PHILOSOPHICAL ANALYSIS OF THE CONCEPT OF A PERSON AMONG THE *IDAKHO* OF WESTERN KENYA WITH REFERENCE TO ALFRED NORTH WHITEHEAD'S PROCESS METAPHYSICS

BY

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A THESIS SUBMITTED TO THE SCHOOL OF ARTS AND SOCIAL SCIENCES, DEPARTMENT OF THEOLOGY, RELIGION AND PHILOSOPHY IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY IN PHILOSOPHY
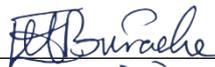
MOI UNIVERSITY

2025

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DEDICATION

In Loving memory of my late daddy Burache Athanasius, may Almighty God grant him eternal peace and rest; my late sisters Marygorret Burache and Marrygorret Khasandi, my mother Shumila Ritah, brothers and sisters, my dear authentic friends: Ruth Were Ofisi, Fortune Wema and Blaisse Burache whose encouragement and financial support made my life better than before. To friends who encouraged me that sometimes you have to suffer and be humiliated not because you were bad, but because you did not realize where and when to stop being good to achieve your ordained goal and destiny. May the Almighty God bless you all graciously and grant you prosperity in your daily endeavors.

ACKNOWLEDGEMENT

ABSTRACT

The historical development of European thought and some African scholars' concept of a person has led to *philosophical dogmatic fallacy.* This is a type of reasoning error where a person holds on an assertion as a fact without providing enough evidence essentially treating opinions as irrefutable truths or as ultimate truth. It is a fallacy that involves an unwavering belief in a set of principles or ideas dismissing alternative perspectives, fails to engage in critical thinking and open discussions. The error in this perspective consists in the misrepresentation of who a person is as well as in non-exhaustive definition of a person that is detached from the environment. The problem is that this lack of a proper metaphysical and ontological definition that does not incorporate and assess the environment as a necessity for who a person is has led to social discrimination, socio-cultural stratification and classification of people, indignity of human life and negative exploitation of natural resources. The purpose of this study therefore, was to unearth the *Idakho* community's process metaphysics based on a concept of a person from conception to natural death and the environment in which a person lives in. The objectives of this study are to analyze Alfred North Whitehead's process metaphysics with special reference to *Idakho* of Western Kenya; to examine the cultural practices that demonstrate the *Idakho* community's understanding of the concept of a person and to come up with research findings that foster *Idakho* community's epistemological and metaphysical contribution to philosophy. The research postulates that a more comprehensive definition of a person can solve socio-cultural problems, promote and defend human life as well as minimize negative effects of environmental degradation. The study was qualitative research that was guided by the process philosophy as its theoretical framework. It was informed by pragmatism process philosophy. The study utilized the historical and phenomenological study designs. Data was obtained from Idakho community using personal observation, unstructured group and focus interviews. Data analysis involved critical-analytical and rational methods. The study has established that appropriate concept of a person is *munashibala,* that is, an *anthrotheocosmocentric* being. A concept from *Lwidakho* language that has both the inclusivity of metaphysical and ontological perspectives of reality. This understanding of a person can lead to the respect of human beings at various level of biological growth, promote sanctity of human life, reduction of global warming and minimize climate change. Thus, solving contemporary socio-cultural and environmental issues and promotion of human life. Furthermore, the study recommends that: scholars and researchers in African Philosophy ought to endeavor to investigate, write and analyze a phenomenon by use of African vernacular languages. Further studies be carried out in various fields of social sciences by avoiding the use of old western academic categories as absolute and that, institutions of higher learning ought to encourage scholars to develop contemporary knowledge in light of a genuine process epistemologies founded on African metaphysical mind-set and ontology. In conclusion, the work is a viable source of reference for scholars of philosophy, those in-charge of the common good in the society and enhances *Idakho* community's contribution to philosophical discourse.

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DEFINITION OF TERMS

Actual occasions: a process of becoming that produces a unified, concrete synthesis of prehensions

Bakoki   -ageset

Bidakho   - the people of *Idakho* clan of the luhya community

Bwidakho   - the life style of *Bidakho*.

Concrescence: the process of becoming concrete or actual, which consists in coordinating environmental influences in an intelligible, harmonious way.

Concrescere: to grow together

Enduring objects of nature: a nexus of actual occasion.

Lwindakho   - language spoken by Bidakho

Musindi   - a candidate to be circumcised

Mushebi   -the circumciser whose first born child must be a boy.

Mufulu   - a newly circumcised graduate

Mutili   - the helper of mufulu in seclusion

Philosophy of organism: the view that enduring objects in nature are systems of smaller units with their own internal structure.

Prehendere: to grasp

Prehension: the bodily, casual awareness of environment; **also, it is** a set of or category of relationships among actualities or realities comprising the universe.

Shiorero-   the fire lit at night during a funeral.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

Philosophy is a systematic study of the fundamental nature of reality as well as the nature of knowledge and existence by use of the faculty of human reason alone. It is an attitude or a theory that acts as a guiding principle to human behavior that deals with the divine and the natural, the sacred and the profane, the living and non-living, the spiritual and the physical etc. In short, it deals with *all that is*. This study deals with the philosophical analysis of Whitehead's process philosophy. It is contextualized in *Idakho* community based on their understanding of the concept of a person.

Therefore, chapter one is generally the research design which deals in logical order the: introduction, background to the study, statement of the problem, justification of the study, significance of the study, objectives of the study, research questions and premises. In addition, it has the scope and limitation as well as research methodology and theoretical framework. Furthermore, it contains the review of related literature and the conclusion.

1.1 Background

The universal human desire to know the truth about all actual entities has led to an endless process and a continuous dynamic academic adventure. This academic process has resulted into a discovery of personal self, the world and the reality of being whether it is static or becoming. The search for absolute knowledge and truth about any reality in the universe has led the rational actual entities (persons) to formulate mythical narratives (doxa knowledge) about the origin of human beings and the universe narratives. These theories about the *beingness* of any reality and the

mental hypothesis and conjectures have shaped a person's mode of existence and moral code. These various processes require a clear understanding and interpretation of both dynamicity and permanence of realities in the universe especially when dealing with the reality of a person.

Process philosophy, the ontology of becoming and at times referred to as processism is a philosophical approach that identifies processes, changes or shifting relationships as the only real experiences of everyday living. This philosophical approach is opposed to a classical view that change is an illusory as expounded by Parmenides or as accidentals as argued by Aristotle. The ontology of becoming posits transient occasions of change or becoming as the only fundamental things of ordinary daily life in the real world. It is an attempt to reconcile the diverse intuitions that is, the ability to understand something instinctively without the need for conscious reasoning found in human experience in a coherent and holistic manner. It provides another way to view nature of reality and proposes that things or realities are processes and ever changing.

Metaphysics studies questions related to what it is for something to exist and what types of existence are there. It seeks to answer, in an abstract and fully general manner, the question of what is it that exists and what it is like. It refers to that branch of philosophy that attempts to understand the fundamental nature of all reality whether visible or invisible. In this perspective, metaphysics seeks a description so basic, so essentially simple, so all-inclusive that applies to every reality be it divine or created. The father of metaphysics, Parmenides, a pre-Socratic philosopher sought to understand the underlying nature of the world. He differentiated between the truth, belief and opinion. Therefore, metaphysical studies generally seek to explain inherent or universal elements of reality which are not easily discovered or experienced in our

everydayness of life. It is thus concerned with explaining the features of reality that exist beyond the physical world and our immediate senses. But according to Immanuel Kant, metaphysics is incomprehensible to humanity because human brain is constrained to the empirical realm of space and time.

Alfred North Whitehead's (1861-1947) process metaphysics takes events as the basic units of reality and not enduring substances. He used the term concrescence to demonstrate the process of jointly forming an actual entity that was without form, but about to manifest itself into an entity actual (satisfaction) based on datum or information in the universe. The process of concrescence is the self-creation of the occasion. It is the recipient of the causal efficacy of the past and the subject that integrates and transforms what it receives. In the process, it takes what it is given to it objectively and constitutes itself as a new subject. Thus, underlying Whitehead's process philosophy is the principle of creativity; which states that; creativity is the universal of all universals. According to him, process metaphysics is concerned with the becoming, the being and the relatedness of actual entities.

Similarly, Bernard Lonergan (1904-1984) maintains that to make any decision; a person's conscience has to make existential value judgments. The decision has to conform to the transcendental precepts summarized as: be attentive, be intelligent, be reasonable and be responsible. He asserts that the process of knowing is not a single operation but a dynamic and integral whole whose parts are: sensory experience; understanding and judging. According to him, consciousness leads o four operations: experiencing, understanding or insight, judgment or reflective insight and deciding. Deducing from the above, he expounded a scale of values as follows: vital values, social values, cultural values, moral values, and religious values. Thus, the key motif of process philosophy becomes empiricism, that is, experience; relationalism, that is,

experience and relationships, process, that is, change and history are in a dynamic evolutionary process; and events

Furthermore, John Dewey (1859-1952) held that knowledge arise from an active adaptation of a person to his/her environment affirming a philosophical dictum that a person is both a social as well as an adaptive being. He maintained that experience is the foundation for everything in life. People should learn from their experiences to shape the future experiences as well as influence the condition under which future experiences are had. He held on learning by doing because each child (person) is active, inquisitive and desires to explore. Therefore, experiential learning focuses on the idea that the best ways to learn things is by actually having experiences. Such experiences are retainable in the mind and help a person to retain information and remember the facts. Thus, experiential learning is a philosophy and methodology whereby the teachers purposefully engage with the learners in direct experience and focused reflection in order to increase knowledge, develop skills and clarify values. In this perspective, experience refers to conscious events in general, specifically to perceptions or to the practical knowledge and familiarity that is produced by these experiences. He criticized and rejected education process of memorizing of facts by advocating the existential development of critical thinking faculties and problem-solving skills and abilities. He shifted emphasis from accumulation of static propositions to building capacities for appropriating new insight thus fostering deep and meaningful learning experiences that leads to unity, interest, experience and integration.

To begin with, Process metaphysics is premised on metaphysical reality of the actual entities in the universe that have both the perennial characteristics of dynamicity and permanence. It is founded on Whitehead's metaphysical principle of creativity,

development and inventiveness of all actual entities in the universe *bidakho* included. The foundation, the arche, the primordial principle, the status quo of process metaphysics is the problem of becoming or change as held by Heraclitus through Parmenides's permanency that ultimately culminates into the principle of creativity as elucidated by Alfred North Whitehead.

Additionally, Process metaphysics demonstrates that all actual entities are in a dynamic, continuous and endless epistemological and metaphysical midst of seismic socio-cultural and physical change worldwide. This philosophical approach to any reality has therefore replaced the old metaphysical paradigm of static reality of substance and accidents. The Aristotelian worldview in which priorities were shaped by a mechanistic metaphysical worldview whereby realities were fixed with numbers, measured and weighed.

In the ancient epoch, Heraclitus maintained that the basic nature of all beings is change or simply becoming. He said that all entities move and nothing remains still. He held that everything changes all the time and that the only constant reality in life is change, that is, dynamicity and not dynamism. The term dynamic is characterized by a constant change, activity or process, for example, a dynamic society. But when applied as an adjective to a person, it refers to a positive attitude and full of energy, that is, vibrant and full of new ideas, that is, a dynamic young professor. Therefore, there is a difference between dynamism and dynamicity. The former refers to personality and philosophy while the latter refers to a condition of being dynamic.

Heraclitus asserted that everything changes and nothing remains still (permanent) and that you cannot step into the same stream twice. According to him, the world exists as a coherent system in which change in one direction is ultimately balanced by a

corresponding change in another. Thus, Heraclitus' philosophy of change revolved around constant change (dynamicity, flux), fire, cosmology and the unity of the opposites. In brief, Heraclitus viewed the world as in a process of a constant flux, always becoming and never being. Hence the conclusion, nothing is permanent except change.

On the contrary. Parmenides conceptualized self-existent and logical self-identity as the first principle of philosophy. He established self-reflexivity and self-sufficiency of truth. He held that truth exists by itself without change and that change is an illusion, that is, appearances change but not the essence. He maintained that the multiplicity of existing realities, things, their changing forms and motion are but an appearance of a single eternal reality that is, being. The reality is one because all things receive their being and substance from it. Therefore, for him, what is, refers to what exists, in a universal sense, that is, all reality. He cosmologically concluded that all that exists is truly a single, unchanging, unified whole. Thus, everything that exists is permanent, ungenerated, indestructible, immutable and unchanging. Therefore, to him, the passing of time must be unreal and therefore nothing really changes in reality and that only our senses convey the appearances of change. Thus, every reality is permanent.

Therefore, the problem of change is the problem of reconciling the seemingly incompatible epistemological truths; the apparent contradiction between the Heraclitus's dynamicity and Parmenides' permanency. This is the *status quo* of process philosophy of Alfred North Whitehead. He demonstrates the principle of creativity that is at the heart of process metaphysics. This leads to the epistemological conclusion that no any rational actual entity has the absolute truth about any reality whether as an individual or as a community, neither gender nor race.

Deductively, change and static are the concepts that pervade the whole reality in the entire universe *Bidakho* included. It is a philosophical fact that the *Idakho* community in Kenya is metaphysically and epistemologically in a midst too of these seismic socio-cultural and physical processes of change as experienced in their locality. They subscribe to Ubuntu philosophy that is grounded on interpersonal as well as intrapersonal and environmental values while emphasizing on being self through others.

Ubuntu is a collection of values and practices that people of African origin view as making a person an authentic human being. A person who is part and parcel of the larger and more significant relational, communal, societal, environmental and spiritual world. It is premised on: a person is a person through others; we owe to each other our humanity and that we create each other and need to sustain this otherness creation. This is because: *the 'I am' is not a rigid subject, but a dynamic self-constitution depends on this otherness creation of relation and distance*. (Eze: 2022; 190-191). In short, Ubuntu is an African philosophy that places emphasis on being self through others based on interpersonal values, intra-personal values and environmental values. This is because, the central task of philosophy is to develop a metaphysical cosmology that is self-consistent and adequate to all experienced facts according to the process philosophers. They base their knowledge on experience in natural sciences, aesthetics, ethical and religious intuitions on equal measure.

It is noteworth that, process metaphysics describes truth as the movement in and through the substance in which reality/being is in an endless continuous process of creativity and not as traditionally held that truth is the conformity of the mind to reality. This is the process that shall be applied to the concept of a person in the *Idakho* metaphysics. The *Bidakho* hold that*: mundu witsula bwiloli habula bwiyangu*

bu busitsa tawe, that is, literally translatable to; *a person filled with pride always has no room for wisdom.* The problem of becoming is an epistemological as well as metaphysical issue to be discussed by the philosophers and particularly this researcher because *bindu bikalukhananga*, that is, things or realities do change.

Similarly, *Idakho* community had their own process metaphysics that required an individual person to go through to qualify to be called *mundu Mwidakho* that is an *Idakho* person, or simply a person. This community is found in Ikolomani sub-county, Kakamega County. The people of this community within the luhya nation are called *Bidakho* and they speak *Lwidakho* language. Their process metaphysics is demonstrated existentially through the various socio-cultural rites of passage.

A rite of passage is a fundamental existential act or set of rituals performed to an individual by the community members according to their prescribed socio-cultural rules, taboos and customs. It is a ritual as well as a ceremony that celebrate the processes of transition from one socio-cultural stage of life to another. E.g. a rite of passage from being single (spinsterhood) to the United States of marriage (wifehood or motherhood).

Bidakho's rites of passage are existential ceremonies that mark important periods in a *Mwidakho's* life. They involved ritual activities conducted by the community and teachings from the elders designed to strip individuals of their original roles and duties. These elders explained the need for the rite, the purpose and the significance of the rite. Generally, a rite prepared a person for new obligations, duties and responsibilities and it gave an individual existential identity and a sense of belonging.

The *Bidakho's* rites of passage were: the rite of birth which included pre-delivery rites specifically seclusion rite in which a husband was not allowed conjugal rights with his

wife, taboos to eat certain foodstuffs, not allowed to view a dead person, not allowed to carry heavy loads and a ritual performed for protection from evil spirits and *bad eyed people*, delivery rites which involved the burial of the umbilical cord and the placenta, that is, *lulela* and *ingobi* respectively, cleansing after birth, the rite of presentation of the child to the family and the rite of the naming the child; then the rite to adulthood that included the rite of circumcision, the rite of seclusion and the rite of re-unification to the community. This was followed by the rite of marriage that involved the reconnaissance rite, rite of dowry negotiation, rite of the consummation of marriage, rite of dowry presentation, rite of house construction, and rite of cooking stones installation; then followed the rite of eldership that included the qualification rite and the installation rite. Additionally, the rite to ancestor-ship followed that involved the burial rites, shaving rites and the cleansing rites.

In this research, the process philosophy of *Bidakho* takes an expository and interpretative posture for the sake of pursuing under-explored views on a person in *Idakho* philosophy. Expository posture is a writing that exposes the facts, explains and educates its readers. It does not entertain nor attempt to persuade them but requires the researcher to investigate a phenomenon, or ideas, evaluate evidence, expound on the idea and set forth an argument concerning the idea in a clear and concise manner. The latter, the interpretive posture encompasses social theories and perspectives that embrace a view of reality as socially constructed or made meaningful through the actors' understanding of events. These events are enshrined in the complexities of meaning as enacted in symbols, language and social interactions. It involves the process of analyzing and evaluating information gathered from any reality or phenomenon. Therefore, an interpretive approach is based on the assumption that social reality is not singular nor objective. But it is rather shaped by human

experiences and social contexts (ontology) and is therefore best studied with a particular existential socio-historic context. This will be the foundation on which *Idakho* process metaphysical mind-set will be unearthed and evaluated critically to understand who a person is according to *Idakho* culture. The process metaphysics of Whitehead will assist to philosophically unravel and examine these cultural practices that demonstrate the *Bidakho* understanding of the concept of a person so as to come up with a written philosophical literature for reference founded on *Idakho* community as well as to enhance *Bidakho's* contribution to philosophy.

1.2 Statement of the Problem

Several studies have been done by some philosophers and some scholars and concluded that a human being is a person regardless of which cultural background one hails from. Aristotle held that a person is both a rational being as well as social and political being. Plato held that a person is a fallen angel; Descartes (1662) held that a person is a thinking substance; Heidegger (1927) held that a person is a symbolic being; Bloch (1918) holds that a person is a utopian being; Mounier and Scheler (2008) maintains that a person is a Spirit. Some scholars such as: Tempels (1969) holds that a person is a vital force and Kahiga (2004) holds that a person is both an inexhaustible being as well as a speaking being. Boethius (1918) defined a person as an individual substance of rational nature. The above scholars studied a person as a mature human being idealistically focusing generally on rationality, sociability, self-awareness and communicability. They excluded a person's existential historical conditions from conception and the environment.

The problem to be addressed in this research, the gap, is that, the historical development of European thought and some African scholars' concept of a person has led to a philosophical *dogmatic fallacy* (Whitehead: 1933; 144). The error consists in

the misrepresentation of who a person is as well as in non-exhaustive definition of a person and lack of the necessity of the environment. This lack of a proper cosmological and ontological exhaustive definition of a person has led to social discrimination, socio-cultural stratification and classification of people, indignity of human life and negative exploitation of natural resources. It is of paramount necessity to note that, a human being whose life begins at conception and the environment ought to be taken into account and be considered to define and understand who a person is and why?

Thus, the in-exhaustive concept of a person in the western philosophy and some African scholars does not deal with the unborn child, infants, young children before the age of reason, the insane, dumb, deaf, those that have lost memory due to various reasons and the environment. This problem is a result of lack of proper cosmological as well as ontological knowledge about the reality of who a person is and why. The resultant phenomena has been socio-cultural stratification of people, anti-human life and negative exploitation of natural resources. The consequences of the above metaphysical mindset and epistemological orientation have been discrimination of people, degrading of women, suspicion of those who don't belong to *us,* individualism; abortions, euthanasia and consumerism attitude towards natural resources that has led to global warming and hence climate change. Therefore, to change the above requires both a metaphysical as well as epistemological paradigm shift of who a person is and why?

Hence, to fill this gap; this research focuses on who a human being is from conception through to substantial change with his/her environment and historical conditions based on process metaphysics of Whitehead. It critically assesses all the stages of human development, growth and inventiveness through socio-cultural rites in *Idakho*

community and the environment based on the principle of creativity. It requires to analyze Alfred North Whitehead's philosophy in regard to the concept of a person in *Idakho* philosophy; the examination of socio-cultural practices that demonstrate the understanding of a concept of a person by *Bidakho* and to come up with written literature for reference and the enhancement of *Bidakho's* contribution to philosophy.

1.3 Justification of the Study

The rationale of this research is a critique of western philosophy understanding of the concept of who a person is and why. The westerners' approach to a person took an individualistic approach based on a mature human being that has resulted into a dogmatic fallacy, for example, a person is a rational being. What about the unborn infant, a child, the insane. Moreover, their in-exhaustive definition of a person has led various processes of dehumanizing of people through socio-cultural stratification, abortion and non-upholding of the sacredness of human life. Additionally, this western approach to reality in general and to a person in particular has led to negative exploitation of natural resources leading to global warming resulting in climate change that has impacted negatively on the environment and the universe at large.

Therefore, the need for this research to develop a metaphysical as well as an epistemological definition of a person that ushers in a paradigm shift from European thought to a better concept of a person that can assist in the formulation of better social policies for the good of all beings in the universe. This is because according to *Bidakho* understanding, to be a person is prior to both the processes of socialization and acquisition of property and socio-cultural status. They hold from the time of conception through substantial change the uniqueness of an individual that is realizable in personal autonomy and authenticity existentially lived through social relationships within a community in respect of the environment.

1.4 Significance of the Study

It is a metaphysical fact that people treat others as per their mental thinking and with a socio-eco-cultural classification and stratification backed up by a particular metaphysical mind-set in the society. Furthermore, the dynamicity of cultural orientation and diversity of people in the world understand who a person is differently and thus treat a person according to their metaphysical mind-set. Therefore, the importance and beneficiaries of this research are threefold:

First, the study is necessary for the researcher, the student to develop and build both critical thinking and creative thinking skills; improve reflective analytical skills; be equipped with research techniques to do research in any given field and contribute to the general development of knowledge in philosophy.

