacious changes in thought occur in Western Europe and not in Africa? This required the giving of comprehensive answers rather than the vague explanations of racial inferiority; and the lack in intelligence of Africans. Without having been given proper answers, the novice African science student became suspicious and began to think of racial inferiority and

shallow mindedness as strong reasons that made it impossible for the changes in thought system that occurred in Europe not to occur in Africa.

In this predicament, the student ended up after graduation as an ineffective scientist who would neither develop nor create resultant from the failure to get definite answers to the raised questions. On the other hand, if the teacher explained to the student that Western Europe took off at a stage similar to that in Africa: the student's place of birth; and that before the 19th century, the thought pattern in Europe was as traditional as it was in Africa: equally with unbridled belief in magic, witchcraft and unadulterated Nature. If the student was told that there was nothing like racial inferiority and taught that the social and economic changes that took place in Europe were responsible, the student would not be suspicious of biases, and would have graduated with a creative mind (Horton, January 1967: 50-71; April 1967: 155-187).

Typical Situation C

The typical situation C was *significantum* of a failed university curriculum that swung chaotically in all directions without particularizing on any. Consequently, it was suggested that universities' academic programmes ought to include in their methodologies and contents some traditional education. This could happen, for example, if traditional doctors (herbalists and diviners/consultants) decided to send powerful delegations to government asking it to always shore up the money/allocations given to the universities and hospitals for researches with them (traditional medical practitioners). Another way of enforcing this was through the evolving of a movement, as happened in Europe that sought for de-Westernization and return to traditionalism.

There was a stage in Europe when a call went up for 'a going-back to traditionalism' because of a growing dissatisfaction with modern changes. A number of political movements lobbied government to cut down grants to science and encourage research into traditional ways of life and thinking in the United States of America. Although they failed in convincing government, they succeeded in discouraging bright students from going to read science subjects only in the universities (Horton, Lecture Series, HUM 490.1, 1982/1983).

Movements of Intellectual Modernization

Most of the features found in the traditional settings of Africa existed in the modern communities of Western Europe; and became only a question of emphasis or preferences in systems. In essence, societies in both Europe and Africa passed through the so-called pre-scientific era. Reminiscences of traditionality existed in Western Europe but still predominantly in Africa. But how did the early take-off of modernization in Europe which was, unarguably, earlier imbue differences in intelligence? Or was it merely historical, optional or coincidence?

The basic factors for points of take-off were social, political and economic rather than biological and racial (nor purely social) that was instanced on Europe through the Industrial Revolution and further back to the Reformation.

Although already captured in the briefs on notable scholars, in the anachronistic transition period from the traditional to the modern, the paper will now rehearse the theses of Edward Burnett Tylor, J. G. Frazer and Leopold Sedar Senghor. However, allusions will be made on the works of other theorists.

Edward Burnett Tylor

Often referred to as the father of social anthropology and cultural studies, E. B. Tylor was born in 1832 and died in 1917. Most of his insights in human life were derived from his association with friends who were archaeologists. He came from a religious Quaker family but later turned anti-religious. He authored, as mentioned in the briefs, three great books, namely:

1. Studies in the Early History of Mankind, 1865;
2. Primitive Cultures, 1871; and
3. Anthropology (Wikipedia, retrieved 5/11/2025).

However, in his works, two great themes/unities were discerned to include:

- a. The psychic unity of mankind; and
- b. Evolutionary tendencies

Psychic Unity of Mankind

By the psychic unity of mankind, Tylor meant that in spite of the differences in human beings, such as colour, continentality and distance, they thought and responded to environmental challenges similarly. For instance, the idea of using traps to kill animals or catch fish was common to practitioners of all cultures that lived thousands of miles apart from each other; and never met. Tylor opined that without the psychic unity of mankind, people would not have understood each other or carried out similar actions.

Evolutionary Tendency

Mankind was also subjected to evolutionary processes, whereby, he was either pressured or was pressurized for change and development. Consequently, human cultures underwent three evolutionary stages, namely, (i) Savagery (ii) Barbarism and (iii) civilization. These underpinned the bone of contention. Unarguably, by mid-19th century AD, Europe had passed through the three evolutionary stages while Africa, at the time Tylor wrote, was still at the stage of savagery. Yet, there were social, political and economic dynamics in Africa then.

But why did communities of the West advance more than African communities? From Tylor's *Primitive Culture*, it was inferred that the mental differences between Europeans and Africans vis-à-vis their human capacities was the *raison d'être* for the Europeans reaching the civilized stage before Africans. However, Tylor acknowledged that traditional societies depended so much on empirical commonsense which accounted for conclusions and worldviews based on observation and induction which was also scientific; and without which humans would not have survived.

Advancing further, Tylor was of the opinion that in spite of the empirical thinking based on observation and induction, the thought systems of Africans were underpinned by magic. Tylor observed that Africans and Middle East peoples believed that the world was created by the utilization of words or in making symbols of words. For instance, in Voodooism, all that was needed was making a wooden symbol of a person, performed incantations on it, pierced or cut it with a pin or a knife, for the intended person to die. It was impossible in pre-Christian era to separate cultures from religions and, in fact, the commitment to them, especially by the Africans. This inseparability influenced Tylor's definitions of religion to include:

1. That not only man had a personality but that every object in the world, living and non-living, including stones, had personality; and
2. That the seat of personality in man and objects were concentrated or embodied in spiritual beings.

In pondering over how man developed these ideas which seemed strange in modern times, particularizing on Africa, Tylor surmised the thought systems of Africans as overgeneralizations against the prevailing fact and background that because human beings had personality, therefore, objects, such as stones, did. Tylor resultantly deposed that the primitive man responded to two experiences, namely:

- i. The experience of seeing people die without knowing what was responsible for the transition. Especially when no visible part of the body was lost. Then, there was something invisible, invincible and inexorable that caused a human being to die; and
- ii. In thinking, Tylor concluded that probably what materialized in dreams was likely to be that immaterial being that man loses and dies (John Murray, 1871).

Tylor, thus, concluded that since man had personality that was embodied in spirituality (spiritual beings), all other objects which the traditionalist was incapable of isolating from his/her worldview were guarded by spiritual beings.

Tylor conceived modernity as an expansion of empirical thinking that was underpinned by science. In essence, modern man evolved to the extent that he adopted and adapted the scientific approaches to explanation, prediction and control (EPC). Although Tylor's conclusions were biologically or racially biased, he conceded that Africa was still at the savage stage unlike the Western European who had attained the civilized stage. In contradistinction, Tylor's thesis paled into insignificance when the reasons he advanced could not be subsumed under any of the mentioned factors even inclusive of mental capacity. He viewed humanity only in Western European terms and modernization/scientization.

Yet, in Africa, explanations, predictions and control were carried out over time through words processed in incantations. In fact, the results for which actions were intended in Africa were always achieved. Moreover, these processes still obtained in the countryside of European societies. On further analogies on the savage, barbaric and civilized, Tylor likened the savage and barbaric as primitive and the civilized as modernist. This conceptualization portrayed two different views of knowledge and truth: that in traditional societies, truth and knowledge were perceived, and still are perceived, as originating from the past while in the modernist world, truth and knowledge were to be found in the future.

Critique of Tylor's Misperceptions

The basic concepts discernible in Tylor's thesis were that traditional societies still lived in the past with his ideas shrouded in magic and the belief in the efficacy of words with which he produced results vis-à-vis intended actions. He described the traditionalist as childish and unscientific, therefore, made mistakes in EPC. But was this assessment of traditional societies in Africa correct? Since Africans in their cultures and religions were incapable of distinguishing between

reality and symbols? Tylor likened the magician to a child who holding a dog doll imagined it to be a life dog (Horton, 1967: 155-187).

Analogy

A Yoruba Ifa priest knew that if he rendered his incantations correctly, the desired results would be achieved. The priest also knew that there were external and spiritual dimensions to worldviews; and, thus, the traditionalist could not have been likened to a child. In essence, any view contrary to your own could not be wrong (Horton, "Tradition and Modernity", 1982/1983).

