

African Cosmo-Epistemological Considerations and Environmental Consciousness: An Imperative for Emergence

Remi Prospero Fonka

Department of Philosophy, Catholic University of Cameroon (CATUC), Bamenda, Cameroon
Email: sasinremi@yahoo.com

How to cite this paper: Fonka, R. P. (2025). African Cosmo-Epistemological Considerations and Environmental Consciousness: An Imperative for Emergence. *Open Journal of Social Sciences*, 13, 436-458.
<https://doi.org/10.4236/jss.2025.139026>

Received: November 25, 2024

Accepted: September 21, 2025

Published: September 24, 2025

Copyright © 2025 by author(s) and Scientific Research Publishing Inc.

This work is licensed under the Creative Commons Attribution-NonCommercial International License (CC BY-NC 4.0).

<http://creativecommons.org/licenses/by-nc/4.0/>



Open Access

Abstract

The African continent in particular and the global village at large is so concerned about emergence, with defined dates declared in certain circles, states, and regional organizations. Although infrastructural, institutional, and economic factors are inevitable as rightly projected by most African politicians, this paper aims at illustrating the foundational role of cosmo-epistemological considerations and environmental consciousness in achieving societal emergence. Investigations suggest that infrastructural and institutional emergence, and features of social welfare must be complemented by cosmo-epistemological considerations and environmental emergence. The methods employed involve hermeneutical and historical based weapons, epistemological processes and assessment of challenges, functional and projection methods, survey and assessment of planning and projections. Thus, planning to improve upon settlements, transport means, sharing of natural resources, large local markets or economies, and improvement of amenities such as running water, sewage, and electricity, are realizable alongside consideration of epistemological changes (divination, witchcraft, and predestination), hindering emergence. Thus, urbanization, suburbanization, counter-urbanization, and urban resurgence are compelled to align with cosmo-epistemological considerations and environmental consciousness as imperatives to realization of city emergence. There is no gain saying that the following are significant parameters and preliminaries for attaining emergence: foundational cosmological features, environmental consciousness, epistemological challenges, and fundamental reversal factors.

Keywords

African, Cosmology, Epistemology, Environmental Consciousness, Emergence, Prospects, Perspectives, Cosmo-Epistemological

1. General Introduction

Fundamentally, emergence is a constant concern at every strata of society: the world in its entirety, continents, and regions, confederation of nations, countries, cities, communities, and individuals. In all circumstances, planning, strategies, and reflections principally, are foundational for prospects and perspectives in materialization. This article from an African perspective, intends to demonstrate how cosmological, epistemological, and environmental consciousness are a *sine qua non* or a must-do feature for attaining emergence at all echelons.

Generally, the roots of emergence lie in the fact that towns and cities have an elongated history; trending features as: benefits of dense settlement, reduced transport expenses, judicious distribution and management of natural resources, large local markets and economic progress, advanced infrastructure and institutions, and improved amenities such as running water, sewerage, and electricity. Explicitly, the first cities appeared during the Neolithic period, in which agricultural techniques' development guaranteed surplus crop yields, capable of sustaining geometric population growth. The evolution of these cities is in four categories: urbanization, suburbanization, counter-urbanization, and urban resurgence.

Relatively, cities emerged in sites of early civilization (Nile valley, Indus valley, and Wei River valley) as the starting point. Eventually, Ancient Greece witnessed the creation of the city-state; significant to the emergence of the Roman Empire and medieval Italy (Venice, Genoa, and Florence). Consequently, after the middle ages, cities increasingly saw political control of centralized governments, serving interests of nation-state. This was succeeded by the industrial revolution fast-tracking urbanization; leading to the transformation of Western city life. Later on, factory cities sprouted in England, North-western Europe, and North-eastern United States of America. This advancement in mid-20th century witnessed cities harbouring majority of country's population with steady rise of automobile, factories, offices, and residences; the spill over continues in the 21st century with noticeable rejuvenation.

Outrightly, the above historical highlights suggest that the trend did not concentrate on fitting perspectives, prospects, and sustenance strategies; leading to frequent relapses. Endeavours in this research (the African context), to unearth necessary and preliminary complimentary factors, must unconditionally be engaged apropos establishing emergence strategies. Thus, matching theory with practice is pivotal in the planning process. Achieving emergence of the polis against the backdrop of African cosmo-epistemology is exceedingly necessary and possible drawing the following on board: foundational cosmological features, examining guarantors to environmental consciousness, epistemological challenges to emergence, reversing challenges as a way forward to attainment of emergence goals or objectives.

In context and alongside the frequency and politically motivated declarations of African governments in cities and nations, we intend to isolate salient concerns. The methods employed involve: hermeneutical and historical based weapons, epis-

temological processes and assessment of challenges, functional and projection methods, survey and assessment of planning and projections. It is, therefore estimated that proposed cosmo-epistemological considerations and environmental consciousness in the African context are fundamental in achieving emergence at all levels. Thus, policy makers are hereby, exonerated to explore these philosophical implements in order to attain emergence goals.

In another dimension, emergence in Africa predominantly connects to models of modern humans and evolution. The main hypothesis suggests that there is a gene flow both between modern geographic groups of modern humans after initial emergence. Consequently, structural emergence according to this research is only feasible or guaranteed in Africa, when founded on cosmo-epistemological considerations and environmental consciousness. In other words, political, socio-economic, infrastructural, and institutional emergence is exclusively achievable when inseparable from the existence or formation of collective behaviours, alongside cosmo-epistemological factors and environmental consciousness.

2. Foundational Cosmological Features

The conviction that cosmological factors are central to projection of emergence at various levels compels an examination of the dimension of time, dimension of space, and causality implications. These set the pace for a comprehension or understanding of environmental consciousness and epistemological challenges to emergence.

2.1. Dimension of Time

Principally, Africans are not apprehensive about academic or mathematical questions of time. For instance the Nso' of North West Region, Cameroon like other clans consider time (*ghan*) as a composition of events which have been realized; those which are occurring simultaneously or which are about to occur. Events that have already occurred, likewise those taking place simultaneously constitute the category of *real* or *actual time*. Events which have not yet been realized, that is, certain future events to occur and which fall within the inevitable rhythm of nature, make up what is generally termed *potential time*. Thus, a traditional Nso' man, just as commonly held in African thought pattern, holds the concept of time as key to understanding basic religious and philosophical concepts, and is central to immediate future planning; the kind of planning that this research paper intends highlighting as pivotal to emergence. John Mbiti corroborates:

The question of time is of little or no academic concern to African peoples in their traditional life. For them, time is simply a composition of events, which have occurred; of those taking place now, and those, which are immediately to occur. [Therefore], what has not taken place, or having no likelihood of an immediate occurrence, falls in the category of 'no time' (Mbiti, 1977: p. 17).