Second, the research is necessary for the students and scholars of philosophy and any reader who cherishes philosophy and culture for the sake of acquiring knowledge and wisdom. The study liberates readers from dogmatic fallacies, their myopic parochial metaphysics to the realization that knowledge is always dynamic and no one person has the monopoly of the truth. This research critically analyzes all socio-cultural rites and understanding performed on a human being in *Idakho* community from a purely philosophical perspective. Therefore, the study helps in understanding who a person is and why the *Bidakho* view a person as an existential participating being, that is, *khuba ni khuba nabashio* (anthropological perspective); an existential interdependence being expressed in the saying *musala kutushilanga khu kundi* (environmental-cosmological perspective)*, that is, *khuba nu khwindila khu bashio* (metaphysical perspective) as well as an existential relational being, that is, *mundu nu bwikho* (socio-cultural perspective)*.

Finally, this research is necessary for social policy makers. Those who are ready and are in charge of the common good to prove and implement the *Bwidakho* theory and to inform actions to be undertaken in the world. The findings are necessary for them in the promulgation of good social policies that can minimize negative exploitation of natural resources that lead to climate change, reduction of global warming; upholding of the dignity of a human person and life.

1.5 Objectives of the study

This research study seeks to achieve its general objective: A philosophical analysis of Alfred North Whitehead's Process Metaphysics in reference to a concept of a person in *Idakho* community by demonstrating the dynamicity of reality particularly a person towards a universal human development and understanding. It requires contextualizing process metaphysics into *Idakho* community by critically assessing *Idakho* social-cultural rites and traditional knowledge. This is achievable by focusing on the following specific objectives:

1. To analyze Alfred North Whitehead's philosophy with special reference to *Bidakho.*

2. To unearth, expose, collect and interpret the unwritten philosophical literature of *Bidakho* that enhances their contribution to philosophy.

3. To interrogate *Bidakho's* concept of a person in light of process metaphysics.

1.6 Research Questions

1. Why is reality particularly a person seemingly permanent yet changing based on process philosophy and contextualized in *Idakho* community.

2. Why does *Bidakho's* process Metaphysics approach a person as an existential environ-communal being?

3. Why the necessity of expository and interpretative postures of *Bidakho's* process metaphysics can contribute to philosophy.

1.7 Research Premises

- The problem of becoming and being have pervaded human existence and affects the knowledge people possess about a person in both European and African philosophies.

- Process metaphysics is the better way of understanding this phenomenon of change and permanence because of the theory of concrescence.

1.8 Scope and Limitation

The study is limited to Process Metaphysics of Alfred North Whitehead. It shall be contextualized within the *Idakho* community from luhya tribe found in Ikolomani sub-county in Kakamega County in regard to dynamicity and permanence of a human person. It shall be limited also as per the academic requirements of this research study.

1.9 Research Methodology and Data Collection

Generally, the study is qualitative research. The primary data has been collected through the phenomenological method while the secondary data has been subjected to historical, critical analytic and rational methods. The qualitative data has been presented in both philosophical themes and subthemes. The relationship between Process Metaphysics and a concept of a person in *idakho* community has been explained through the multiple philosophical branches of metaphysics, socio-political philosophy, epistemology, theodicy, moral philosophy and aesthetic philosophy. This research applies the following methods.

1.9.1 Phenomenological Method

Phenomenological method involves the self who brackets off the past prejudice, assumptions, experiences or knowledge about a particular phenomenon. In so doing, the phenomenon is brought to the mind without past held information becoming clearer to the subject, the self, hence the dictum *ego cogito cogitatum*, that is, I think something. It describes experiences as fully as possible in terms of the evidence of the experience itself. Experience revolves around the self, the ego that makes the judgment or determination of the nature of reality. Since phenomenology is a philosophy of experience and the ultimate source of all meaning and value is the lived experience of human beings; thus, all philosophical systems, scientific theories or aesthetic judgments have their status of abstractions from ebb and flow of the lived world. Therefore, *the phenomenological method aims to study the appearances themselves and the relation found between them.* (Cogan: 2022; 86).

This is a meaningful method in philosophy which assisted the researcher to produce new knowledge by bracketing opinions from myths, horizonalisation, clustering as well as textualisation of the primary data in the analysis. This new information leaves out empirical opinions held by others and allows a new reality/phenomenon to be presented to the mind for mental analysis. The researcher adopted this method to understand and describe each specific phenomenon in depth and reach at the essence of *Bidakho's* lived experience of the phenomenon in question. It helped to existentially gain insight into the lived experiences and feelings of *Bidakho* in relation to the process metaphysics of Alfred North Whitehead. *The researcher does not rely heavily on data i.e. experimental accounts of others, but he/she own contemplation. The phenomenon arises to clearer awareness by approaching it from different angles*

....is a process of wondering about and searching, delving into a phenomenon, awakening to it, and letting oneself be inspired. (Renata 1990; 15).

The researcher applied this method to identify and acquire the basic information through the experience data, that is, attention is pre-patterned reality that shifts focus on seven areas of interest, that is, biological, sexual, practical, dramatic, aesthetic, intellectual and mystical; and understanding the data, that is, the researcher's intellect pursues answers to questions and judgment that one's understanding is correct and decision to act on the resulting knowledge.

1.9.2 Critical Analytical Method

Socratic method (Kahiga: 2014;14) also referred to as critical-analytical method, also called as Socratic meiotic method or simply Socratic method confronts a complex *bidakho's* worldview in search for clarity in the definition of the objective truth. The researcher discusses the phenomenon of a person by a continuous progression of questioning from what is known or held to be true by *Bidakho* to the unknown. The researcher proceeded by a critical examination of that which is known as the truth e.g. *Luhya* is a tribe of people who speak nineteen dialects. The researcher applied this method for the purpose of a complete analysis of perceived information and objects into their constituent parts; taking into account of the relations of parts within *Bidakho's* understanding so that analysis can correlatively functions of each part of the information so far gathered.

The researcher is aware that truth consists in definition which reveals the meaning of the concepts or words used and the person ought to acknowledge his own limitations. Since, the unexamined life is not worthy living. The method assisted the researcher to provide the objective knowledge about the *Bidakho's* external world view and also

provide him with universal principles that hold true for all. The researcher emphasized critical thinking about the reality of a person and rites of passage in *Idakho* community and encourage honesty of thought. The method assisted the researcher to guard against fanaticism, hypocrisy, intolerance, slogans, ideologies and dogmatism of both *Bidakho,* African and European philosophies.

1.9.3 Rational (Speculative) Method

Rationalistic method (Brightman; 1951; 30) is founded on the powers of the mind with its set of mental rules that requires a systematic and orderly thinking. Rational thinking generally looks at the whole reality by the use of human reason alone to explain important matters that have no readymade answers. It answers the question why is the reality the way it is? The researcher applied this method on the philosophy of *Bidakho* by application of logical and systematic argumentations that result in a systematic and organized research and synthetic knowledge. This method transformed the distorted *bidakho's* epistemological world view to offer suggestions, recommendations and solutions in search for the objective truth and knowledge.

The researcher used this method to make distinctions; differentiating the essentials from accidents leading to go beyond the whatness of reality to whyness of the reality. The method was a valuable philosophical tool that assisted to stress logical reasoning that involves synthetic and analysis of both primary data and secondary data obtained from *idakho* community into a coherent philosophical expose.

1.9.4 Historical Method

A hisorical approach is a method by which a researcher gathers the past information about a phenomenon, collects evidence and formulate ideas about the past and how they influence the present and the future. This method was used by the researcher to

analyze documentations and primary evidence and interpretation of the same. It assisted in comparison of the ideas and contextualization of the development of the problem of change and permanency. It was a good approach in dealing with periodization, causation and patterns of continuity and change over a time and how various synthesis have been arrived at historically.

The researcher used this method to evaluate sources that appertains to this study and determine the value of the evidence that they might provide. This method assisted in looking at various perspectives on continuity and change, the significance of the ideas propagated by various philosophers and scholars and their patterns of contestability. It assisted additionally, the researcher to identify an idea, a topic and research questions; conduct a background literature review, refine the research idea and questions. Finally, it was valuable in identifying and locating primary and secondary data. Thus assisting the researcher to rely on the primary data by focusing on the past philosophical development of human thought and how it impacts on the present and the future.

1.10 Theoretical Framework

The theoretical framework of this research is the process philosophy in general and that of Alfred North Whitehead in particular. Process philosophy emphasizes becoming and changing over static mode of being. It is an attempt to reconcile diverse intuitions in human experience into a coherent holistic knowledge. Some of these intuitions are religious, scientific and aesthetic, etc. It generally depends on metaphysical speculation and demonstrates that the world is fundamentally made up of momentary events of experience that are self-determining, experiential and internally related. Generally, in process philosophy, actual occasions correspond to electrons and sub-atomic particles. A person is, in process philosophy, a society of

billions of these occasions that is organized and coordinated by a single occasion, the mind. Thus, there is no mind-body dualism in the process philosophy.

Process philosophy is articulated by following both Perennial Process Tradition and the Whitehead-Hartshorne tradition. The former holds that the language of development and change are the appropriate descriptors of reality. This tradition is founded on Heraclitus who maintains that change is reality and stability is an illusion. While, the latter is in which Whitehead articulates that science, aesthetics, ethics and religion make a positive contribution to the world view of a community and influence its people. Thus, Process philosophy becomes a conceptual bridge to facilitate discussions between religion, philosophy and science. Therefore, according to Whitehead, the purpose of philosophy is to synthesize, scrutinize and make them coherent.

Process philosophy employs three methodologies concurrently. It applies empiricism – knowledge from experience, then rationalism – knowledge from deduction and finally speculation – knowledge from imagination. It requires that the speculative theories be coherent and adequate to the facts of experience. This is because, experience continually provides a person with new facts and therefore metaphysical knowledge is never final and always is hypothetical. The pillars of process philosophy are: The method of metaphysical speculation; event ontology; assertion of panpsychism / panexperimentalism; description of prehension instead of perception; panentheistic doctrine of God and the doctrine of Theocosmoscentrism.

First, Speculative approach requires seeing realities as a whole. Thus, to speculate means to cogitate, deliberate, reason, reflect and think, that is, to use one's powers of conception, judgment or inference. It implies reasoning about realities theoretically as

well as endeavors in searching for wholeness that includes all knowledge and experiences. This is because speculative philosophy is an attempt to find coherence in the whole realm of thought and experiences. Metaphysics is considered speculative because it deals with and provides abstract answers and has no exact answer to metaphysical dilemmas. It studies the fundamental nature of reality through its first principles of being, existence, identity, change, space and time, cause and effect, necessity, actuality and possibility.

Generally, speculative philosophy is subdivided into general metaphysics and special metaphysics. The former is divided into ontology/metaphysics and epistemology and the latter, is divided into cosmology, natural theology and aesthetics. Speculative approaches are aimed at envisioning or crafting futures or conditions which may not yet currently exist, to provoke new ways of thinking and to bring particular ideas or issues into focus. Whitehead articulates a philosophical position that the best description of the ultimate reality is the principle of creativity. In this understanding, creativity is the universal of universals and the principle of novelty. In novelty, the events of the past are ceaselessly synthesized into a new and unique event, which becomes data for future events.

Secondly, the branch of metaphysics, ontology is the science of what is, of the kinds and structures of objects. It seeks the classification and explanation of entities. Ontology allows people to communicate clearly and efficiently about the ideas that are represented because it deals with concepts, relationships, functions, individuals or instances and axioms. Therefore, event ontology defines an event as an arbitrary classification of space/time region by a cognitive agent. Process metaphysics states that actuality is made up of atomic or momentary events. The events called actual entities or actual occasions are *the final real things which the world is made up*

(Whitehead: 1929; 18). They are self-determining, have subjective immediacy and internally related. Whitehead maintains that 'organism' is a better term for things that exists because they are interdependent, internally and externally related, value-laden, active and intrinsically active. Process philosophy asserts that actual occasions influence each other by internal and external relations. The past occasions participate in and contribute to the intrinsic character of the present through prehension. Prehension is the experiential activity of an actual occasion by which characteristics of one occasion come to be present in another. All actualities prehend. The theory of concrescence is the process of integrating data by proceeding from indeterminacy to determinacy. This is because; every actual occasion receives data from every other actual occasion in its satisfaction that is fully actual.

Thirdly, the doctrine of panentheism holds that God is present in all creation by virtue of his omnipresence and omnipotence, sustaining every creature in being without being identified with any. It is a position that the world is in some sense in God and God in the world, without the world being identical to God. God is an actual entity and conceived as a dipolar. God has two natures: primordial nature, the permanent ground of value, determinacy and storehouse of all the universals. The consequent nature takes in data from the world at every instant, changing as the world changes. It is a doctrine that the being of God includes and penetrates the whole universe so that every part of it exists in him but His being is more than, and not exhausted by the universe.

Panentheism maintains that there is a divine element in all things and that everything is in some way a part of God and therefore something divine can be found in everything. Alfred North Whitehead articulated that God was a non-temporal entity that composed a world that was temporal (meaning in time). Therefore, everything

that starts and ends in time still relies on and relates to something that is not quite in time (God). In brief, Panentheism attempts to demonstrate both the divine transcendence, that is, God is beyond or more than the world and divine imminence that is, God is in the world. Whitehead underscores *God as having, like all actual entities, an aim at intensity of feeling* (Whitehead:1929; 160-161).

This doctrine of dipolar panentheism deals with God and the world in that, the metaphysical system requires a reason that actual occasions take on very specific section of eternal objects. Thus, God is introduced into the system as a principle of limitation, which is required by actual occasions. God's own being, in process metaphysics is of an everlasting actual entity. This God has relationship to the world of mutual transcendence, mutual immanence and mutual creation. Therefore, Panentheism defining insight is that all is in God.

The fourth pillar of process philosophy is the doctrine of prehension. Literally, prehension is an act of taking hold, seizing or grasping. It is a mental understanding referred to as comprehension. In process philosophy, prehension refers to an interaction of a subject with an event or entity which involves perception but not necessarily cognition. A prehension consists of an objective datum as well as a subjective form. The objective datum is what it prehends while the subjective form is how it prehends it. Prehension is the experiential activity of an actual occasion by which characteristic of one occasion come to be present in another. Therefore, the one occasion may prehend certain qualities of an occasion in its past. Whitehead concludes: *the actual world is a manifold of prehensions and a prehension is a prehensive occasion; and a prehensive occasion is the most concrete finite entity, conceived as what it is in itself and for itself, and not as from its aspect in the essence of another such occasion* (Whitehead: 1929; 71).

The fifth pillar of process philosophy is the doctrine of panexperientialism which holds that all individual actual entities are essentially self-determining and possess the ability to experience the world around them, be they from electron to human person. It assert that *experience exists throughout nature and that mentality i.e. a thing requiring cognition, functionally construed is not essential to it* (Rosenberg: 2004; 91). This theory holds that every reality or everything has experience. It is noteworthy to underscore the fact that to experience something is different from being conscious. This is because conscious experience requires three mental elements namely: sensations which refers to the elements of perceptions; images which refer to the elements of ideas and affections which refer to the elements of emotions.

It is also referred to as the doctrine of panpsychism. A philosophical theory that asserts that a plurality of separate and distinct psychic beings or minds constitute reality. It is not the same thing as hylozoism theory, that is, all matter is living nor is pantheism, that is, everything is God. It is a theory that maintains that the mind is a fundamental feature of the world which exists throughout the universe. In addition it articulates the fact that the mind in lower animals, plants or rocks is neither as sophisticated nor as complex as that of a person.

Finally, the theory of theocosmocentrism is the last pillar of process philosophy. The theory holds that God necessarily or essentially relates to creation. It affirms an epistemological commitment that both God (*Theo*) and creation (*cosmos)* are central to understanding reality. It articulates a view that all adequate explanation of creation ought to be referenced to God and vice versa. Moreover, God necessarily loves and relates to the creation. This is because God's love for creation is an essential aspect of God's eternal nature, that is, God is Love.

This doctrine asserts that, God everlastingly creates, that is simply, God is ever creator. Theo-cosmocentrism maintains that, God creates out of creation everlastingly in Love, that is, *Creatio ex creatione sempiternaliter en a more* and not out of nothing, that is, *creatio ex nihilo*. God relates to the creation in a twofold manner: God's nature is Love and Love requires relations with others.

It holds that existence is constituted by relations. God relates to others who are: the past creation, present creation, God-self creation and future creation. God is necessarily a relational being. Both, pan-experientialism and theo-cosmocentrism offer several advantages over other philosophies and thoughts and theologies.

It affirms that, all creatures are intrinsically valuable and deserve respect and protection. These creatures, great and small, require non-commodification and non-exploitation of natural resources. In short, this is an ecological advantage. In addition, Evolutionary consistency advantage that is demonstrable through emergence of a complex reality gradually. It is experienced through mutations, environmental factors, self-causation and divine action for theists.

It unites the mind and the body. It does not follow the Cartesian dichotomy of the mind-body problem. Moreover, panexperientialism articulates that there is a possibility that other realities/creatures have their mind. These minds assist the realities in communication, deep relationship and moral responsibility. This is demonstrated into sense activities, habits, motives and expressions experienced in other creatures. In short, it offers the other minds advantage.

It elucidates a fact that no entity from the smallest to the largest is controllable by external forces. Therefore, making sense for degrees of freedom, agency, self-organization and indeterminacy. This is referred to as freedom and agency advantage.

In fact, Panexperientialism has the problem of evil advantage. This is because the power of God should be understood in terms of un-controlling love.

Ultimately, Panexperientialism and theocosmocentrism have a divine action advantage. This is because God and all creatures are experiential, they all exhibit dual aspect moralism. The general adoption of Panexperientialism and theocosmocentrism help to contribute to the common good. The relational world view provides a metaphysical epistemological and ethical framework for living lives of love. It leads to treating others and ourselves well, it motivates us to love God, to imitate God and live lives of love and no ground of blaming God for evil.

Deductively, panpsychism/pan-experientialism state that all individual actual entities from a simple electron to a person are essentially self-determining and possess the ability to experience the world around them. It differs with idealism-all is mind; also with dualism-mind and matter are essentially fundamental and with materialism- all is matter. It is worthy to recall that in Whitehead's metaphysics, everything that is actual is composed of actual occasions. The actual occasions are themselves diverse, they vary in size and complexity. They have various degrees of freedom and opportunities and only a person is capable of having rich experiences. Particularly, speculative metaphysics is a philosophical attempt to grasp the rational structure of the universe through the use of concepts with no limiting empirical content. Granted therefore, Whitehead process philosophy exposes and claims that there is an urgency in coming to view the world as a web of interrelated and interdependent processes of which a person is an integral part. In such realization, all choices and actions a person does have consequences for the world around an individual.

1.11 Review of Related Literature

Kahiga (2013) in an article entitled *"the cause-and-effect relationship in the African mind set* published in the book; Contemporary Issues in Philosophy Religion and Theology describes the process of self-depersonalization of a woman and holds *to be an adult, a girl must undergo this rite of passage otherwise she remains a child and hence ridiculed by the rest of members of the society* (Kahiga 2013:19). The rite of passage the author refers to is the westernized phraseology of female Genital Mutilation (FGM). He goes further to suggest that "FGM" is prevalent among girls and adult women in Kenya. (ibid). The problem here is committing the fallacy of false generalization about this rite of passage on the women. In other words, the rite of passage from childhood to personhood in this community has a different process for girls and for boys. This is why *Idakho* process metaphysics becomes an epistemological issue to research upon. The process for girls in *Idakho* clan go through to adulthood and therefore a female person is not based on Female Genital Mutilation.

Kunhiyop (2008) generalizes that there is *African culture* that all African people adhere to. This perception demonstrates that the author did not go further to find some particularities in African community's traditions and cultural practices. For instance, while some threw twins in Igbo forests as Achebe (1958) writes in Things Fall Apart. In *Idakho* community twins were celebrated and the woman was regarded as extra-fertile. Names such as *Mulongo, Mukhwana*, extra depicts a child of a fertile mother and therefore, although accepts Kunhiyop endeavour to produce an African ethics but fails substantially on some issues that purports to be subjected to all Africans as their objective ethics. In short, the research refutes the phraseology that 'African culture' do exist. This author commits a logical fallacy of false generalization. This is because

each African ethnic community is dynamic and has its own different moral philosophy and epistemological orientations.

Njino (2008) discuss generally the universality of ethics in the world and goes further to demonstrate this ethics in world religions. In the perspective of African religious, he discusses various elements of ethics which the researcher concurs with him but differs on his epistemological foundation and orientation when he holds that spirits are said to be the origin or agents of evil. The researcher disputes this generalization in that not all spirits are the agents of evil. In the *Idakho* community they had both evil and good spirits. This can be deduced from the naming ceremony in which children born are given names of people who died long ago. This means that their spirit was authentic.

Wako (1954), explores various issues about the *Abaluhya.* He writes in vernacular and generalizes the *Bawanga* culture. The researcher concurs with him on numerous issues but differ in making *Bawanga* culture the standard for all Luhyas. This is because, the *Bidakho* have their own process metaphysics in comparison with others especially the *Batiriki, Babukusu, Banyala,* just to name a few. Wako provokes the researcher to explore more about this clan of *Bidakho* and contribute more about philosophy by answering the question why.

Muchanga (2017) articulates the various issues about *Bidakho* and *Bisukha* from a historical perspective. Generally, he answers the question who are they, where did they come from and how. The researcher finds this a good source of information about *Bidakho* and goes forward to answer the question why? The question shall get to all the significance of their rites of passage and daily undertakings about a person.

Muchanga (1998) explores the impact of the economic activities of the ecology of the *Isukha* and *Idakho* areas of Western Kenya. As an informative source of secondary data, the researcher shall go further to expose and interpret the socio-cultural activities of the *Bidakho* in regard to understanding the concept of a person.

Mwayuuli (2003) unearths the history of the *Isukha* and *Idakho* clans among the *Abaluhya* of western Kenya. In so doing, he contextualizes and localizes the *Abaluhya* as the residence of western Kenya. The research underscores that the *Abaluhya* too are found in Eastern Uganda. This research shall be centered on the *Idakho* clan that is localized in *Ikolomani* and why?

Whitehead (1929) articulates his speculative philosophy, that is, the philosophy of organism by interpreting ideas and problems of a civilized thought and puts various elements of human experience into a consistent relation to each other. In short, he relates human experience to philosophical problems. The researcher shall strictly follow his steps by taking *Bidakho's* socio-cultural experience and relating them to a philosophical problem of change in reference to a person. This shall be the backbone of this research.

