

EZUMEZU LOGIC AND EXISTENTIALIST CONSCIOUS CONCIENCISM AS ALTERNATIVE IDEOLOGICAL SOLUTION TO GLOBAL PROBLEMS

Robert, Odey Simon

Ropah Educational Services, Research and General Ventures, Abuja,
Nigeria; Gokin and Dab Educational Services and Consultancy, Lafia,
Nigeria. greatbob1st@gmail.com

&

Peter, Wilfred Naankiel

Department of History and International Studies, Federal University of
Lafia, Lafia, Nasarawa State, Nigeria. naankiel@gmail.com

Abstract

The widespread global problems in contemporary time call for finding evolving and experimenting more workable measures, since the extant ones seem to be defective, inefficacious or less productive. Ideologies that are not only theoretically but practically problems-solving are some of the workable measures. The quest for finding lasting solutions has often been the rationale behind the formation of different ideologies. These scholars put forward Existentialist Conscious Conciencism ideology and relate it to Ezumezu Logic alongside other complementary philosophies of African origin, concisely explaining how Ezumezu and Existentialist Conscious Conciencism ideologies can solve many of the problems. Briefly, the study reveals that they are multifaceted and capable of solving phenomenological, existential, human and non-human problems that are multifaceted. These include problems of leadership cum followership, gender [framing and stereotype], elitism, racism, discrimination, ethnicity, religious crisis, neo-colonialism, Westernization, sour intergroup relations, international relations and diplomacy, justice and human rights abuse, insecurity, social vices, etc. It submits that these two ideologies are alternative solutions to many global problems, if considered and applied by all and sundry. It anchors Indigenous Existentialist Phenomenological Theory that emphasizes upholding in totality everything indigenous that is worthwhile.

Keywords: Existentialist Conscious Conciencism ideology, Ezumezu Logic complementarity, phenomenology

Introduction

The rising global problems in contemporary time calls for the evolvment and experimentation of ideologies, such as Ezumezu Logic and Existentialist Conscious Consciencism (EXIC-CONSCIENCISM), which could serve as alternative solutions to many global problems. The prevalent problems that characterize the global society include leadership and followership issues, bad leadership/governance, capitalist elitism, sour intergroup relations, gender woes suffered by women, cultural issues, poverty (impoverishment of the masses and poverty feminization by elites and leaders), discrimination, racism and ethnicity, insecurity (terrorism, militancy, kidnapping, wars, violence, intergroup conflicts, religious crisis, communal clashes, chieftaincy and leadership contestation, etc.), academic debates, development challenges, the erosion of non-Western globalised cultures, labour alienation, widespread crimes (e.g. rape, infanticide, armed-robbery, prostitution, theft, murder, hired assassination, ritual killing and other social vices, etc.), solitude, illiteracy, epidemics, etc.

This paper proposes the Existentialist Conscious Consciencism ideology that is capable of addressing different global problems, just as Ezumezu logic is. EXIC-CONSCIENCISM aims at concretizing existential realities of all kinds in the minds of all and sundry; rousing consciousness towards all existential creatures, beings (humans) and non-beings (non-humans) and phenomena; and our consciousness towards our own actions in totality. It is grounded by the Indigenous Existentialist Phenomenology Theory.¹⁶ Since Indigenous Existentialist Phenomenology Theory emphasizes everything indigenous in totality, the conscientious consciousness

¹⁶ Odey S. Robert, 'The Imperative of Promoting, Developing and Sustaining Indigenous Music in Nigeria (Germany: Grin Publishers, 2017), catalog number v354538.

towards everything indigenous and existential is its depiction and driving force, just as it is to Ezumezu philosophy and the likes (e.g. Ibunanyidanda [complementary reflection] and Harmonious Monism). EXIC-CONSCIENCISM (Exi-C-Consciencism, i.e. Existentialist Conscious Consciencism) is a kind of ideological pedagogy that prevails on everyone to be conscious of the totality of their existence, that of other individuals and non-humans, indigenous phenomena, and ideologies like Ezumezu, an indigenous African philosophical and ideological phenomenon that situates in African philosophy and culture.