From the above, it implies that Africans derive the notion of time from events

that occur in life. It is precisely an understanding of the concept of time in this context that would enable planners in view of emergence to reconsider their dynamics in a unique fashion. Once more, Mbiti highlights a necessary consideration:

In Western technological society, time is a commodity, which must be utilized, sold, and bought; but in traditional African life, time has to be created or produced. Man is not a slave to time; instead, he “makes” as much time as he wants. When foreigners especially from Europe or America, come to Africa and see people sitting down somewhere without, evidently doing anything, they often remark: “these Africans waste their time by just sitting down idle” (Mbiti, 1977: p. 19).

The above familiar worries many European visitors and Americans is made from observation upon visits to Nso’ land. Equally, frequent exclamations as: “Oh, Africans are always late” are commonly used. Quite often, it is easy to jump into judgments and comments as these; but these are based on ignorance of what time means to African peoples in general. Those sitting, as the case may be, are, according to Mbiti, not actually wasting time, but either waiting for time or in the process of “producing” time. An understanding of this would be important in planning towards emergence.

Drawing from the above, it should not be concluded that the Nso’ and other Africans, as Mbiti contends, lack consciousness of the fact that time could be wasted. It is eminent that time plays a very vital role in man’s life. Specially, activities like performing of specific sacrifices have time as a guiding principle. Consequently, every right-thinking African is sensitive to the fact that activities must be carried out at the right or fitting time. The Nso’ proverb: *ndzoe loo ji bo wir sang kiwar* (interpreted as: someone who dries cowpeas at sunset), emphasizes the necessity of promptness in carrying out activities without procrastination. Contextualizing this signifies the fact Africans need proper timing to attain emergence.

Next, there is the attitude to time constituting of three basic features: past, present, and future. The Nso’ representing Africa in miniature in this context mark the concept of time, rating it in relation to subject or agent and action posited. The recurrent concepts include *ghan* and *mfi*. Unmodified *mfi* (the rightful moment), refers to undifferentiated time, while *ghan* (exact time), refers to designable moments of time. Relating this to the Nso’ world view, the *len* (now) has the sense of immediacy, nearness, and newness, and is the period of immediate concern for the people, since that is where and when they exist. *Yooni* (yesterday or past), on the other hand, is not limited to what the English label as past. In African worldview as portrayed by the Nso’ rendering and consideration, the past, present, and future are on a larger scale. The *yooni* overlaps with the *len* and the two are not separable. These two feed each other, and the *len* disappears into the *yooni*, forming the *kibveshi* (immediate future). Planning for emergence must therefore, not be done in neglect of these key factors, happenings or events of the

past and present; imperatively, they be taken into consideration when projecting immediate future emergence.

Another interesting facet of the present in relation to time with the Nso' representing African conception is that of a remarkable act, which is so impressive. It must be kept in mind that this principle of "stamping a name," for the Nso' as with other Africans, is indicative of a link between the present and the indefinite past dimension, as well as an indefinite (yet immediate) future dimension. This connects to reliance on early ancestral "innovators" initiating constitutive elements of culture promoting inventions. In other words, the founding fathers of the land are said to have launched a series of entities (inventions) on their existential trajectory; and their descendants, from generation to generation, ought to repeat the stamping of time on a large scale. However, although there may be no real marked dimension of future time, the Nso', just as is commonly alleged in African thought pattern, still have some features of the future dimension; but this is in relation to the immediate future.

Consequently, the future in Nso' is assimilated, and interwoven with the past; the three dimensions of time: past, present, and future, distinguished from each other in other African cultures as well. Future activities for the Nso' are mainly a continuation of the present. Notwithstanding, this does not imply that the future is virtually or totally absent; this would mean that Africans as projected by the Nso' do not live in anticipation, or worse still, that they have no sense of imagination with which to project the self into the future. Booth N. S. paints a concrete picture equally depicting planning for emergence as follows: "The present is the centre of time, but it has meaning only in the context of the larger reality which extends from it, that is, the past and the future. Yet, the future is also conceived as immediate, at all times (Booth, 1977: p. 8). By implication, the future centres on "immediacy," challenging full engagement in man's time and programmes, such as for emergence.

2.2. Dimension of Space

After composing the dimension of time as an essential cosmological feature for emergence, it is crucial to connect it to space as *locos* is significant in this endeavour. The Nso' worldview, mirroring most of African cultures, consists of three echelons: sky, underworld, and the earth. Dwellers at each of these levels characteristically are known through their activities. God and the angels (*Nyuy Mbom wuna vivoy ve ranin vi*) dwell in the sky; man, animals, natural resources, some devils, and variety of observable realities (*wir, nyamsi, vifa: kav, Satan, kfee se vifa ve ayeni*), reside on the earth; and ancestors (*atar*) and some evil spirits (*vibai ve biv*) inhabit the underworld. Interaction is said to occur in these dwellings according to the Nso' seen as an African representation. This is the second compulsory specimen in measuring environmental consciousness, an important ingredient for African emergence.

Man is at the centre of the cosmos and categories of beings; hence, activities

and relation to time are essential. According to the Nso' thought, man has four modes in which he can exist in relation to space and time. He exists on earth as *wir*,¹ *rim*,² or *kibai*.³ The fourth mode of existence is attributed to him after physical death, known as *nkte*; this falls under the category of the living-dead or ancestral world. Furthermore, the Nso' are convinced that things in the universe derive their meaning in as much as they help or hinder human life and well-being, since the human being is at the centre of the universe. I. M. Onyeocha weaves out a similar position with the Igbo of Nigeria:

Occupying the position halfway up between God and humans are the spiritual beings. Now, following after the human being in the hierarchy are other living beings including the beasts, both tame and wild, and both great and small. The rank of creatures is gauged by how much they approximate, surpass, or are surpassed by human nature. (Onyeocha, 1978: p. 6)

It is implied here, that just as the Nso', the Igbo also, with an African cultural background, widely believe that the rank of other creatures depends on their degree of proximity to the nature of humans. To an extent, other non-living elements in nature: stones, metals, and minerals of all types are enumerated; their dating in connection to man, call for a conscious and judicious management in order to attain emergence.

Therefore, categories of beings in African worldviews are principally from an anthropocentric point of view; highlighting man at the centre of everything; every other being mapped out to satisfy his needs. Notwithstanding, God is considered as the originator and sustainer of man; the spirits act as intermediaries between God and man; the animals, plants, and natural objects make up the environment in which man lives, providing also the means for his existence. The idea of space, denoting abstractly calculated distances between communities, is of very little significance in African thought. In the lenses or frame of mind of the Nso' (as prototype in Africa), the term *kireh*⁴ adequately or conveniently replaces space. In addition, when extended in meaning and connotation in another sense, it is also understood as the world (*Wong*). Moreover, *kireh* is synonymous to position, situation, spot, site, and location. In an important sense, it implies the area occupied by any object or body. This coincides with the following scholastic notion of Wuellener B.: "where a body is: the setting or position of some "body" in relation to surrounding bodies." (Wuellener, 1956: p. 92) This consciously or unconsciously establishes salient points due consideration in planning for emergence.