Whitehead (1957) explains that nature is a structure of events and each event has its position in this structure and its own peculiar character or quality. According to him, nature is that which we observe in perception through the senses. In this sense perception we are aware of something which is not thought and which is self-contained for thought. The researcher shall explore the *Bidakho's* understanding of nature and the place of the person in it accordingly.

Whitehead (1967) articulates a philosophy of education emphasizing that the idea that good life is most profitable thought of as an educated or civilized life. This is because

as people improve their thoughts, they do improve their lives. Knowledge should be kept alive since learners are alive and therefore the purpose of education is to stimulate and guide learners to their self-development. The researcher concurs with him that education is the acquisition of the art of the utilization of knowledge. This was practiced by *Bidakho* and therefore the researcher shall follow his footsteps.

Whitehead (1969) propounds an ontological principle that whatever reality pertains to an abstraction is derived from the actual entities upon which it is founded or of which it is comprised. The components of his are concepts, relationships, functions, individuals or instances and axioms. Therefore, the researcher shall apply these five ontological components to systematize the cosmological and ontological perspective of *Bidakho* in reference to the concept of a person.

Whitehead (1971) interpreted religion as reaching its deepest level in humanity's solitude. It is an attitude of the individual towards the universe rather as a social phenomenon. He therefore defined religion as a force of belief cleansing the inward parts. God's two natures according to Whitehead influences the researcher to go deeper into the Bidakho's theodicy and systematically unearth, interpret and present their understanding of God in relation to the concept of a person.

Davis (2022) et al articulates the multi-disciplinary relevance of Whitehead's organic process cosmology especially in physics, cosmology, astrology, ecology, metaphysics, aesthetics and religion. Due to their multifocal possibilities, the researcher concerns with them and shall follow their footsteps in exploring *Bidakho's* process philosophy and present his research in various philosophical branches except logic.

Khandker (2020) analyses the philosophy of Alfred North Whitehead and tries to reconcile quantum physics and classical mechanics. He interprets the epistemology and ontology in his theories of mind and life that serves as a model of process philosophy. The researcher agrees with him that human perceptual faculties are limited no matter how sophisticated the tools of analysis have become. Therefore, no one individual person has the absolute knowledge of truth about any reality especially about a community of people.

Rescher (2000) examines the historical origins of process philosophy in exploring the understanding nature and human nature. He views temporality, activity and change as the cardinal factors of understanding of the reality. The researcher finds this book a valuable resource for understanding process metaphysics as well as enlightening the researcher to undertake process metaphysics of *Bidakho*. It underscores the fact that process philosophy has no known limitations.

 Nooteboom (2021) analyses and compares a variety of processes of change especially in evolution, learning and innovation, language and meaning, self and society and morality. He takes a realistic approach to reality that is inspired by a pragmatic philosophy. The researcher concurs with him and employs his way of acquiring knowledge to give a coherent synthesis of ideas about change in *Idakho* community's knowledge, relations between people, language and morality, thus contributing to process philosophy.

Bulimo (2013) exposes the *Luhya* nation's origin, clans and taboos in a very clear journalistic perspective. He does not support his findings with empirical data such as how *Kalenjin, Luo* and *Maasai* were assimilated. The researcher critically goes deeper

and agrees that there is some truth in this assertion. This is because the ancestor of *Bashimuli,* that is, *Kassam,* was a *Maasai* as it shall be demonstrated in this research.

Kavulavu (2017) discusses the history and the culture of *Idakho* people of Western Kenya in a pre-colonial Kenya. Her general approach is both sociological and anthropological. The researcher finds this work a good source of some information but strives to approach the *Bidakho's* concept of a person from a purely philosophical perspective.

Kiruki (2014) interrogates western philosophy and elucidates African Philosophy systematically with open mindedness: confidence in reasoning and maturity in judgment. The author triggers mind of the reader to be aware of personal prejudices, acquired or inherited biasness and misconceptions. In his own words "discovering and contesting their own egocentric, culture-centric, religio-centric and social-centric tendencies. Therefore, the author has triggered the mind of this researcher to realize his infinite potentialities and venture into infinite possibilities of the process philosophy. This is why the researcher took this study in process metaphysics contextualized on the concept of a human person in Idakho community. Generally, the book is objectively universal body of knowledge but here the researcher tries systematically to conceptualize this epistemology and metaphysics into *Idakho* metaphysical world view, thereby contagiously triggering other minds to research more about their tribal-oriented metaphysics in search for a mental paradigm shift to an authentic metaphysics of being-towards-others.

Molefe (2009) elucidates both a metaphysical as well as a normative concepts of personhood by considering three aspects: personhood as a final good, a moral good; a moral excellence and self-realisation ethics. From these he deduces three ontological

features: human purity, relationality and the capacity of human nature to grow or diminish. The researcher concurs with the author and finds this work as a valuable resource book for understanding who a person is and follows this thinking by contextualizing it in Bidakho's process metaphysics about a person.

The above literature review is a good resource to the study of philosophy in general but falls short of fivefold issues that this research has undertaken to fill. The gap in all of them are: they do not have any philosophical discourse about the Idakho community; they don't deal with the concept of a person from an Idakho perspective, they do not deal with the spirituality of Bidakho, they are full of generalizations and they do not deal with the environment which is a necessity for authentic existential living.

1.12 Chapter Format

The research has been presented in five chapters. The 1st chapter: *introduction* includes the aim of the study, the background of the study, the hypothesis, and the statement of the problem, the significance of the study, the scope and limitation, methodology to be employed and review of related literature.

The 2nd chapter: the universality of dynamicity and permanency in reference to Whitehead. It explores the historical development of the problem of the change and permanence. It asserts the intelligibility of dynamicity and permanence in relation to both Whitehead and the *Idakho* community.

The 3rd chapter: Bidakho's processes of making a person. It assess the processes of making of a *mundu mwidakho* that is, an *Idakho* person, unearths their tribal knowledge and elaborates their understanding of who a person is and why.

The 4th chapter: *t*he Bidakho's concept of a person. The data obtained from the assessment and elaboration in chapter three is presented into various branches of philosophy. The branches such; metaphysics, cosmology, theodicy, social-political philosophy, epistemology, moral philosophy etc. This chapter contains analysis and synthesis from the above three chapters, the Westernized, Africanized and the *Idakho's* concept of a person. It is the core of this research that describes who a person is and why the *idakho* concept of a person is the best decipher of a person.

The 5th chapter includes the conclusion, and recommendations for future research as well as the references.

1.13 Conclusion

This chapter is a general introduction to the whole study and it is its research design. It has laid down the systematic procedures that are necessary pillars for scientific research. In it, it has defined philosophy, the process philosophy as well as the process metaphysics of *Bidakho* through the rites of passage. It has also shown what some scholars and some philosophers have discussed concerning who a person is and why as well as the problem of change and permanency and the centrality of experiential knowledge. It has elucidated the methods also are employed for data collection, analysis and synthesis of the findings to achieve the objectives of this study.

CHAPTER TWO

THE UNIVERSALITY OF DYNAMICITY AND PERMANENCE IN

REFERENCE TO WHITEHEAD'S PROCESS PHILOSOPHY

2.0 Introduction

In this chapter, the intelligibility of the problem of change and permanency is discussed. In doing so, this chapter demonstrates the universality of dynamicity and permanence in reference to the process philosophy of Whitehead. Additionally, to achieve this, the historical development of this problem is elucidated from the ancient philosophical era, then the medieval epoch followed by modern period to the contemporary period particularly the process philosophy of Alfred North Whitehead (1861-1947). The chapter puts into account the major metaphysical analysis and synthesis on change and permanency as expounded by various philosophers ending in the process philosophy and the *bidakho* understanding of the same.

 In brief, Process philosophy is an attempt to reconcile the diverse intuitions found in human experience. It begins with the concrete reality of lived experience that provides raw data for the thought. It upholds the primacy of sense knowledge within an individual existential historical epoch. The raw data is subjected to the mind in which the faculty of reason applies mental categories. This leads to imaginative speculation based on rational criteria and imagination resulting into rational knowledge. The mental processes are responsible for synthesizing the facts presented to it into a relatively systematic metaphysical world view. It requires a critical mind for its general purpose of analyzing any reality presented to the mind of a human person and then brought back to the practical issues in the sensible world. This process brings metaphysical knowledge to practical sense knowledge. Thus admittedly, Wittgenstein viewed the role of language as providing a picture of reality in that truth is seen as

making logical propositions that correspond to the reality. He held a dictum that philosophical problems arise from misunderstandings of the logic of language. Therefore, the world we see is defined and given meaning by the words we choose. Thus, for him,

> Philosophy aims at the logical clarification of thoughts. Philosophy is not a body of doctrine but an activity. A philosophical work consists essentially of elucidations. A philosophy does not result in philosophical propositions, but rather in the clarification of propositions without philosophy thought are, as it were cloudy, and indistinct: its task is to make them clear and to give them sharp boundaries (Wittgenstein: 1921;14).

All reality undergoes a process of change but strikingly something remains permanent except through a substantial change e.g. the burning of a paper that becomes ashes but through accidental changes the being does not change substantially but accidentally e.g. a child grows into a boy then a man with beard, coarse voice and so forth. Thus, what changes and what remains static? Change in life and through empirical experience affects any being on daily basis. Generally, all beings or everything seems to be undergoing change. This existential phenomenon cannot necessarily be wished away but calls for proper metaphysical investigation. Therefore, change whether substantial or accidental is the alteration of any being; the rearrangement of a being's parts; the coming into being of another being that did not exist before and the decline or dissolution of a being.

2.1 The Classical Antiquity (8th C BCE to 5th C CE)

The classical antiquity is a period of history that was centered on the cultures of Greece and Rome. It is also referred as ancient philosophy or as Greco-Roman era. The main concerns of the philosophers of this period were: the problem of matter as was done by the Milesians; the problem of identity and change which was handled by Eleatic philosophers, metaphysical pluralists and by the mathematical Pythagoreans;

the problem of man which was undertaken by the sophists, Socrates, stoics, hedonists, epicureans, skepticism and the Eclecticism. This era culminated into the systematic philosophy of Plato and Aristotle.

To begin with, The Milesian cosmologists (Thales, Anaximander and Anaximenes) had an existential task of their time to ascertain the nature of reality or substance; the nature of cosmic matter and the very stuff out of which the entire universe is made of. Their speculation led to the philosophical inquiry into the nature of the ultimate reality. They were all searching for a substance, that is, a thing existing in such manner that it has need of no other thing in order to exist. They created a metaphysical problem that has remained throughout the history of philosophical discourses, that is, the problem of identity and change that is experienced in the world. They wanted to find out the nature of the basic substance of which the world is composed. They wondered whether the ultimate cosmic substance is one or they are many, that is metaphysical monism or metaphysical pluralism.

The ultimate reality for Thales (624—526 BC) was only one single substance, water. Water is the cosmic stuff which do comprise the physical universe and can exist as being in threefold forms of matter, that is, liquid, solid and Gas. *Thales sought to bring unity in diversity, thus although reality can be perceived as being different in terms of modes of solid, liquid or vapor, it is unified in the water* (Kiruki 2014;4). In contrast, Anaximander **(**610-ca546 BC) maintained that the ultimate cosmic matter is *Aperion,* that is*, the Boundless or the infinite* (Sahakian: 1968; 2). It is the arche, the ultimate cosmic matter, that is, the basis of all the realities in the universe. This cosmic matter has general characteristics of being boundless, unlimited and infinite. It is an eternal reality and transcendent the limits of human experience. It fundamentally has elements of matter which is perceived by human senses but the apeiron's

originality is epistemologically incomprehensible and therefore unperceivable. The basic substance for him was fluid. Fluid through the process of heating and cooling derives from it three primary elements namely, earth, air and Fire. Finally, Anaximenes (585-528) rejected all the basic cosmic substance as propounded by Thales and Anaximander. He postulated that, air is the basis for explaining any reality. For him therefore, air takes on the form of earth and rocks through the process of condensation while through the process of rarefaction air takes on the form of fire. For him *since air is the most mobile of all elements, is omnipresent and furthermore, is essential to the growth of all natural objects and thus to life itself, it constitutes the only satisfactory basis for the explanation of realit*y" (Sahakian:1968;3). This philosophical discussion is the birth of cosmology, that is, a branch of metaphysics that deals with the study of the nature or essence of the orderly universe.

Additionally, the intelligibility of change and permanence led a theological Eleatic called Xenophanes (570-478 BC) of Colophon, the founder of the Eleatic School of philosophy to introduce twofold problems namely: the problem of being and the problem of becoming. He grounded his metaphysics on the belief in God and thus he is also called a theological Eleatic. He held that there is only one God but generally expounded a pantheistic doctrine that identified God with all that exists. He deductively held that the originator of what is, the being, is God. God for him, is the sum total of reality. This originator is unchanged and is the cause of all the changing things or beings in whole universe. On matters dynamicity, the problems of being and becoming as well as the one of rest and motion are the *terminus aqua* of the universally accepted the problem of change. Admittedly, *the problem of being and becoming hinges on the question whether anything in the universe has been fully or permanently developed (and thus is now in a state of being or on the contrary,*

everything in the universe is still in a transitory state of being perfected and is thus maturing or becoming) on its way toward actualization or realization. (Sahakian: 1968; 50).

Therefore, the problem of dynamicity and permanence fundamentally is grounded on whether any reality is permanently developed and therefore it's static or is in the process of being perfected and therefore becoming to maturity like the growth of a human person, flower trees, animals etc. All beings are in dynamic continuous processes of either self-actualization or determination or are acted upon towards a certain terrestrial purpose. Due to this, there is a constant rhythm in the everlasting cycle whereby all the elements of the universe are continuously being and destroyed in ceaseless succession. This becomes the ground of the Process philosophy of North Whitehead.

Furthermore, in this epoch, the intelligibility of the problem of being and becoming can be deduced from the philosophical works of Heraclitus, Parmenides and the Sophists namely Protagoras and Georgian. First, The Heraclitus perspective confirms the intelligibility of the universality of dynamicity, of continuous change. Heraclitus (C544-484 BC) a Greek philosopher and an epistemological nihilist from Ephesus held that all reality is becoming. He maintained that all reality is in continuous process of flux. According to him, the only permanent thing in the world is change. Since empirically any rational being can observe that every reality, every being so to speak is permanently changing e.g. a child is born, grows into a youth, young adult, and old aged person and finally dies. Death is the substantial change that a living being must undergo. He denied the reality of being and affirmed his philosophical doctrine of being is in a continuous flux. Conclusively, for him, any reality is

dynamic, it is becoming, and that change is permanent and not being. Whatever is observed empirically as it *is*, is a mere mental deception.

All actual entities are in a state of flux, undergoing constant change. The processes of strife, love, interaction, chemical reaction and natural growth which change all things flow, and therefore nothing abide. Things do not exist as readymade units or entities, they lack identity and therefore they lack permanence, they possess only becoming and they do not possess any permanency of being. In this case a person changes continuously from the time of conception to the time one dies and is buried. Therefore, he maintained that the entire universe is in a continuous state of flux undergoing change. This world is in a ceaseless process of change and that nothing is permanent, immutable and unchanging. His philosophy is that the ultimate reality is a mutable substance.

Secondly, The Parmenides perspective confirms the intelligibility of permanence. This is because Parmenides (C540-470 BC) who was an epistemological static monist rejected all about change and maintained that all reality is permanent. In his philosophical elucidation, Parmenides held that what is seen as changing is actually an illusion. According to him, there is nothing like becoming; for there is always being, the reality. For the purpose of this study a person retains his identity from birth as a human being until death. Hence, he maintained that change is impossible and speaking about reality becoming is in itself a contradiction, that is, *a contradictus in modus longuem*, meaning, a contradiction in the mode of expression. Thus, in brief dynamicity is positively unintelligible according to Parmenides. He held that, all the numerous things we seem to perceive are actually one thing only, namely being. Deducing from his epistemological monism school of thought Parmenides held that the nature of all things in the world in the same essence and that the ultimately real

being is uncreated, eternal, indestructible unchangeable, unique, indivisible and ultimately a homogeneous cosmic substance that is changeless and that motion and change do not exist.

Thirdly, the Sophists deduced from the above illustrations the relativity theory of truth. In their sophistry school of thought; Protagoras (C 481-411 BC) a sophist and an absolute realists propounded his metaphysics on the relativity of truth. He held that each person ought to decide what is valid as an individual as well as held a dictum that, man is the measure of all things; of things that they are, that they are and of things that are not, that they are not. In addition, Georgian (C 83-375 BC) another sophist and an absolute nihilist, in his metaphysical orientation, he maintained that nothing exists; and if it exists cannot be known, and if you know it, you cannot communicate it. The sophists did not follow the same things but were well known for the teaching rhetoric. They were very distinctively clear in their skill of arguing with conviction. They generally focused on the rational examination of human affairs and the betterment and success of human life.

In the ancient epoch, metaphysical synthesis of some philosophers from various schools of thought tried to analyze and synthesize the problem of dynamicity and permanence. They concurred that change and permanence are two realities that affect all corporeal beings. Some of these metaphysical syntheses are: To begin with, there is the Atomistic synthesis of Leucippus and Democritus. The philosophers of the atomic school of Abdera led by Leucippus were metaphysical pluralists. They maintained that being has a multiplicity of quantitatively identical elements called atoms. Atoms are generally and absolutely indivisible inert dense bodies. This doctrine of atomism is a synthetic philosophy between the permanence of Parmenides and the dynamic continuous flux of Heraclitus. They held that; the absolute being

consists of atoms and space which are completely distinct entities. It is worth to recall that, philosophers of atomic school of thought reduced all phenomena to materialistic atomic substances governed mechanically. Atoms arrange themselves mechanically in various relationships that result into different natures of beings. They, therefore maintained that spiritual being does not exist but might be superstition or generally an atomic structure.

Additionally, Democritus of Abdera (460-360 BC) a metaphysician held that all reality or being is made up of physical individual atoms. An atom simply means uncuttable. Atoms are very tiny, everlasting and unbreakable bits that build or form a partial nature. These atoms according to Democritus are inalterable. This means that an atom is permanent and therefore the intelligibility of the reality of permanence. But these atoms do have the property of being in constant change of position. They collide and are projected in different directions. This demonstrates the intelligibility of becoming in the universe. Therefore, since we have different atoms in the universe, they in turn join together to form infinite variety of bodies. These bodies are beings or realities. For him, when a body dies, the atoms move around in space and since they have a capacity of uniting or joining together, they form a new reality. This is the foundation of Whitehead's theory of concrescence. Hence,

> Atoms alone exist, possessing motion and filling empty space. These numberless, self-propelling, qualitatively identical atoms are imperceptible to human senses, but they are apprehended by the intellect, the mind of man...the imperceptible atoms account for all the observable phenomena of nature, those things which are manifest to the senses…absolute truth and reality-the reality of the atoms discerned by reason. The primary qualities of the atoms, that is, their characteristics of solidity, weight and form constitute the real material object itself and are known only to the reason…secondary qualities namely… color, touch and taste are derived from sense impressions. (Sahakian: 1968; 18).

The second one is the Platonic synthesis elucidated by Plato (427-347). He was a serious but dualistic thinker in his approach to reality. He was an epistemological idealist who developed a doctrine of two worlds. This was in attempt to explain change and permanence. For Plato, the real world is the world of ideas or the world of forms. In this world, the reality is permanent, unchanging, immutable, eternal, indestructible, incorruptible, unbecoming and beyond the real sphere of time and space. This for Plato is the world which is responsible for the source of all other beings. In this world knowledge is possible and therefore the intelligibility of permanence of Parmenides.

On the other hand, Plato also held that there is a second world which he termed as the world of shadows. This is the physical world, the phenomenal world or the world of opinions, the sensible world. In this world of shadows, no knowledge can be obtained because it is the world where change is possible and reality is becoming, it is changing, and it is mutable and destructible. Moreover, all corporeal beings here are corruptible. They come into being and expire. They decay, and are illusions, materially multiple in time and space. Hence concurring with Heraclitus concept that reality is being in a perpetual flux, they are continuously changing. Therefore, dynamicity is their mode of being. Alternatively, if the ideals are self-motivated, they concur with atoms of Democritus and electrons of Whitehead's metaphysics of process. For Plato therefore all reality in nature develops from one level to another and by doing so they imitate the ideals of the world of forms that is permanent.

The third was the Aristotelian synthesis. A metaphysical monist, Aristotle (384-322 BC) developed a metaphysical body of knowledge which encompassed both change and permanence. He synthesized the Heraclitan and Parmenidean doctrines while rejecting the platonic dualistic approach to reality. He surpassed Plato's forms to the

universals in the universe. His doctrine of hylomorphic theory ended the problem of change and permanence in this epoch. He maintained that there is only one reality thus becoming a metaphysical monist. He introduced in metaphysics the concepts of act and potency, being and existence, matter and form, categories and the principle of individuation.

First, the problem of continuous flux can be understood from the point of view of act and potency. Act is generally the perfection of being. Act is neither multiple or has no limitation and has no difference. Only God is pure act, that is, Deus est actus Purus. God is an infinite substance, who is unlimited and possesses all attributes due to the fact that unlimitedness is God's metaphysical attribute. All the other beings since they are finite and multiple beings are only the ones which undergo the process of change. They are capable of becoming something in act.

Second, Aristotle too elaborated the concepts of essence and existence in respect to being and becoming that is, permanence and change. For the metaphysicians of Aristotelian school of thought, Aristotle himself concurs that, essence is the *isness* the *whatness* or simply the form of being, for example, a human being. All human beings therefore have a common essence but they are limited individually. This is due to the fact that perfection in every person is limited by potency. This limitation is the reason behind the multiplicity of beings. On the other hand, existence is the act of being itself. It is the *to be* of a being and therefore to exist is to have these or that essence of nature. Generally, from these second Aristotelian concepts of essence and existence; it is possible to deduce that beings can have same essence but it is ontologically impossible for them to have same existence.

Thirdly, the concepts of matter and form as the constituent principles that do explain the reality of permanence and becoming. Metaphysically, matter is not a particular quantity or positively determined. Consequently, form is the actual constituent principle of the limited specific essence of the individual being. Therefore, Aristotelian proponents hold that, matter and form are principle of things, of any reality in the universe. They are not themselves beings. The only thing that subsists is the composite of matter and form. This is the only a reality when it is actualized so to speak by the act of being.