Theoretical Framework

This work is grounded by the Indigenous Existentialist Phenomenology Theory (IEPT)¹⁷, which covers Ezumezu logic as a theoretical construct, since it is an indigenous African existential phenomenological construct. IEPT emphasizes the dire need for [rousing] consciousness towards and sustaining the indigenous existential phenomena, knowledge, cultures, philosophy, languages, systems, studies, cultural heritages, traditional institutions and enterprises, etc. of different peoples of the globe, against the sustained conscious globalization and superimposition of one on all others that are dabbled variously, relegated, neglected, abused and eroded. A people's worldview is an integral part of their culture, the entirety of their cultural heritages and panorama. It reflects and shapes their culture as a whole.

Basically, IEPT is the philosophy of a given people, as regards their thinking, perspectives and ethical principles of life, based on their conventionalized worldview. It points to the universal connectivity of all humans and phenomena, and an understanding of this fact

¹⁷ Odey S. Robert, 'The Imperative of Promoting'.

informs us that all humans and phenomena are related, whereby each only relates with the whole. This relates to Chimakonam's Ezumezu logic, Innocent Asouzu's Ibuanyidanda philosophy cum Noetic Propaedeutic and Chris Ijiomah's Harmonious Monism. These 21st African scholars of Igbo origin unanimously agree and prove in their respective work that the dynamics of reality are based on relationships and interconnections.¹⁸

Interestingly, Ezumezu philosophy is an African ontological ideology of global philosophical, social, cultural, educational and otherwise relevance. And, EXIC-CONSCIENCISM is an evolving indigenous African ideology that stresses the consciousness towards and conscientization of all and sundry on the imperative of imbibing, applying, teaching and learning, promoting, upholding, globalising and sustaining everything indigenous about each of the peoples of the globe. Put simply, EXIC-CONSCIENCISM rouses the consciousness of everyone to the realities of their indigenous

¹⁸ Chris Ijiomah 'An Excavation of a Logic in African Worldview,' *African Journal of Religion, Culture and Society*, vol. 1, no. 1 (2006), 5; Chris Ijiomah, *Harmonious Monism' a Philosophical Logic of Explanation for Ontological Issues in Supernaturalism in African Thought* (Calabar: Jochrisam publishers, 2014), 99, 126-8, 134; Innocent I. Asouzu, *The Method and Principles of Complementarity* (Calabar: Calabar University Press, 2004); Innocent I. Asouzu, 'Ibuanyidanda and the Philosophy of Essence (Philosophy, the Science of Missing Links of reality,' (50th Inaugural Lecture, held at the University Calabar, Calabar, Nigeria, 2012); Innocent I. Asouzu, *The Method and Principles of Complementarity* (Calabar: Calabar University Press, 2004), 277; Innocent I. Asouzu, 'Changes, Adaptation and Complementary Noetic Transformation.' A Keynote Address delivered at the 2nd African Philosophy World Conference (UNICAL 2017), Jointly Hosted by the University of Calabar, Nnamdi Azikiwe University, Awka, and the University of the Witwatersrand in Collaboration with the Conversational School of Philosophy (CPS), held at the Senate Chamber, University of Calabar: October 12–14 (2017), 3; Jonathan O. Chimakonam, *Ezumezu, a System of Logic for African Philosophy and Studies* (Switzerland AG: Springer Nature, 2019), 125-7, 137-141.

existentialism and phenomenology in all ramifications, including all that Ezumezu teaches and upholds, which derive from African indigenous knowledge, experience, cosmology, philosophy, perspectives, approach and theory, among others.

More so, the Indigenous Existentialist Phenomenology Theory (IEPT) emphasizes indigenous and metaphysical innate traits that rouse the consciousness of a person or a people about themselves and to their indigenous knowledge and phenomena; the consciousness of their own existence and that of the societal phenomena, institutions and elements that rouse their actions as stimuli; and that towards others, humans and non-humans alike. Odey Robert, the proponent, avers that all the elements that constitute the panorama of a given society fall under one category, the indigenous phenomenology of that culture. Existentialism and phenomenology are metaphysical, as elements of metaphysics, a branch of philosophy, and a people's worldview that constitutes an integral part of their whole culture. There is connectivity between the divisible elements. This fact runs through Chimakonam's Ezumezu, Ijomah's harmonious monism and Asouzu's Ibunyanidanda philosophies.