Unhesitant, the Nso' representing largely other African cultures, claim that space is unlimited, and that the universe is infinite. This makes for consistency, since the Nso' concept and understanding of the world embraces everything that

¹This applies to man as a human being: *Homo sapiens*.

²Witch or wizard; carries with it so much of a negative connotation.

³In one sense, this refers to a totem (varies according to individuals; some taking the form of a cat, dog, snake and you name the rest).

⁴Literally translated as: place.

exists; dividing the world into two: the visible (physical: easily measured in space and time), and the invisible (spiritual: not easy to determine). Both must be considered in unison to guarantee fitting planning for African emergence. Ensuing from this opinion, the Nso' man according to Chin Richard further inquires about the interconnectedness between the notions of space and the world:

Now if there is a certain area in space which delimits the extent of the universe, the Nso man would ask: what is there beyond that area which is said to delimit the world? We can say that it is an empty space or world, for then it will still be part of the world whether it is empty or not. The idea of a boundary or anything that demarcates necessarily implies two or more different points, areas, positions, sites, and worlds. (Chin, 1980: p. 22)

As articulated above, conclusively, the African world is well thought-out as limited at a certain point in space; containing related objects with which it is said to be demarcated. This is no other than man at the hub; and, in view of this, space, the world or universe, is infinite, and unbounded; characterizing man's activities in relation to time and space demarcation apropos planning for emergence in Africa.

Equally, in the daily ordering of events, Africans, consider space and time to be strictly interwoven. Mbiti S. John paints the following picture about this relationship:

Space and time are knit together; and often the same word is used for both. As with time, it is the content, which defines space. What matters most to the people is what is geographically near, just as *Sasa* embraces the life that people experience. For this reason, Africans are particularly tied to the land, because it is the concrete expression of both their *Zamani* and their *Sasa*. The land provides them with the roots of existence, as well as binding them mystically to their departed. People walk on the graves of their ancestors, and it is feared that anything separating them from these ties will bring disaster to family and community life. (Mbiti, 1977: p. 21)

Hence, depriving an African or eviction by force from his/her land, is an act of such great injustice that intrinsically compromises future hopes of emergence. As commonly noticed, even when people voluntarily leave their homes in the countryside and go to live or work in cities, there is a fundamental severing of irreparable ties; creating psychological problems which urban life may not strict cope with at moment.

2.3. Causality Implications

Exploring dimensions of time and space is inadequate to set-up favourable conditions for emergence in the African context without due recourse to causality. African metaphysics sprung from the context of causality. Widely, contended African metaphysical thought reaffirms some dynamism and vitalism extending causation beyond the empirical world; blending or relating it to supernatural cau-

sation. Hence, emergence is nearly an impossible endeavour exclusive of primordial consideration of empirical features to supernatural forces. Thus, there is bound to be an uncompromising link to Western Aristotelian four causes (efficient, material, formal, and final causes) in planning for emergence. Firstly, planning for emergence must begin with some degree of unflinching dependence or reliance on God (creator: *Nyuybom* for the Nso'), as the instrumental cause in need of human cooperation with natural forces. Therefore, human efforts in unison with natural forces would fail to lead to emergence if recourse is not made to the supernatural being (efficient cause par excellence). Secondly, harnessing vast material resources in the African context is significant in setting out for emergence of various societies. Thus, assessment of available material (material cause) and expert evaluation is necessary in the process of emergence. Thirdly, the place of formal cause is prevalent in organizing societies towards emergence. This involves aspects of shape and fundamental features to guide the procedure of enhancing infrastructural emergence. Lastly, but not the least, the dimension of final cause addressing the purpose or end (telos) of emergence, which ought to be integral human development and attainment of the common good closes the door of imperatives guaranteeing planning for emergence, that needs due attention.

In another dimension, causation as a cosmo-metaphysical ingredient is about a familiar, central, and tricky concept; indicative that straightforwardness is because whatever is done affects everything and reality entirely. Consequently, molecular bonding, planetary rotation, human decisions and activities, and life itself as causal processes, are significant in order to establish emergence parameters. Typically, every scientific explanation of events includes connection to what occasioned or caused it. Correspondingly, human agents should undergo training to identify salient elements regarding freedom and determinism; this disposes for agreement in forecast for emergence. Evidently, initial global indicators favouring emergence relying almost entirely on events and sequences, restriction of attention to realizable goals, specification of time/place frame, early waving of red flags, and guarantee of sustainability, are quite essential as emergence tools in the African polis. Lewis David's position vindicated by several philosophers regard causation as most fundamentally "a relation between events, even when there is no direct agreement as to what events are." Moreover, if events as generally worked out as "unstructured individuals," then Lewis is justified for contending that "causal relations" and "individuation of events" are essential in planning (Lewis, 1973: p. 9). Therefore, harnessing human resources alongside competence are inseparable in the emergence enterprise in Africa.

Now, it suffices to highlight the fact that presumptions or assumptions are irrelevant; replaced by examination of current states of affairs or facts, structured or unstructured things, agent causation, causes and effects, and constant conjunction. Therefore, agreeing with the opinion that "events are property exemplifications," their exploration in the African context is essential to emergence. Of

course, this suggests constancy in renewal of strategies, since traditionally only laws of nature have constancy. Inevitably, emergence of cities is inseparable from referencing variable conditions or counterfactual dependence. Consequently, introducing meta-cosmological concerns help towards guaranteed planning in order to harness unforeseen atmospheric hazards whose unpredictability inhibit emergence. Furthermore, Lewis draws attention to unavoidable features which environmental consciousness in consonant with cosmo-epistemological considerations emphasize; this is “the simplicity of alignment of causal connections indicating that corresponding laws are possible in testing metaphysical accounts of causation.” In a backtracking manner, he equally introduces a third kind of non-causal connection, arising from strong connections between events as essential (Lewis, 1973: p. 12). Thus, holding a relation between two events is essential when envisaging emergence of society.

Evidently, causes versus background conditions constitute cosmo-epistemological and necessary environmental consciousness features acting as lamps on the path to emergence. Alongside environmental consciousness: being with everyone and everything, and harmony, solidarity, and the common good, Africa’s emergence would square-in with global growth and progress.

3. Environmental Consciousness

Cosmological awareness in neglect of environmental consciousness hampers or obliterates the possibility of emergence. The drastic effects of environmental disasters testify to the rampant problematic of climatic changes preventing further emergence; deleting remarkable strides and footprints towards emergence. Therefore, introducing or reinserting pivotal features of being with everyone and everything, and harnessing dimensions of harmony, solidarity, and the common good are unavoidable.