Finally, the Aristotelian concept of categories helps in understanding better being in relation to change and permanence. A category is a mode in which a rational being understands reality. Aristotle held that there are ten categories which are divided in one substance and nine accidents. A substance is that which exists by itself and does not need anything else to be, be it material or spiritual. An example of a substance is a donkey, a person, a tree extra. A substance refers to any reality to whose essence is proper to be by itself and not in another reality. Consequently, accidents are qualities that inhere or are contained in the substance. They are multiple perfections inhering in a single permanent subject. Their major characteristic is that they must be in another. According to Aristotle these accidents are quantity, relation, action, passion, place, time, posture and habits. Hence in brief, all accidents are therefore ontologically and conceptually dependent. This metaphysical elucidation can be summarized as: -

Shirandula is a man (a substance): He is seven feet tall (Quantity) and he has a son called Wepukhulu (relation). Shirandula is in his study room (space) and he is sitting (posture) while writing (action). He is very hungry (passion) since it is 1:30 PM (time) and always eats beans and chapati (habit).

Furthermore, there was the synthesis of Metaphysical pluralists. The metaphysical pluralists, are those who held that there are many ultimate realities. They maintained that, *the Heraclitan doctrine of ultimate reality as becoming lacked any element of fixed, stable reality while that antithetical doctrine of Parmenides and the Eleatic lacked any element of changing, progressive reality* (Sahakian: 1968; 13). They concurred that ultimately realities are permanent but do undergo change. Due to mechanical arrangement and rearrangement, they differ in the form, in the process of destruction and in their principal creativity. *Epicurus accepted the idea that the soul consists of atomic material which disintegrates at death, at which time all sensation ceases. Consequently, he said, death need not to be a matter of anxious concern in as much as it is merely the state in which all sensation ceases* (Sahakian: 1968; 43).

Finally, there was the Philosophical mathematical synthesis. The philosophers of Philosophical mathematical school of thought led by Empedocles from Agrigentum held that fire, air, water and the earth combine mathematically to form a definite number of ultimate realities. This mathematical combination is the perennial principle of becoming. This is the Parmenidean conceptualization of the indestructibility of matter and the Heraclitus process of dynamic continuous becoming that involves change, motion and transitivity. This leads to what our senses perceive as construction of beings, destruction of realities, the process of creation and annihilation of beings. All these can be observed by rational human being as the senses can detect change and decay e.g. the process of a ripening fruit is actually in the unstoppable process of decaying hence for him, the moving forces behind these processes is love and hate. Empedocles maintained that:

> love the universal law is responsible for unity for orderliness in the
> world for its inherent goodness while hate (destructive in nature) is
> the cause of disorder disarray separation and decay or destruction of

> objects…everywhere there is conflict between the two forces …whenever either emerges as victor, there is a mixture of creation and decomposition of order and destruction with order or chaos dominant (Ibid: 1968; 14).

Furthermore, Anaxagoras of Clazomene held that realities do change due to pure forces of nature. These forces of nature are immaterial forces that are referred to as the Nous, which is reason. The nous is responsible for establishing orderly movement in the universe and more so moves the entire universe to its individual and composite ends. The Nous moves the entire universe from chaos to cosmos that is generally demonstrated through orderliness of the world, its beauty of being and its general perfection.

The Pythagorean philosophers maintained that the phenomenal world of the dynamic continual process of flux must to obey the laws of mathematics. As a mathematician, the permanent being which is ultimate reality must consist of mathematical numbers. For them, all reality is numbers, the essence of any reality for the Pythagorean philosophers is the unchanging mathematical relationships of beings.

2.2 The Medieval Epoch (500-1500 AD).

The medieval period of philosophy was also known as the dark ages, that is, *seculum obscolurum* begun with the fall of the Roman Empire. It was a period marked with economic decline, intellectual decline as well as cultural decline. Furthermore, it was a period that realized the growth of feudalism and feudal kings, Black Death plaque, frequent warfare (military invasions), de-urbanization, population distribution and migration of people to the new areas. The Roman Catholic Church became powerful, superstitious and corrupted and Christianity became a dominant faith of Europe. In summary, there were radical changes in all areas of the society due to the dominance of Christianity in the West, demographic collapse, political instability and religious

upheavals. Due to these facts, there was no much intellectual or scholarly work that is documented.

Therefore, this era of the history of Philosophy was dominated by the Synthesis of scholasticism. The fundamental principles of the scholastic philosophy were twofold; ordering and conciliation of the great transcendental questions that were disturbing the human mind. These questions were inherited from the then Greco-Roman world. The questions were in relation to the norms of the Orthodox Christian Church. They involved themselves with the question of the universals; the revival of the translations of the works of Aristotle and the process that involved the separation between reason and faith. They dealt with the co-existence of theology and philosophy but favoring theology. These philosophers of the scholasticism epoch maintained that,

> The innumerable beings in the universe differ from one another because each had to acquire its own individual form in order to become real instead of merely potential being. In this process of generation, matter unites with form; the materialization of form gives each object its individuality (principium individualize the principle individualism) by which one object (such as a person) is distinguished from another (Sahakian: 1968;106).

2.3 The Modern Epoch (1650 – 1900)

The modern period of history of philosophy was the age of Enlightenment, the age of reason. It was a period in which there was rigorous scientific discourse as well as political and philosophical discourses. The major ideas of this epoch were the primacy of reason, individualism, skepticism, individual liberty, religious tolerance, progress, fraternity, constitutional governments and the separation of the Church and the state. This period produced numerous books, essays, inventions, scientific discoveries, laws, wars and revolutions.

Scholars in the modern epoch of the history of the development of the human philosophical thought, begun with the empiricism of John Locke, George Berkeley and David Hume. They held that all knowledge is based on experience derived from the senses. It is a philosophical approach that asserts that all learning comes from only experience and observations. The empiricists believe that only evidence through experimentation can explain reality. In short, all knowledge is based on experience and experimentation and that experimental science is the paradigm of knowledge.

The above got its antithesis in the continental rationalism as the second epistemological approach to knowledge and reality. Rationalism is an epistemological view that regards reason as the chief source and test of knowledge. Knowledge for rationalists is based on the use of reason or logic; mathematics is the paradigm of knowledge; experience does not conform to reason and experience is at best a second-class knowledge. Due to the above facts, the criterion of the truth is intellectual as well as deductive and not sensory. Therefore, it asserts that reality itself has an inherent logical structure. In short, reason is superior to senses. Rationalists hold that reason can explain the working of the world. In brief, rationalism is founded on three premises: reason is the primary and most superior source of human knowledge; sense experience is unreliable and inadequate source of knowledge; the fundamental truths about the world can be known a priori, that is, they are either innate or self-evident to our minds. The continental rationalist synthesis led by Rene Descartes (1596-1650) came face to face with the reality of the problem of being and becoming. He propounded the process metaphysics by holding that,

> All physical extended substance operates in accordance with the law
> of mechanics and functions like a machine. The body of each animal,
> like all other physical things, is a machine without a soul. The sum
> total of all the motion occurring in the world is always constant it
> neither increases nor diminishes. All forces can be the cause of

> body's destruction and death. Soul substance, however, is unaffected
> by external or mechanical causes, hence is immortal by nature, in as
> much as nothing can cause its demise (Sahakian: 1968; 138).

The philosophical approaches of the empiricism and rationalism got their metaphysical synthesis in the philosophy of idealism. Idealism is a philosophical view that asserts that thought, ideas or mind is the ultimate basis of reality. The physical things are illusory. Idealism can be transcendental idealism of Immanuel Kant or the absolute idealism of G.W. Hegel. The former aims at a system of human knowledge, determining the principle whereby all individual knowing is determined leading to a comprehensive knowledge. It is a philosophical approach that claim that empirical objects, objects in space and time, are mind-dependent, and that we cannot cognize the mind-independent universe.

The latter, Hegelian metaphysics depicts actually the process metaphysics about realities in the universe. Absolute idealism is a philosophy that argues that reality is ultimately made up of ideas or concepts. Thus, as per Hegel, the relationship between the self and the otherness is fundamental defining characteristic of human awareness and activity as part of the primordial human experience of the world. The idealists' synthesis, according to Hegel, everything is the mind: God, nature, will, reason, art and philosophy are all mind. In this philosophical perspective, everything is one. For Hegel the absolute is the mind. The basis of Hegel's philosophy is a system. Hegel's system is unity which embraces unity of thought and unity of reality that do constitute a complete whole. This system or whole for Hegel is all in an endless motion. In the Hegelian metaphysics, there is no static state of being.

All reality is in a constant motion and therefore becoming, a manifestation of the Absolute Spirit. The motion is that of a circular movement in which the last is also first and what is first is also last. The whole of the system is variously referred to as

the absolute, spirit, mind, intelligence, idea, which is self-purposive and constantly in the process of becoming. The process of becoming ad infinitum or motion goes through three distinguishable processes of thesis, antithesis and synthesis, in which the motive force of this dialectic is the opposition between thesis and antithesis to produce a synthesis which becomes a new thesis. Hegel held that this process is called the dialectical movement which is the creative unrest of the absolute. All the concrete individual persons and things are the necessary manifestations in the universe of all coming from the single reality which is the absolute mind or spirit. Therefore, *Hegel set out to synthesize all opposites to arrive at the truth, bringing together in his synthesis the epistemology of human reason with the metaphysical cosmos and arriving at the conclusion that what exits is reason. For Hegel, what is real is rational, what is rational is real. Thus, he united thought and reality into one absolute which is both rational and real* (Ibid; 188).

2.4 The Contemporary Epoch (1950 to Date)

The philosophers of this era seek to explore the fundamental questions about existence, knowledge, values, reason, mind and language. The have a twofold approach to philosophy namely: the analytic philosophy which applies formal logic and scientific reasoning to arrive at conclusions; and continental philosophy which applies comparative approach that includes both the human perspective and social themes. Due to these approaches, a philosophical study develops writing on various issues, reading of various literatures, reasoning and re-thinking as well as adapting, learning, organizing information and development of dialogue skills. On matters of dynamicity and change entered into the British neo-realism school of thought. The philosophers Alfred North Whitehead (1861-1947) and Charles Hartshorne (1897-

2000) have come face to face with this problem leading to the birth of what is called the process philosophy.

The process philosophy is an attempt to present a systematic philosophical discourse that reconciles a diverse intuition found in human experiential knowledge into consistent and coherent holistic knowledge. This process philosophy leads to a process metaphysics which holds that the world is fundamentally made up of events of experience rather than permanent material substances. Generally, these existential historical events are referred to as actual occasions or actual entities. Interestingly according to this process metaphysics these actual entities have the characteristics of self-determination, they are experiential and are internally related to each other. Whitehead's process philosophy deals with what he calls: the actual entities, process epistemology, the process metaphysics, the threefold theories of theological, panpsychism and concrescence and finally the principle of creativity.

To begin with, process metaphysicians and especially whitehead holds that, actuality is made up of atomic or momentary events called actual entities or actual occasions. The actual occasions are *the final real things of which the world is made up* (Whitehead: 1929; 18). These actual occasions vary in spatio-temporal size and correspond to the phenomena of sub-atomic particles, atoms, molecules, cells and human persons (that is souls) which aggregate to perceivable realities in the universe. These perceivable realities for Whitehead are referred to as organisms which are interdependent internally and externally related, value-laden, active and intrinsically active. These actual occasions or actual entities generally correspond to God, to human beings to electrons and sub-atomic particle. In this perspective, God is a single everlasting and constantly developing actual entity who has two natures via primordial nature and consequent nature. The former, is the permanent ground of

value and storehouse for universals or envisage potentialities while the latter is the nature that takes data in from the world that changes. In process metaphysics of Whitehead, *a human person is a society of billions of these actual occasions, which is organized and coordinated in the body by a single dominant occasion called the mind.* (Whitehead: 1929;206).

Moreover, the traditional definition of truth as the conformity of the mind to reality is changed within the process epistemology. In the process philosophy truth is the unattainable goal of a never-ending process of inquiry. This is how Pierce defines truth and from this perspective a meaning with a continuous ongoing and indeterminate existential historical process of interpretation. The process epistemology holds that no belief or fact should be considered final. Accordingly, the human knowledge is in a constant state of revision, development and that naming of realities is always tentative and historically conditioned. This is philosophically true from the epistemology of the *Bidakho* which holds that all knowledge is existentially historically conditioned as explained: *bwatoto bwa khale ni bwa nunu tawe,* that is, the past truth is not the current truth as well as *Makhuba kakalukhananga,* literally, words change. (G. Ambeyi; personal communication, September, 9th, 2023).

Likewise, Whitehead process metaphysics holds that the ultimate reality is described as the principle of creativity. Since creativity as a phenomenon is the most universal of universals. It is the most general notion at the base of all that actually exists. In other words, creativity is the principle of novelty. It follows necessarily that all actual entities, God included are in a sense creatures of creativity. Moreover, Process metaphysics emphasizes the problem of becoming and change over static being or permanence. This philosophy speculates that actual occasions or actual entities are essential self-determining, they are experiential and they are internally related to each

other. In brief, *the process philosophy centers on ontology and metaphysics but it has full systematic scope: Its concern is with dynamic sense of being as becoming or occurrence; the conditions of spatio-temporal existence, the kinds of dynamic entities, the relationship between the mind and the world and the realization of values in action*" (Process philosophy Stanford Encyclopedia of Philosophy: Retrieved; 8/9/2023).

Process philosophy has its own unique approach to being or any reality. Generally, this process philosophy seeks to describe the world first and the subject in it secondarily. It has a threefold process of methodology which is grounded on knowledge from experience hence empiricism; knowledge from deduction that is rationalism and finally knowledge from imagination that is speculation back to empirical experience. Whitehead summarized these methods as:

> Philosophy begins on the ground with the concrete reality of lived experience. Experience provides us with the raw data for our theories. Then, our thought takes off, losing contact with the ground and soaring into heights of speculation. During speculation, we use rational criteria and imagination to synthesize facts into a relatively systematic world view. In the end, however our theories must eventually land and once again make contact with the ground- our speculations and hypotheses must ultimately answer once again to the authority of experience imaginative (Whitehead: 1929; 56).

Consequently, process metaphysics deals with the Trinitarian process of prehension. For them, process metaphysics depends three factors namely: the subject, that is, the prehending individual; the revealed facts which refers to the prehended data and finally, the subjective form which is the way in which the subjects' prehend the data. In brief, occasions or events are the subjects; the data is the objects of the subjects and the process of prehension provides the subjects and the data the relationship between them. Since in the process philosophy, *Prehension is an in cognitive apprehension; it*

involves more than mere perception but lacks the cognitive element of apprehension (Sahakian: 1968; 297).

Whiteheads' notion of prehension is the experiential activity of an actual occasion by which characteristics of one occasion come to be present in another. Therefore, through the process of prehension, an actual occasion which is internally related to another requires that the past occasions participate in and contribute to the intrinsic character of the present. Hence, all actualities prehend. Thus, the universe from this process metaphysical perspective is a web of rationality and interdependence of the processes of actual entities prehending. Since, *Prehension is Whitehead's term for a set or category of relationships among actualities or realities comprising the universe. This dominant category of relationships is superior to and more important than qualitative distinctions between the actual entities or realities.* (Sahakian: 1968; 297).

Whitehead's ontological principle holds that the universals are the eternal objects which are located in the mind of God, who is an actual entity. This divine actuality envisages and orders the eternal objects into an ideal pattern. The chief source of novelty in the world is the direct transmission of eternal object from the divine actuality to worldly actual occasions through the process of prehension. Consequently, that the eternal objects make their way into the concreting or developing actual occasions or in the divine actuality.

Also, Whitehead goes further to develop this theological theory and ends up with a dipolar doctrine of God. This is deducible from the general prehension in the process conception of God especially between an eternal and unchanging evaluation of eternal objects and a temporal entity internally related to every other actuality. This doctrine

therefore demonstrates God as primordial nature and consequent nature, it is the former nature that envisages and orders the eternal objects into a single unimaginable complex ideal, while the later nature of God interacts with the world, prehending fully every single actual occasion in the world upon its concrescence and thus preserving the past. It is this second nature of God that is continuously changing as the world with subjective immediacy. Therefore, the relationship go towards the world is that of mutual transcendence, mutual immanence and mutual creation.

Along with the above, the metaphysical theory or doctrine of pan experientialism or pansychism is at the core of process metaphysics of Whitehead. This theory holds that all individual actual entities from electrons to human beings are essentially self-determining and possess the ability to experience the world around them. It is worth noting that every being that is actual is composed of actual occasions. These actual occasions are themselves diverse and they vary in size and complexity. All actual entities as events are at their foundation experiential and one can have physical experiences and mental experiences. In this perspective, human beings are capable of having incredible experiences while the electronic occasions have limited freedom and opportunities.

Furthermore, Whitehead expounds the Concrescence theory. Concrescence is a term that was coined by Whitehead to show the process of jointly forming an actual entity that was without form, but is about to manifest itself into an entity. Actual full, that is, satisfaction basing on data or for information on the universe. In simpler terms, concrescence is the process of becoming concrete. The word concrete means fully action and in turn means a completed actual occasion. It is a process in which prehensions are integrated into a fully determined feeling or satisfaction. While satisfaction in the above explanation is a unity of physical or mental operation

attained by an actual entity. Therefore, Whitehead concept of prehension is the master principle of process metaphysics. It is the central function of a creativity in the universe whereby the many past occasions become a novel one. In short, process philosophy emphasizes three elements; namely; becoming, change and novelty in experienced reality.

Every actual occasion receives data from every other occasion in its past by means of prehension consisting of an occasion feeling the entirety of its past actual world, filtering and selecting some data for relevance and integrating, combining and contrasting that with novel data provided by the divine occasion in increasing reaches satisfaction and become fully actual which is called superset or as subject-superject. This subject-superject is responsible for immortal datum for all the future occasions. Whitehead opines: *Consciousness flickers; and even at its brightest, there is a small focal region of clear illumination, and a large penumbral region of experience which tells of intense experience which tells of intense experience in dim apprehension. The simplicity of clear consciousness is no measure of the complexity of complete experience* (Whitehead:1929; 267).

Whitehead holds that human beings perceive realities in three modes. He holds that firmly on the sensory perception as the only way people do perceive things. The first mode of perception is the causal efficacy mode which refers to the initial prehension by an actual occasion of its entire past world. Generally, education for whitehead is keeping of knowledge alive, with preventing it from becoming inert. This is because inert ideas are the bane of self-development. These inert ideas therefore, are those epistemological received in the mind without being used, tested or thrown in to fresh combination. With this understanding whitehead is against any dogmatic type of knowledge.

The second is the perceptual immediacy which is the manifestation of the causal efficacy as it is actualized in the consciousness the former deals with physical realities and the latter with things like colors, sounds modes, causal efficacy and perceptual immediacy combine to   an impure mode of perception called symbolic reference.

Perception is the third level of symbolic reference which refers to the process by which a person identifies and correlate those phenomena in causal efficacy with the casually effacious occasions in the past. It is the conscious activity of assigning referential relations between immediate sensory phenomena and past actualities out there in the world. The Whitehead's process metaphysics maintains that any reality in the whole universe consists of processes rather than mental objects. These processes are defined well by their relations with other processes. In so doing, Whitehead rejects the theory that reality is fundamentally constructed by bits or particular of matter that exist independently of one another.

Ultimately, the principle of creativity is at the core of Whitehead's process philosophy. All rational entities have to concur that creativity is epistemologically perceptive. For example, Plants grow and while children are born, grow and die, buildings are being constructed and demolished in the society, and technology in the hands of rational entities has developed drastically. The whole world is in a continuous process of seismic dynamism from traditional set up to digital world. Furthermore, the actual entity conforms to organizational pattern of two societies or a bodily society of occasions. The former lacks a dominant member to organize and integrate the experiences of others. This includes beings such as rocks, trees, non-living being in general. This type of beings' conflict, compete, are lost and cancel each other out as it happens in atomic theory. A dominant society is organized in a compound individual forming a society of occasions capable of experiencing others.

A good example is the molecule occasions and cell occasions that produce a central nervous system, a mind or soul. This mind or soul prehends all the feelings and experience of the multitude and billions of other bodily occasions, coordinates them and integrate them into higher and more complex forms of experience, forming what another process metaphysician called Hartshorne termed as a compound individual.

The ultimate reality according to him is creativity. It is only actual in virtue of its accidents or instances and thus creativity is the universal of universals. *Creativity is co-eternal with God. Owing to God's unchangeableness and to the changeability and perish ability of matter* (Sahakian: 1968; 87). It is the ultimate abstract principle of actual existence. While this actual existence is a process of becoming and this becoming is a creative advance into novelty. Therefore, the principle of singular causality in the process metaphysics of Whitehead Process epistemology states that actual occasions or actual entities are *the final real things of which the world is made up* (Whitehead 1926:18). Creativity is an existential phenomenon that is the most universal of all universals. It is the most general notion which is at the base of all that is. All that is, is the creature of creativity. Thus, creativity is a universal principle of novelty in the universe. Therefore, all beings living or non-living, spiritual or corporeal are an instance of creativity and are both a byproduct of experiential, self-determination and a pattern of causal relations with each other.

Creativity is a mindset that just requires a bit of cultivating, this process in everyone involves generally creative energy and a process of a continuous existential habit of brainstorming. It requires time to discover what makes you creative and a processing of embracing it. All persons are creative, but they need to be cultivated. This is because the more a person uses it the more creative one becomes. Creativity is a constructive Process in the universe; it is generative, productive and open to many

alternatives while seeking to make differences. It values and celebrates imagination and mandates the practical of its output.

Creativity is courageous and it should be passed on to others. It requires a historical; existential process of teaching others and passing on. Creativity is delivering practical benefits by understanding those areas which need to be the value that the new reality brings. Remember that everything is theoretically impossible until it is. Moreover, creativity is universally perceptive. Creative persons have a well—developed ability to perceive things in new ways detect patterns and make connections that others may not see. It can be inspired through the various ways such as the saying that the creative adult is the child who survived; the desire to create is one of the deepest yearnings of the human soul; creativity does not wait for the perfect moment. It fashions its own perfect moment out of ordinary ones and finally you cannot use up creativity. The more you use the more you have. In addition, Creativity can be suppressed through fear of trying and others; rigidity, premature editing group think, outdated traditions, playing it safe and the status quo. These attitudes poison a person's thinking and murdered on individuals' imagination. As well as a rational acknowledges that Creativity is a mysterious phenomenon because it has no clear explanation. It is difficult to understand or explain, it is a phenomenon that is unexplainable or unsolvable.