In addition, phenomenology is a current or an aspect of natural and environmental philosophy, which deals with phenomena. And, the hierarchy of the forces points to the universal connectivity of cultures, races, societies, societal institutions and other phenomena amidst the differences among them. And, by virtue of the existential consciousness and innate traits of creation, we ought not to cherish only ourselves, and/or our own cultural and environmental embodiments (panorama) alone but also others and those of others. Ezumezu, Existentialist Conscious Conciencism and Existentialist Phenomenological Theory teach and insist on fact, which if applied

would not only resolve some of extant and emerging global issues but would also avert them.

Ezumezu and Existentialist Conscious Conciencism in Brief

As Chimakonam notes, Ezumezu logic is an African logic and a variant of three valued logic that is context-dependent, which gives priority to complementarity rather than contradiction, unlike the variants by Jan Lukasiewicz and Stephen Kleene. Although it does not deny the principle of contradiction, it only upholds and prioritizes the principle of complementarity, an existential reality that many are not conscious of. And so to be conscious of this existential reality, for which many global problems from the otherwise of this reality arise, the Exic-Consciencism ideological model is imperative.¹⁹

Jonathan Chimakonam condemns the methodological hegemony of the West and put forward three pillars of thoughts in Ezumezu: nwa-nju, nwa-nsa and nwa-izugbe that constitute its methodology. These pillars influence the two modes or methods of inference or reasoning in Ezumezu logic: Arumaristic and Ohakaristic. The three pillars are bound together by the concept of *nmeko* (easily translated as our notion of relationship). These pillars serve as epistemic agents, just as Exic-Consciencism does. As a binding force, *nmeko* unitarily binds or exhibits the existential complementarity among the leading theories in African philosophy: Afro-communitarianism, Ubuntu, Complementary Reflection, Consolation philosophy and Conversational philosophy. In philosophy, method is everything. It is the manifestation of reason, the shape of inherent logic and the guide to reasoning. It is the compass for thought.²⁰

¹⁹Chimakonam, *Ezumezu*, 160.

²⁰Chimakonam, 115.

Ezumezu mechanism is governed by a type of inference called arumaristics rather than dialectics. In arumaristics, two independent epistemic variables, nwa-nju and nwa-nsa engage in a creative struggle aimed at spinning out new concepts, ideas and thoughts.²¹ Exic-Consciencism preaches and rouses consciousness towards Ezumezu in all regards. Like Ezumezu, it is multi-dimensional, multi-tasking and capable of solving multifaceted global problems. It prevails on or enjoins everyone to fill their conscience with a deep mental reflection on existential realities, all that exists, indigenous or one's own peculiar original existential phenomena, things, humans and non-humans, Ezumezu and the like philosophies, and what have you. The task of internalizing all that is good and ought to be lies mostly with conscience (mind). Even a dead conscience once in a while troubles its individual owner deep within about what is wrong that the individual does or has done. It prevails on the individual for all that is good and ought to be done. Conscious consciencism revolves around all that. It thus conscientiously conscientises, socializes and educate everyone across the globe on Ezumezu.

Again, as noted earlier, Existentialist Conscious Conciencism ideology (ontology) rises to teach that everyone has to be conscious of their existence and that of all other humans and non-humans, as that is the only means of conscientizing realities about all that exists. It preaches the consciousness of our conscience towards everything that exists, for which one would always do the needful and the acceptable and avoid the otherwise. It calls for the consciousness of self, others and everything that exists as well as be conscious of every action. The consciousness towards everything indigenous and

²¹Chimakonam, 160.

all that exists extends to Ezumezu, Harmonious Monism and Ibunyanidanda ontological philosophies.