3.1. Being with Everyone and Everything

Being with everyone and everything is a crucial dimension of communal nature in African social ethics and epistemology. African environmental consciousness invites individuals to consider not living in isolation but collectively and in consideration of the cosmos. The link between everyone with everything, flowing from learnt or acquired knowledge and principles guarantees the vital union that enhances emergence. Gbadegesin Segun highlights:

There is everywhere the heavy accent on family—the blood relatives, the group of kinsfolk held together by a common origin and a common obligation to its members, to those who are living and those who are dead. The individual is brought up to think of himself in relation to the group and to behave always in such a way as to bring honour and not disgrace to its members. The ideal set before him is that of mutual helpfulness and cooperation within the group of kinsfolk (Gbadegesin, 1998: p. 133).

By implication, this extends to aspects of care for one's environment and nature in its entirety. To substantiate, Africans largely think, "cooperation and mutual helpfulness are virtues enjoined as essential; without them, the kin group cannot long endure. Its survival depends on its solidarity." In like terms, Gyeke Kwame recalls the Akan proverb stating: "The property (or wellbeing) of man depends on his fellow-man, and care towards every other being." (Gyeke, 1987: p. 7) Thus, the ethos of the community, which forms part of the life-style of all its members (extending to other beings), guarantees that sharing takes place when necessary; a *conditio sine qua non* of environmental consciousness that lays fundamental sustenance to emergence.

In another dimension, religion is a supplementary spice to environmental consciousness establishing alongside morality and cosmo-epistemological facts, legitimate grounds for emergence. By regarding Africans as irredeemably religious in approach, Mbiti S. John highlights the importance of being for everyone and everything as follows:

According to African peoples, man lives in a religious universe, so that natural phenomena and objects are intimately associated with God. They not only originate from him, but also bear witness to him. Man's understanding of God is strongly coloured by the universe of which man is himself a part. Man sees in the universe not only the imprint but the reflection of God; and whether that image is marred or clearly focused and defined, it is nevertheless an image of God, the only image known in African society. (Mbiti, 1989: pp. 1-2)

This inevitably underlines the common adage that "Africans are notoriously religious;" a fitting propeller towards establishing factors favouring emergence at all levels. It is now that the salient factor of harmony, solidarity, and the common good, ascertaining environmental consciousness becomes relevant with the vision of enhancing emergence. In other words, plethora of moral laws, norms, and obligations are enforced in religious prescriptions. For instance, the Nso' of the Northwest region of Cameroon have an embodiment of taboos (*liiwong*) in its traditional religious practices, which due to their binding/obligatory nature, indirectly raise persons' consciousness and responsible attitudes towards the environment; safeguarding the future and enhancing emergence.

3.2. Harmony, Solidarity, and the Common Good

Essentially, the African ethos is communitarian in character; placing exceptional emphasis on the moral superiority of the community and cosmos over the individual. Accordingly, this regards an action as right or fitting for prescription if it promotes the common good and bad if vice versa. Common good's enhancement of human benefits alongside harmony and solidarity extends to consideration for every other being; implying everyone or everything is respected. This corresponds to environmental consciousness, which is so fundamental to sustainable emergence. Hence, societal welfare, which underscores integral development in utter

disgust of island living by man, is vital for progress. Bomnsa Joseph underlines the role of this communal dimension of man in unison with other men and beings stating that: “One hand cannot tie a bundle of wood, or no matter how rich you are, you cannot carry yourself to the grave when you die.” (Bomnsa, 2010: p. 92) By implication, emergence in its widest sense is only feasible if human beings are conscious of the fact that no one is self-sufficient or is cable of achieving goals singly. In another dimension and encompassing the necessity of responsible exploration of natural resources, Fagothey Austen complements asserting: “The members of society must cooperate, or work together for the attainment of some end. This end will be some common good that all members will share in and that no member could accomplish singly.” (Fagothey, 1963: p. 297) All these create an enabling environment towards emergence; since human welfare (the goal of city emergence) is realizable when established along the confines of moral goodness, decency and human dignity, respect, prosperity, and judicious management of natural resources; rather than selfish exploration that brings about misery, misfortune, and non-protective exploits.

4. Epistemological Challenges to Emergence

Correspondingly, as the aforementioned foundational cosmological features and theme of being with everyone and everything, it is impossible to attain emergence particularly in the African context, neglecting epistemological challenges. This section addresses the following factors affecting emergence: the problem of divination and witchcraft, destiny and predestination overtones, non-objectivity of the magic world, and shortcomings of mythical action.

4.1. The Problem of Divination and Witchcraft

The phenomena of divination and witchcraft as correlates are pivotal, planning in view of emergence; both impact societies tremendously, thus, a major hindrance to materializing emergence dreams in Africa. It is amazing to note that every human community recognizes the necessity of special knowledge gained through divination; a need hardly matched with that of food and shelter. However, this need is universal and a major historical or ethnographical feature of cultures. While both natural and artificial resources are knowable, the art of divination is not obvious, and reflects characteristics of “forethought or foreknowledge;” shimmering enormous contribution with so much recourse to the Greek culture. Likewise, witchcraft is a common epistemological feature, which alongside divination constitutes a problematic to emergence realization in modern Africa. Although a striking turn in African studies at the dawn of late 1980 has, renewed attention to witchcraft conceptualization in relation to modern changes is inevitable. Mention of it causes great fear within society, although a function of normal life. Prosperous and industrious persons, especially those new to particular communities, occasionally are tagged witches/wizards, due to suspicion of the rapidity acquiring money or wealth.

Therefore, establishing or identifying challenges constituted by the problem of divination and witchcraft is critical to eliminate early prejudices apropos divination and witchcraft systems in Africa. As widely believed, divination incorporates the search for knowledge, connected to cosmological implications; yet, due to the fact that African divination systems have non-normal modes of cognition and a privileged possession of some selected few (especially after initiation rites), the process and speed of emergence is either slowed or hampered by prevalence of hidden knowledge. Peek M. Philip highlights this stating:

A divination system is a standardized process deriving from a learned discipline based on an extensive body of knowledge. This claimed knowledge may literally, not be expressed during the interpretation of the oracular message. The diviner may utilize a fixed corpus, such as the Yoruba Odu verses, or a more diffuse body of esoteric knowledge. Divining processes are diverse, but all follow set routines by which otherwise inaccessible information is obtainable. Some type of device usually is employable, from a simple sliding object to the myriad symbolic items shaken in diviners' baskets. Sometimes the diviner's body becomes the vehicle of communication through spirit possession (Peek, 1991: p. 23).