The creative power in the whole universe is incomprehensible. It is therefore true that, creativity is incomprehensible. When a phenomenon is incomprehensible, it means that it's difficult to understand and might be hard to explain. It means it is unimaginable, unintelligible, puzzling, impenetrable, opaque, unfathomable, baffling, mystifying, unclear, inconceivable and mysterious. Since, creativity is universal it follows that a human mind can't comprehend it.

A creative process is an act of making new connections between old ideas. It involves strictly speaking a creative thinking. Since, creative thinking is a task recognizing relationships between concepts. Thus, creativity is all about connecting ideas. Generally, creative process can be broken down into five key stages which are preparation, incubation, illumination, evaluation and implementation. Due to these human attitudes can become barriers to creativity. These attitudes are such as we are not in a creative sector; we don't have time being passive over control, no incentive, fear of failure and generally complacency. There are so many benefits of creativity. Some of them are: - self-expression, confidence, stress free, personal growth, new ideas, and experimentation.

2.5 Bidakho's Process Metaphysics

The metaphysics of *Bidakho* as confirmed above prehend that *bindu bikalukhananga*, that is, beings are always in a continuous process of changing. The world of the *Bidakho* is undergoing an existential historical development which is full of perceptive process of the principle of creativity. Every time there is something new coming into being. This daily process that brings about a new reality demonstrates that creativity is constructive especially in the contemporary socio-technological world. The *Bidakho* are currently part and parcel of this technological advancement and inventiveness.

The *Idakho* community upholds a communal metaphysics which involves the Supreme Being and the people with their environment and all the process that makes an individual to go through the stages of personhood and all the initiation rites and ceremonies that follow each occasion and step. It is true that behind this process there is a reason and therefore a particular epistemological theory. This confirms the fact that a thought precedes the action and therefore a certain metaphysical orientation.

It is held by *Bidakho* that there are various levels of the manifestations of community that requires a participatory mode of existence. These communities are that of the living dead, of divinities, of the spirits, of the vegetation, of non-living entities and of those who are still alive that are held together by God. Hence nothing truly dies. All the stages a person undergoes within this communalistic perspective is a process and therefore, a process philosophy. This community is generally exclusive for *Idakho* people alone. Since, *there is a tendency as a real person worth of dignity and value while the "other" from a different community is dehumanized having minimal dignity and value as a person* (Kahiga & Eberl: 2013; 35).

Bidakho are not an island and in order to lead a meaningful and an authentic existence, they must establish a loving and mutual reciprocal relationship with other human being as a genuine mode of human existence. They have to come to the realization that each individual person has personal rights; sacredness of human life and personal dignity that must be respected. The meaningfulness and authenticity of their existence as an individual community is totally conditioned by the generosity of the others. This is demonstrated in mutual love, fidelity, faith and disposiblity to others. Therefore, the authenticity of existence is completely dependent variable.

 Idakho community with its members and all other beings are not a static reality too. They have undergone both socio-economic and techno-political dynamic process. The community undergoes massive changes and achievement due to modernized life standards. *Bidakho* hold to the fact that the world is filled with beings, that is*, shibala shiaitsula bindu* . Since the universe is filled with various types of beings, this can be communicated to others, though they keep on changing accidentally and not substantially. Thus *Bidakho* do not reject individual human existence but they reject

the western mentality of individualism. They advocate a human participatory existence which is only and absolutely realizable in the communal mode of existence.

2.6 Conclusion

This chapter has demonstrated that the western philosophy was really concerned with static reality. It was intended to describe reality as an assembly of permanent individuals whose dynamic features are taken as accidental realities. Against this background, all matter in the entire universe is constantly creating itself. In a sense, matter disintegrates and then recreates itself in a perpetual process of never-ending transformation. It is a fact that beings in the universe are continuously being created and destroyed in a ceaseless succession either naturally, mechanically or chemically.

All the actual entities are in a transitory state of being perfected towards self-actualization. Therefore, all beings are in one historical existential epoch of a transitory stage. This stage is permanent where entities do undergo various processes of alteration, transformation, and transmutation leading to the fact that only the natural law of change abides. All beings therefore are in a continuous process of self-determination, a process of self-realization and developing their various potentialities into their authentic actualities.

In this chapter too, process metaphysics has been elucidated in which becoming is an existential mode of being that leads to dynamic beings and the generation of different kinds of dynamic beings due to the principle of creativity. It should be understood that the process philosophy generally is an attempt to present a systematic philosophical discourse that reconciles a diverse intuition found in human experiential knowledge into consistent and coherent holistic and objective knowledge.

Process philosophy has been explained as a conceptual bridge that facilitates a genuine discussion between religion, philosophy and science. It is the work of process philosophers to synthesize, scrutinize and make coherent the various schools of thought that have been propounded through ethical, aesthetic, religious and scientific experiences. This is why, *Whitehead held that, the universe always in process is not mechanically driven or controlled but develops freely in time, which represents real duration without a beginning or an end. The entities comprising the universe are units of being in potentialities* (Sahakian: 1968; 296).

All experiential knowledge, deductive knowledge and knowledge from imagination are the foundation on which speculative metaphysics finds its objectivity. In other words, empiricism, rationalism and speculation are the ground on which speculative metaphysics finds its criterion of truth and all should be applied simultaneous. This is from the fact that process philosophy begins with the concrete reality of lived experience that provide raw data for theories, myths or conjectures for the mind, leading to imagination and then speculation than bringing them down on earth into hypothesis. This in the final analysis ultimately answers the authority of experience. Thus, the process of adjusting various metaphysics to meet the demands of experience is a task with no end in sight. Since, experience continuously provides new facts for a philosopher. In the final analysis therefore, process metaphysics regards the status of its own claims as historically conditioned, tentative and therefore contingent.

In brief therefore, there is an existential contradiction in each corporeal being, a paradox of both permanent and becoming, that is, permanence and dynamicity do exist in each corporeal actual entity co-currently in this regard a person. Hence, there is always an existential metaphysical bond in every actual reality in the universe. A metaphysical bond of being and becoming, that is, permanence and dynamicity.

Therefore, the following chapter demonstrates how this reality is perceived in *Idakho* community especially when it comes to a concept of who a person is and why.

CHAPTER THREE

***BIDAKHO'S* PROCESSES OF 'MAKING' A PERSON**

3.0 Introduction

The processes a person goes through both culturally and socially within *Idakho* community are informed by their metaphysical as well as epistemological mind-set. It is empirically true that the actions and behaviors of people are informed by certain knowledge about what they know and believe in, in every tribe, race or cultural background. They are either consciously or unconsciously not aware that when the mind is unable to think critically, a person ends up forming mental conjectures, myths and theories based on unsound evidence or improper reasoning and unfairness in judgment. The end product of such knowledge will automatically lead to a certain epistemological theory that informs a person's behaviors and actions. Thus, *philosophical critique ought to lead to new ideas, systems of knowledge, paradigms and insights.* (Kiruki 2014; 37).

In this chapter, elucidation of various philosophical perspective of *Bidakho* about who a person is, is unearthed. This is done by the application of critical thinking skills that is, analyzing what we read and hear; applying universal epistemological standards; discriminating ideas and assumptions in *Idakho* community while seeking information from relevant sources. The information obtained is subjected to logical reasoning as per metaphysical principles as well as trying to predict and transform knowledge into a philosophical discourse.

The purpose of the above processes is to endeavor to frame a coherent and logical as well as a necessary system of general ideas in terms of which every element of our experience can be interpreted. The *Idakho* process metaphysics requires an existential exposition and interpretation. This means that everything of which *Bidakho* are

conscious of, enjoyed, perceived as well as thought of, is part of the character of a particular instance of the general scheme of their philosophy.

The philosophical discourse on *Bidakho* should be coherent and logical to acquire the universal acceptance of what philosophy is all about in terms of interpretation, application and adequacy. This discourse takes both interpretative as well as expository postures. Interpretative means that some items of experience are interpretable, and expository means that there are some hidden insights in *idakho* culture that need to be unearthed and interpreted within the context of *Idakho* process metaphysics. Thus, the chapter deals with those processes that are necessary for the formation of *mundu mwidakho*, that is, an *Idakho person*.

> A person with no idea of philosophy goes through life imprisoned in
> the prejudices derived from common sense, from the habitual beliefs
> of his age, peers, nation, tribe, society, culture, intellectual school,
> and from convictions which have grown up in his mind without the
> co-operation or consent of his deliberate reason. (Kiruki: 2014; 47).

First, a human person, that is, *mundu* in singular and *bandu* in plural in *Idakho* community is called *mundu mwidakho in* singular and *bandu bidakho* in plural. The word *mwidakho* has a double meaning. It refers to a biological entity that is common to all the community members regardless of the status, social level or biological level of growth. Also, it refers to a physical entity in regard to moral and metaphysical qualities and social responsibilities. A person in the second sense, is in a process of becoming demonstrated in various degrees and individual achievement through various rites of passage. In this perspective, a person is an individual who through mature reflection and action has existentially succeeded economically and socially in taking responsibilities of the family and the needs of the community. This is a continuous entity. Kenneth Kaunda once said: *Truly a person…*personhood *is not an*

*automatic quality of the human individual, it is something to be achieved, the higher the achievement the higher the credi*t (Wiredu 1992; 104).

The concept of a person in *Idakho* philosophy must be grounded without exemptions on human existence in a community in a particular environment.   A person must undergo various processes to reach a final maturity phase according to this community so as to claim to have reached an authenticity level. In their perspective, only men really achieve the final stage of being a person in comparison to women. This is because, the major rite of passage of circumcision is performed on men only. It is worthy to note that,

> Philosophy of existence is a vital aspect of philosophy in the sense that it attempts not only to elucidate the world of empirical realities, but most importantly to explore the nature of a human person as a subject with potentialities and possibilities pertinent to our inner manner of living. A comprehensive philosophy of existence will encompass all that is and will not leave any stones unturned; empirical and non-empirical, immanent and transcendental dimensions of reality. Since reality and truth are not always the same … in spite of our human predicaments we have continued to gain better insight about human existence and the whole world that surrounds us. (Chukwu: 2011; Vii).

In an interview at Irhembe village, the interviewees had this to say about the social-cultural processes a person goes through:

> To begin with, at conception, that is, khubelekha until a woman gives birth, a pregnant woman is said to have inda. This word has a double meaning namely a stomach and a pregnancy. At birth, a baby who is born is called Indana until the infant starts sitting down. This infant is then referred to as mtoro who is capable of crawling until the commencement of standing. From the point of walking is now called mwana. Then follows the separation of boys and girls' phase, the boy is referred to as muyai and the girl is mukhana. At circumcision phase, the boy becomes mwikhula, while at marriage stage one becomes, musatsa, and finally at old age one becomes, musakhulu. On the other hand, mukhana becomes mukuyufu or shichong'o ready for marriage, then mukhali at marriage and at old age she becomes mushiele". All these are processes a human being goes through to be recognized as a mwidakho and therefore a

mundu, a person. (R.Shiumila, personal communication, October, 1ˢᵗ, 2023).

Male children are regarded as having better social status of becoming truly persons and therefore they can receive fully personhood status. The insane, that is, *balalu*, the unmarried, that is, *basumba* and infertile persons, that is, *bakumba* in the community and the female gender, that is, *mundu mukhali* cannot receive fully the personhood status. Thus,

> A radical interpretation of the human person, one that gets to the roots of his being, considers him from the perspective of his holistic or real composition, as being made up of two realities, the body and the soul, themselves founded on an even more basic composition of being and essence. The human person thus stands as the meeting point between two worlds: the world of matter and the world of the spirit. An authentic interpretation of his reality cannot make light of any of these constitute elements that make up the compositum that he is. (Makumba: 2006; 9).

3.1 *Idakho* Participatory Existence

3.1.1 The marriage process among *Bidakho*

The basic unity of an *Idakho* community is a heterosexual family whose basic unity is a husband and a wife united in an existential bond of affinity demonstrated in love. Therefore, it is in order to logically unearth the marriage processes that lead to the formation of an *idakho* family. It is within an *Idakho* family that a person's life begins and a concept of who a person is, is inculcated in a child. This is because, *the phenomenon of love directs our attention to a sphere which transcends that of the purely human. But there is, peculiar to the phenomenon of love, an impulse towards infinity which can only be valid in respect of man if he is related to an infinite Person, that is, to a creative and personal God.* (Delgaauw: 1969; 126).

The first process is the declaration of a young man that he is ready for marriage to his parents. He must have understood the value of human sexuality according to the

Idakho community. This is explained during the seclusion period after circumcision and all the instructions that accompany this process. The young man must have already built *isimba* literally in *Lwidakho* means a small lion, (a small hut not a house). He is told that marriage has no static pattern whatsoever to be followed since it's a historical existential phenomenon. He is made to be aware that: *The chief purpose of marriage is to provide opportunity for the unborn members of the family to spring forth. The person who fails for various reasons to have children is one of the most miserable members of the society, since he will be despised and regarded as the cul-de-sac of his family* (Mbiti: 1969; 160).

Those preparing for such an adventure are told that there is no successful marriage in the community and therefore calls for *khwikhutsira*. This is a virtue which literally means self-inflicted dying, that is perseverance. Due to this dynamic reality of marriage, the participants are required to adhere to the virtue of modesty in marital affairs. Modesty is a virtue that deals with propriety in dress, speech and conduct in marital issues. They are told: *bushindu nubuhutsa, bunelo bwitsingokho bulolekhanga*, that is, when the wind blows, the anus of hens are exposed. This means; keep matters or secrets of your marriage private. They are told such proverbs as*: mwana wenyenga khumila shipande shiumwoko, kenyekha akanekane bwiyangu bu bunelo bwebwe*, that is, a child who considers swallowing a piece of cassava must consider the size of his/her anus. This first process is deduced from the wise saying that: *shitere shilala nishinyola buchafu, shimwaminyanga bindi biosi*, that is, when one finger touches dirt, all the other fingers get soiled.

The second process is the sending of the emissaries called *barumwa* to the young woman's family where a lady was sighted. They are welcomed and served with food and requested to state, the reason for their visit. The epistemological mind-set is that,

murumwa shiakhupwangwa lukuma tawe, that is, an emissary is never hurt. They are the carriers of the message not the owners of the message. This is done in the morning and not in the evening because the first gift requested is through the saying *khwekho yu lume*. This phrase literally means, *give us the one of the morning dews*. It is done only if they have accepted their request. In the event of successful discussions, they are told to go back and return for another day for more negotiations.

The third process is where the girl's family goes to consult their relatives if they have any blood relationship with the proposing family. If not, the possible dowry that they should request from their in-laws to be is officially stated. The fourth process of reconnaissance visit to the family of the husband-to-be by the potential-in-laws takes place. They carry with them some food stuffs but not a fowl is allowed at this stage. After the reconnaissance visit has taken place, the process of marriage enters into fifth process of dowry negotiations. Dowry is in the form of animals especially cows and goats but not sheep. This is because a sheep is used as sacrificial animal in cleansing ceremonies for bad omen and immoral actions.

Bidakho have a high regard for the sacredness of life and the procreation of children. They accept only the heterosexual marriage because it perpetuates life naturally. Heterosexuality is at the core of every marriage and family in the *idakho* culture. It is noteworthy to underscore a fact that: *Man is a sexy creature by nature. Without this attribute of sexiness in human nature, procreation would be hampered.* (Akanmidu: 2006; 171). When a man dies and his wife is still of child bearing age, the brother or cousin to the dead husband came in for conjugal relationships. In case the woman bore children, they belonged to the deceased and not the brother or cousin who was involved in the sexual relationship. These children are called *bana bu mwandu*

(untranslatable but comes to mean children gotten by work). This practice is fading away very first due the impact of western civilization and the acceptance

3.1.2 The women of marriageable age among the *Bidakho*

On the issue of women of marriageable age among the *Bidakho*, the researcher carried out an interview and the respondent held that there are three categories of *idakho* women for marriage. The first one is *muchima* literally meaning a woman who is a virgin. This type of a women is highly respected and obtains honour to herself and her family. In Africa and particularly among *Bidakho, chastity before marriage on the part of the woman is essential.* (Idowu: 1988; 157). Her dowry is higher than those other two that follow. *If a girl is found to be a virgin on her wedding day, there is praise and dancing for her self-control and the family is proud* (Kiruki: 2008:12).

The second category is the *Shitwati* that is a woman who had a child before marriage. This one was regarded as a disgrace to her family and her dowry was reduced drastically and not much celebration was done. *…if a girl loses her virginity before her wedding night, she brings shame and disgrace on her family and this shame is passed on in songs that are sung for all to hear (*Kunhiyop: 2008; 12).

Finally, they had *Likhura* which has a double meaning. It may mean a woman who is found not to be a virgin by her husband. This one her dowry is below the one who is *muchima* and *shitwati*. Remember, a *woman who is not virtuous at marriage is a disgrace both to herself and to her family*. (Idown: 1988; 12). It also means, a woman who is loose in sexual morals and therefore referred to as *shibutsilo,* this was a very serious disgrace in the community and treated as a leftovers, that is *makokho.* (F. Likare, personal communication, October, 7th, 2023).

3.1.3 The giving of dowry among *Bidakho*

A dowry is a gift made by the bridegroom's family to the bride's family before the time of marriage. It may be in contemporary world in the form of property or money or goods but traditionally money was not involved. According to *Bidakho* dowry was never paid but it was given, that is, *barunganga bukhwi tawe bahananga bukhwi*. There is a difference in the concepts of *khurunga* and *khuhana*, that is, to pay and to give. To give is a sign of appreciation while to pay means to buy commodities or services. A bride or a woman has no bride price and therefore her dowry is not paid but is given. The dowry depended on the type of young women involved because *Bidakho* had three categories of marriageable women as explained above. The importance of giving dowry was to appreciate the girl's parents and her former work she used to do in her homestead. It was a public material bond between the two families. It elevated the two families/ clans from just being mere clan-mate to *Bakhwasi*, that is, in-laws. Generally, in-laws are highly respected in the *Idakho* community. The wedding ceremony followed the process of negotiations and was a communalistic ceremony. The two families and their clans led by the elders conducted the ceremony and blessed them.

The marriage of a virgin was highly respected. The young couple consummated their marriage sleeping on a white hide and the blood that spills on this skin after the breaking of the hymen demonstrated that the girl has now joined womanhood and the young husband is now a true man. This hide was taken to the family of the girl and given to the grandmother with a goat called literally *Imbuli yu bulindi,* literally that is, *a goat of good care.* This is very important and a necessary process in traditional *Idakho* culture and to divorce was unheard of after this ceremony. In fact, divorce did not exist in this community. The lady was told: *You are married not to your*

husband… but to his family. That means you have to identify completely with all his relatives, look after them, care for them, go out of your way to make them happy…to the groom…you … will have to do likewise with …relatives. Her people are your people (Magesa: 1997; 111).

3.1.4 The relational unity in marriage among the *Bidakho*

In marriage, two clans are joined together in unbreakable bond. The bond made sure that their children will never marry from these two clans at all in their life time. For example, the parents of Makatiani are Burache and Shiumila from *Bashimuli* and *Bamilonje* sub-clans of *Idakho* and *Isukha* clans respectively. If Makatiani desired to get married, he should know that both *Bashimuli* and *Bamilonje* are untouchables. Due to the fact that thought precedes action, or thinking preceeds behaviour, *Bidakho* hold that all women from the side of the father's clan are aunties *(Basenje)* and those from the side of mother's clan are mothers (*Bamama*). This process of mental thinking makes sure that there is no inbreeding which is detrimental to children and that any rational man cannot marry his "mothers" or "aunts". *Biologically both husband and wife are reproduced in their children, thus perpetuating the chain of humanity.* (Mbiti: 1982; 133). This confirms Whiteheads' notion of prehension that is experiential activity of an actual occasion by which characteristics of one occasion come to be present in another. Therefore, through the process of prehension, an actual occasion which is internally related to another requires that the past occasions participate in and contribute to the intrinsic character of the present. In simple terms, the grandparents participated in bringing into being the current parents who are their children who in turn contribute to the being of the grandchildren.

3.1.5 The phenomenon of polygamy among the *Bidakho*

Polygamy was the practice or custom of having more than one wife. It involved a process of co-wives sharing a husband. Polygamy had a room in *Idakho* community because it was necessary for propagation of human life. The epistemological idea behind this phenomenon was that *Mulabi Kweru Kulande*, that is, *our roots must spread*. In addition, other reasons for acceptance of polygamy were due to the infertility of the woman, that is, *mukumba*, the sexual satisfaction of the husband, that is, *khunyalikha,* and due to diseases, that is *Bulwale*. Furthermore, it was a way of getting enough labour force for farming, that is, *khulima*; and to avoid laziness that is *Bukara*. Finally, it was also a sign of wealth, that is, *buhinda* and for defense purposes, that is, *Bulindi*. (E. Lugonzo, personal communication, October, 9th, 2023). Thus,*Polygamy was a common practice among the idakho during the pre-colonial period. To some extent, it was perceived as having to do with giving security to the man. Another reason advanced in support of polygamy was that a man's wealth was measured in terms of the number of wives, children or livestock he had* (Kavulavu: 2017; 662).

3.1.6 The pregnancy period of *Bidakho* women

In *Idakho* community, motherhood was regarded as sacred and a divine duty. It was an obligation for all women to cherish it and fulfill its obligations. Furthermore, it was an existential reality that defined womanhood. There were certain rules and regulations a woman was expected to observe. Some of them included eating special food and avoiding some, refraining from heavy tasks and tedious family chores as well as refraining from sexual intercourse at the end of her pregnancy period. During pregnancy period, the expectant mother was accorded a lot of respect and she was given special treatment. All the family members and those of extended family had to

support her since pregnancy was very much cherished and acknowledged by everyone. This is because a pregnant woman carried another *Idakho* life.

The biological process that starts the whole human process from conjugal rights preparation, actual sexual intercourse, the unification and fertilization of ovum by sperm. The genes development, the product of chromosomes that come together to form a human person at fertilization and control the body of a person forming the skin, bones, nerves muscles, the colour of the eyes and hair texture from the time of fertilization and eventual conception are responsible for the uniqueness of each person. All these processes confirm the Whitehead's theory of concrescence as earlier explained above.