Tylor also likened the religious activities in Africa as childish. Tylor drew this conclusion based on hear-say since he did not come to Africa. Thus, this overgeneralization smacked of racism since studies showed that Africans did not confuse or take human beings as animals and plants. Rehearsing Robin Horton, any religious view in society did not give man an overriding influence over the universe but it tried to explain the relationship between the forces of society and the forces of nature (Horton, January 1967: 50-71; April 1967: 155-187). For example:

Table 1: Forces of Society and Nature

Society	Forces of Society	Forces of Nature
Kalabari	Oru, Duein (ancestor)	Owuamapu
Yoruba	Agbanla Ile	Orisa
Ashanti	Samanfo	Obosom
Limba	-	-
Dogon	Nommo	Yurugu
Lodagaa	Ori	Ardo
Lugbara	-	-
Shona	-	-

The above table indicates two religious forces which were:

- Forces of Society:** Protected and punished offenders in society; and that ancestors were guardians of society featured prominently; and
- Forces of Nature:** This associated man with the wilds and portrayed his/her more individualistic achievements. They were, also, often associated with the unusual achievements of peoples in the societies.

In some cases, man was likened to animals consequent on his association with the forces of nature; and also perceived as being different from animals because of his association with the forces of society. Therefore, it was by means of religion that man's position was defined: being similar or dissimilar to nature. Concomitantly, the forces of society as stipulated kept people together (as tradition).

Tylor had mischaracterized the underlying nature of religious thought because he did not consider the limitedness of his environment of postulation and, instead, universalized his conceptions as applicable to the African environment and, indeed, to the rest of mankind. For instance, in the Western world, people perceived the world as huge machines behind which were series of other

(smaller) complicated machines performing various functions. So also human activities were similarly likened and/or pertained to the functions of this great machine.

Taylor's idea of science contributed immensely to the misconceptions observable in his thesis wherein he described science as an extension of ordinary commonsense thinking which implied that many of the activities of everyday life were related. This paled into insignificance when it was observed that science like religion gave us a sense of knowing more of the hidden reality and that could not be explained by commonsense.

Taylor also likened unequal development in human societies, between Africa and Europe, to mental capacities. This was wrong because there was nothing in biological studies that pointed to mental inequality in human beings.

Taylor's views were wrong because:

- i. During his time in the 19th century, only a few intensive scholarly studies on traditions were undertaken and he got most of his information from travelers, missionaries and war generals, among others, who, assumedly, were unsympathetic to those whose societies were described;
- ii. His misunderstanding of the nature of science misled him in interpreting certain traditional thoughts, especially when he viewed science as an extension of commonsense; and
- iii. Taylor operated under two pressures:
 - a. The pressure of the imperial age and the need for the justification of European colonialism. Therefore, Africans were portrayed as children who needed adults from Europe as guardians; and
 - b. Modernists in Europe perceived themselves as crusaders against religious cosmologies still in the savagery stage (Horton, 1983).

James George Frazer

Among the 19th century writers on our thesis was James George Frazer who, a Presbyterian by birth, had studied the classics, physics and law. After studying Taylor's *Primitive Culture*, it was observed he argued that in contemporary societies there were a number of mixed-up beliefs; and having studied classics which centred on ancient Greece and Roman lives, construed them as the mirror through which non-European societies be perceived. Between 1890 and 1922, he wrote twelve volumes of the *Golden Bough* which comprised a compendium of thought systems around the world.

Like Taylor, Frazer surmised that peoples of various environments had similar mental approaches to solving problems; that there were evolutionary processes in life; and deposed that the Westerners' had gone through the processes while societies such as the Australian Aborigines and Africans were still at the first stage of evolution. Frazer like Taylor delineated three evolutionary stages in human development, as follows:

1. The first stage was dominated by magic (empirical thinking and manipulation) which employed two laws, namely, first, the **Law of Similarity** which stated that "Like produces like". That magicians, used this law to imitate certain situations they wanted to bring about, such as in stretching the body in 'planting dances' so that crops will grow or imitated the killing of enemies in certain dance steps, such as in the Abam War dance that simulated/mimed the pulsations and death throes of a decapitated human enemy in the battle field (Regina Acholonu

and Charles Okeke Okoko, 2021: 31-42) or pinned an image or shape as in a voodoo exercise so as to get your enemy killed. Frazer's second law, the **Law of Contiguity**, stipulated that once a subject or object were once together, the use of an aspect of these objects or subjects influenced the other to effect an action, such as using somebody's hairs or nails to cause harm in their absence if found by an enemy. So also if the earth or sand on which one had trodden was collected and appropriately incantated, killed the person. Names and symbols were used by the traditional man to cause harm. Similar to Tylor's, Frazer's interpretation was based on mistaking similarities, for instance, a statue became associated with a person by looking at the statue and thinking about the person. It was, again, like having someone's hairs in your possession and any time you looked at the hair you were satisfied that you actually looked at the owner of the hair. Frazer later queried the concept of contiguity because he regarded it as mistaken by the primitive man to think that parts that were once in someone's body were still part of that body after separation.

2. Religion as the second stage was perceived as an improvement of that of magic. Religious worldview postulated that everything was controlled and dominated by spiritual beings that, certainly, were more powerful and intangible and/or invisible and invincible. These spiritual beings were often whimsical and capricious; and could be persuaded through begging. The religious worldview was not governed by human beings and was a world devoid of natural law, order and regularity. Frazer added that reality could not be bent.
3. Frazer's third stage was that of the scientific which employed the observation of every day events in order to explain the underlying reality.

Generally, Frazer opined that the transition from one stage to another was a gradual process; and that a succeeding stage had elements of the previous stage which were magic and religion and the Gods or impersonal beings which obeyed laws. Considering the irregularities in transition and beliefs, Frazer fell victim to the postulate of the Hamitic hypothesis: of differences in mental capacities, therefore, was racial. This racial view was supported by his use of phrases, such as lower and higher races. Frazer likened primitive societies as lacking in centralized governments and ruled by gerontocrats who lacked initiative; and that if in the event of a crisis and a younger man emerged as a ruler, established a centralized government that was tyrannical and able to cause changes in the society than the elders who were less dynamic. This was more of a sociological explanation to changes in the society than the postulate of mental and racial differences or inferiority.

Notably, Frazer's model was similar to Tylor's since they postulated that concepts such as magic and symbols, provided psychic unities. Yet, these were not peculiar to African societies but also existed, and still exist, in pre and post-modern Europe. Again, inclusive in all cultures was a commonsense empirical thinking which enabled the populations to survive (Horton, 1982/1983).

Isaac Newton

Among the 19th century thinkers and writers was Isaac Newton who propounded the theory of gravitational force. He was castigated and condemned by other thinkers as occultist. It was Newton's idea of force that powered the satellites to the moon. Although Newton's ideas then

were imperfect, those who accepted them did so with the hope of subjecting them to further scientific tests.

Lucien Levy-Bruhl, 1857-1939

Although born in the 19th century, his books on traditional thought systems dated from 1912. These were, *Mental Functions in Inferior Societies* and *Primitive Mentality*. In spite of these titles and the use of words, such as pre-logical, he neither subscribed to the idea of inferiority nor superiority, and his model was used exhaustively by other thinkers among who was Leopold Sedar Senghor.

Bruhl differed on Tylor's postulations on three specifics, namely:

- a. That adult thought couldn't be compared with infantile thought;
- b. That members of the English School treated the concepts of magic and religion, as it were, the individual worked them out; and
- c. That in primitive societies emotion needed to override reason, and progressively, the primitive man could develop as much as the modern man. Even so, the so-called primitive man contextualized to his environment, was not seemingly in a hurry to develop.

This was a clear, although slight deviation from the 19th century thoughts. Bruhl did not believe the primitive man should follow the footprints of the modern man since he (the primitive man) had quite different goals in contradistinction to those of the modern man or European. The primitive man was not also unsuccessful. Bruhl preferred emotion to reason in his scheme (as shown in **Table II**:

In analyzing his thoughts, Bruhl posited that:

1. The primitive man had a mystical orientation and attached emotions to the things around him/her; and conceptualized emotions with the idea of spirits and Gods. In essence, the primitive man perceived life, events and, in fact, objects in association with spiritual beings;
2. Again, the primitive man lacked objectivity since he/she attached emotions to everything. He took as real, occurrences, such as visions and dreams, than everyday objective reality;

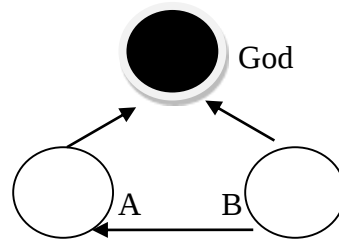
Table II: Bruhl's Scheme and Thought

Primitive (Emotion)	Civilized/Modern (Reason)
1. Mystical orientation	Natural orientation
2. Lack of objectivity	Objectivity
3. Pre-logical mentality	Logical mentality
4. Fluidity	Regularity
5. Communion	Mastery

3. Primitive man interpreted life by ways of participation and association. He could not separate emotion and perception which were ultimately bound. The word and symbol it represented were inseparable. The word for a chair was the same as the chair. Anything done to the word (chair) was done to the symbol or object (chair). When things were bound (together) they were said to participate together because they exuded the same emotion (Horton). The primitive man was

more interested than the modern European in how things were linked through emotions; and mapped out the linkages in his everyday existence. For instance, the primitive man worried about the linkage between a stone and a certain God. Did the Europeans not do and think alike in pre-modern times?