The unscientific and largely secretive nature of the procedures and processes involved in divination limit its possession to an elitist group; eventually slowing emergence progress. Moreover, due to diviners' frequent self-explanatory operating mechanisms, requiring them to interpret cryptic metaphoric messages, emergence becomes cumbersome and almost unrealizable. Although there is a positive dimension of greater involvement resulting from the fact that final diagnosis and plan for action are rendered collectively by the diviner and the clients, complications ensuing from inconsistencies or incoherence affect rapid emergence goals.

Equally, since divination sessions are not instances of arbitrary, idiosyncratic behaviour by diviners, divination systems warrant great attention as the system is often the primary institutional means of articulating the epistemology of a people; attracting greater awareness of necessary dynamics to be considered in view of realizing emergence dreams. In connection, Peek M. Philip once more asserts:

Much as the classroom and the courtroom are primary sites for the presentation of cultural truths in the United States of America, so the diviner in Africa and other cultures is central to the expression and enactment of his or her cultural truths as they are reviewed in the context of contemporary realities (Peek, 1991: p. 24).

Drawing from above, particular attention is demanded to enhance emergence in the African context; because, situating divination sessions in time and space, with cultural artefacts utilized (objects, words, behaviours), process of social interaction, and use made of oracular knowledge, demonstrate reliance and ground-

ing of people's world view and social harmony. Hence, there is need to incorporate other values to guarantee emergence; reason being that divination systems do not simply reflect other aspects of a culture; but include means and premise of knowing which highlight and validate everything. Consequently, since contemporary Africans in urban as well as rural environments still overwhelmingly rely on divination, with diviners constituting mediatory and crucial roles in their lives, rapid growth, progress, and transition in view of emergence are feasible only with careful study of this phenomenon.

In another dimension, the problem of divination in relation to emergence is that most research is restricted or lost in an almost functionalist mode; seen in assumptions of practices at their best only as supportive of other social systems. This qualifies divination as irrational, and the limited attention it receives makes it detrimental to adherents; further complicated by the facet of lack of certitude. Divination as a process of knowledge acquisition significantly enhances emergence, but lacks some degree of certitude. For instance, in analysing divination, the common belief is that seers possess both foresight and insight, capable of predicting certain events. Frequently, most of these seers do so imploring common sense, deducing the outcome of certain situations from logical sequence of events; at times, they are not certain of their predictions, which is very often the case. Equally, interpretations accorded indirect sacred symbols signifying different things from the immediately observed in material, varies according to interpreters. Therefore, misinterpretation of symbols based on interpreter's mood eventually leads to uncertainty in obtainable results. Therefore, employing divination implements and findings chiefly misleads Africans' prediction or forecast for emergence.

Another scenario in Post-colonial or contemporary Africa flanking divination and constituting a hindrance to emergence is witchcraft. The longing and burning zeal for integral impressive investment and intended stimulation of "African rise up," is in several instances marred by divination as well as witchcraft beliefs and practices. Dreams and hopes of defining Africa, as "the continent of the future," is a herculean task as this phenomena continue to blur emergence possibilities, promoting rather poverty, illiteracy, poor health, socio-economic hardships, and political instability leading to affliction. Here, we come to the real nub of the debate. What accounts for the absence of expected dynamic and autonomous economic progress synonymous to emergence in Africa, despite the massive so-called development and technical "aid?" If an intentional blind eye as has been the case is turned to the decisive specifically cultural elements of divination and witchcraft influences; thinking that Africans need instead more education, training, and finance in order to "catch up," then the ugly head and impact of witchcraft edged by divination would incessantly dwarf desired emergence. To an extent, magical manipulation is significant in traditional society's powerful egalitarian impulses and convictions.

Interestingly and practically, a quick survey from the following regions in Af-

rica, and Cameroon in particular buttresses the prevalence of awe and fear apropos divination and witchcraft that initially hindered progress and emergence. The Mbere of Tchad and Yoruba of Nigeria, believe that the southern parts respectively of these countries (Igbo and Djamena), are emerging faster because traces of divination and witchcraft practices are limited in them. In Cameroon, sections of Oku and Nkambe in the Northwest region, and Eastern region according to Nyamnjo Francis, are considered underdeveloped/slow to emergence, because divination and witchcraft practices scare inhabitants from transforming these areas and later on meet death from wicked witches and wizards (Francis, 2009: p. 87). Hence, since these zones become a “no-go area,” establishing here, operating economic activities, and social behaviours hinder emergence.

Unfortunately, the impact of witchcraft as an integral feature of African culture and existence is real; cutting across community life, religion, politics, legislation, and economic practice, and must not be overlooked in planning for emergence. In agreement, Ciekawy Diane and Geschiere Peter avow that conversely, as modern life gradually weakens influences of witchcraft beliefs in the west (Europe in particular), flourishing through the 18th century, there is instead the exasperation associated to Africa’s headlong urbanization which is hemmed by these beliefs (Ciekawy & Geschiere, 1998: pp. 5-6). This problematic indirectly connects to overtones of destiny and predestination, which is one of the epistemological challenges to emergence in the African context.

4.2. Destiny and Predestination Overtones

Although human efforts and industry are common at various levels, tailored toward attainment of emergence, overtones of destiny and predestination thwart progress. Apart from unreasoned allegiance to divination and witchcraft practices challenging emergence, Africans in several instances easily discard hard work; believing that whatever happens to man in life has already been decided by God and is irreversible. However, belief is that man chooses his destiny upon arriving in the world, with God only sanctioning it. For this reason, destiny and predestination as a theory or belief is whatever happens in one’s life; haven already been decided by God. In several instances wherein human efforts could transform and establish parameters capable of guaranteeing future emergence, human beings simply become discouraged; believing they do not have the power to control events, simply resigning to fate. This easily affects the spiritual will of individuals, causing them to abandon future projects or planning. Dopamu T. Abiola highlights the effects predestination and destiny has on human progress, asserting that the negative impact extends to socio-religious domains:

Africans believe that whatever happens in life, has already been decided by God and is unalterable. The Yoruba believe that man chooses his destiny while coming into the world. Man kneels down to choose his lot before the presence of God and Orunmila [divinity] and God sanctions it. But accordingly, man’s destiny is unalterable except by the deities, wicked people, what

man does on his own free-will, bad head [lot], and man's character. Philosophers like J. Omoregbe, critics like R. C. Sproul, universal thinkers like H. Ballou, C. S. Lewis and Calvinists, believe that God has the final authority over man, compelling him to certain situations in life, irrespective of faith. (Dopamu, 2015: p. 1)

Implicitly, beliefs anchored on destiny and predestination decline or dampen initiatives towards attaining emergence; gleaned from the fact that human efforts are compromised by pessimistic attitudes that everything depends on providence and divine choices. Dopamu T. Abiola in an extra illustration amplifies the negative effects of predestination on African emergence by asserting that scientists of the like of S. Kosslyn, R. Rosenberg and several others, submit to the fact that gene equally impacts major roles in shaping human abilities. Alongside adherents to behavioural genetic researchers, Dopamu T. Abiola and followers observe the dominance of heritability of various characteristics occurring in specific environments; seen as contributing to the mind-set towards resignation to fate (Dopamu, 2015: p. 10)

Succinctly and unarguably, belief and submission to destiny and predestination constitute an external force upsetting actions of many people; compelling them to postpone or give-up scheduling or tasking for emergence or future progress. However, hope is not lost as a few who do not believe in predestination, destiny or fate could still be confident not to slump the emergence venture and project. In spite of the prevalence or extent of belief in predestination and degree of faith works, many Africans relying on human ingenuity to enhance emergence know that God largely permits man to have his own permissive will; either working according to God's planned way. By implication, "God helps those who help themselves;" no one should resign to fate, but continuously and judiciously explore nature for integral advancement and emergence.