3.1.7 The birth processes of a *Mwidakho* child

When a pregnant woman was in the process of giving birth, the husband and other male relatives were not allowed around the hut where she was. The mid-wife in-charge during delivery was assigned the duty to announce the birth of a child and had a moral responsibility to inform the husband and the family. Generally, *idakho* community is a patrilineal community and therefore, all children belong to the father. The first name was always from the father's clan. The father was not allowed to hold a child until the naming ceremony had been done. The birth process was a second stage in the life of any person in *Idakho* community. *Bidakho* children were a product of marriage as every person was expected to marry and have children. The arrival of a child in a family was a time of great rejoicing and merry making. *Culturally, a child is anybody who is still under the care of parents. In African society, one remains a child as long as the parents are still alive. This is seen when parents refer to their children as "my child" irrespective of age.* (Njagi: 2009;1).

After birth, there are certain rituals that are performed to introduce the child to the immediate and the extended members of the family and the community. The birth of a child was a community affair as the child belonged to the community. The umbilical cord was carefully buried near the homestead or in a banana plantation. This ceremony was observed so that the womb may remain fertile to ensure continuity of life. This is the reason as to why any person who dies away from the homestead must be returned at home to be buried near where his/her umbilical cord was buried. More rites were performed for the mother and the baby. Some of the rites were for purification, for protection and for thanksgiving.

The purification rites prepared the mother for birth of the next child that included a ritualistic washing. The protection rites performed by the local medicine-person were meant to protect the child from evil spirits and bad omen. The baby's hair was shaved by the aunts or grandmother after sometime as a sign of purification and newness. The mother's hair was also shaved to show that she has cast off the state of pregnancy. In this *Idakho* perspective, the new hair symbolizes new life and the beginning of a new phase of life again.

3.1.8 The naming process of a *Mwidakho* child

The naming rite (*khukulikhwa*) was a process by which the name of a departed relative was given to a new born baby. The ceremony united the living and the dead and demonstrated the immortality of the soul. Those who died and can never be named were *the Basumba*, that is, unmarried person, infertile, that is, *bakumba*, children, youth, insane and the likes. Generally, names of the dead relatives were given priority and helped to retain the link between the living and the dead. It was also a way of showing gratitude to the ancestors.

During the naming rite, several names are called out and mothers keep an eye on the child. If the child smiles after name calling, it is believed the ancestors are happy and understand that is his/her name. The white hen or young cockerel was thrown up in the sky for the girl or the boy respectivefully. Names in *Idakho* community were chosen and gave a child a unique identity in the family. The *Bidakho* did not name a living person.

> A name of a person in African perspective characterizes the essence of the being of the person. It is a metaphysical tag depicting the person so named, a signal towards transcendence. The name is…the very reality of the individual. The name is the person" (Temples 1969:107), (Mbiti 1969:118-190).

Consequently, in case of a family that begets children and they die mysteriously, the child born was not given the name of any deceased and even if one grows to adulthood, his/her name is not retained. It is a fact that indigenous *names carry the essence of the person while foreign names are mere labels with fleeting significance* (Kiruki: 2013; 38). The names given were those that demonstrated the residue or something bad or worthlessness to appease the evil spirit. Such name included *Matendechere that is unworthy basket, Kundu that is an ogre, Makokha that is leftovers, Shinanyenzo that is evil spirit, Likhaya that is nothing, Likhongoyoko that is, empty shell, Asenahabi dangerous step* and so forth. These names have a negative connotation which the *Bidakho* believed that when the spirit of death comes and hears one being called such, they have no business to take away his/her life.

3.2 The Existential historical existence of *Bidakho*

3.2.1 The *Idakho* family

The family plays a central role in *Idakho* community. It was an epicenter in which daily experiences were shaped as well as cornerstone on which all the processes to personhood were grounded. It was the family that provided a place to live, to interact,

promoted socialization between *Bidakho* and their environment. Arrogance in a family was not accepted and members were advised*, injinia ilitakalala ibwelanga mu libotselo mwi ingokho*, that is, the stubbornness of a grasshopper ends in the gizzard of a fowl. The foundation of each family was an existential bond of affinity. It was this bond that was responsible in uniting a husband and a wife with their respective families and clans. This was then followed by an existential bond of consanguinity.

3.2.2 The *Idakho* children

All children, *Baana bosi* belong to the father. It was a group composed of all boys and girls. These group of *bidakho*, could do both the chores of women and men. They could access their parents' bedrooms and for example take a baby to the bed or pick the baby up from the bedroom. They had common types of games, traditional ceremonies and were taught together through stories and songs. They were encouraged to ask questions so as to acquire the knowledge and wisdom of the *Idakho* community. They were told that, *mwana urebanga marebo shianyala khuba shiingwa tawe*, that is, a child who asks questions cannot become a fool. Simply, when a child asks questions, he is seeking knowledge and therefore acquiring wisdom.

An existential separation of boys and girls took place at the first initiation ceremony of circumcision of boys. The boys now belong to the father and the elders for more process of instructions in moral behavior and general societal duties and obligations. While, girls were left to their mothers, grandmothers and aunties for instructions in the house chores and family responsibilities.

An *Idakho* child was a communal child and therefore a historical existential reality of participatory existence. All members of the community were responsible for the better up-bringing of the child. This was deducible from the wise saying that: *itsukha*

yibulanga itsukha, that is, a *snake begets a snake*. A *mwidakho* only begets another *mwidakho*. It is generally the responsibility of every member of the community to instill virtues and morals into the child.

According to Shimolela at Shiseso village, maintained that children were warned that: *itsukha niyakhasutsa isumu tawe, baana baranganga khuibailakhu manya shindu butswa,* that is, *when a snake refuses to spit its venon, children start playing with it as a toy.* For example, *Mukhana shianinanga khumusala tawe* that is a girl does not climb a tree. *Muyai shikhalanga khumaika tawe, nikhalakhu alamela shibele,* that is, a boy does not sit on the cooking stones, if he does, he will develop an udder. This was to warn them that the stone could be hot and it could burn the scrotum. **(**M. Shimolela, personal communication, October, 20th, 2023).

3.2.3 The *Bidakho* youth

An individual moves from childhood to early adulthood, the *babukha* through a major rite of circumcision of the boy-child. The youth group comprises both circumcised boys (*bikhula)* and their age set girls (*bakuyufu or bichong'o*). They are young adults ready for social responsibilities and also ready for marriage. They were always warned and advised that*: mubekhu shali mundu wa mwata tsimoni tsionyene tawe, khali ulininatsio habula shialolanga injila ili imbeli wewe taw*e, that is, a blind person is not the one who has no sight, but one who has sight yet cannot see the way ahead of him or her. This means that the youth should always see opportunities ahead of him or her and avoid being desperate because a desperate person is a stupid person. Consequently, they are encouraged from the wise saying that, *khali tsimbele nitsili tsinditoho, idana mpaka inuni nu munwa kwayo*, that is, no matter the heaviness of the breast, the toddler must suckle with its mouth. This means each youth has to face the reality of life without fear.

During this stage a person undergoes physical, emotional and psychological changes. The transitory processes from one level of historical existence to the next is unstoppable. It is a universal empirical fact that all children have to pass through adolescent phase of human growth. It is a transitional period that occurs between childhood and adulthood. Both boys, *bikhula* and girls, *bakuyufu* reach a period of puberty.

In this puberty phase, the fundamental changes that occur are those of physical development where they reach sexual maturity and become capable of self-preservation, that is, they acquire the capability of reproduction. The pubertal changes in girls are preceded by production of estrogen and other female hormones. The first signs are breasts development, followed by the growth of pubic hair, the underarm hair, they get their first menarche i.e. first menstruation followed by widening of hips. Their skin becomes smooth and soft while some develop pimples on the face. This phase eventually ends up when the girl acquires a feminine figure.

The pubertal changes in boys are through the process of a hormone called testosterone. This hormone activates the enlargement of testes and the scrotum. Other physical changes at puberty include voice deepening, shoulder widening, the growth of facial and auxiliary hair and general body growth. There is also an enlargement of the boy's breasts, which disappear later. Physiological changes that accompany adolescent people include a general interest in the opposite sex, an urge to experiment sexual intercourse and rebellion from parental control.

The main initiation rite for boys was circumcision which was done to groups of young adults. Those circumcised at the same time form an age-set, *the bakoki*. Before initiation ceremonies were done, young people were prepared both physically and

psychologically to face the experience. The physical preparation involved them being properly fed on a special diet so that they are healthy and strong. They were encouraged and challenged to face the ordeal (the cutting of the foreskin) with courage.

3.2.3.1 The rite of *khubita mibanu* among *Bidakho*

The circumcision season commenced with a ceremony called *khubita mibanu*, that is, a traditional ceremony whereby the *bashebi* and their knives are ritually cleansed and blessed. In *Idakho* community, the *abamasaba* clan had a traditional prerogative for producing the *bashebi.* The rite of *khubita mibanu* was done by only male adults before sunrise. It involved the calling of the ancestors in the circumcision lineage, pouring of libation, slaughtering of a male sheep and the meat shared among the elders, *bashebi* and the *mutindi* drummers. The *mushebi* was then given the knives and a hat was put on his head. This hat was special and was called *ikofia yi indubili* made from a certain type of a skin of a monkey. (P. Shisiali, personal communication, October, 24th, 2023).

3.2.3.2 The rite of circumcision of *Idakho* boys

The process of entering young adulthood starts with initiation rite for the boys called *khushebwa,* that is, circumcision done by *mushebi. Mushebi* must be a male person from either parental side, that is, paternally or maternally in kinship lineage of *bashebi* whose first born child must be a boy. During the entire season of circumcision, the *bashebi* forego their family responsibilities and conjugal rights and duties to their wives. This was to keep themselves pure and in a state of readiness for the service.

Circumcision was not a one day process but has various stages. Before the circumcision day, the boys called *bayayi* were given a pre-circumcision instructions of what was expected of them by the community. They were informed that*: liroyi liakhaulilanga tawe nikwitsanga nende murwi nikukatulwa,* that is, the ear that refuses to hear goes with the head when it is chopped off. This was the time of total separation of girls and boys.   The total separation was based on the saying that*: nusubila tsisibwa bikumba, tsichakanga khulia,* that is, when you throw bones to the dogs, the dogs will start feasting. Traditionally, a *rite of passage is a critical stage or phase towards adulthood or personhood, without which one does not qualify to be an adult or a person* (Mbiti: 2006:121).

The boys were assembled very early in the morning around *mukumu* tree, where the initiator that is *Mushebi* came with a circumcision knife accompanied by drum beaters. This drum was specifically for this ceremony called *Mutindi*. He went to each boy and cuts the foreskin of the penis using the same knife as a unity of the same age-set that is *Likhula*. Culturally the rite of passage *was the door towards personhood without which one's identity is lost* (Kiruki; 2013; 18). Those who cried were given nothing but those who stand firm without crying were given a gift in the form of cow or goat. The animal was called *Ishishebo*. This rite of passage *involved bleeding and the blood spilling to the ground signified that one unites with the ancestors' long dead thereby creating a bond of unity between the person and the ancestors* (Mbiti: 2011; 75).

The initiates were secluded and stayed away from other family members. They walked at night but during day-time they were taught traditional knowledge. They were called *Bafulu* and the one who takes care of them was called *Mutili*. While the house which they stayed in was referred to as *Erumbi*. This initiation rite was a sign

of courage and bravery. The practice helped to identify the warriors. The pain endured during initiation prepared the initiates to face the difficulties and challenges of adult life. During the process of circumcision rite:

> The candidates lined up for the operation in several concentric circles which they formed around a special giant tree (musembe) or (musutsu). It gave the youngsters an age-grade bakhochi (**read bakoki**) who had been circumscised under it later served as a meeting place for its members. The age-grades provided the bases for social solidarity (Ibid: 661).

3.2.3.4 The rite of re-admission of young adults in *Idakho* community

After the existential period of seclusion and healing in the *erumbi,* (a ceremony called *shialukha* or *khwalushitsa baana), a* rite of re-unification of young adults in the community was communally held and particularly in the family. It was done by singing, dancing, ululations, feasting and offering gifts to the young man. This was the *status quo* for property ownership. The gifts of animals were symbolic that stressed the new responsibility that one had acquired in his social status.

3.2.4 The young adults among *Bidakho*

The identity of men in this category was called *bikhula* and ladies were called *bakuyufu or bichong'o.* They were called upon to be courageous and hard working to form a better community and legacy. It was maintained that, *numenyanga khumuchela kenyekha ulombe bulina nende tsing'ueno,* that is, if you live near the stream, make sure you make friendship with the crocodiles. In addition, *nuwifualanga tsingubu tsialombwa nende masambu wakhalomba bulina nende tsimbuli tawe*, that is, if you put on clothes made from leaves, please do not make friendship with the goats.

More so, they were told to be careful because: *buli isimbwa ni ingoi mu lwanyi lwelwe,* that is, every dog is a leopard in its compound. The elders finally reinforced

their traditional education by underscoring that: *nimbulila, tsibiriranga;ni ndola nitsushitsanga habula nikhonyana, manyanga,* that is, if I hear, I forget; if I see, I remember but if I participate in taking action, I understand. They concluded that: *shibabi shiumukara ni khunung'unika khandi buli mundu yenyekha amanye ari mushilangwalangwa matsi kosi kosi ni malayi,* that is, the weapon for a weak person is lamentations or complaints but each person must remember that in the desert all sorts of water was important. Thus, a genuine person is a participating being.

Idakho traditional education was a lifelong process. The elders concluded that, *balalu balihona, beka balikalushila, habula busilu shubulibwa tawe.* Literally translated as, mad people will recover, the educated will always repeat but ignorance shall never be eliminated. In *Idakho* community, the young people could not advise the grown up people especially the elders. They were taught by the elders the virtue of humility in the presence of elders and were always requested to observe. They were told in a wise saying that, *khali maneche koko ni kali makali shunyala khwibula tata wowo tawe,* that is, rememeber always that no matter how big a person's scrotum is, he cannot sire his father. (I. Isindu, personal communication, October, 24th, 2023).

3.2.5 The young family among *Bidakho*

Consequently, after the processes of marriage and of naming ceremony as explained above, the young couple is elevated to a full family status. The man now qualifies to be called *musatsa* as well as *tata* and the lady becomes *mukhali* as well as *mama.* In this phase involves two major rites namely the rite of house building and the rite of installation of cooking stones. This new status gives them power to start cooking in their house and for the first time give her authority to step on the cooking stone to prepare meals for her husband and child. This was not a couple show but a family

process. The sister-in-law deed more process of making the three stones assisted by an aunt. This was a process of passing on knowledge and skills.

3.2.5.1 The rite of house building among *Bidakho*

The eldest male family member in the morning points at the suitable site for the house *(Shianyi)* and prays to God and invokes the ancestors for blessings and protection of the new family. He called the owner of the house to be built to peg into the ground at the center of the area of the house and request those to assist to start hole-digging. After the hole-digging, the husband and the wife put the first post into the hole at the center of the house referred to as *Irilo yiitsu,* the pillar of the house then other posts are erected. When thatching began, the first batch of grass was thrown onto the roof by the owner, the husband.

When the *mubimbi* was about to complete thatching the house, the *shisuli* was put on the top most part of the house and the owner had to slaughter a male fowl. At the death of the man, *shisuli* was removed to symbolize a husbandless family. Generally, the *babimbi* were paid in kind while others, was a community responsibility. The house had the following parts: *habweru,i.e sitting* room*, bikoro/isisi i.e rooms, mwikulu* above, *khuluchuru i.e lintel, mushisekeseke that is, at* the centre above in the roof and *tsikhumbu tsiitsu i.e the corners.* Creativity was practised in the process of house construction.

3.2.5.2 The rite of installation of cooking stones among *Bidakho*

The rite of erecting the three stones was done by the aunt to the husband, his wife and sister-in-law as well as the preparation of the firewood. The aunt erected the stone on the right hand as a sign of permanent welcome and replacement. The wife erected the one on the left as a sign of permanent acceptance and the sister-in-law placed the front

moveable one as a sign she can be married in the either clans where the aunt went for marriage or where the sister-in-law came from.

The wife then went to her former home. Her parents and family members would give her a fowl, flour and the cooking stick as soon as the wife comes back, the aunt lights the cooking fire and places a cooking pot. The aunt invited the wife to continue the process of cooking. She served the food to the husband and then the aunt and the other family members.

During this process when the wife had gone to her parents; the husband remains at home. The elders taught him that, one must be careful about rumuors you hear about a woman. This is due to the fact that it either comes from a man who could not have her, or a woman who could not compete with her in getting a marriage partner. Consequently, he was told, a foolish husband tells a wife to stop verbal exchange; but a wise husband tells her that her mouth is extremely beautiful, when her lips are closed. More so, he was warned: a leopard is beautiful, but has a bad heart. Due to these facts about a leopard, he is cautioned, that, it is a wise approach to play sometimes the role of a fool, to fool the fools who think they are fooling you.

3.2.6 The elderly in *Idakho* community

This was a group of elderly people called *bahindila* in which the men were called *basakhulu* and women were referred to as *bashiele.* The *Bidakho* view old age as a fulfillment of life well lived and was highly respected. Old people both men and women were considered as a *library of wisdom and knowledge for the community*. They played a major role in oral traditions in which they taught using myths and legends, stories, songs, proverbs, riddles, wise sayings and rituals. For an old man to send a warning to a young person he could say*: mwikhula kenyekha ube nende busitsa*

khu wire inji iyeli khu maneche, that is, my son you must be very careful and wise to kill a fly that parches on your scrotum. They are people who taught many lessons through myths, wise sayings, legends and so forth. These *myths and legends are traditional stories about something that happened in the past which explains something in the present* (Kunliyop: 2008:11).

3.2.7 The *Bidakho* elders

The *Bidakho* elders, that is, *Baluhya or bakhulundu* which etimologically within *lwidakho* language coined from *ba ha luyia which means watu wa baraza in Kiswahili* or of the council in English. They were the authentic custodian of all the process of cultural undertakings. The decisions arrived at by elders had bonding effect between the individual and community. They played the role of the community's custodian of rules and laws and the executive arm of the community. Their decisions were always for the community's welfare first and secondarily for the individual person.

> The elders are the custodian of the traditional practice, hence in this way they may be perceived as enforcing the traditional practice. Elders are the ultimate authorities in different Kenyan societies; they are custodians of the people's ways of life. The elder's decisions are within the context of their role as custodians. As custodians, they already have the memory what ought to be done and what context or how. They have to be faithful to this. They simply have to be truthful to the cultural practice, which they must pass on to other generations" (Kiruki: 2013; 20).

3.2.7.1 The rite of installation to eldership among Bidakho

The rite of installation to eldership, that is, *khwamiitswa*, in which leaders were chosen according to age set are installed. They were consulted from time to time and they consulted each other at the *luyia*. After elders had been installed, their decision is supreme and it cannot be challenged. The *Bidakho* believed that these elders got their powers and responsibility from God and the ancestors. They were bound together in

the wisdom that, buli *mundu musatsa ni muuingwa/musilu mubitonye or bikha biranu, habula musitsa bwenyanga buingwa bwakhabira bitonye birano tawe*, that is, every man as an individual is a fool for atleast five minutes, but wisdom entails that this foolishness should not exceed this time frame. Age was important in joining the elders' council and is pegged on the age-set and social achievements.

3.2.8 The lower personhood among *Bidakho*

The lower personhood refers to those human beings who cannot go through all the natural social cultural process to adulthood in the *Idakho* mind-set. This process to the lower personhood entailed from conception, embryo formation, the foetus, the young child, the unmarried, the impotent, and the insane. These people were the ones who die because they cannot be named and were held in a low esteem. Their burial rites were less elaborative and most of them were buried before noon. In some instances, even mourning and lighting of bonfire (*shiorero)* was forbidden. This people were regarded as social misfits and for them, to be is to be seen and not to be heard. It is epistemologically held by *Bidakho* that only children and unmarried persons actually die.

> A bachelor was seen as an incomplete man. A similar though, milder perception of incomplete man was directed towards childless couples. It was almost an abomination for a woman not to get married. An unmarried woman, who remained in the clan, was a target of hostility even from her own brothers. She had no role or status in the clan and was denied access to certain occasions (Kavulavu: 2017; 661).

3.3 The processes of death among *Bidakho*

Scientifically, death is the permanent ending of vital processes in a cell or tissue. It is the irreversible cessation of all vital functions especially as indicted by permanent stoppage of the heart, respiration and the brain activity. Death, that is, *likhutsa,* is   an

existential historical condition that scientifically demonstrate that all living entities must die. It is a universal process for all living beings. Therefore, the processes of death should not be limited to both philosophical elucidations and religious expose and beliefs but also should be explored through scientific explanations too. Some people who have come to the near-death experience explain some realities that ought to be looked into by both the three academic disciplines. They describe a sensation of separation from themselves and watch doctors and nurses working on their bodies as well as claim to hear things and record conversations that are going on around them.

The individual personal identity changes as soon as a person dies. Generally, to demonstrate this reality people use such phrases as, wash the body, put the body in the coffin /*lisero*, take the body to the graveside and lower the body in the grave. More so, to demonstrate that death is a substantial change, people do not call the dead person by name which a person tried to impress and build the whole life The westerners will say, we have lost so and so. But for *Bidakho*, death is not the greatest loss in life or of life but a gateway, a pathway to *Emakombe*, a process that leads a person to join the ancestors and the spiritual world. The true loss of life for them was when life dies inside a living person, that is, the lack of capacity to procreate. Thus,

> The person who died left one phase of his existence to enter another not only as regards his own individual existence, but also as regards the place they occupied among the living. The bidakho performed many complicated ceremonies connected with the death and burial. When one died, people wailed and beat drums. The body of a dead person was kept inside the house for a day. The body was laid on an animal skin and covered with a skin or with banana leaves, and if it was a prominent man, a leopard skin was used. Neighbours and relatives brought beer and food, some played musical instruments, and others sang funeral songs and dances (Kavulavu: Ibid; 662).

Bidakho hold that old people do not die but they pass on to the underworld. Generally, for any premature death there must be an existential cause. Such causes of

death include and not limited to curses from the elders, the practice of evil magic that is done by sorcerers called *bakhumu* and witchdoctors called *balochi* who use metaphysical means to cause harm to the innocent, diseases that are sent by evil people, evil spirits and finally the breaking of taboos and binding oaths.

In the words of Heiddegger, a human being is a being towards death. It is wise for every person to note that: *khali manyonyi kali ni tsibaha tsiukhupulukha ikulu, kakananga nende likhutsa ikulu eyo*, that is, even the birds that have wings to fly will meet death up there. Therefore, to demonstrate that a person does not die the solution was found in procreation through a process of naming and pouring of libation.