Figure I: Bruhl's Linkages



4. Bruhl said that the consequences of participation as a means of living and explanation, prediction and control portrayed a pre-logical mentality. Ideally, the word for chair could be contradistinct with what it actually was. Real or ideal, the primitive/traditional man thought and, in fact, insisted that things were interlinked. Perhaps, if the primitive man was taken out of his society he could have thought otherwise or in modern patterns. It was wrong interpreting the contradictions in pre-modern societies as infantile or pre-logical mentality alone or at all, but that the primitive man chose his ideas on the basis of emotion and environment. Levy-Bruhl, thus, erred only in the coinage of the word pre-logical (Horton, 1983);
5. The world of the primitive man was dominated by emotion, lacked regularity, order and was unpredictable; and classified as fluid and peripheral; and
6. The primitive man's association and participation in the world was by communion, felt everything he came across and unified with the world by emotion (Horton).

Bruhl's Characteristics of Modern Man

Like all the other 19th and 20th centuries' writers on 'tradition and modernity', Bruhl's audience was assumed Western and, thus, posted that:

1. As shown in **Table II**, modern man had a natural orientation. He perceived things around but suppressed the emotion emanating from them and did not get attached spiritually to events and objects. Yet, this natural orientation of the modern man was evolutionary and was the orientation in pre-modern times.
2. Modern man's perceptions and analyses were usually based on what he heard, touched and saw; hence he was objective and less emotional.
3. Modern man observed what followed and based his explanation on it. Death followed falling into a river if one could not swim; and as much as one suffered from malaria after a mosquito bite.
4. Modern man had a logical mentality because he suppressed emotions vis-à-vis his/her perception of events and objects. This also enabled him/her to observe contradictions and avoid them.
5. Modern man suppressed emotions and lived in a world of regularity. He did not live in the world of the surreal but on the external tangible world.

6. Modern man was engrossed in the control and manipulation of the external world. He interpreted events and objects the way they were without emotional attachments. He did not have emotional links with goats, sticks and stones; and the impersonal beings. The attitude of mastery of the world did not include the non-human realms. Senghor and others insisted this was responsible for the inhuman disposition of Europeans during the slave trade.

Leopold Sedar Senghor

Senghor considered tradition and modernity simplistically. Although a supposed follower of Bruhl, he held him in scorn vis-à-vis his postulations. Why then was he referred to as Bruhl's heir? In addition to having been profoundly influenced by Bruhl, Senghor adopted his key words, such as emotion and reason, in his Negritude. This was to the extent that Senghor said that emotion was African and reason Greek, in one of his writings. However, with later criticisms, he recapitulated and re-conceptualized to intuitive and analytic reasoning. The intuitive was guided by emotion while the analytic was guided by reason.

Senghor's Characterization

Table III: Senghor's Tradition and Modern Characterization

Tradition	Modern
1. Mystical orientation	Empirical orientation
2. Participation	Lack of participation
3. Communion	Separation/Mastery

Sequel to the above tabulation, it was adduced that:

1. The traditional man was mystically-oriented; and portrayed absolutely no interest in the visible and tangible aspects of objects and events but believed in the invisible and intangible underlying reality. Both Senghor and Bruhl seemingly contended that emotions brought back the consciousness of the spiritual realm;
2. By participation, Senghor meant that the traditional man's attachment to his/her surroundings (mountains, streams and trees, etc), events (rainfall and cultivation) and objects (chairs, stools and stones) was overwhelming. The object participated in the spiritual force, and *vice versa*; and
3. The traditional man communed with the world instead of being separated from it; and lived in symbiosis with it. The Negro seemingly said: I felt the order, I danced to the order and, therefore, I existed. This portrayed an attitude of oneness with the world which came from an object in the form of emotions. The traditional man realized that he/she thought and felt; and when faced with objects, perceived them emotionally. Thus, the subject and object were linked by emotion.

Inversely:

1. The modern man had an empirical orientation to events, objects and explanations. He was not interested in the underlying or hidden reality. It did not, however, imply that he knew nothing

about them but that he did not care, or had passed through that stage and paid more attention to the visible and tangible world;

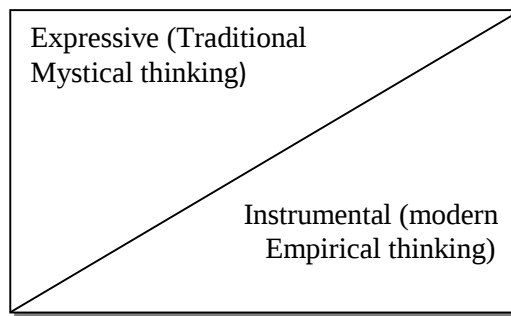
2. The Western man lacked the idea of participation because he no longer sought for linkages to events and objects through emotions; and
3. The Western man created clear distinctions between subject and object. Senghor painted the Western attitude as that of cold direction and separation; and approached the world of reality without emotions.

John Beattie

John Beattie attempted surmising all the ideas of Western thinking. He never claimed originality in his ideas but portrayed himself as speaking for others. Having written a book on African cultures, he postulated like the others before him, especially Lucien Levy-Bruhl that every given society in EPC operated with commonsense empirical thinking and a small proportion of mystical thinking.

He also acknowledged and accepted some of Emile Durkheim's postulations especially in his emphasis on contrasts. However, Beattie deviated from Durkheim's continuity (between the mystical and the scientific) model. Although his own model seemed a combination of Levy-Bruhl's and Durkheim's; and dichotomized his model into:

Table IV: John Beattie's Model



From the above Table:

1. The expressive meant the use of symbols and images to create attractive pictures of reality; and under this categorization Beattie included poetry, art, magic and religion; and
2. The instrumental meant the literary use of language to explain, predict and control events; and under this Beattie included science and commonsense.

These two models of thinking had over the years characterized human cultures. First, when one talked about a symbol, it referred to its relations to what it stood for. The symbol may have had some similarity with what it stood for or what it was intended to stand for. For instance, the hair of a man long dead was a symbol of a natural relationship to the man. Where two fish were attached to each other by their tails was symbolic of eternity. Second, the use of ordinary or literary language was characterized by conventional relation(s) to what the expression(s) stood for. For

most words, there were no resemblances or relations to what they stood for or were intended to stand for.

The dichotomies in traditional and modern societies were matters of degree. The expressive thought system predominated in the traditional society while the instrumental did in the modern.

Later Beattie stated that although the traditional and modern men espoused different thought patterns, the intention was always to achieve the practicable. Technology, unarguably, rendered the application of magic and religion unreliable. Beattie in all his expositions left certain questions unanswered. For instance, he did not give answers to why some societies remained at the expressive thought level while others advanced to the instrumental; why some societies remained at the infantile stage while others moved to the scientific. Beattie further characterized the traditional and modern as follows:

Table V: Expressive and Instrumental Thought Systems

Tradition	Modernity
1. Predominance of magic and religion With some commonsense and science	1. Predominance of commonsense and science with some magic and religion
2. Predominance of expressive thought and action	2. Predominance of instrumental thought and action
3. Predominance of ideas of direct Influence of words and symbols Over things	3. Predominance of the idea that there is no such influence

Words were ephemeral while reality was external. In Beattie's analogies, magic and religion were ephemeral manifestations of symbols and words while commonsense and science were surface products of what went on in the mind; and there were no influences from symbols and images. Beattie conceded that at a superficial level, there was a difference between magic and religious forces. Religion and magic created spiritual contacts, but at a higher level in the former (religion). Religion and magic contrasted science since the activities of the practitioners were not subjected to tests (Horton, 1982/83).