Concretely, the issue of destiny and immortality in the Nso' worldview symbolizes a general version of African thought, on the aspect of "here and now," appropriately assisting in re-shaping mentalities and views about predestination. According to the Nso', there is no distinction between the physical and spiritual world; thus, afterlife is simply a continuation of life on earth. Hence, in view of the fact that judgement or punishment is not only in the hereafter, human challenge is to cooperate with divine agents to realize projects on earth. This eradicates the misconception of resigning to fate and spirit of non-striving for progress and future emergence. Evidently, the Nso' alongside other African cultures despite belief in predestination, still highlight consequences of proximate and immediate actions of human beings, which determines intended potential emergence. There is therefore, the requisite of believing in life after and predestination to be associated with hope for a better future (emergence of Africa). In an important and striking sense, the young in African thought are regarded fitting explorers of endowed resources. This explains why their death is predominantly very painful; for they are looked upon as energized elements enhancing future growth.

4.3. Non-Objectivity of the Magic World

Curving from the above divination and witchcraft features of African epistemological concerns, another elaborate loophole is non-objectivity of the magic world. This affects projections for future emergence. In this connection, it is generally held that during diviner's periods of "quiet" after the client's stating of his/her case, there is often the claim of hearing the voice of an ancestor from within, accompanied by imperative directives. Instead of consulting economic experts or engineers for proper planning, adherents blindly trust diviners' revelations without logical proof of the source of information. Many play on the intelligence of their clients, formulating unreal things; causing them to abandon even prosperous and promising emergence projects when ill advised.

Horton Robert's criticism of claims of the magic world, such as enumerated views above embodies a genuine epistemological challenge to African emergence. He is of the opinion that magical behaviour does not produce the results it claims to (Horton, 1967: p. 50). Because of reliance on solely human whims and caprices, testing magical causal claims is difficult according to Horton Robert, making it unrealistic for emergence projection (Horton, 1967: p. 57). Thus, lack of objectivity in the magic world is largely misleading in achieving emergence; resulting from reliance on probabilities and chances to satisfy clients. The trend to follow should be one of constantly testing ideas by contrasting them to realities exhibited by findings of diviners. In any analytic tradition, it is normal rejecting ideas when disproved as worthless and new ones developed to replace them. Overtly, the African magical world is non-objective; constituting a major hindrance to attaining emergence, and lacking systematic theoretical analysis.

Alongside witchcraft and divination, features of the magic world in African thought generate a plethora of problems: simple domestic tensions and jealousies closely knit to communities. Additionally, because recounted events among relatives and neighbours whenever disputes erupt, prompt one party to desire the elimination of the other via mystical forces is common. Thus, misfortunes ensuing after quarrels are blamed on witchcraft; instilling suspicion and fear preventing progress. The cycle of scuffle over property leads to revenge tendencies that further annihilate factors favouring emergence.

4.4. Short-Comings of Mythical Action

The predicament of divination and witchcraft, destiny and predestination overtones, and non-objectivity of the magical world as epistemological challenges to emergence in Africa is iced by shortcomings of mythical action. The role of myths as cultural transmitting agents, explains the origin of certain practices, used for didactics, psychological conditioners and socializing agents. This carries with it some undeniable merits, especially connected to "hero myths" inspiring imitation from youths. However, there is no indication as to limitations that myths usually inhibit. Unfortunately, these shortcomings of mythical action in Africa epistemological views, do not allow logical development of ideas in the thought system.

Chukwudum B. O. underlines the fact that myth gives confidence only by instilling fear; implying there is no “rational” foundation for fear (although not eliminating it). Hence, mythical actions by exhibiting elements of fear and panic do not deserve central place as major source of knowledge acquisition. For instance, if a scientific explanation revealed to a farmer how hail is formed, his emotional reaction to the loss of his crops through hailstorm, attributed to some similar occurrences presented in myths would not be satisfied. Subsequently, difficulties resulting from unquestioning of myths, for fear of false accusations lead to pessimism and prevention of productive planning. Therefore, issues of causal explanations by reason are misrepresented due to fear of the unknown in mythology and avoidance of societal sanctions. Additionally, myths as full of secrecy; with the use of reason to analyze mythical actions, arbitrary, and their deceptive hypotheses are often uncovered; destroying rationality, and often leaving emotions and appetites unfulfilled. This is very destructive to attaining emergence goals in any society, especially like Africa still dependent on other continents.

5. Reversing Epistemological Challenges: Prospects for Emergence

The aforementioned epistemological challenges are fair enough charges warranting vigilant attention to the attainment of emergence in Africa. The solution then is to spin the challenges around to compose perspectives and prospects for emergence. Therefore, the way forward involves containing and altering the above challenges by making an allowance for the following: morality and welfare, individuality vis-à-vis community wellbeing, the bond of religion and morality, and containing divination and witchcraft.

5.1. Morality and Welfare

Unwarranted epistemological, cosmological, and environmental features restraining emergence are reversible if morality is plugged-in to enhance human welfare. It is amazing to note that just as in other cultures, Africans are conscious of the concept of right and wrong as determined by perceptions of what constitute the “good life” for individuals, and the “general or common good” for society. In connection, Wiredu Kwasi affirms that morality in the African context is significant to human welfare; facilitating coexistence in the social order; regarding morality and human welfare as linked to pervasive rampant thoughts in culture (human beings regarded as the measure of all values (Wiredu, 1996: p. 64). This is the type of convergence of morality that enhances human welfare; explicitly or implicitly postulating the harmonization of interest as the means of securing human welfare as the end of all moral endeavours. This consideration overrides or overturns negativities of the problem of divination/witchcraft, destiny and predestination overtones, non-objectivity of the magic world, and shortcomings of mythical action. Joyce Richard in similar words outlines what could match-on as prospects of assuring emergence by improving on basic elements of a good life:

The positive morality of a society is the set of moral norms, which the members of that society share. It is likely that there is a connection between the positive morality of a society in this sense and wellbeing. This is because societies whose moralities promote wellbeing are more likely to survive (Joyce, 2006: p. 42).

