

THE LOGICALITY OF GENDER EQUALITY THROUGH CHINAKONAM'S EZUMEZU LOGIC

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Abstract

The ageing and continuous illogical, irrational and subjective perspectives on gender differences between men and women call for contemporary logical clarifications with Ezumezu logic. Consequently, women are continuously relegated and plagued with gender woes. Ezumezu logic, considered the prototype of African logic, is multi-dimensional in scope and approach. This study looks at gender equality through the lens of Chimakonam's Ezumezu logic. In doing so, the thrust of Ezumezu logic is appraised in brief, highlighting all its major embodiments: its etymology, principles, structures, methods and three pillars of thought; its global and African philosophical and multi-contextual realities and relevance; and its ontological notion of complementarity. The study submits that Chimakonam's Arumaristic, Ohakaristics, prevalence, context principles, three complementary laws of thought and the wedge-implication embodiments of Ezumezu logic aptly ground the logicality of gender equality across global cultures. It thus sanitizes all and sundry on this logical reality and calls for a new world order that would always consider men and women as equal beings in all regards despite their existential differences that ought not be polarized and negativized. Attitudinal change, culture reformation and favourable gender-concerned legislations are the recommended panacea.

Keywords: *Logicality, Gender equality, Ezumezu, Complementarity*

Introduction

Although Chimakonam does not specifically talk about or consider the African gender experience in his Ezumezu philosophy and logic, he posits that Ezumezu is a logical framework that can be used to explain and analyse experiences in African worldview (Chimakonam, 2019:96). It implies that obviously Ezumezu logic can aptly explain the African gender experiences over the ages. It

could serve as a framework for explaining and analysing gender issues and gender equity in Africa based on African worldview from logical perspective. Be it so, it could also explain the gender reality that many, if not all, cultures of the globe continue to undermine and falsify. Briefly, he informs that Ezumezu logic is a prototype of African logic, which studies values, meaning and understanding of logical language. Giving it a vast scope, he maintains that Ezumezu logic is both an art and a science that studies the logical relationship among realities expressed in terms of propositions and symbols. This position sheds light on the general logical proposition (fact) that nothing is treated without content (Chimakonam, 2019:96). By virtue of its study of the logical realities of human and non-human relationships in general, it obviously ground the logical basis of gender equality. This means that gender equality is a natural phenomenon that doubles as a natural law and right that is continuously negated, for which the advocacy for gender equality rose with feminism across global cultures.

Gender equality involves breaching the inequality between men and women or making women and men equal. It requires collective or social rather than individual solutions. Giving Ezumezu a feminist consideration, one would understand that Chimakonam's notion of arumaristic relationship (Chimakonam, 2019:95) between existential opposites and all creatures implies that there can be no one without the other, including humans of the two sexes, whereby one [men] can never exist, live and function without the other [women]. Logically and ethically thus, the generic, biological, natural and psychological differences between men and women are inconsequential. This view reflects the central position of the liberal feminists on the gender difference between men and women (Okpeh, 1990; Ityavyar, 1993; Idyorough, 2005; Okpeh, 2007; Ochelle, 2014; Robert, 2016; Besong, 2017). For example, there can be no

community without individuals and vice versa. It applies here also in that there can be no man without a woman and vice versa. And both of them are humans in all regards. Therefore, the otherwise consideration and treatment of women, which derive from ageing patriarchal subjective and mythical bias against women, are illogical, irrational and baseless.

Ezumezu, as a theory of logic, is considered herein as a new African based logical theory that better explains and analyses global gender issues in general and those of African in particular, based on the theoretical guiding principles, which the ethical and factual interpretations of female-male gender differences rest on. As Chimakonam (2019:96-7) observes, any theory is a system of rules guiding the structure and structuring of phenomena within a specialised field. A theory of logic therefore would be a system of the systems of rules guiding interpretation of phenomena in different fields. It implies that Ezumezu logic justifies the logicity of gender equality theoretically and practically, ethically and morally, naturally and conventionally, and philosophically and otherwise. The reality of this logic in relation to gender matters makes a Ezumezu have a global place in the centrality of the advocacy for and justification of gender equality.