Existentialist Conscious Conciencism is a driving force and a pedagogical mechanism for Ezumezu, Harmonious Monism and Ibunyanidanda philosophies and for Indigenous Existentialist Phenomenological Theory. The truism, demands, thrusts, methods, principles, characteristics and realities of these philosophies and theory have to be to be conscientized in the mind of every individual. Once every individual is conscious of this reality, there are bound to be solutions to the rising challenges in the contemporary global society. The dynamics of reality are based on relationships and interconnections. With such consciousness, the contemporary Africans would not undermine and dump their indigenous thought systems, ethics, aesthetics, cultural heritage, knowledge, enterprises, etc. for the alien ones.

Ezumezu and Exic-Conciencism, as Ideological Solutions to Global Problems

Since Ezumezu and Exic-Conciencism focus on the globe as a whole in their pursuit, their solutions to problems are largely global. Ezumezu, Chimakonam posits, is the prototype of African logic, on which all that concerns Africa hangs. In complementarity, these two ideologies interact logically, socially, contextually, technically, epistemologically, culturally and otherwise. In the pedagogical task of globalizing Ezumezu and other complementary ideologies, Exic-Conciencism goes beyond Ezumezu and others, shouldering the thankless task of sensitising all and sundry on the imperative of consciously conscientising, imbibing, concretising deep in the mind, constantly reflecting on, socializing, teaching, learning, applying all-day, and globalising them (Ezumezu and other two complementary philosophies) in order to find lasting solutions to personal, group,

national, continental and global problems. Different studies have found and reiterated the efficacy and problem-solving capacity of Ibunya'idanda, Harmonious Monism and Ezumazu. Currently, there exists a very scanty volume on Ezumazu, since its formal independent birth is very recent (a full-fledged book on it came out in 2019) and on the other hand, its logical nature and phase seem to scare away many who dread and/or disregard logic. This paucity in literature on it is what Exic-Consciencism rises to breach; appraise, promote, project and globalize it; and get many (if not all and sundry) involved, sensitized, socialized, taught and influenced on it.

In spite of the above observation as to the paucity of literature on Ezumazu, there is no gainsaying the fact that Ezumazu is as potent and capable as other complementary philosophies and the likes. That is, if duly applied, Ezumazu is capable of solving many issues (problems) across the globe. In what lends credence to the foregoing on Ezumazu in solving different problems, Eric Besong extensively discusses and shows how Asouzu's noetic propaedeutic of Ibunya'idanda philosophy could aptly address environmental problems.²² Without bias, Ezumazu could do likewise. Besong, like many others, proves that Ibunya'idanda is an African ontology capable of addressing different global problems. In the same vein, he affirms the place of Chris Ijiomah's Harmonious Monism in intergroup relations, as being capable of solving many of the problems of intergroup relations for smooth intergroup relations.²³ It

²² Eric Besong, 'An Application of Innocent Asouzu's Noetic Propaedeutic Pedagogy to the Resolution of Environmental Problems' (Unpublished MA thesis submitted to the Department of Philosophy, University of Calabar, Calabar, Nigeria).

²³ Eric N. Besong, 'Chris Ijiomah's Philosophical Model of Harmonious Monism: A Tool for Addressing Challenges to National Integration in Nigeria,' Paper Presented at the *Nigerian Philosopher Association Annual Conference*, held at the Benue State University, Makurdi, Benue (October, 2019), 7.

could understand that he considers the problems confronting smooth intergroup relations as arising from the ignorance of existential complementarity among all creatures, especially the so-called opposites, and the deliberate and/or careless polarization of realities and opposites. Besong laments the troubled state of intergroup relations in Nigeria viz:

It is quite regrettable that instead of harmonizing the religious, ethnic and linguistic plurality of Nigeria as a unified nation of unity in diversity, many Nigerians resort to discrimination against one another on the ground of the pluralism, which perpetually causes national disintegration among the Nigerian peoples. Again, it is worrisome that those in authority with the ideal capacity of addressing the misconception of the pluralism are themselves the brain behind the malaise, as they often resort to using it as machinery for achieving their selfish pursuits and agenda.²⁴