People often resorted to religion and magic when science failed. But the effectiveness of religion and magic was always in terms of the use of symbols and imageries in explanation, prediction and control. They were akin to the arts and poetry; and ought to be treated as such.

In words and symbols influencing thoughts, events and objects, a psychic unity was established between them but was guided by emotion and not reasoning but had some science and commonsense which enabled the traditional man to fish, hunt, set traps and farmed. Yet, scientization was less developed in traditional societies; and when, in fact, things could not be explained through magic and religion and 'small' commonsense, it was *Deus ex machina*. Although people farmed for ages with commonsense knowledge, when uncertainties cropped in, resort was made to magic and religion.

Similar to Tylor's contentions, while going to war with commonsense technology and the result from the war was uncertain, traditional man often resorted to symbolism where vanquishing the enemy was dramatized in a manner that portrayed defeat. Traditionality re-echoed in modern times

during the Second World War when as a result of uncertainties, resort was made to magical elements in spite of the hitech weapons of war and science.

Beattie made the error of regarding science as the preserve of the Western world. Further, he said the scientist, and by extension, the Western man, observed the world and deduced correlations. The scientist was not interested in knowledge that was not given to the senses since it gave a more systematized idea of commonsense thinking.

The clear-cut dichotomization of the traditional and modern paled into insignificance when Beattie said that magic and religion were gap-fillers; and that as societies developed in commonsense and scientific applications, the religious and magical waned.

Beattie insisted that his views were different from those of the 19th century thinkers who considered tradition as childish. But in sync with Levy Bruhl, Beattie opined that the traditional man followed his cherished paths in order to achieve his goals. In essence, in the pursuit of sustenance, explanation, prediction and control, both the traditional and modern man pursued different aims, through differing paths and none, therefore, was the other's infant (Horton, 1982/83).

The Christian Perspective

The Christian thinkers were scholars who postulated on pre-European and post-colonization African religions. Their views, it must be stated, influenced to some extent the ideas of traditional thought vis-à-vis religion. Some of them, among who were Evans Pritchard, Robin Horton and V. W. Turner, were historians, anthropologists, ethnographers and comparative scholars on religion. Yet, African scholars predominated this genre. Wherever you went in West Africa, these Africans, especially the Christians, did lots of work on religion in the various tertiary and church institutions (theological colleges and seminaries).

From the gamut of religious studies, one thing stood clear - that religion ought to be understood in its own term. In traditional societies, religion was inseparable from the practitioners' cultures. Worded differently, religions dominated cultural practices in Africa. Mistakenly, most of the African scholars used the Christian religion as the denominator for studying and understanding African religions and cultures.

Some arguments were put forward consequently to include:

1. That religion was universal and should not be explained in social, economic and political terms. The existence of God was unambiguously clear - "God dey". All the postulates of individualism, socialism and communism, among others, were evidently irrelevant vis-à-vis religion. Moreover, religious language and thought were different from the bulk of man's activities. One ought not draw ideas from science and poetry or understood other peoples' religions on the basis of another. Religion was to be conceived on its own terms.
2. Regarding the presence of God, only the reality of God helped one in understanding religion as a universal Christian concept and/or of religions in Africa.

If one argued based on his/her conviction as a reverend pastor or father that one's religion formed the basis of understanding other peoples' religions, it equally became pertinent to convince people, then, that they were the same throughout the world. The full knowledge of one's own religion,

therefore, gave him knowledge and understanding of other peoples' religions. If this became universally applicable, it also became possible to insist that in spite of the superficial differences among human beings, the Christian religious thought and those of Africa were the same. These contentions would have been based on the premises that:

- a. All have same object of worship;
- b. Same attitude, behaviours, obeisance and emotions during worship nexus reverence to the same object; and
- c. Same aims, for instance, in the quest for salvation, for the rains to fall and crops to grow; and for fertility (Horton, 1982/83).

Expatiating further on the above three contentions:

- a. Based on the concept of same object of worship, some African/Nigerian scholars and reverends held that traditional and Christian religions were the same because the basic object of worship and belief was God who was male in sex. Rehearsing Reverend Idowu Taylor, all peoples everywhere knew God and showed it; and in his conviction his knowledge of the Christian God was or ought to be the same for traditional religious thought, since everywhere, in his localized conviction, worship was directed to the same object.
- b. Regarding same attitude and emotion, there was a distinctive attitude people put on when worshipping the Supreme Being. The term applied in this case was "*mysterium tremendum et fascinacium*" coined by the German Christian philosopher Ron Otto, translated meant: "The Mystery which is tremendous and fascinating"; and adopted by scholars, such as Mckenzie, Idowu Taylor and V. W. Turner.
- c. The supreme aim of religion was to make contact with God. This was, perhaps, the idea all religions shared with each other, whether traditional or modern. The relationship with God (the Supreme Being) and worshippers was likened to the English marriage phrase - "For better for worse". In the union with God, it was not because of the things that would be derived but because of the unity expected. Both traditional and Christian religions were, and still are, concerned with this aim of unity of purpose.

Appraisal of the Christian Perspective

In appraisal:

1. Scholars referred to as 'devout opposition' sought to give religion its proper place; and added that religion was an important aspect of a peoples' lives. Most sociologists, who viewed religion peripherally, later realized that there existed a balance in religious thoughts, patterns and observances, especially regarding the Supreme Being.
2. Either in traditional or modern/Christian religions, the Christian perspective established a deep relationship with God. For the Christian religionist, the relationship with God was likened to that of marriage. The relationships with Gods and spiritual beings in Africa were equally a deep one (Ota, Osuagwu and Okoko, 2013: 89-96). This fact in traditional African societies was misconceived by scholars, such as Tylor and Frazer, among others, as a way of life.

Regarding same object of worship, the idea became broadened in Africa what with the multiplicity of Gods in her religious pantheon; and the systems of patronage of the Gods by Africans which solved various problems as they occurred and not the omnipresence of God or

Supreme Being (T. Ranger, 1972). There was nothing in some African religions that had anything to do with the idea of a Supreme Being. For instance, the Gogo Nyakyusa Lvi of East Africa did not have anything in their religious pantheon that was comparable to the Christian Supreme Being in spite of the fact that they believed that God created the world. This was much the same among the Ndembu, Zaide and Tallensi, Yoruba, Nuer, Dinka, Pygmies and Bantu. Among African communities, some of the gods were not specifically male but anthropomorphic (both male and female) (Horton, January 1967: 50-71; April 1967: 155-187).

Perhaps, Idowu's adamant posture regarding the universality of religion was as a result of his orientation as a Christian priest and having come from Ife in Yorubaland where there was a strong emphasis on a 'Supreme Being', Orisa, in the Yoruba religious pantheon. Yet, the Supreme Being factor was not a general concept since there were some Yoruba who the 'Supreme Being' was very peripherally considered while others had the 'Supreme Being' as a central object of religion and worship in the same manner as the Christians.

Comparatively, traditional cultures were largely religious in orientation with little bit of commonsense and science; whereas in western cultures, the orientation was largely scientific and commonsensical with bits of religion.

Where there was a very strong 'Supreme Being concept', how far did it correspond with the modern/Christian Supreme Being? How many traditional religions had figures that corresponded with the position of Jesus Christ? Moreover, the Christian concept of God could not be separated from Christ. God came down to the earth through a representative who suffered and was killed. Even when there was a strong 'Supreme Being concept' in traditional African societies, it was not the same as the 'Christ concept'.

In most African communities, Gods were credited with the qualities of good and evil; and could be anthropomorphic (male and female). In the Christian/modern cosmogony, evil was not credited to their Supreme Being but to other causes, especially to "Satan", although God visited the "iniquities of the fathers" upon their later generations. The Christian was thought the infallibility of God that was why when people wrote obituaries, God was thanked in the wordings as follows: "With gratitude to God for a life well spent".

Lugbara is the spirit representative of, or the equivalent of, the Supreme Being in East Africa that did not possess the attributes of the Christian Supreme Being. This caused to be raised a question: Did the presence of the Supreme Being preclude the existence of messiahs or avatars? Rehearsing the postulations therein the Universalist concept, God was the centre of creation and worship. He was the creator of even the ancestors who at death, in the African cosmogony, assumed some supernaturality, causing another issue to be raised: Did the omnipresence of the Christian Supreme Being render the lesser beings in all world religions inefficacious? (Ota, Osuagwu and Okoko, 2013: 89-96).