This study makes case for the logicity of gender equality as the basis for repositioning and restructuring gender notions about women for a new world order in the treatment of women on the basis of their distinct biological, sexual, psychological and physiological differences from men. These all together with deep critical, logical, rational and ethical understanding of women and the differences between them and men can best be considered, discussed, interpreted and analysed from logical perspective or theory. Interestingly, Ezumezu logic, an all-promising African theoretical logic of repute,

is one such model for the foregoing. With it, the logicity of gender equality is rebranded, reconsidered and taken beyond African context to a global context, based on African logic and worldview.

Ezumezu Logic: A Brief Explication

This part presents a brief thematic appraisal of Ezumezu logic, centering on its embodiments (characteristics): principles, scope, pillars of thought, methods and philosophy. Accordingly, to begin with is a look at its etymology and meaning, relating it to the pursuit of this paper. Ezumezu is an Igbo linguistic construct, which could be translated freely to mean ‘the collective, the aggregate of all or the totality of all that is most viable, most potent and most powerful’ (Orizu, 1994:14; Chimakonam, 2019:94). Beyond the literal meaning, one would understand that Chimakonam suggests that Ezumezu implies the call for convergence or collectivism to rationalise in the Igbo African ontological perspective, based on the African worldview. Chimakonam (2019:141) posit that, ‘the ontological thesis of Ezumezu logic states that realities exist only as independent units at the periphery of the circle of existence but also as entities capable of coming together to the centre of the circle of existents, in a network for an interdependent relationship.’ The concerned African ontology here is that which holds that reality could be viewed or interpreted from three perspectives: the physical, the non-physical and the combination of the two, whereby the third revolves around the existential complementarity between the first and the second. His conceptualisation of the Igbo linguistic construct ezumezu as Ezumezu is basically meant to explain the complementarity between these two values (perspectives on and interpretation of reality in African worldview).

The two values are truth and falsity, which stand in opposition to each other and yet complement each other, as they meet tentatively. This is the one phase of the uniqueness of Ezumezu in that it

acknowledges complementarity unlike Western logic that does not. It rests on the traditional laws of thought in order to accommodate three other supplementary laws namely njikoka, nmekoka and onona-etiti. The application of these laws in analysing propositions and argument structures captures the formal landscape of African logic. See details on that in Chimakonam (2019: Chapter 8). Also, it is the different applications of these supplementary laws that yield the two inferential methods in Ezumezu system namely, arumaristics and ohakaristics. Ezumezu is married with some core principles. These are trivalence; sub-contrary valuations; the modes; context principle; the three complementary laws of thought; the wedged-implication (conditional). It should be noted that Chimakonam also refers to these principles as structures of Ezumezu logic and philosophy (Chimakonam, 2019:95, 97-101).

The next aspects of Ezumezu of concern to this work are its methods: (i) Arumatistics and (ii) Ohakaristics. In brief, Arumaristics starts its movement from the scratch (the peripheries) to the centre for logical relation of inclusion in complementary relations, while Ohakaristics starts from the centre to the parts for the same relations. Arumaristics states that the truth of the peripheries accounts for the truth of the centre; all things being equal (Chimakonam, 2019:102). On the other hand, Ohakaristics states that the truth of the whole accounts for the truth of the part; all things being equal (Chimakonam, 2019:103). Arumaristics is of more relevance to this work because of its overwhelming place in complementarity. However, both of them depict and exhibit the centrality of collectivity over individuality in African ontology (Chimakonam, 2019:103). Again, the first method situates and relates more in and to the logicity of gender equality. This is because it emphasises inter and intra complementary relations, which in our context here concern inter complementary relations on gender lane, between women and men, such that both

are logically equal in all regards, since they are both humans with all human characteristics.

Stating in brief, Arumaristics *logicalises* gender equality. That is, in terms of the global *logicalisation* of gender equality through Ezumezu logic, its Arumaristics inferential method is central. This is simply because since both sexes are equally humans in all regards, including rationality, they are logically equal. And, objectively and ethically, they are equal too. The otherwise is illogical, irrational, unethical, subjective, chauvinistic, prejudicing, derogatory, dehumanising, gender-stereotypical and misleading. The logicity of equality thus reiterates and upholds the reality (hidden truth about) of the inevitability and complementary relations and importance of each of the two human sexes to the other, for which they are logically equal in all regards. And, ideal complementary relations ought to be free of gender negation and sentiments, mind concealment, contradictions, polarisation/bifurcation of the existential opposite nature (Asouzu, 2004; 2013; 2017), relegation and deep/extreme consideration of the human weaknesses of the either sex by both sexes.