The above citation confirms the fact that there is some intimacy connecting what comprises a good life and what people ought to do; highlighting the phase that society as such can only survive and emerge, when morally upright, linked to morality and wellbeing.

5.2. Individuality Vis-à-Vis Community Wellbeing

Weaving-in communal ethics as a spice or a foundational element for emergence is unavoidable at this state. Generally, African ethos and basic ethics is guided by the golden rule “do not do unto others what you will not want done to you;” a principle highlighting community over individual good. Attainment of emergence is strictly possible if earlier mentioned challenges of individualism become replaced by current ethical recommendations. Thus, well defined moral norms, and eliminating individual interests in favour of communal values, overturns divination/witchcraft suspicion and other negatives aspects hindering emergence. Gbadegesin Segun underscores the African ethos of community being primordial to individuals:

From this, it follows that there need not be any tension between individuality and community since it is possible for an individual to freely give up his or her own perceived interest for the survival of the community. However, in giving up one’s interest thus, one is also sure that the community will not disown one and that one’s wellbeing will be its concern. The idea of individual rights, based on a conception of individuals as atoms, is therefore bound to be foreign to this system. Community is thus, founded on the notions of an intrinsic and enduring relationship among its members (Gbadegesin, 1998: p. 133).

Remarking on the above, the quotation expresses the importance of individuals in relation to welfare, perceived in the spectrum of community living. This is a valuable and potential contributor, enhancing emergence through communal welfare; something that aforementioned challenges and lack of environmental consciousness thwart.

Confidently, pursuing balance of individual and collective (communal) welfare constituting the core of ethics in African societies is relevant in reversing challenges hampering emergence. The longing to be with the other as an African ethos invariable promotes joint efforts in attaining emergence. Mofor Christian highlights the importance of such a position knit to the Nso’ worldview as follows: “*Wir dze wir bi wir* (man is who he is, thanks to others)” (Mofor, 2008: p. 31). Because individual concerns are secondary to community needs, it is possible to

eradicate or minimize instances of witchcraft, non-objectivity of the magic world, and reduction of predestination overtones, achievements or failures of a member of the community, seen as the achievements or failures of the community as a whole. Sawyer Harry argues complementing this by stating: “The behaviour of the individual without exception is right or wrong according to how it affects the group—sometimes a closer, unclear family group; at other times, a wider circle of extended families and friends.” (Sawyer: 1970: p. 190)

5.3. Pivotal Bond of Religion and Morality

Here, we notice that the re-examination of cosmo-epistemological factors in unison with bonding religion and morality is inevitable. In order to overturn negative forces flowing from epistemological challenges, it is essential to regard religion as a determinant of morality. As the basis of societal or African moral systems, bonding religion and morality would establish favourable grounds for emergence. Makinde Moses quotes Mbiti as holding that African moral systems are irredeemably religious, favouring societal growth asserting:

According to African peoples, man lives in a religious universe, so that natural phenomena and objects are intimately associated with God. They not only originate from Him, but also bear witness to him. Man’s understanding of God is strongly coloured by the universe of which man is himself a part. Man sees in the universe not only the imprint but the reflection of God; and whether that image is marred or clearly focused and defined, it is nevertheless an image of God, the only image know to African society (Makinde, 1989: p. 22).

As an unalloyed truth as equally demonstrated above, it is clear and obvious that religion coupled with morality play a very important or significant role in the lives of African peoples and integral emergence. This explains why largely African scholars in several instances assert: “Africans are notoriously and incurably religious.” An exploration of this perception of reality can unflinchingly reverse epistemological challenges obstructing societal progress and integral human development.

In conformity with a sea of scholars on such sturdy assertions about Africans, there is every apparent attestation that religion so deeply permeates all the spheres of human lives; making it so complex to distinguish religious from non-religious aspects of life. Certain consequences in connection with emergence are inevitable as further vindicated by Makinde Moses:

First, we can derive from it the view that religion plays a great role in the lives of the people. Perhaps a more general deduction from this is that since, according to Mbiti, the Africans live in a religious universe, and then all their activities must be influenced by one kind of religion or the other. From this, it is specifically held that an African system of morality, based on African cultural beliefs, must have religious foundations. This claim is

perfectly consistent with the idea of an African religious universe (Makinde, 1989: p. 2).

It is obvious from above observations that permitting or re-inserting cosmo-epistemological alongside essential ethico-religious ingredients guarantees the accomplishment of societal emergence. As a result, ascribing to the fact that the phenomenon of religion is so pervasive in Africans' lives, its intrinsic covalence with culture easily enkindle the spirit of cooperation consequential to welfare and common good of society. Equally, because morality is a sub-set of religion, it stands a better chance especially in the African context, of appropriating authoritative codes of conduct (upsetting cosmo-epistemological challenges). Therefore, any striving for emergence void of vital values directed toward the divine, as the telos is doomed for failure. This is due to the fact cosmological, epistemological, environmental, and ethical factors favouring societal progress are only possible when connected to reasonable religious practices.

5.4. Containing Divination and Witchcraft

Elaborating and re-examining divination and witchcraft systems suggests that they are not essentially closed ideologies founded on religious beliefs; but are dynamic systems of knowledge upon which proper ordering of social action is established. Particularly divination is so often favoured over other means of decision-making. Comprehending comparative epistemology and the anthropology of knowledge, cross-cultural psychology, cognition studies, semiotics, and ethno-science are necessary to contend negative forces upsetting emergence and progress. Thus, although divination systems are not exclusively manifestations of religious beliefs, they consist of a sacred worldview that is nonetheless key elements to be contained in order to secure emergence.

In reaction to the above assertions, it is crucial visiting D. Q. McInerny itemised elements constituting states of true certainty: firm assent on the part of the knowing subject, absence of any rational fear of doubt, and an objective motive (substantiating the firm assent and absence of any rational fear of doubt (McInerny, 2007: p. 293). This extends further to the subjective and objective division of certainty; McInerny regards it as a mental state in which the knowing subject possesses knowledge giving firm assent (subjective) and knowledge rooted in certain knowledge (objective). Contrarily, African epistemological views embedded in the process of divination and witchcraft lacks some of the elements constituting real certainty. Of significance, here is the fact that since divination and witchcraft are fundamental epistemological features challenging emergence, containing them in postcolonial Africa is crucial to ascertain grounds for potential emergence.