Generally, our mind activities in totality are guided by our conscience. As such, the imperative of being conscious of conscience guidance at all times hangs on conscious consciencism. It is logically realistic that conscience is an existential phenomenon. Conscience exists in every living individual. Therefore, ethics naturally exists in us all. And, the conscious towards self, others and things is innate, inward and in continuum. The consciousness towards everything that exists through the existentialist conscious consciencism ideology would make it possible for everyone to be mindful of all that is wrong and problematic and always opt for all that is good and problem-solving. It would nativise all existential realities and entities in us to carry them about in our mind, so as to think about what to do always and how to solve problems rather than

²⁴ Besong, 'Chris Ijiomah's Philosophical Model,' 1.

create more problems. Its insistence on as well as prevailing on all and sundry to be up and doing, and be conscious of problems-solving models, like Ezumezu, Ibuanidanda, Harmonious Monism and Indigenous Existentialist Phenomenology, would bring forth some deserving global solutions to different global problems.

With this model in mind, problems such as neo-colonialism, gender issues, intergroup issues, culture erosion, racism, corruption, unethical behaviours and acts, crimes, gender issues, etc. would minimally exist or cease to occur in the society. Accordingly, ethics is rooted in the mind, being psychologically alerted at all times or being regularly conscious of all that exist, humans and non-humans, living and non-living, good and bad, wrong and right, negativity and positivity, the usual and the unusual, plurality and singleness, etc. entails having one's mind focused on and consciously alerted at all times on all existential beings, creatures, things and phenomena in totality in order to do the needful and avoid the unusual (un-needful).

Ezumezu and Exic-Consciencism are capable of solving different global problems. First and foremost, they proffer solutions to many ageing philosophical, social, cultural, ideological and intellectual issues. Ezumezu clarifies the matters arising from illogical and irrational Western subjectivism, racism, prejudicing perspectives, falsehoods, myths and tales on Africa, its peoples and panorama; resolving the debates on and against African philosophy cum logic; projecting ideal global ethics of African tradition, norms, values, cosmology and perspectives. Basically through Ezumezu, Chimakonam takes African philosophy and culture beyond the shore of African continent, just as a good number of other African philosophers of 20th and 21st centuries had/ have done and are doing. Examples of others include Asouzu, Ijiomah, Agada, Ozumba, Nyerere, Mandela, Oruka, Wiredu, etc.

Exic-Consciencism reiterates, insists and rouses conscientious consciousness towards Ezumazu and complement its teaching on what ought to and what ought not to globally obtain. Among others, Ezumazu teaches and insists on ideal ethics through its principles, methods, structures and pillars. Ezumazu also reflects African metaphysics, epistemology, aesthetics and other micro- and macro-aspects of philosophy. Exic-Consciencism, in its self-laden task, pursues and complements these with Ezumazu and the like philosophies. Ezumazu ontology rouses African as well as global consciousness to existentialism and phenomenology, the thrust of Indigenous Existentialist Phenomenology Theory, and largely reflect/capture the existentialist conscious consciencism.

They are capable of resolving the widespread gender issues that characterise the global society. Ezumazu resolves these global issues through its complementary ontology. Exic-Consciencism does likewise and much more through its conscientisation, socialization and insistence on conscientious consciousness towards mind-sustenance and regularization of all that exists without negation, relegation or contradiction of any. Following the pedagogy and logical basis and proof of gender equality between men and women, Ezumazu logic proffers some scholarly solutions to gender issues across the globe, including those Western feminism fails to resolve and continues to mystify and compound.

Culture is a complex multifaceted existential phenomenon, which Ezumazu upholds and rouses logical consciousness to it. Indigenous Existentialist Phenomenology Theory and Exic-Consciencism do likewise, insisting on the wide use, development, reformation and sustenance of all global creatures, without silencing, relegating, indicting, negating or prejudicing any.