Among the Igbira, there was the concept of the heaven and earth being equal and that all peoples were subject to the overall causal forces. Even when there was a strong concept of Supreme Beings in the religious pantheons of differing communities which spanned the traditional and modern eras,

it remained difficult establishing their presence or statuses within the Christian conceptual framework.

There was, again, the concept of gender. In the Niger Delta of Nigeria, God was referred to as a woman, namely, Tamaran, Ayiba and Woyingi, among others. There were also gendered deities among the Yoruba: male and female; and directly anthropomorphic ones. Yet, there were definite differences between male and female deities. Thus, the Niger Delta and Yoruba communities that had male, female and anthropomorphic Gods, other than in the Catholic denominational pantheon wherein were paraded angels and saints, could not be said to be on the same operational plain/page with the male God of the Christians (Horton, Lecture Series, 1982/1983).

Thus, in pondering these contentions, two outstanding issues were raised to include:

- i. The difficulty in ascertaining or apportioning the qualities of being good and bad in the Christian Supreme deity and in the array of African Gods; and
- ii. The issue of femininity rather than masculinity.

Expatriating further on the above two issues were added more contentions that:

- i. It was, unarguably, true that in many, if not all, communities had in their religious pantheons pairs of creators rather than one. Among the Idoma, Igbira, Igbo and Dahomey, existed female and male Gods that supposedly participated in the creation of the world and had equal spiritual status. In addition to the existence of gendered Gods/Deities were hermaphrodite ones, especially among the Yoruba (Ota, Okoko and Osuagwu, 2013).
- ii. That the attitudes and emotions displayed by man on every religious occasion were different in varied religions? Indigenous African writers, religionists and 'sons of the soil' differed on the concepts of good and bad, femininity and masculinity; and on attitudes and emotions. Jomo Kenyatta had on the Kikuyu religion said that the attitude and emotions displayed in worships were the same as displayed in the affection between a son and the father. Everywhere in West Africa, people described their relationships with the Supreme Being as the same they owed to their ancestors. The attitudes were not peculiarly religious, it was the same attitude one displayed when meeting with a great ruler or higher personality. Among the Yoruba, attitudes to the Gods varied with the God in question. The Etsu worshippers played with him but when in the presence of more solemn Gods, such as Orisa and Ogun, their attitudes became so patterned with unbridled reverence.
- iii. Regarding purposes and aims, the goal in all religions was that God was an end in itself. It was for either good or bad. But the correct view of prayer was to share your troubles with God. Put differently, a husband communicated with the wife for the same purpose of relieving him because she loved him. This was a strong emphasis for Western Christianity. Evenso, most Western Christians were brought up with the idea that what was 'Supreme' had been. On the other hand, among the Akan of Ghana and Kalabari of Nigeria, people engaged in religion for finding out things, perhaps, through divinations in order to make predictions and, therefore, control events. People did not just commune with the Gods, ancestors or guardian spirits for its own sake, but as ways to solve their problems. This was not only applicable to traditional societies but also to spiritualist churches, such as the Aladuras and Tekes which were built on the Christian message, accepting many aspects of the concept of the Supreme being. Some Christians later became dissatisfied and joined the Aladuras and Tekes who had patterned to

their needs, purposes and aims, within the concept of the Supreme Being. The African who attended the Aladuras and Tekes churches did so with quite different aims from the orthodox churches. The new generation churches, with purposes and aims different from those of the orthodoxies, emphasized on the explanation of the world around us; and on how to make fortunes, be fortunate and avoid misfortunes (Horton, January 1967: 50-71; April 1967: 155-187).

Religion, from the outset to the 17th century, had its aims centred on explanation, prediction and control. Even Newton's theory was also religious, aspects of which defied explanations, became marred and regarded as 'from the Machine of God' - *Deux ex machina*. It was at the turn of the 18th century that the idea of things or events subsumed under the machine of God changed. With enhanced scientization, people became better in explaining phenomena than the religions. Thus, by the turn of the 19th century, religious thought became adjudged defective in explanation, prediction and control (EPC), but the religionists were quick to assert that behind all the mechanics was the Almighty God, the worship of who was an end in itself. The objective of religion, thus, became clearly defined and differentiated from that of the scientist (Horton, 1982/1983).

It becomes imperative to state that both the modern Christian and traditional African religionists were akin but became distinctive as a result of the developments in science (Horton).

What, however, portended danger was when Christian ideas became imposed on the traditional as the same in aim, object and attitude. It became worrisome when all the Heads of Departments in Religious Studies in African universities were Reverends; and refused or found it unnecessary in pointing out the differences in the thought systems/patterns of the traditionalist and scientific. They used their convictions to mislead people from these glaring differences and objected to all attempts at explaining religion in what they described as 'worldly terms'. They kicked against the biological and sociological postulations on religion. There was, according to the Christian thinkers, only one valid explanation in religion and that was the (omni-) presence of one God and the manifestation of his beingness.

Emile Durkheim (1953) and Robin Horton (1967), among others, held that religion was a body of theory, no more any less; and could not be treated as sacrosanct. The devout oppositionist scholars equally ruled out Karl Marx's theory and his definitions in economic modes as nonsensical. However, the pontifications of the Christian thinkers paled into insignificance when legion and persistent differences than similarities became manifest in the religion of different communities.

Even when there were the ideas of the Supreme Being in the religions of traditional societies, they were not rated on the same plane with the Christian Supreme Being. Unarguably, the statuses of Gods in African societies were different. The questions then were:

Why then did God who manifested himself to man in the same pattern appear different in the different societies? If God was the same everywhere and if man was the same everywhere, why was it that there existed varieties? Why did so many people in Europe think of the mechanistic view (of science) as the best while in Africa, the mystical view was upheld? How could the idea of a Godless aspect of

the universe or Africa be explained? References to the Unknown Gods were replete in the Christian bible (Horton, January 1967: 50-71; April 1967: 155-187)

The Christian thinkers agreed that the “Godless peoples” did have the idea of the Supreme Being but were very arrogant to accept the existence of a more superior or contending personality. They equally did not, nexus the modern man; accept a world that was based on an impersonalized mechanistic operation. Robin Horton, on his own, puzzled on why the impersonal mechanistic concept could not be explained in tandem with the spiritual explanations of the Christians.

An atheist, for instance, armed with the sociological and worldly mechanistic explanation did understand religion better. The Christian condemnation of the “worldly explanation” of religion or religious things was, *ipso facto*, misleading. For instance, a sociological explanation of one of the beatitudes: “Blessed are the poor in spirit, for theirs is the kingdom of God”. The poor, since they were in want craved to be permanently associated with God. This way, their problems were sorted out while the rich were not easily, except by personal conviction or spiritual needs, converted into the idea of the Supreme Being.

However, the early (missionary) Christians enunciated this thought pattern when they visited Africa. They perceived African religions as symbolic of the product of a dark sociological concept, thus, embarked on the Bible and plough/farm system of conversion (Horton).

How the Christian Thinkers Were Influenced

To the African Christian thinkers and reverends, Christianity concepts were the highest. If one, therefore, went contrary to this outlook, the Christian reverends condemned him/her. They, therefore, conceived African religions as inferior to the Western Christian thought, even when Christianity did not originate in the occidental sphere.

Becoming a reverend or pastor was termed a “call” by God; and it was a manifestation of one’s bad attitude/disposition to the Christian God if one was not ‘called’. Thus, the reverend conceived his brothers and sisters who had not accepted Christianity or been ‘called’ as bad. To the traditional African, unlike the Christian converts/pastors/reverends, whether one received the revelation and calling, or not, did not matter. The questions of good and bad were differently conceptualized in traditional societies.

Common Features of Traditional and Modern Thought Patterns

Considerations of the common features showed that:

1. Commonsense empirical thinking was acceptable by all writers in traditional and modern thoughts; and used concepts, such as hairs, trees and stones, among others, as points of contact in explanation, prediction and control (EPC). This set of concepts was akin to the concept of causality which was shared by peoples all over the world.
2. The concept of contact where one object moved to or represented the other was universal. It was predicated on cause and effect in the continuous search for events that preceded actions. People were able to participate in each others’ cultures because of commonsense. If a traditionalized African was put in the middle of Europe before he learnt their languages, he was able to participate in some activities because of the shared concept of causality.