What follows the above herein is the brief explication of the three pillars of thought in Ezumezu logic, which he calls nwa-nsa, nwa-nju and nwa-izugbe (Chimakonam, 2019:116). Basically, these pillars are complementary elements of the mind, describing the thinking activities of the mind from one stage/procedure to another, which could be liken to what Asouzu's noetic propaedeutic talks about training the mind for the positive and against the negative (Asouzu, 2017). These shape or reflect our discourse in that they logically guide ideal gender ethics right in the mind, where positive and negative thoughts about either sex begin, and are processed before being emitted or expressed derogatorily to dehumanise or

devalue the other sex by the sexist. It is imperative to note that men are [or tend to be] more sexist than women are [or do], except for the female radical feminists who consider feminist advocacy a reverted fight against men by women. In view of the above, if the pillars of thought are duly applied and followed to think rightly about each other in mutual sexual complementarity, gender equality would be realised and upheld across cultures and generations.

To state in brief, each of these three principles justifies as well as grounds the logicity of gender equality in several regards. On the whole, the principles and thought pillars in Ezumazu rest on its philosophy (Chimakonam, 2019:105), the philosophy of complementarity (complementary relations) between existential opposites or distinct entities that naturally converge timely. Concisely, the philosophy of Ezumazu logic is imperative in the contemporary philosophical studies on African culture, philosophy and African woman's gender experience. Its contribution to African and global philosophical thoughts and studies would shape the society through the clarifications it proffers to some of the looming global and African peculiar problems. Understanding gender reality through the lens of Ezumazu logic is worthwhile in that it brings to fore unique [new] ideas that aim at causing new world orders. It also situates in African logic conceptually, theoretically and practically; and clarifies the debate on African thought by the (i) universalists and (ii) relativists (see Chimakonam, 2019: chapter 4).

Ezumazu and the Logicity of Gender Equality

Ezumazu logic offers the logical ground for gender equality in that it logically proves that since men and women are both humans in all regards; relate in inevitable complementary relations; complement the shortcomings of each other; converge and yet split, and agree and disagree with each other; and are guided in their relations by

conventions, ethics and values, men and women are thus logically equal and should beget equality in all regards without gender stereotype. The otherwise amounts to the unusual, which gender inequality. Gender inequality is a product of gender relations that is anchored on supreme versus inferior personality, whereby men are considered superior, while women are considered inferior (Epstein, 1988; Angya, 2016; Robert, 2016; Besong, 2018; Ogbonnaya & Besong, 2018).

Premised on this patriarchal ideology, women are considered to be playing insignificant or mere complementary roles to men, for which they are incessantly grossly marginalised, oppressed, subjugated and denied some of their fundamental human rights (Ogbonnaya & Besong, 2018). Besong (2018) laments the case of the Boki women, where he claims patriarchy largely obtains and the women consequently suffer different man-tailored gender woes. Gender discrimination is a product of gender inequality, which sets up the avenue for gender identity and role assignment in societies, families and other socio-political, traditional, economic and educational organisations (Ogbonnaya & Besong, 2018). Ogbonnaya & Besong (2018:452) regret that patriarchal ideology and gender stereotype and role assignment have greatly shaped, and continuously affect the relationship between men and women in Boki and other Ejagham societies as well as most or all other cultures of the world. As such, guided by Ezumezu philosophy and logic, there would be some new world order that would change the misleading subjective notions about women, only on the grounds of their sexual differences from men.