Put simply, Ezumezu and Exic-Consciencism are capable of proffering diverse solutions to many global problems, if duly applied, imbibed, internalized and carried about in the mind for daily guidance, which would always get rid of all that constitutes a serious (complex) global problem. Categorically, stating in brief, they are capable of resolving:

1. Complex ageing cultural and philosophical issues in totality across the globe;
2. Linguistic problems, which are complex philosophical problems caused by the medieval philosophers²⁵;
3. Historical problems, such as ideally historicising, challenging historical falsehood, righting historical wrongs and anomalies, and making history contemporary, etc.²⁶;
4. Environmental issues, including human verse non-human relations palaver;
5. Emerging global ethical and moral issues of ethical violation, widespread moral decadence, all kinds of indiscipline, indecency and indecorum, etc.;
6. Social problems like marital issues and divorce, singlehood, contemporary parental irresponsibility, conflicts, sour intergroup relations, racism, social vices, tribalism, mediocrity, insecurity arising from youth restiveness, militia formation and operation, terrorism, insurgency, rising crimes, social inequalities, etc.
7. Diplomatic and Diaspora issues, such as problems associated with diplomacy/international relations, international justice,

²⁵ Godfrey A. Dibie and Odey S. Robert, 'Significance of Arts and Languages in Polytechnic Education,' *IIARD International Journal of Education Research (IJER)*, 9.

²⁶ Naankiel W. Peter, Musa U. Sankira and Nyam D. Ajiji, 'Can History be Contemporary? Interrogating a Problematic Theme in History,' *Kaduna Journal of Historical Studies (KJHS)*, Vol. 8 September (2016), 46-58.

global justice of Oruka's human minimum, neo-/colonialism, political propaganda of the international community, decolonisation as in Wiredu's notion of it, etc.

It is imperative to specifically discuss in brief the capability as well as place of Ezumezu and Existentialist Conscious Consciencism in addressing global leadership problems. They are thus imperative in the amelioration of leadership problems. It implies that leaders, who are conscious of the existential realities about good leadership and the necessity for good leadership, would seldom mislead the people. Leaders, who are conscientiously and Ezumezu-logically conscious of the need for good leadership, would undoubtedly be people-centred, dedicated to their leadership mandate, incorruptible, God-fearing, morally upright, reliable, dutiful and productive. The otherwise that currently obtains, which scholars and individuals lament alike, would give way for good leadership and followership, among others, if Ezumezu and Existentialist Conscious Consciencism are duly applied, institutionalized, globalised and sustained. For instance, legion studies show that from 1960 till date, Nigeria has had the misfortune of being ruled by a number of corrupt political leaders.²⁷ It has been observed that:

The politicians entrusted to protect the common patrimony of Nigerians steal the country blind; law enforcement officers see or hear no evil at a slight inducement; government workers drag their feet and refuse to give their best; organized labour, including universities' lecturers in public institutions, go on indefinite strikes

²⁷B. Kia and S. S. Vurasi, 'Political Elites and the Challenges of National Development: The Nigeria Experience,' *European Scientific Journal* November, vol.9, no.31 (2013).

on a whim; while journalists accept brown envelopes to turn truth on its head...²⁸

African leaders in particular, the leaders in the scope context of this work, would realize the dire necessity for African project and the need to move away from Western mimicry to realistic indigenous leadership that would foster even development.²⁹ This would be so simply because being conscious of such existential realities and working towards sustaining them always implies that leaders would be good leaders on their own accord without waiting to be prevailed on or roused to that reality. It implies that these ideologies are truly capable of addressing rising global leadership issues, such as leadership crisis (e.g. chieftaincy tussle), the sustained bitter contestation for power, bad leaders and governance, corrupt, dubious and failed leaders and elites, etc. On this basis too, international relations, politics and justice would also be real, rather than the game it is currently.

Good followership is likewise. Being conscious of the need to be a good follower would make one be a law-abiding, committed, obedient, loyal and dutiful follower (citizen). Rebels, insurgents, militias, armed-robbers, criminals, drug peddlers, killers, kidnappers, prostitutes, corrupt public officials (civil/public servants), etc. are not good followers, because they are not conscientiously conscious of the need to be good followers and to always do the needful. The disobedient child, student, worker, etc. is

²⁸ L.U. Odo, 'The Impact and Consequences of Corruption on the Nigerian Society and Economy,' Being a paper presented at the 57th Annual Congress of the Historical Society of Nigeria, held at Ibrahim Badamasi Babangida University, Lapai, Niger State (October 28-31, 2012), 12.