Death within the *Idakho* metaphysics was the ontological change that leads a human being, from the phenomenal world, the world of human beings and created beings to underworld. This process from birth into the world and ends into the underworld called the *Emakombe*, was filled with cultural practices for both the living and the living dead. It was a process for finite beings to undergo decay and especially for a human person to receive the qualities of imperishability and incorruptibility. This was a process that led a body into a new being, that is from ontological being to logical or spiritual beings.

Dying is a very comfortable final experience that a person has to encounter and should not be feared. Death was a process which is not a black and white moment of life. It is a deduction of oxygen that gets inside the brain when an individual is about to die. This process causes the human brain circuits to shut down leading to the process of unconsciousness to the outside world. Due to this existential experience, a person experiences a state of calmness and peacefulness.

Consequently, when the heart stops, all the physical life process goes off. This is due to the fact that there is no blood getting into the brain, to the kidneys, the liver and other parts of the body. These processes make a human body to become lifeless and motionless. This is the stage at which scientific doctors confirm as a time of death. Furthermore, death which is the final stage a person goes through in life is a sorrowful event because the dead person is physically and permanently removed from the living members of the family. Rituals associated with death are taken seriously by the family and the community members. All this was done in order to maintain the relationship between the living and the dead.

3.3.1 The rite of burial in *Idakho* community

The rite of burial in *Idakho* community was a laborious process that involved slaughtering of animal, a bull and a cow for man and woman respectively. It was done near the graveside and pouring some blood in the grave. This was done as a process of blessing the grave, appeasing the living dead to receive the deceased. It was done for the mother earth to accept the dead and to have a peaceful funeral send off. The burial process involved laying the body in the grave, grass is then placed on the body and finally, the soil is put to fill the grave. The process of *Khusundula Shisayi* that is, to pour the blood was necessary in every funeral. The purpose of this process was to get meat to feed the mourners, the hide, that is, *Lisero* for the burial not a coffin and blood for the purpose of pouring libation.

The final day of the burial had an elaborative process ceremony of the sending off the dead. It involved all the relatives to be present. They were to be introduced and given a chance to eulogize. This process demonstrated the communalistic metaphysics that the deceased hails from a blessed family that is *mulabi kwa landa* literally the potato roots has widely spread. It is only after the communalistic process of eulogizing had

been well conducted that the burial process begun. All burials for married and old people were done in the evening. The burial of dead youths and unmarried people were done before noon. Those who had committed suicide whether married or not married the above process was denied and they were buried at night.

Bidakho had an elaborative process for heroes and leaders who had killed *Mutsiku* that is, the enemy. *Mutsiku* refers to any person who is not a *Mwidakho*, who does not belong to this community. This festival is referred to *khusieba Shilemba* a ceremony whereby the community gathers after burial, to dance the traditional dance called *Imbukula*. This dance was seen by the missionaries who were very happy with it and said, *it is good*. But the *Bidakho* listened to this phrase changed its name to *Isukuti,* the contemporary concept in use now.

3.3.2 The cleansing rite among *Bidakho*

The process called *Khulabisa* literally cleansing follows after the burial and was only done to family members to avoid *Busekhu,* that is, a curse. It involved approximately fourteen days of seclusion to avoid contaminating family members. The herbalists gave traditional herbs for use to bath at night in the river. For the widow, there was *khukhalaka makhola* that is, to cut the cords or fibres that united her to a husband. This process referred to the engagement in sexual intercourse with another man and must be a secret. It was not the same idea as wife inheritance but was a process that symbolized readiness for the new phase of life.

Generally, all deceased persons that the above process was performed for them but they kept on disturbing the family members, there was the final ceremony. This process involved the body being exhumed and then burnt. The place where the body was burnt was called *Shisambilu.* The process involved *Muyebululi* that is, a person

who re-digs the grave and was given a black bull as a symbol of going to the underworld and a person called *Musambi* that is the person who burns the remains of the dead. This one wa given a brown skinned cow or somehow a red skinned cow, symbolizes fire that changes various entities substantially.

The process of substantial change was to be handled with great care and understanding. If the above process was not well conducted, that family will suffer from *Lubo, Lukhutsu, Ishila* that results in a sort of mysterious and immature deaths, disabilities of withering of body organs especially hands and legs referred to as *Khutundubala* or in the miscarriage of the pregnant women. But the general remedy is to administer traditional herbs *Malolotso, tsinyasi, Masambu keishila* done by *Musalisi,* a traditional spiritual leader who conducted these ceremonies. These traditional herbs are a concoction of leaves, roots, barks of trees etc. with current ecological destabilization and the contemporary person, many of these practices are obsolete. (P. Aromba, personal communication, October, 26th, 2023).

3.3.3 The immortality of the soul among Bidakho

The *Bidakho* believed in the immortality of the soul. The soul is referred to as *Omwoyo* which has a double meaning, that is, the voice and the soul. Some people confuse omwoyo with the heart. But in *Idakho* epistemology, the heart is *murima,* that is, the organ that helps in the process of the circulation of the blood. The phraseology from this epistemological perspective was that, they don't say: *Shibachi Ukhutsi*-that is,   Shibachi is dead, but they say: Shibachi has passed on to *Emakombe,* that is, *Shibachi utsili Emakombe.* Generally, death in this perspective was a process that does not lead to nothingness but another mode of existence.

> Change is a natural law evident in the universe. Not only clothing's
> change with time but humans also change over time. In the case of

> humans apart from changes taking place in their physical bodies, their consciousness, beliefs, ideas, doctrines and theories of life and social reality, change as well in other words, the human psyche is evolving and will ever continue to evolve to higher complex dimensions of awareness. (Chukwu 2013; 127).

When a calamity/epidemic strikes, it was the responsibility of everyone to undertake precautions and be safe. One should not ask the cause or the source of the calamity but should be involved in searching for the remedies to that particular calamity. Generally, you are told: *ingoi ikhwilukhanyinyanga nibi undebanga, ni isatsa inoho ni ikhali?* Literally translated as: *a leopard is chasing us and you are asking me, is it a male or a female?* This was the reason as to why *Bidakho* didn't fear a dead person nor death itself but understood that change was inevitable. It is a permanent as well as a natural phenomenon.

3.3.4 The *Bidakho's* theory of *Emakombe*

Emakombe is the third part of the universe that is a home of all the departed regardless of age, race or gender. All the dead people whether were good or bad, stay in this part of the universe. This theory of *Emakombe* demonstrated that matter cannot be destroyed but only changes. This is true from the atomic theory from the ancient philosophical epoch. There is only a logical division of the dead in Emakombe. Those long gone deceased from the communal family of the spirits referred to *Vikuka, Binanyenzo and bakuka*. The dead, all of them

> are the closest link that men have with the spirit world….they are bilingual since they speak the languages of men, with whom they lived until recently and they speak the language of the spirits and of God, to whom they are drawing nearer ontologically. These are the spirits with which African peoples are most concerned it is through the living dead that the spirit world becomes personal to men. They are part of their human families and people have personal memories of them (Mbiti: 1982; 83).

The living dead are not logical beings as can be interpreted by Aristotelians. But they are actual entities through the principles of creativity. The living and the living dead participate in all communal festivities. As Achebe opined:

> The land of the living was not far removed from the domain of the ancestors. There was coming and going between them, especially at festivals and also when an old man died, because an old man was very close to the ancestors. A man's life from birth to death was a series of transition rites which brought him nearer and nearer to his ancestors ". (Achebe: 1958; 85).

3.3.5 The rite to ancestor-ship among *Bidakho*

The rite to ancestor-ship demonstrated that a substantial change has existentially occurred. The *Bidakho* do not say let us go and bury so and so, that is, *hamba khutsi khuyabili ane.* They will say: *hamba khutsi khuelishitsi ane emakombe*, that is, let us go and escort so and so to *emakombe*. Thus, the rite was *khuelishitsa emakombe* was for everyone who dies but to join the ancestors was not for everyone as illustrated above. Those who joined ancestor-ship phase were the married, had children and named some of the ancestors. They qualified to be named too, lived a virtuous life and lived to a ripe old age according to *Idakho* community.

When they died the rite to ancestor-ship begun with lighting of *shiorero* (bonfire) in the homestead in front of the house. This was followed by digging of *shilindwa* (grave) while the *itahiwa* (male fowl) or *inyabuli* (female fowl) for man and woman respectfully was prepared on the *shiorero*. This chicken was to be eaten only by those who dug the grave strictly. It is referred to as *igokho ishilindwa*, that is, a fowl of the grave.

This was followed by the slaughtering of an uncastrated bull for a man or a cow for a woman. The blood was collected for pouring libation, for appeasing the spirits, living

dead as well as the mother earth to accept and receive the body and meat for the living for the celebration. All the above, will end with a traditional dance, *shilemba,* or *ibukula..*

3.4 The Value of *Bidakho's* Rites of Passage

The role of rites of passage were very important stages or events in a person's life towards fuller maturity in the *Idakho* community. Initiation rites involved the whole community. Every male member of the community was expected to undergo the rite of circumcision, failure to which the person would be looked at as an outcast and as a child no matter how old he might be.

In addition, *Bidakho's* initiation ceremonies brought families, relatives and friends together. These occasions helped in strengthening kinship ties, for example, the shedding of blood binds the initiates to the land and the ancestors. They were looked at as occasions for offering prayers to God, for the well-being of the initiates and prosperity of the whole community.

Moreover, the rites helped structuring the community through age-sets or groups. People of the same age group considered themselves as brothers and sisters. They were important because the initiate gained a new status in life as well as received special education from their sponsors during the seclusion period. They were instructed on how to behave as adults, warriors, future husbands or wives and as parents. They were also taught the secrets of the community of *bidakho* and cared about each other's welfare.

The significance of the funeral rites was determined by the status, sex and the age of the person being buried. For example, those for young children and unmarried people were simple and attended by few people. Those for leaders, the rich and heroes in the

community were elaborative and attended by many people. Normal activities of the community were disrupted on the burial day to allow many people to attend such funerals.

The dead are buried in a carefully selected place in the ancestral land so that the spirit continues to be close to the family. The body was also carefully placed in the grave facing the appropriate direction according to the custom of the *Bidakho.*

The grave was a symbol of separation and was respected by being protected from the surrounding. *Bidakho* avoided walking and digging over the grave. Before and during burial, the members of the family and all relatives entered a period of mourning. All these were ways of expressing sorrow during the mourning period for the loss of the loved one.

After burial, close relatives shaved their hair as a sign that one of their members has been separated from them and for cleansing impurities. The new hair that grows showed that life continues after death.

Other rituals were performed to the departed so that they can allow the living members of the family to live in peace. For example, sacrifices were made and libations offered to the spirits in order to appease, invoke, thank or request them to do something for the living. Everything was done to give the dead a decent burial.

3.5 Conclusion

Process metaphysicians concur that creativity is an absolute mystery. The processes for young adults, man and woman, come together as wife and husband and the entire processes of conception through birth until death demonstrates that creativity is a mystery. The processes a *mwidakho* goes through demonstrates that a human entity is a rational entity, a biological entity, a social entity, a moral entity and a communal

entity. The elaborative processes demonstrates that, a family is at the basic ground on which relational existence, participatory existence as well as interdependence existence are realized. It is a basic unity of the community of human and non-human interconnectedness of myriads of authentic relationships. An *Idakho* family and community are founded on a mutual concern and sharing existential principles of life that are necessary to be concerned with the welfare of other people. Hence the assertion that: *mundu ni khuba nabashio*; For this reason, *Bidakho* view a person as an interdependence being, an incomplete biological being, an existential relational being and above all an existential participating being. This begins in the family level at conception and is extended to other members of the community through the kinship system and the caring of the environment until one enters *emakombe.*

Conclusively, it has been demonstrated here, that *bidakho* view a person from metaphysical, ethical and existential perspective. A *mwidakho* is characterized by consciousness of the existential environment, rationality and a moral sense towards others in a community. It has been demonstrated that process philosophy is at the core of *bidakho* understanding of a person. Furthermore, all the processes a person goes through in the *idakho* community, concur with Alfred North Whitehead that reality is made up of fluid and dynamic entities which are always and everywhere in the process of change. It has shown that being is dynamic and that the dynamic nature of being should be the primary focus of any comprehensive philosophical discourse of reality and of a person's place in it. Therefore, the processes of making a *mwidakho* shows that, philosophy is an activity which people undertake in a particular existential historical epoch, when they seek to understand fundamental truths about themselves, the world in which they live and their relationships to the world and to each other.

CHAPTER FOUR

THE *BIDAKHO'S* CONCEPT OF A PERSON

4.0 Introduction

In this chapter, the analysis and synthesis of the preceding chapters is undertaken to seek new knowledge about a person. It attempts to provide a detailed synthetic *Idakho* understanding of the concept of a person, providing an insight in *Bidakho's* worldview by evaluating data to arrive at the conclusion of who a person is and why. Furthermore, it is a comprehensive philosophical account of *bidakho* that engages the reader into forming judgments in order to develop a deep understanding of the concept of a person in *Idakho* community and points to the relevance of the same as a solution to the contemporary negative issues in the world. Deductively, new knowledge is obtainable through both critical thinking and creative thinking about data provided; collaboration of various discourses about a person as well as communicating logically the findings obtained by solving the issue of who a person is and why. As Russell avers: *philosophy ... aims primarily at knowledge. The knowledge it aims at is the kind of knowledge which gives unity and system to the body of sciences, and the kind which results from a critical examination of the grounds of our convictions, prejudices and beliefs* (Russell: 1912; 90).

It is epistemologically true that knowledge possessed by a person can be affected by prejudices founded on sophistical and interpretational fallacies as well as false appearances (Baconian's idols of the mind). The application of phenomenology as a method of this research helps to overcome these fallacies and idols. This is because, the method of phenomenology *is a preparation for all philosophical investigation and research into the positive sciences* (Delfgaauw: 1969; 120).

In *Idakho* perspective, to understand who a person is and why requires a *total reconstruction of the sciences, arts and all human knowledge* (Stumpf: 1982; 214). This is because, a phenomenon *is anything imagined or objectively existing, ideal or real, that presented itself in any way to man's consciousness.* (Delfgaauw: 1969; 118). This is achievable through the application of phenomenological processes of learning. It requires a paradigm shift from fanatical learning that involves words, text, language and styles. It has to go through contentious learning of fixed positions of earlier thinkers to delicate learning that claims more knowledge than can be provided which *distort knowledge* (Ibid:124) particularly about a person and therefore corrupts the mind.

The Baconian *idola mentis* produce: false concepts about who a person is and why ((*idola tribus*); egocentricity that consists of doctrines which an individual cherishes very much (*idola specus*); socio-cultural activities founded on human rhetoric orientation (*idola fori*) as well as dogmatism in any field of knowledge (*idola theatric*). Therefore, as it has been demonstrated, process metaphysics through the application of inductive reasoning begins with a detailed observations of the world (experiential knowledge) of *Bidakho*, the sensible realm, the phenomenal universe towards a more generalization and ideas of the supersensible realm, the noumenal universe (rational knowledge) that has to come back to perceptible world (experience). Thus, through interdependence metaphysics and ontology as well as participatory existence of *Bidakho* has demonstrated that experience is of paramount importance. The exposure of their process philosophy has produced their lived examples as well as their existential living. Thus, the significance of experience, exposure, examples and existential living in *Idakho* community is of paramount importance in defining who a person is and why.

Moreover, philosophy concerns itself with an all-inclusive and comprehensive human view of all accessible experience in the whole universe. A scholar in philosophy criticizes inconsistent views about reality, critiques consistent views that are partial as well as critiques those that are not broadly based on universal knowable human experience. Additionally, a scholar in philosophy accepts permanence where truth reveals permanence e.g. the principles of logic and change where truth reveals change e.g. logic is adaptable to the facts of life and growth. It is deducible from the above, that experience includes life, motion, growth, change, death and rigidity too e.g. a person's system is a concrete system that is alive and growing but there is nothing static about it.

Therefore, for philosophy to afford a complete view of human experience needs science and a recourse to beauty in nature, art, music, moral experience, social action and religious worship. Thus, to exclude any of these areas is to be unphilosophical and fanatical. Furthermore, a philosophical discourse does not lead to a fixed and final system of thought. If it does, it means such a system of thought requires to know everything and that nothing more is knowable or can happen. But such fixed system will lead to a philosophical dogmatic fallacy which this research labors to refute and solve. Hence, philosophy does not require memorizing unchanging answers to all possible issues in life but requires learning how to grow in a changing world. In brief, a philosopher is a person who learns how to think in the process of growth in the changing universe.

In the case of a person from *Bidakho* perspective, the permanence is demonstrated through physical identity, the nomenclature identity and communal identity that inheres in a person's substratum through the lived life on the earth in the community until one enters *Emakombe.* On the other hand, dynamicity permeates all parts of

person from conception until one is buried. It affects those parts that require biological development, mental capabilities and cultural processes. This is what Aristotelian idealistic metaphysics referred to as accidents. All human beings go through accidental changes without naturally affecting the substratum of a person. It is, asserts Wiredu: *the function of philosophy everywhere is to examine the intellectual foundations of life, using the best available modes of knowledge and reflection for human well-being.* (Wiredu: 1980; 62).

4.1 The Process Metaphysics of *Bidakho*

4.1.1 The principle of identity among *Bidakho*

Bidakho are a communalistic society in which the metaphysical principle of identity plays a bigger role. Identity is that which makes an entity definable and recognizable in terms of possessing a set of qualities or characteristics that distinguish it from other entities of a different type. That is whatever makes something the same or different. The law of identity states that; to exist [an existent], that is an entity that exists must have a particular identity. Identity must be a single identity because an entity cannot have two or more identities in the same respect. Due to this, identity of any reality makes it to have a definite nature. This makes it knowable and that it has no contradictions. In this perspective, it is noteworthy to concur that: metaphysics *is the summit of human knowledge in the natural order.* (Alvira: 1982; 11). This type of thinking leads us to concur with Karl Jaspers that:

> Philosophy is the thinking in which we ascertain what we live by, what really is, what makes us be, it is the thinking in which ewe make our way to conceive that thinking to test its certainty and to illuminate its meaning and criteria. But true philosophy stays inclusive as it systematically clarifies our basic knowledge that serves, so to speak, as a frame-work for both what we are and what for us there is. (Jaspers: 1969; 21).

Bidakho's identity states that *lwikho lurula munda* that is, the womb is the source of relatives. That, wenyu *nu wenyu bandi ni batsiku*, that is, ours is ours, others are enemies and finally *Shienyu ni Shienyu khali shiunya bukundu*, that is yours is yours even if it is rotten. In brief, they say: *isimba yibulanga isimba*, that is, a lion begets a lion. (J. Shamwama, personal communication, October, 29th, 2023).

Bidakho as a community have a language *lwidakho* that unite and categorically distinguish them from other luhya communities. It is a feature of every human society and culture to have a unique medium of communication. *Lwidakho* as a language, is a system that combines vocal sounds with gestures to express messages. This language ensured the survival of *Idakho* community. It is used to express ideas and emotions, to tell stories and negotiate with others. Like any other historical existential phenomenon, this language is a dynamic reality that expresses human thoughts. *Lwidakho* is an effective means of communication and an important aspect of a *Bidakho's* history. It has a capability to open an important window into the past dealings and thought patterns of *Bidakho* because they like any rational actual entity have the capacity to construct a medium of communication.

4.1.2 The *Bidakho's* metaphysical unity

Bidakho like all the finite beings had a compositional unity. They had the substantial unity of essence and act of being and need matter in order to exist as an ontological reality. They also participated in the accidental unity which involved the *Bidakho* as the substance and their accident, that is, their habits. Consequently, as a communalistic society they form a relational unity of social beings. They aggregate to form small social groups of families, relatives, age-set etc. In the process of this formation of a common life, they believe in the unity in diversity and unity of

purpose. This is because, each *Mwidakho* must protect each other regardless of what has been done by another mwidakho.

 The *Bidakho* identify themselves through age-set referred to as *Likhula*. This age-set had various compositional unities from metaphysical perspective. The process of joining a particular age-set was through the process of both social and cultural rites. *Idakho* metaphysical orientation taught that circumcision gives a person a relational identity and the wives of a particular age-set were united according to their husbands' age-set.

4.1.3 The *Idakho* cosmology

The centrality of *Nasaye* in the *Idakho* cosmology can never be underestimated. *Bidakho* do hold that *Nasaye* as the creator of the whole universe, that is, *Mulonji wi shibala shiosi.* They subscribed onto a trinitarian theory of the universe. They maintain that, God was the cause and responsible for the whole universe called *shibala*. *Shibala* as the world which was metaphysically subdivided into three, although ontologically *shibala* is one.

The uppermost part of the universe is called *mwikulu'* better translated as the firmament and not heaven. This is because even the traditional houses have this part called *mwikulu.* Thus, *mwikulu* is not necessarily referring to heaven. It refers to the uppermost part of the universe, the sky and is believed to be the home of all spiritual beings and all human souls.

Furthermore, the second section is *Hasi* or *liloba.* Literally the earth which is the home of all ontologically real beings. It is commonly called the world. A created being once comes into existence joins the lower world zone. There is no process of a person to go to spiritual firmament only God can go anywhere. Therefore, there is a

process of irreversibility of created beings towards the underworld. The universe is filled with entities and therefore empty space, that is, unoccupied place does not exist. Thus ontologically, it is valid philosophically to hold that the innumerable actual entities differ from each other due to the various levels of composition and perfections. The differences lead them to acquire their own individual form in order to become real entities instead of merely potential entities in the universe.

Finally, *Emakombe,* that is*,* the underworld, is where all the living dead stay. These three parts are inseparable, indivisible and indissoluble. The entities comprising the universe are units of being in a state of becoming in order to fulfill their potentialities. This natural process is not mechanically driven or controlled but develops freely in time, that is, the dynamic processes are historical conditioned and therefore historically situated.

Every existence of the tripartite universe is for the good of human beings since God exists for the benefit of the human beings, the living dead are for the good of the living and ecology. Therefore, the undividedness of the tripartite world affirms the unity of the being. This was the *Idakho's* trinitarian theory of the universe. It is noteworthy to concur with a fact that: *the universe has always spurred men to wonder about its origin. Men have labored continuously, seeking an explanation for the universe-an explanation that can be considered ultimate and universal or all-encompassing.* (Alvira: 1982:3).