Gender equality through legal, systematic and social demands for equal considerations of all that concerns women and men as humans is the pursuit of liberal feminism, which argues that women and men

are not all that different but essentially similar, as their common humanity supersedes their procreative differentiation and so women should be treated same/equally under the law and be equally represented in the male-dominated public arenas: work, government, different professions, economy, arts and such other spheres (Kanter, 1977; Epstein, 1988; Reskin, and Roos, 1990; Evans, 1995, Lorber, n.d.). The main contribution of liberal feminism is showing how much modern society discriminates against women. This feminism does not wage war against men or advocate a turnaround of ageing gender ills against men in society. Rather, it condemns the ills against women and seeks a lasting redress through social solutions by societal institutions. It has succeeded in ushering women into many of the erstwhile male-dominated and male-exclusive preserved ventures (Kanter, 1977; Lorber, n.d.), like medical and engineering fields, para/military, politics, administration, construction, manufacture, and so on, and men into nursing, secretary and teaching, among others, that were considered until recently to be the exclusive preserved of women.

Deep reflection and understanding prove the reality of the logicity of gender equality between men and women across all global cultures through the lens of Ezumezu logic because ‘without the whole, we might not understand the particulars, but it is the particular when finally understood that enriches our knowledge of being as a whole’ (Chimakonam, 2019:104). It implies that Ezumezu logic aptly situates in gender studies and at the same time offers good prospects for addressing many global gender issues (problems). By its prospects, it showcases *thinking Africa for Africanised solutions to global and African peculiar problems*. This thinking involves and hangs on the three pillars of thought in Ezumezu logic (Chimakonam, 2019:116). In the first place, the logicity of gender equality through Ezumezu begins with the truth value, ethical basis

of its principles and the grounding of ethics of relation – intergroup, inter-gender or intersexual relations – that ideally rests on mutual love, care, relation, understanding, co-operation and distribution of all resources based on equality; equality of the human person, for which all humans are equal. Any differences between humans of a folk and the two folks do not in any way make any humans inferior or superior to (the) other(s). Those differences are inconsequential, being mere distinctions. For example, Ezumezu logic is neither inferior nor superior to all other existing and emerging logics. What differentiates it from others are its distinct embodiments captured previously in the brief discussion on the thrust of Ezumezu. This logical reality also applies to African philosophy and the philosophies of other nations, including Western and Asian philosophies. It also implies that gender experiences in Africa are not peculiar to Africa alone. And, Western women or any other women cannot claim to be better than African women in anyway, because their natural complementary relations that stem from their being women and humans equally in all ramifications make them equal in all regards.

When thinking about our humanness, it should be done logically, rationally and creatively. By so doing, guided by the three pillars of thought in Ezumezu logic, we are bound to realise the logical truth about the equality of the human person with all their fellow humans. The humanness of every human is not determined by their sex but by all their natural [innate] human characteristics, for which they are all complex [advanced] living things, possessing the characteristics of living things. All humans are humans by virtue of their humanness and not by their sex (gender), status, folk, background, life achievement or any other factors. The grounds for which men are humans are the same grounds for which women are humans and not the otherwise. If all men are humans with intellect, thinking faculty,

natural and artificial abilities, all human qualities [attributes] that make them humans, virtues, strength, etc. and possess or deserve human rights, all women are logically, ideally and ethically likewise because they are humans too; humans in no any different way from the humanness of the men. Logically, therefore, this explains why the principle of Ohakarasi stipulates that the truth of the whole accounts for the truths of the arts all things being equal.

It implies that the otherwise, in any way or phase ever, applies to both men and women, since they are both [equally] humans. And, if there is no any otherwise, only because one set of humans, the male folks, is otherwise (say superior or more human) because of male gender or masculinity, then, the other set of humans, the female, is equally otherwise – superior or more human by virtue of being humans. Simply put, since neither men nor women are God, deities, [non-complex] animals or non-humans, they are equal human beings. The otherwise is man-tailored by gender framing for their subjective patriarchal tendencies to strive and for the relegation of women. It is a case of class struggle, whereby the male folk class continuously strives to relegate and subjugate the female folk class. Logically, gender equality is natural, while gender inequality is artificial. It is the deliberate dubious subjective creation of men, aimed at meeting their patriarchal tendencies, that gave [gives] rise to the class struggle between men and women across the globe and ages.