3. People had the same idea of established truth. In all cultures, people made statements which corresponded to those, of even distant communities, nations and continents. Statements that corresponded with reality were the truth while those that did not were false.
4. General reoccurrence of non-contradictory laws had been, and remained valid, in both traditional and modern thinking.

Theoretical Thinking

Although commonsense empirical thinking was limiting, especially when it concerned explanation, prediction and control, it should not have been devalued. The inventions in Europe in the 19th and 20th centuries were arrived at by the extensive use of empirical commonsense thinking, such as in the invention of the steam engine by James Watt. Thus, commonsense was important both to the traditional and modern man.

A lot of events defied explanation on the basis of causality. What, for instance, acted on or made two partners experience different health conditions - with one sick and the other healthy? This could not be diagnosed based on commonsense knowledge. Commonsense application could not give answers to the occurrence of 'wild events' in both traditional and modern lives. At this point in explanation, prediction and control, theoretical thinking was applied to provide a language vision of causal forces that explained easily why in one year the plants grew healthy and produced better while in the previous year they did not.

Theories helped in building up realms of events unarguably absent in commonsense. An analogy was that of a fisherman in a turbulent sea, which turbulence could not be explained by his remaining at the surface but by going down into the sea where a better understanding, therefore, explanation of the 'turbulence' would be given. Theories were used in building up pictures of hidden concepts that could not be interpreted using commonsense. For instance, the Benzene structure was discovered by Kekule through imagination. In a dream, he saw six snakes each biting the tail of the other and formed a circle. When Kekule woke up, he imagined that Benzene was like that and tried to manipulate some explanations that Benzene was made up of carbon. When Kekule's theory was subjected to scientific experimentation, he was proved right (Horton, 1982/1983).

In both traditional and modern societies, theories originated from imaginations and analogies; and became built up in ways that were associated with the ways of living in societies. For instance, while spiritual intermediaries, avatars and/or messiahs, were prevalent in traditional and modern Christian religions, the Yoruba likened their Obas as gods who could be approached through intermediaries. However, Chukwu or Chineke of the Igbo was directly approachable on the basis of human interactions - supplications, appeasements and libations.

All the ideas about atoms and waves were built on the analogy of everyday life, namely, that:

- i. The modern idea of an atom with a nucleus and protons moving round it was an analogy based on, or likened to, the planetary system;
- ii. The currents in electricity was built on the idea of the currents in the seas; and

iii. The behaviour of gases were explained or likened to the idea of particles in a small compartment that when subjected to motion hit the walls of the compartment until the bouncing increased and caused explosion.

These imaginations which aided the building up of theories were based on everyday human life activities; and the basic aim was to increase the control of the world around us. Commonsense thinking unlike the modern and scientific did not help in the effective control of the world through explanation, prediction and control.

The causal grasp of traditional African theories was limited until recently when Western thinkers changed their perception especially on the question of health and sickness; and on the connection between the sicknesses and the peoples' mental and social lives. There was always a causal connection between the sickness and the mind of the sick. A causal connection, after consulting diviners, Gods or ancestors was linked in an underlying action for causing the sickness, such as the embezzlement of family funds or conflicts that arose from issues of inheritance.

In considering the "Germ theory", for instance, the general disturbances between the sick and the social causes although rejected initially became increasingly accepted by modern doctors. Certain questions were raised to include: when viruses were all over the place how come only a few were affected? It was not the body getting in contact with the germs, but a consequence of some kind of sociological and mental factors. Certainly, some of the traditional claims were proven to be realistic. Increasingly, Western doctors began resorting to the theories of the traditionalists for explanations of the causative question. However, only the necessary aspects of the bulk of traditional theories were used (Horton).

Traditional and modern theories used the processes of imagination, as mentioned earlier, to build up pictures of underlying realities. While the traditional thought system was predicated on personalized and spiritual realities, the modern/scientific was predicated increasingly on impersonalized concepts.

The basis of the two types of theories - tradition and modern, were in the search of an underlying predictable role but the emphasis created the difference between them as personalized and impersonalized. Thus, in the modern, life was regular and predictable while in the traditional realm, life was unpredictable, irregular and wild. There was no emphasis on experimentations but on divinations, in order to find out why what happened occurred.

The ideas of regularity and predictability had been concretized through mechanical and technological developments which caused some upheaval in the social realm in the West. There were increased uncertainty and lack of social feelings resultant from the mechanistic explanations and impersonal relationships that stared in the faces of the peoples of the West.

Therefore, a system of theory and practice developed concomitantly with differentiations in social structures; and each society directed explanations to events towards what it considered more predictable and regular platforms:

Table VI: Irregular and Regular Platforms

Tradition	Modernity

1. Knowledge was perceived as heritage from the past	Knowledge was perceived as progressively achieved
2. Consensual theorizing	Competitive theorizing

Both traditional and modern thoughts were dynamic and had, over the years, easily adapted to new ideas. This was, in spite, of the fact that the traditional thought pattern was closed and conservative unlike the modern/Western pattern that was open and more dynamic. Peoples of traditional societies, all over the world, always cherished their past systems and always desired for a return to them. Tied to this fact was that knowledge was past reflective and that the *words of our elders were the words of wisdom*. While tradition was considered dynamic, its initial ideas stemmed from the past. This contrasted with the basic attitude vis-à-vis the dynamism of Western Europeans which stemmed from the fact that the present was better and the best was in the future. Thus, the cherished past by the traditionalist was not all that good. The modern man's conviction about the universe was futuristic. However, both the modern and traditional man were often confounded by the uncertainty of the future wherein was totally the hope of the modern man.

Unarguably, there were differences in traditional and modern theories. For instance, among the Kalabari, the thought pattern changed, especially in explaining religious norms, in time perspective of colonialism; and with the commercial relations with Britain. Whether one was a Christian or not, the attitude of the traditional man was homogenous: there was an obvious usage of the two perspectives which were the consensual/traditional and modern competitive theorizing patterns, but not fanatically adhered to.

The Western world was characterized by two competitive views, namely, the modernistic versus the spiritual. One of the aims of teaching science in the universities was to use already known theories to develop technology. Thus, the competitive modernistic and spiritual views were used in the teaching of science which aimed at achieving practical results - producing practical men. Yet, the development of science was aided by the competitive theories. Evenso, new scientists were daily postulating new competitive theories.

The traditionalist had one basic body of theory rather than the competitive; and usually had explanations for the successes or failures of predictions in the future as having arisen because concoctions/remedies were not adequately prepared/mixed or that the Gods were not appeased. These theories were acceptable to the traditional man because their ancestors benefitted from them; therefore, same for the living. This was unlike in the modernist/scientific situation where theories were accepted or thrown away as inapplicable and, perhaps, subjected to further experimentations. In rehearse of Robin Horton, the scientist was always faced with competitions and challenges; and that it was only in a situation of debating/comparing the theories and competitions which were relative that some would be discarded to make room for another. It was only in these processes that it could be said that science was in a healthy state (Horton, 1982/1983).

Conversely, the traditional man was not interested in subjecting his theories which were adjudged potent from the past, to any forms of 'present or future tests'. He was reluctant and, in fact, conservative, at getting into competitions and bringing out new theories that would have

challenged those of the ‘good old days’ and possibly incurred the wrath of their ancestors (some of who died as professors in the sciences).

The sciences, often equated with modernity, did not seem to have done much regarding human mental and social lives, in biology and physics vis-à-vis explanation, prediction and control (EPC). It was more concerned, not with the competition in bringing out theories to boast particular dispensation/age, but for on the better explanations of the society. In fact, certain theories about the nature of man in the past were adjudged better than the advances of the sciences regarding EPC in societies (Horton).

The thought patterns of the traditional and modern man were categorized into thought patterns as follows:

Table VII: Categories of Thought Patterns

Traditional	Modern
1. First order thinking with magic plus (+)	1. First and second order thinking with less magic (-)

The first order thinking of the traditional man was simply building up theories about man and society. Thus, the traditional man was a theorist and intellectual but was more concerned with grappling with theories. Whereas, the modern man, also a theorist and intellectual, grappled with the relations between man and society and always attempted using theories vis-à-vis the second order thinking to master societies’ environments and implement the results obtained in the processes of explanation, prediction and control (EPC).