Diane Ciekawy and Peter Geschiere seemingly situate the problem rightly, proposing some rudimentary approach containing ills slowing down emergence. With the striking turn of African studies in the 1980's and renewed attention to witchcraft, Ciekawy thinks conflicting circumstances preventing integral emergence can be aptly addressed. It is necessary conceptualizing witchcraft and divination

in relation to modern changes; insisting that modern technology (Artificial Intelligence inclusive) could be explored alongside divination prescription and cultural diversity to guarantee emergence. Accordingly, Ciekawy Diane thinks perhaps the prior neglect of this relationship by social scientists beckons some degree of reversal. Having thus identified and classified the problem, it is envisaged that because the influence of witchcraft discourse has become increasingly manifest throughout the postcolonial era; cutting across modern sectors of society such as politics, sports, new forms of entrepreneurship, and formal education institutions, there is requirement of containing it (Ciekawy & Geschiere, 1998: pp. 1-3). Not only are cosmologists and epistemologists bound to take the challenge of containing witchcraft that slows emergence; but also the “modernity” of witchcraft should be a major concern of social anthropologists. This is for the simple reason that their long-standing preoccupation in the discipline with the theme of “sorcery and witchcraft” can yield positive dividends to the emergence enterprise in Africa.

Furthermore and in agreement with Ciekawy Diane, more expertise involvement of anthropologists rather than their mere former reluctance can assist in confronting the flourishing of the occult in modern sectors of society that scare enthusiasts and enterprising Africans from engaging in emergence opportunities (Ciekawy & Geschiere, 1998: p. 2). Before theologians take it on board as an urgent task, anthropologists and epistemologists need to explore challenges surrounding witchcraft; studying it in local contexts. Another reason for the preference of anthropologists and epistemologists is their easy understanding of “clear-cut classification of “good” versus “bad” magic.” The ambiguity of discourses on the occult whose relevance of the interpellation of modern changes highlighted by Geschiere Peter, and I subscribe to it entirely, must be reconstituted to unknot emergence huddles (Ciekawy & Geschiere, 1998: p. 3). Increase of anthropo-epistemological involvement in the study of witchcraft and the occult in the early 1990’s would to a large extent contain the challenges listed above. Notwithstanding, despite the increase revitalized interest in witchcraft studies, the dangers of Pentecostals and their ambiguous impact on politics, economic, social, and religious life of Africans need exceptional attention. This would minimize the risk of banalizing salient issues as merely religious and the tradition of exoticizing Africa, instead of encouraging hard work and progress.

6. General Conclusion

African cosmo-epistemological considerations and environmental consciousness are instrumental in attaining integral emergence. It is incumbent as demonstrated that foundational cosmological features (time, space, and causality) are inevitable when planning for emergence. Succeeding in this endeavour is not so obvious without some degree of environmental consciousness (being with everyone and everything, harmony, solidarity, and common good. However, delving into various epistemological challenges (the problem of divination and witchcraft, destiny and predestination overtones, non-objectivity of the magic world, and shortcom-

ings of mythical action), warrant careful attention. We cannot resign to fate because of destiny and predestination; for this promotes laziness and lukewarm attitudes jeopardizing the future of African emergence. Accordingly, although destiny and predestination as observed above shuffles the card, humankind is in charge of playing the cards themselves.

Beyond doubt, reversing epistemological challenges embodies perspectives and prospects or the way forward to attaining emergence. While envisaging positive results from giving African divination and witchcraft systematic concentration, avoiding common epistemological prejudice can lay foundational or positive values for emergence. Highlighting and giving prime of place to morality and welfare, individuality vis-à-vis community wellbeing, bonding religion and morality, and containing divination and witchcraft are capable of propelling Africa to emergence.

Consequently, practical implications or recommendations for policymakers in Africa enhancing emergence should include careful study of cultural exigencies, provision of funds for further research on witchcraft and divination claims, inclusive socio-economic development planning strategies, and incorporation of techniques that eliminate reliance on prejudiced and unreasonable fear surrounding witchcraft and divination. By this token, it becomes evident that cosmo-epistemological considerations must be weaved into emergence planning of nations; highlighting its potentials/vital contribution to societal and urban planning geared towards development of emergence.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

References

- Bomnsa, J. (2010). *African Wisdom*. T-Tam Press.
- Booth, N. S. (1977). *African Religions: A Symposium*. Nok Publishers Ltd.
- Chin, R. (1980). The Nso' Time Reckoning, Bambui.
- Ciekawy, D., & Geschiere, P. (1998). Containing Witchcraft: Conflicting Scenarios in Post-colonial Africa. *African Studies Review*, 41, 1-14. <https://doi.org/10.2307/525351>
- Dopamu, T. A. (2015). A Socio-Religious Evaluation of Predestination, Destiny, and Faith among the Africans. In *Proceedings of International Academic Conferences*. International Institute of Social and Economic Sciences.
- Fagothey, A. (1963). *Right and Reason: Ethics in Theory and Practice*. University of Santa Clara Press.
- Francis, N. (2009). *Souls Forgotten*. Johannesburg Prints.
- Gbadegesin, S. (1998). Yoruba Philosophy: Individual, Community, and Moral Order. In E. Chukwudi (Ed.), *African Philosophy: An Anthology*. Blackwell Publishers Ltd.
- Gyeke, K. (1987). *An Essay on African Philosophical Thought: The Akan Conceptual Scheme*. Cambridge University Press.
- Horton, R. (1967). African Traditional Thought and Western Science. *Africa*, 37, 155-187. <https://doi.org/10.2307/1158253>

- Joyce, R. (2006). *The Evolution of Morality*. The MIT Press.
<https://doi.org/10.7551/mitpress/2880.001.0001>
- Lewis, D. (1973). *An Introduction to Metaphysics*. Oaks Production.
- Makinde, M. (1989). African Culture and Moral Systems: A Philosophical Study. *Second Order: An African Journal of Philosophy*, 1, 1-27.
- Mbiti, S. J. (1977). *Introduction to African Traditional Religion*. Heinemann Education Books.
- Mbiti, S. J. (1989). *African Religion and Philosophy*. Heinemann.
- McInerney, D. Q. (2007). *Epistemology*. Pennsylvania Priestly Fraternity Press.
- Mofor, C. (2008). *Plotinus and African Concepts of Evil: Perspective in Multicultural Philosophy*. Peter Lang Publishers.
- Okolo, C. B. (1992). Self as a Problem in African Philosophy. *International Philosophical Quarterly*, 32, 477-485.
- Onyeocha, I. M. (1978). *The Problematic of African Time*. ICM Press.
- Peek, M. P. (1991). *African Divination Systems: Ways of Knowing*. Indiana University Press.
- Sawyer, H. (1970). Persons in Relationship: An Examination of Three of Facts of Tribal Society. In *Les Religions Africains Comme Source de Valeur de Civilization, Colloque de Cotonou*.
- Wiredu, K. (1996). *Cultural Universals and Particulars: An African Perspective*. Indiana Press.
- Wuellener, B. (1956). *Dictionary of Scholastic Philosophy*. Bruce Publishers Company.