²⁹ K.K. Prah, 'African languages, African development and African unity. An address presented at the Centre for Black and African Arts and Civilisation (CBAAC) Organized Public Lecture, Abuja, Nigeria (7 May, 2009).

not conscientiously conscious of the need to respect and obey parents, teachers, employers, etc. respectively. Followers, who are conscientiously conscious of the imperative of good followership, ethical (virtuous) living, being loyal to the state and its agents, their existence and that of others, existential realities, indigenous existential phenomena, and so on, would undoubtedly be good followers. The place of Ezumazu philosophy and Exic-Consciencism models in all these cannot be over-emphasized.

Parental irresponsibility is a global problem in the contemporary society.³⁰ Irresponsible parents are not conscientiously conscious of good parenting. They produce irresponsible children that constitute nuisance to the society in various ways. Obviously, well-bred and disciplined children rarely engage in social vices, crimes, criminality, terrorism, militia, etc. Rational parents offer their children ethical, logical and ideal parenting that is characterized by discipline, morality, sanctity, ethics, decorum, liberality, artfulness, etc. It implies that being conscious of good parenting, such that parents do not lock their minds against parental responsibility and discipline, lots of parenting issues that characterize the global society would either cease to exist or be brought to the barest minimum. Ezumazu and Exic-Consciencism are capable of resolving most of the rising parenting issues in contemporary time. The new world order in area, for which parents better understand and uphold ethical parenting through the knowledge of Ezumazu and Exic-Consciencism.

³⁰ Eric N. Besong and Odey S. Robert, 'Socialisation Agents' Task in Early Career Guidance/Counselling and Rousing Students' Interest to Arts/Humanities,' *International Journal of Art and Literature*, vol. 3, no. 1 (2019), 1-8; Godfrey A. Dibia and Odey S. Robert, 'A Thankless Task for Nasarawa Parents, Schools and Mass Media in Marketing Library Resources. *IJERC: Cambridge International Journal and Publications*.

Being conscious of good parenting would bring to place or sustain discipline, morality, virtuous living, respect for elders, others and cultural norms and values, avoidance of youth restiveness and crime involvement, etc. in the society. Good parents teach their children all that are good. Therefore, parents who are conscientiously conscious of existentialism, existential and logical realities in all ramifications, would socialize their children likewise. This task entails and is the insistence of existentialist conscious consciencism. The teaching and learning of Ezumezu, Ibuanyidanda and Harmonious Monism, towards resolving different global problems, begins at home with parents who are the first primary agents of socialization.

Conclusion

In recap, among other things, one who is conscientiously conscious of gender stereotype would neither exhibit nor tolerate it. Through these ideologies, many would become conscious of the existential reality of gender complementary roles and get rid of gender stereotypical role assignment and gender framing for man-tailored gender woes on the woman. Leaders would be people-centred rather than being greedy and consequently misleading the citizenry. The bias debates championed by the Westerners against Africans and other nationals would cease to obtain largely as it is the case currently. Realizing and upholding the ideologies discussed herein would make people relate well with one another without deliberate fragmentations that cause problems such as racism, tribalism, religious and social discriminations, etc.

Similarly, one whose conscience is conscious of the existential reality of heterosexuality would not engage in homosexuality. The African that is conscious of his/her existential Africanity would regard and uphold everything African; avoid the erosion of African

culture; avoid unethical practices like homosexuality that are non-African; would cherish and uphold African philosophy; would decolonize themselves and make use of their indigenous languages that exist in Africa, etc. Other peoples of the globe would become or be and do likewise.

On the whole, the two ideologies discussed are multifaceted and would address many (multiple) global issues, beginning with those of Africa where they derive their thrust, pursuit, tenets, scope and tasks from to those of other nations of the world. Other nations of the world that key into it, imbibe and experiment it would equally benefit from it to a very large extent. The concise description, with a few examples, of these ideologies (Ezumezu and Existentialist Conscious Consciencism) suffices for further description and exemplification, and clearly tells volume of how efficacious they are addressing rising global issues.

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