Contradistinctively, certain questions were raised. How did I know that I existed? How did I know that these theories were applicable? Western man was more concerned with the application of theories rather than mere theorizing; and concerned with the question of what constituted a good argument and a theory. The Western man adopted a philosophical trend and wanted to know why one theory was better than the other; and asked fundamental questions, such as, “Was it not profitable thinking? What was the essence of thinking?”

Analogy by Robin Horton

The modern individual was concerned with grappling with competing alternative views of the world. It would have been this that made Rene Descartes to ask the question: How do I know I exist? He was impressed as much as he was suppressed. How did one become satisfied or not with life’s happenstances vis-à-vis EPC? Did it not seem there was no external reality in contradistinction to the underlying reality? It was this competing view of the world that influenced modern philosophers’ thinking of the ‘illusionary way of life’. The differences in alternative views were responsible for the differences between the traditional and modern man (Horton, 1982/1983).

Consequent on the first and second order levels of thinking in traditional communities, there was a strong belief in the creative powers of symbols and words (magic) against the strong skepticism of the modern man. Yet, the modern man who once operated in the realm of the traditional which made magic not strange to him behaved otherwise, as he would have wanted people to think.

There were also the issues of language and reality in EPC. For instance, first, reality was constant and could not be changed; and which concept both the traditional and modern man subscribed to; and second, the way the world was talked about to be was the way it ought to be. Expatiating, the way one talked about his world was the way he made it. This perception was worked out, first, in the mind and, second, before it was expressed. These concepts could also have implied that:

- i. Reality was independent of words;
- ii. Reality was a makeup of the expressive concept; and
- iii. That both views were conflicting (Horton).

Thus, the traditional man stuck to the idea that language and reality were related while the modern man insisted on reality being independent of the word.

Some philosophers/thinkers who invented the concept of idealism were regarded as eccentric in modern societies whereas their counterpart, the magician, was so popular and central in traditional societies. The root of this departure was found in the non-conflicting processes of traditional theories nexus the conflicting theories of modern societies.

Sociological and Historical Explanations for the Differences between the Traditional and Modern Man

It must be pointed out, *ab initio*, that the biological or Hamitic Hypothesis-type explanations regarding the differences in the psycho-physical aspects of the traditional and modern man have been ruled out in this theses reviews. To be considered here were:

1. **Writing:** There was a time in Europe when the diffusion of writing was limited to the papal domain. Similarly, in the African domain (West Africa), there was no massive diffusion of writing until the Berber/Arabs came. But as time went on, with the activities of Muslim traders and scholars in the Western Sudan from across the Sahara Desert and Atlantic coasts, the diffusion of writing affected traditional concepts. The core of knowledge in traditional African societies had been transmitted from past generations through the peoples' oral traditions or myths; which provided information regarding the changing patterns of the societies. Writing set into motion conflicts and competitions nexus different worldviews. What were taught by previous teachers or views held, became questioned.
2. **Accelerated Social Changes and Upheavals:** From the 16th to the 18th centuries, there were accelerated social changes from slavery, feudalism to the stages of capitalism and communism. These changes as much as writing, helped in disrupting established traditional systems and concepts. Hitherto, the traditional man had the rational belief that since his ancestors dealt with similar situations when they encountered them, he consciously resorted to the views of these ancients which, unarguably, perfectly dealt with changes.

In spite of the social upheavals, jettisoning the views of the ancestors was impossible. The question that came to the fore was: To what extent did resorting to the views of the ancestors solve the present days (2026) traditional man's problems? If the answer was a no, then there

was a need to evolve new theories; and curb the strict reliance on traditional views and concepts vis-à-vis EPC.

It further gave impetus in the 16th, 17th and 18th centuries to competitive world views. The Catholics even espoused the spiritualistic view of the world. But there developed an increased search for a body of theories that was intended to properly seek for regularity, predictability and control; and an enhanced resort to mechanistic views since social relations was not considered regular.

3. **Ancient Judaic Heritage:** The ancient Israelites had the peculiar view that the past was bad, the present quite better and the future as the best. The Jews expounded that everything including truth and reality were tied to the future; and manifested in Christianity, such as the “Jam tomorrow”. This was aimed at the overthrow of the rulership in order to win their rights in the future. Similarly, there was anxiety from top to bottom, there was no confusion in this concept and traditionalism gave no absolute guide to the future (Horton).

Concluding Remarks

This paper, painstakingly, examined the expositions on the traditional and modern thought systems and philosophical views; and reviewed Robin Horton’s lecture series and publications, especially his papers on *African traditional Thought and Western Science* (1967). It surveyed the histories and thought patterns of some of the intellects of the 19th and 20th centuries; and did comparative analyses of these thought patterns interlaced with other perspectives.

As human populations increased, they began to be organized in societies; encountered different natural and historical challenges; and responded to them differently. Expectedly, some societies advanced socio-economically, politically and technologically more than others; and became polarized into the modernist and scientific - the modernist represented by some or all the nations of the West; and the traditional largely represented by African nations. This division was apt for anthropological and ethnographic convenience, and sustained easily discernible syllogisms and portrayed delineation of milestones, points or times of the occurrence of events as mere anachronisms. This was so since features that were found in traditional Africa were still found, at least, in the country sides of the modern societies of the West. Moreover, that African culture survived in the Black nations of South America, such as Trinidad and Tobago, Haiti and Columbia in spite of their nearness to modernity and scientization, defied divisionism.

The issues of tradition and modernity were, from the surveys, influenced by prejudices, ideologies and the general social backgrounds of the scholars in the discourses which, in turn, influenced their conceptions of the relations between the traditionalist and modernist modes of thinking.

Consequent on socially-contrived conceptions, for instance, James George Frazer contended that spiritualist (traditionalist) worldviews were devoid of ideas that concerned the basic regularity and, therefore, predictability of the forces that underpin the universe. Yet, this contention paled into insignificance in contradistinction to the tenets and operationalization of African religious systems. Highly contestable were theories among which was Levy-Bruhl’s *Primitive Mentality*, whereas religion and science did not represent fundamentally contrasted modes of thought. Both portrayed hidden and orderly world but not diametrically opposite and chaotic thought systems; and contributed eminently in Explanation, Predictions and Control (EPC) vis-à-vis theories concerning

the causes of diseases and misfortunes that were central to most European and African worldviews. This thesis examined the salient features of these worldviews or thought systems or patterns.

What were the contributions from the rival theories nexus the advancement of knowledge? What were the contributions of other perspectives, such as the Christian and Negritude movements? Were the differences between the concepts of nature and sources of knowledge peculiar to any worldview and between the traditionalist and modernist? What divided or at what point did the traditionalist separate from the modernist, and *vice versa*? To what extent did the evolution of writing and scientization influence the ways in which members of societies thought, and still think, about the world? Levy-Bruhl's 'Primitive Mentality', after all, was not peculiaristic but universalistic. At what point in time did some communities, far-flung or contiguous, begin to think and explain scientifically and differently?

In the "Requiem for Sophiatown", Can Themba, in defense of traditionality contended that the "West had a 'damned long time' to win Africa. Win us over to Western thinking and Western Christian way of living. Even the Western ideas of democracy and Christian ideals were wonderful, but a compilation of present events in neocolonialism showed that the Westerners did not mean these ideals as they pertained to humanity" (Can Themba, 1961: 24). Robin W. G. Horton was, indeed, or seemed to be, compared to the earlier anthropologists, ethnographers and Christian thinkers before him, especially those referred to as the 'Devout Oppositionists', a lone voice that cried in the "Dark Continent" of a 'people that engaged permanently, rehearsing Trevor Roper, on barbaric gyrations in grotesque and irrelevant corners of the globe.

Bearing in mind the perspectives, thought systems and patterns examined above and based on Horton's comparative analyses in tradition and modernity which entailed:

- i. The models and characterizations of the 19th and 20th centuries scholars;
- ii. The pros and cons;
- iii. The expressive and instrumental thought systems;
- iv. The mystical and empirical thinking;
- v. The Christian perspective;
- vi. The common features of traditional and modern thought patterns;
- vii. Theoretical thinking on contradistinction to commonsense empirical thinking;
- viii. The regular and irregular platforms of thinking vis-à-vis the consensual and competitive theorizing; and the effects of writing and accelerated social changes and upheavals.