The foregoing tells of the ethical violation of the three pillars of thought in Ezumezu, as the sexists think otherwise and defy the Arumaristics logicity of existential complementarity that exists between the two human sexes on one hand and between two persons in any kind of ethical human relations. Any parasitic human relations, such as those between/among homosexuals, lesbians and bisexual, and between humans and animals and other non-humans,

are unethical human relations (Besong, 2019). Gender framing and polarisation are borne out of the misunderstanding of the existential phenomena regarded logically as trivalence in Ezumezu logic. Chimakonam (2019:97) rightly capture this thus, ‘people who reason that being is either physical or non-physical automatically reveal their indigenous thought system to be two-valued or bivalent. On the other hand, people who reason that being can be either physical or non-physical or both reveal their thought system to be three-valued or tivalent.’ The relegation of women beyond humanness for masculine gender superiority gives rise to sub-contrary valuations in gender relations, which is not ideal. The modes structure of Ezumezu logic reflects the moody sour relations between men and women because ‘two standard values [male and female] in logic must in African thought be treated as sub-contraries and not contradiction. ...when two variables are said to be sub-contraries, it means if one holds, the other might still hold hence two seemingly opposed variables can both hold, ... there is no strict polarity between one thing and its opposite; and there is always the intermediary position’ (Chimakonam 2019:98, 100). The modes of their relations often negate the logicity of gender equality in various regards. The means [modes] employed are illogical, irrational, unethical, subjective and parasitic.

Further, within and at the context phases of gender relations, most context rules are violated and reconstructed artificially to favour men against women and subvert women. Within and outside this enclave, the three complementary laws of thought are also pirated, violated, disregarded and/or reframed on the line of gender stereotype. The pitiable conditions the women are thus subjected to wedge lots of severe implications [plagues] on them, with little or no rescue by the society that is male-dominated. The implications include: the abuse of women’s fundamental human rights; their relegation to everything

odd; continuously suffering gender plagues imposed on them by men; denying women the opportunities to do their best, showcase their full potentials and to fully contribute to all spheres of life; hindering women self-assertion; hampering even development, since women, the major players or agents of development, are denied a full place in development processes; the battered and battering of women's image; the sustained and socialized myths, tales and falsehoods about women; etc.

Conclusion

This study has shown through Chimakonam's Ezumezu logic, that gender equality is logically natural. This is simply because men and women are humans and thus equal in all regards by virtue of their humanness (humanity or human nature). Sex is not what determines the humanness of a person. It is only a mere linguistic label of antiquity, meant for differentiating one set of humans from the other set, since they were created or exist in two central opposite pairs, just as other non-humans were created (or exist) in pairs. Words referring to gender for context distinction also exist in pairs: male-female, woman-man, boy-girl, mother-father, sister-brother, husband-wife, etc. Yet, the unity of the two existential sexes had also been acknowledged, shown and spared by the earliest linguists, who created the words in pairs. That is why unisex words also exist. Examples include human, friend, parent, spouse, being, person, staff, neighbours, relatives, etc.

Obviously, the logicity of gender equality is evidence in different regards and need not be debunked subjectively. Different logical ideologies of different logicians are bound to prove the logicity of gender equality between women and men of all cultures. That women and men are naturally equal is a logical truth. So, gender inequality is illogical; a falsehood; a deliberate negation of reality; the polarization of the existential singleness (complementarity and

harmonious monism) between these creatures; the ignorance of complementarity; and a consciously man-tailored greedy creation of all that would dehumanize women or make them less human, incompetent, subservient and so on. And, the negation of the logical truth (reality) of gender equality is premised on gender framing and stereotype. From these, all gender woes that the woman is plagued with, only for being a human [being] with female label, genitals and characteristics, arose [continue to arise] and are hatched, preached, transmitted, indoctrinated and institutionalized.

So, on the whole, Ezumezu logic proves the ideal logicality of gender equality across cultures of the globe. Following this logical reality, change for a new world order is imperative, attitudinal change by every individual towards gender distinction and relations, and culture reformation and reorientation are utmost requisite change for socializing all and sundry on this ageing undermined logical reality about the gender differences between men and women. These differences are realistically, logically and ethically inconsequential. It is thus on the ground of the foregoing that the liberal feminists consider gender differences inconsequential and call for a change through legislations and worthwhile collective deeds that strive a balance between the two sexes in all regards. Indeed, since men and women are both humans in all equal regards, they are equal in all ramifications and so there should be a gender balance between them in all ramifications. The desired change through legislations is to the state with its agents/institutions, while the other is to individuals and the agents of socialization.

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