It has been surmised that Africans were quite religious in explanations, prediction and control (EPC); and accepted the idealism of Christianity and its high principles. But in a stubborn practical sense believed in reality; and that the Christian brotherhood ought to be real. In the words of Themba, "democracy must actually be the rule of the people: not a White Hobo over a Black Master of Arts" (Themba, "Requiem for Sophiatown, 1961: 24).

To the African, if the witch doctor said that he would cause rainfall, the rain must be seen falling, and the crops sprout from the earth: that was what the rainmaker stood for. If the bone-thrower said he would reveal the person who had been slinging lightening at others, he was expected to swing the bolt right back to the slinger. So if the priest said that God was on my side, it became necessary to see few more chances and benevolence, and a little less curses or misfortunes.

Other than the efflorescence of Pentecostalism, Christianity turned into an anaemic religion. It could no longer dim the ancient and traditionality in the African, especially the educated lot, who became only slightly detraditionalized and not 'detribalized'. In the words of Themba (1961: 24):

We are educated We do not go for the witchcraft stuff. And we don't want to go for the jukebox stuff. But much as we deny it, we still want the thrill of the wild blood of our forefathers. The Whites call it savagery. Ineradicable barbarism. But in different degrees we want the colour and vigour and vibrant appeal of it all. So the Zionist thumps his drums and gyrates his holy fervor up the streets of 'traditionality.

The reconsideration and reposting of Robin W. G. Horton's works on the anthropology and ethnography of Africa in contradistinction to the West and science was overdue. It was more meaningful when he taught in the Department of History, University of Port Harcourt between 1979 and 1983 (when I was also a student of the Department) than in Anthropology and Sociology Department. Thus, was added a historical flavour and question: What is Africa to me?

Africa was defined severally by scholars and commentators based on racial inclinations and hypotheses which were found untrue. Yet, what is Africa nexus this discourse?

Africa was met at a different stage of evolution by peoples of the occidental sphere, who had advanced into very recent stages, especially of scientization and capitalism. But they were, certainly for once, at the stage they met Africa. Therefore, the stage at which Africa was met could not have been *significantum* of total emotions, irrationality, mental incapacity and primitivity. Rather, scholars, such as Trevor-Roper, James George Frazer, E. B. Tylor and Levy-Bruhl, who were not racist but biased, seemed to have attempted a justification of the deluge of colonialism. Evenso, they depended on information given to them by, or that some of them were, armchair scholars.

Rehearsing Trevor-Roper again, activities in Africa were shrouded in 'barbaric gyrations' consigned to an 'irrelevant corner of the globe'. Similitudes of these gyrations were aptly captured by Peter Abrahams (1961; 50-62) in an event in South Africa:

The procession swung round the corner.... The women wore white flowing robes and white kerchiefs on their heads ... faces were painted into grotesque masks made with thick streaks of black, red, white and yellow paints ... the heavy thud of bare feet rose above the hum of the sea All at once, the drums burst forth ... marching women began to jig, then dance ... the drums reaching a frenzy. A thinny pure note from a reed rose above the drums. The whole procession became a shivering, shaking mass.

Still on 'What is Africa to me', Countee Cullen, an American Negro poet had speculated further:

One three centuries removed,
From the scenes his fathers loved,
Spicy grove, cinnamon tree;

What is Africa to me?

On his first visit to any part of Africa, Richard Wright, a puritan found answers to “What is Africa to me? In his initial observation of events and socialization in Africa, he was disconcerted or made disconcerting remarks and judgments. Rehearsing Wright, Peter Abrahams (1961: 50-62) his host wrote:

He had been astounded by the casual attitude to sex ... too much sex, too casually given and taken; so that it worked out as no sex, with none of the emotional involvement associated with sex in the Western mind Disgusting. The sight of young men dancing together, holding hands, disturbed the puritan in him.

But Richard Wright who was Black, Negro and American could not reconcile his puritanical background and religion to the facts of his observation and being Black. It dawned on him that the centuries of removal from Africa of his ancestors had created a divide in being Black and being African at the same time. He bemoaned: “I was black and they were black but it did not help me”. A byproduct of the slave trade and slavery, a Black and having been brought up in the West did not of itself qualify him for acceptance in traditional Africa; and in addition to the fact of being Western and African (Peter Abrahams, 1961: 51-52).

The effort being made in these concluding remarks is to absolve the early anthropologists and ethnographers vis-à-vis the misrepresentations in their thought patterns. These absolutions were contained in Horton’s comparative analyses of their works. The West met Africa at a higher stage of societal evolution but that Africa was at a lower stage could not have implied primitivism and inferiority. Perhaps, these misconceptions and misrepresentations were justifications of research endeavours, since not much changed in the African ways of thinking and perception, explanations, prediction and the control of happenstances. The traditional man jumped to the present as met. Went to school and studied science; and continued to learn; and when in the same classrooms with the Whites did not perform, abysmally, intellectually to connote mental incapacity.

Another vital factor in the life of the traditional man or Africa, at best, was his attitude to life and death which ran contrary to the terminality of the being at death becoming confined either to the Christian hell or heaven. To the African, neither life nor death was ever wholly accidental. Disease was never natural as they were brought about by the good and evil spirits all around us. The evil spirits were preoccupied with bringing disaster on the community while the good with protecting the community. To achieve their malign ends, evil spirits inhabited the bodies of ordinary human beings. To fight the evil spirits, good spirits inhabited, in turn, the bodies of witch doctors. Life and death were, therefore, out the hands of mortal man (Peter Abrahams, 1961: 62).

Still rehearsing Horton through the prisms and studies of others, the world of the traditional man was so dominated by the spirits that some communities did not eat birds because of the ancestral spirits that presumably inhabited them. Some did not eat fish and instead revered them; some were vegetarians while some ate meat only. Were these absent in the West at certain periods?

The traditional man was hemmed in, imprisoned by his ancestors; and his Western education did not eclipse this since recourses were still made to what constituted the traditional in spite of having

become foremost scientists. Often times, the relatives of these Westernized Africans undertook the consultations and divinations of traditional religious mediums, to ascertain and explain events on their behalf. The horizons of the traditional man were only as wide as the ancestors permitted; and, moreover, since they (ancestors) equally protected them. The rules were such that there were no orphans, no misfits and neurotics in the community. In his cultural commitment, the traditional man seemed conservative, especially, since it was assumed that the ancestors were ever hostile to changes (Okoko, Godcan-Eze and Oparah, 2022; 33-52). Yet, these perceptions made the traditional man seem “Oblique, the hard-to-know man” in the historical present (Peter Abrahams, 1961: 62).

Today, the traditional and ancestralized man notwithstanding, changes, innovations and societal dynamisms/upheavals impinged on his traditional domain. He was pressured from the outside; and pressurized himself to accept and adapt innovations. How he reacted to these changes became symptomized in his presentness; and this had a powerful bearing, unarguably, on tomorrow’s Africa.

It required commonsense and patience to preserve the finer qualities of the old ways, and fuse them with the new. Then something magnificently new was expected out of Africa. Chinua Achebe (1960) aptly captured the remonstrations of Richard Wright when he rehearsed that:

We returned to our places these kingdoms,
But no longer at ease here,
In the old dispensation,
With an alien people clutching to their Gods,
I will be glad of another death.

In our “Forefathers”, Birago Diop (1961:174) remonstrated further in a poem:

The dead are not gone, forever,
They are in the paling shadows
And in the darkening shadows
The dead are not beneath the ground,
They are in the rustling trees
In the murmuring wood,
In the still water,
In the flowing water
In the lonely place, in the crowd;
The dead are not dead.

The dead are not gone, forever.
They are in a woman’s breast,
A child’s crying, a glowing ember,
The dead are not beneath the earth,
They are in the flickering fire,
In the weeping plant, the groaning rock,
The wooded place, the home
The dead are not dead.

Listen more often to things rather than beings
Hear the fire's voice,
Hear the voice of water
In the wind hear the sobbing of the trees,
It is the breath of our forefathers.

The modern individual was concerned more with grappling with competing alternative views of the world. It would have been this that made Rene Descartes to ask the question: How do I know I exist? He was impressed as much as he was suppressed. How did one become satisfied or not with life's happenstances vis-à-vis EPC? Did it not seem there was no external reality in contradistinction to the underlying reality? It was these competing views of the world that influenced modern philosophers' thinking of the 'illusionary way of life'. The differences in alternative views were responsible for the differences between the traditional and modern man (Horton, January 1967; April 1967).

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