4.1.4 The *Idakho* ontology

Ontology being a branch of metaphysics; deals with the nature of being, set of concepts and categories in a single subject area or domain showing their properties and relations between them. In philosophy, it is a science of what is, of the kinds and

structures of objects that seeks the classification and explanation of all entities In the Aristotelian understanding therefore, is that, in the process of generation, matter and form unite in a process of materialization giving each being its own individuality. This individuality makes each entity distinguishable from each other. This is the *principium individualis*, that is, the principle of individuation.

It is noteworthy to hold the Divine Actual Entity is individualized without being materialized. Thus, materialization of all entities in the universe is the source of all imperfections. But the Divine actual entity in brief is*, actus purus*, a pure act, a pure form and completely spiritual, who is necessarily and absolutely perfect. In line with the process metaphysics therefore, *bidakho* had their own ontology that explained both existence and its nature. It is an experiential fact that:*...All beings form a hierarchical order in accordance with their degrees of perfection. In this hierarchy, all creatures are inherently referred to God as their first cause and their last end, and inferior things serve the superior ones. Thus the material universe is at the service of man, and it acquires its meaning when through it man directs himself to God. (Alvira: 1982; 68).*

The *Bidakho's* universe ontologically had a specific order of beings. God occupied the highest rank at the top of hierarchy. God is the Supreme Being, called Nasaye who is responsible for the existence and sustenance of human beings and all other beings.

In the descending order *Bidakho* had the divinities called *Binamakulu*; followed by the spirits, *the mioyo*. In the fourth position, they had *Bikuka*, the living-dead. In the fifth position they had human beings, that is, *Bandu* that included those who are physically alive and those who are yet to be born. Below human beings, they had *Biubulamu,* that is, living beings like animals and plants making up the sixth level.

They were used by human beings in their natural and religious life as food and sacrifices. The last category was occupied by *Bibulabulamu*, that is, natural physical things without biological life that is *Bindu*. Thus God, Mankind and the cosmos are the three pillars that can define who a person is in an experiential *Idakho* ontology and metaphysics. Hence,

> Philosophy attempts to scrutinize everything that is. In this process it seeks to understand human nature, society and the universe along with all the natural laws associated with these manifestations. It does not allow anything to sink into oblivion as it strives to achieve a holistic view and unity of all knowledge claims we have made from art, religion, science, philosophy and mysticism … philosophical method of inquiry does not entail the sort of rigidity that breeds rampart errors in the sciences. True philosophizing is often characterized by a boundless attitude of openness which ultimately restricts philosophy from preferring doctrines about man, society and nature. (Akanmidu: 2004; 167).

4.1.5 Idakho interdependence metaphysics

To begin with, *Bidakho's* interdependence metaphysics holds that, God is the source of all that is. He cares about human beings and sustains everything that is in the universe. He provides human beings and all creation with the necessities of life. Additionally, God is the guardian of the moral and ethical order who punishes those who do wrong as well as controls the spirits that are more powerful than human beings. The divine actual entity gives order to the universe and controls it, and gives power to special persons such as healers, medicine persons and kings. He communicates with them through dreams, trances and visions.

In addition, *Bidakho* held that all human beings depend on God for the most essential requirements of life such as rain, air, and sunshine and therefore are less powerful than God and are under all obligation to obey God. They must offer sacrifices to God to maintain a good relationship with Him.

Accordingly, *Bidakho* maintained that God gave animals for their use. Therefore, they should handle them responsibly and possession of these animals seen as sign of prestige and wealth. The skin of these animals was used as clothes and for burial rites. They were also used for making musical instruments like drums *for isikuti*. Some of these animals were used as sacrificial animals to God and as payment for fines by offender to God and the ancestors and to the offended person and for giving bride gift of appreciation to the in-laws' family.

Moreover, *Bidakho* depended on plants for vegetables which are used for food while animals depend on grass and folia. Trees were used for fuel and for building purposes. Some trees were used as sacred places for worship and other plants were used as totems.

Non-livings things and all natural phenomena were seen as blessings or warning signs from God. Some rocks for example the famous *ikhonga murwi,* (crying stone) and mountains (shikulu *shia masibwa*) were also viewed as manifestation and dwelling places for the living-dead and the spirits. This inter-dependence showed that human beings and the environment are related.

In addition, *Bidakho* protected the environment by planting trees and flowers in the homestead and around the house. They are aware that ecology should be protected and maintained by everyone because a *Mwidakho* co-exists with the environment and its destruction too destroys a person.

Bidakho also maintained that the spirits are invisible but are believed to play an important role in the lives of the living. They were viewed as strangers to the living and in case they appeared they had a purpose to fulfill. Some spirits were

manipulated by human beings to cause harm to others while others were associated with some sickness and others were believed to cause suffering.

Indeed, the ancestors were believed by *Bidakho*, to appear to the living in various forms such as dreams and visions. They could cause other illnesses or mental disturbance. In whatever form they appear to the living, they retain their former physical identity while they were still on earth. Therefore, the people to whom these ancestors appear claim that they saw a person who died and is recognizable.

The ancestors were respected by the living because of the important roles they play such as protecting members of the family against all forms of danger and evil; blessing the family and community from where they belonged. They gave a sense of identity to the community and sometime inflicted punishment on offenders in the family. They sometimes warned the living about the impending danger or punishment.

Also, *Bidakho* realized that the ancestors had overwhelming power over them. They made every effort to ensure that the good relationships were maintained through various rituals performed to maintain these relationships. These included the placing of food or pouring of libation of beer, milk and water for the ancestral spirits. Offerings were made to the older members of the departed who may still be the living dead or may be remembered only in genealogies.

Furthermore, worship was a response by *Bidakho* to the spiritual beings whom they believed influenced their lives. Although God is both transcendent and immanent, as already seen, could be reached through some acts of worship. These involved supplication, petition and resignation to God. Worshiping was expressed through sacrifices, offerings, salutations, songs, blessings and curses.

> The idakho religion recognized the power of the ancestral spirits in their cosmology. They venerated this spirit to promote good health and the welfare of the community and the family. The veneration of the idakho ancestor at the family level centred on three sacrificial stones… the stones were placed only in the homes of married men with children (Kavulavu; 2017:662).

Finally, *Bidakho* remembered the departed by consulting them through a diviner or a medicine-person. This was when a major family undertaking or decision was about to be made or when there was illness. As seen earlier, some ancestors can send a disaster to the family as a punishment for certain mistakes committed. During family ceremonies and rituals such as those that mark the birth and initiation of children, the departed were remembered by mentioning their names at the time of prayers and by naming the children after them.

4.2 The Social Philosophy in relation to *Bidakho*

Philosophy is a critical and systematic study of knowledge and truth in regard to reality and being in the universe. It is based on valid argumentations and reasons in the realization and fulfillment of both the aesthetics and ethics in a particular state in the process of governance of a people.   In essence, philosophy studies the general and fundamental problems and issues that concerns the matters of existence, knowledge, values, reason, mind and language and harmonizes science to understand the human mind and the world.   The essence of any social philosophy is the questions about social behaviour and interpretations of society and social institutions in terms of ethical values. Therefore, exploring philosophical questions about social issues, social behavior and social values as demonstrable in the *Idakho* community by the *Bidakho.* It is worthy to note that:

> Philosophy is an attitude towards doctrines ignorantly entertained… the philosophical attempt takes every word, and every phrase, in the verbal expressions of thought, and asks, what does it mean?... the use

of philosophy is to maintain an active novelty of fundamental ideas illuminating the social systems (Whitehead:1938;17).

4.2.1 A Communalistic social philosophy of *Bidakho*

Bidakho like any other African people are a communalistic people. They hold a community at the center of everything. This is summarized in the wise saying that: a *lion begets a lion.* The dynamic nature of a rational actual entity requires personal involvement and engagement in all the community's eco-socio-cultural processes. This reality of existential participation does not destroy personal independence but it's based fundamentally on mutual recognition of the dignity of individual persons. It needs free persons working together in voluntary co-operation, solidarity and mutual acceptance. Thus,

> In a true community, the individual does not pursue the common good instead of his or her own good, but rather pursues his or her own good through pursuing the common good. The ethics of a true community does not ask persons to sacrifice their own good in order to promote the good of others, but instead invites them to recognize that they can attain their own true good only by promoting the good of others. (Lutz: 2009; 314).

An individual performs or acts or does anything as per the community's norms and regulations. Due to the fact that every contingent being requires a cause of it's to be. A *Mwidakho* cannot come into being without the cause, the community. Like any other African community, the *Idakho* community had its own unwritten philosophy. *Bidakho* acknowledged that a community is at the core and essential reality to develop a genuine personality.

> The community arises through people taking their stand in living in mutual relation with a living centre and only then through being in living mutual relation with each other. Community cannot be stetting ups as a goal and directly attained but can only result from a group of people being united around a common n good, their relation to the eternal thou (Friedman 1967; 64).

Finally, another pillar for harmonious existence was their understanding of the process of sharing everything. There was a genuine concern for each individual within the nuclear and extended family. Cooking and eating were done at household level and all shared in the feasting and rejoicing. Marriage gifts such as animals and foodstuff were shared among relatives of the bride's family. Land was communally owned and was used collectively by the members of a given clan or family. *Bidakho* worked together on such land and share the proceeds according to their needs. This created a strong bond of unity among them leading to a harmonious existence. Thus, participatory existence was of paramount importance within *Idakho* community. In this perspective, the *Bidakho* emphasized *rumishila bucheli/bwogo nende bibune*, that is, use the power of wisdom/ mind and with reasons.

4.2.2 *Bidakho's* participatory existence

Bidakho experience a sense of belonging, loyalty and togetherness within a community. This sense of belonging is determined by consaquinity and affinity. Their relatedness created closeness and commitment to the values of their ethnic community in which they shared values, virtues, purposes, interests and goals. They were expected to participate in the life of the community which consists of both visible and invisible members.

The social and political organization of *Bidakho* was based on the smallest unit, the family. The family consist of the Father, who is the head of the household, wife or wives and children. The members originate from one common ancestor and they formed an extended family unit which was ruled by *Mwami.*

The purposes of an extended family provided participants in marriage processes, sharing of wealth among the sons, and was expected to provide security for the small

family. These small families in turn formed an extended family which consists of blood relatives governed by senior elders of related families. These governing elders formed a council called, *ibarasa*, in *lwidakho* is *luhyia* who were responsible for settling disputes and lead in the religious affairs of the family.

4.2.3 *Bidakho's* relational existence

The related members, that is, *Bikho* of *Idakho* community make up several clans named after the person who established each clan. The Bidakho are grouped in various sub-clans such as: *banasio, bamusali, bashitaho, bashiangala, bashikulu, bamusali, bakondi, bamuhali, bashikunga, basilwa* and *bamutaho*. The elders of each clan formed a council of elders who met regularly to make decisions on important matters that affected the clan and the community at large. The clan was bound by various rules, regulations and taboos. If a member of a clan broke a taboo that affected the whole clan; they had to be cleansed and also pay a fine to the family of the victim. Marriage was not allowed between members of the clan. Even sexual relations were forbidden between members of a clan.

The clan system provided close co-operation during times of need. Whenever there were disputes or problems within the family, members joined together to find solutions. The central virtue of *Idakho* community was fidelity to *Idakho's* norms, taboos, regulations and to the supreme divine actual entity. It is expressed in the wise saying that: *mwana anyala khubaya nende tsimbele tsia nyina nebutwsa maneche ka samwana tawe*, that is, a child can play with his or her mother's breasts but not with his or her father's testicles.

4.2.4 Kinship among *Bidakho*

Kinship refers to the relationship between people who are related through blood and marriage. It is a web of social relationships that form an important part of the historical lives of all human beings in the universe. The essentiality of kinship in *Idakho* community is of paramount necessity because it maintained unity, existential harmony and cooperation among the social relationships.

Furthermore, among the *Bidakho*, there is the saying, *ingoi ihitswanga mundu nende mukhwasiwe,* that is, a leopard is hunted by man and his brother-in-law.   Finally, Kinship ties in *Idakho* community gave an individual a deep sense of belonging and made a person to feel as part and parcel of the community in which each one was required to actively participate in all community activities. Kavulavu opins:

> An individual who wished to obtain a maximum of degree of protection by the community in which he lived and to attain influence and prestige in it aimed at securing for himself a prominent place in the elaborate network of kinship relation. This could be done through marriage and procreation, for matrimony and parenthood were necessary steps in the process of acquiring status (Kavulavu: 2017; 661).

Some of the main significant existential kinship relations include: *mbotswa,* that is, brother to sisters, *bamwiru,* that is, all paternal brothers, *bikhula*, that is, young adult sons, *basanji,* that is, parents-in-law, *bakhwasi*, that is, in-laws, *bafiala*, that is, cousins, *basenje,* that is, paternal aunts, *bakhotsa,* that is, maternal brothers, grandparents just to name a few.

4.3 Political philosophy among *Bidakho*

Political philosophy   is that branch of philosophy that studies governance, politics and economy. It defines property rights and accessibility to capital, demands of justice in distribution and punishment for wrong doers. It outlines the rules of truth and

evidence that determines judgments in the law as well as studies human social organization and the nature of people in the society. In this community the study shall deal with political leadership and division of labour among *Bidakho.*

4.3.1 Political leadership in *Idakho* community

Political leadership was very necessary in *Idakho* way of life and wasn't associated with western understanding of political leadership and governance. Political ties were very important in *Idakho* community for harmonious historical existential existence. The extended *Idakho* family consisted of all members who can trace their origins to a single ancestor. In *Idakho* community, *Bidakho* are related through kinship ties. These ties are both social and political as well.

Power was allocated according to one's status while the individual families fit in this wider political set-up. The elders had both the responsibility and the authority to discipline errant members of the community. In this perspective, elders enhanced a peaceful co-existence among community members and a leader called *mwami* and was in-charge of *the Litaala.*

4.3.2 Division of labour among *Bidakho*

In traditional *Idakho* community, division of labour was highly upheld and it ensured that all members participated in the activities of the community. The various family and community tasks to be performed were distributed among the people. This manual work was called *lisanga* and was divided according to age and gender. Traditionally, for example *Bakhotsa*, the uncles were responsible for burying any niece or nephew who committed suicide. The Basenje the aunties were responsible to establish why a person took long to marry. They could find out whether a person is impotent, that is, *Yakwa ni Likunia*.

The elders were given political roles and were accorded great respect due to their age and the wisdom they have accumulated through their experience in life. They maintained law and order and settle disputes. The elderly women stayed at home and looked after the grandchildren. They also educated young girls on their roles as future wives and mothers.

The young married men provided food for their families. They were responsible for cultivating new fields, guarding animals, crops and harvesting. *Babukha* were socialized to be responsible towards others and had obligations to contribute to the welfare of the community than to their own self-interests.

Children were taught responsibility from the time they are young. For example, girls were left in charge of household's chores while boys were required to look after animals or till land. As they mature, young people also learnt the value of looking after family property and elders too.

The young unmarried men, *bikhula*, provided security for the community. They defended it from attacks from aggressors from neighbouring clans such as *Balongoli, Banyole, Bisukha,Bashisa and Bamarama.* The *bayai*, (boys) helped in herding the animals and team up with their fathers and young men in some of their farm activities. As such they learned by observation and acquired skills such as pot making, mat making, hunting and building.

The *makhana* (girls) helped their mothers in household chores such as cooking, looking after babies, fetching firewood and water and learned some skills such as weaving and pottery. Finally, the role of imparting traditional knowledge and values was a reserve of the elderly men and women in the *Idakho* community.

The *Bidakho's* communal worship was a very auspicious ceremony that was done under a *mukumu* tree while *murembe* was a tree of taking oaths. During these existential occasions, *Bidakho* came together to thank God for a good harvest or after victory in a battle. Sacrifices were made and prayers offered to God, spirits and ancestors. Common belief about God and spirits were also passed on from one generation to another and were held dearly by all community members.

4.4 *Idakho* Epistemology

Epistemology is a branch of philosophy that is concerned with the nature, scope and limitation of human knowledge. It is that discipline that deals with the nature and scope of knowledge, its presuppositions and basis and the general reliability of the claim of knowledge. *Idakho* epistemology was the traditional *Idakho* instructions which was passed from one generation to another through age-set by the elders. They knew that knowledge was paramount for authentic existence and self-discipline which begins with the mastery of one's thoughts. It is true that, if you don't control what you think, you can't control what you do. This process of acquiring and passing on of knowledge demonstrates that a human being is a metaphysical entity. Whitehead maintained that, not ignorance, but ignorance of ignorance, is the death of knowledge. The *Idakho* epistemology is full of riddles, wise sayings, songs, proverbs and stories that are used to pass on information and education. The pillars of idakho oral education were:

4.4.1 The musical pillar of *Bidakho*

The *Idakho's* music for various occasions was very important in passing on of information from one generation to another. This is because singing was part and parcel of the everydayness of existence of *Bidakho*. There was time for music practice and time for presentation since there were songs for various occasions and for various

functions. Music experiences led to higher level of awareness and emotions that cannot be experienced by speech alone.

Music created social cohesion, raised *bidakho's* moods and allowed them to feel all emotions that they experienced in there existential life. It made them feel excited, e.g. *Mwana Ambeli Bayaye*,(praising first born) and sad one such as *lubwele khulola*, (end of life) etc. Music was used as a thematic means of entertainment, in worshiping, celebration mood setting, communication, stimulated memories, managed and relieved pain and relieved both the symptoms of depression and stress.

In conclusion critically analysis of music in *Bidakho* community supported physical, mental and emotional balance and health. It regulated emotions in various occasions, improved moods in various festivals, led to enhancement of both creativity and productivity leading to high concentration and better night rest and sleep.

Bidakho had various types of songs such as love songs, wedding song s war songs, sacred songs, work songs, circumcision songs, funeral song, lullabies and singing games. Each category of song had their own theme and done on a particular occasion. A critical analysis of each particular song reveals the following:

The Love songs expressed love for the opposite so as to woo them. They expressed sorrow at being rejected, were either performed by a group or an individual, could involve a dialogue between the lovers. While, wedding songs were sung by the bride and or her companions as well as the bridegroom and his companions. They were characterized by pomp and sowed the mode of celebration. They were usually accompanied by drums, shakes, jingles etc. These songs expressed the role of bride and that of the bridegroom, expressed sorrow of leaving home and parting with friends, warned the bride about the challenges likely to be faced at the groom's place

and finally enhanced the mood during the wedding time e.g. *nubutinyu aha* which meant it is not easy to leave your family to go to another.

War songs were sung in preparation for, during and after war by the warriors. They were highly repetitive, expressed the fighters powers heroism and courage. They were exaggerated by scouring and condemning the opponent. More so they were sung to praise political leaders and were sung with lots of gusto, enthusiasm, passion, enjoyment, delight pleasure and zest.

Sacred songs addressed the *Nyasaye* and emphasized the *Bidakho's* existential historical condition of helplessness. They had a steady rhythm, were slow and solemn. More so they were structurally repetitive due to their general composition of having stanzas and choruses.

In addition, they had manual labour *(Lisanga)* songs, that is, work songs which praised and extolled hard work and denounced laziness in the community. They were not accompanied with musical instruments except with the sounds of work tools. These were fast so as to create rhythm for work and could be repeated over to last the duration of the job at hand e.g. *Ikhwese ikhwese (x2) ing'ombe nilimanga ikhwese mnyololo kwonyene(x4)* meaning when oxen are used in ploughing they only pull the chain.

Circumcision songs were sung by the initiate and the elders in whom they encouraged the initiates to be brave and mocked the cowards. The songs emphasized the new roles of the initiates as men in the community. Furthermore, these types of songs raised the bravery of the initiates and appreciated the forefathers of the community for the general uphold and bequeathing this tradition to them. They had an elaborate

music accompaniment such as *lwika*; *manyanga* , various types of drums e.g. *ehumula, inangilistsi, mutindi* etc. e.g. *ngaho, ngaho wakhwenyelanga ngaho etc.*

Funeral songs were sung by mourners and were a sober, sad and generally melancholic. They were repetitive as well as may be fast or slow. They were accompanied with lots of drumming and dancing to cheer up the bereaved by expressing sorrow and disbelief at a loss of the loved one. These songs included praising the achievements and virtues of the dead e.g. *Lubwere khulanga Tata lubwere lubwere(x2) nyasaye akhulinde,* meaning it is over may God take care of you.

Lullabies are songs sung by mothers and those left to care for the babies. They were sung repetitively with soothing words to the baby to sleep. They had a slow rocking rhythm. Singing games songs were very short and quick. The songs changed very fast from one song to another to avoid boredom for children. They were characterized with mockery or ridicule and were generally highly played out and rhythmic.

4.4.2 The pillar of riddles in *Idakho* community

Riddles provided the audience with a challenging question or statement that required critical thinking in order to be solved. It allowed humor to be created for the audience or to display a character's wit through the ability to challenging questions. They had a system procedure of oral transmission such as: the introductory formulas presented guiding element, storytelling elements, and completion formulas. They had an aesthetic and poetic function, developed linguistic aspects, and had both recreational and playful elements. Riddles improved the children's comprehension and creativity capacity. They sent new words, new ways to use them, learned rhythm and rhyme and helped them to bond together.

4.4.3 The pillar of proverbs in *Idakho* community

Proverbs in *Idakho* community were used to impart knowledge, offer advice, teach or reinforce morals, make an argument, relieve interpersonal tensions, aid in understanding, or to console or inspire others. They expressed both intellectual as well as emotional attitudes such as disappointment, sympathy, intention, and acceptance as well as moral attitudes such as approval, disapproval, appreciation, apology or regret. When subjected to a philosophical analysis, a person will find that proverbs raised questions about values, moral behavior, the meaning of human life and the righteous conduct of people within a community.

4.4.4 The pillar of mythologies in *Idakho* community

Bidakho's myths called *tsinganu* were not mere stories. They served the more performed purpose in past and present life of *Bidakho*. They were sacred tales that explained the world and man's experience. While answering timeless questions and serving as a compass to each generation. The *Bidakho's* myth embodied philosophical reflections, expressed values and identified moral standards. They contained and expressed the *Bidakho's* history e.g. why *bidakho* are cousins to *bisukha* and why they are called *bidakho* e.g. *Basimuli* cannot marry *Banasio* in *Idakho* nation and the general inner experience of *Bidakho* themselves.

Bidakho myths explained some aspects of nature or accounted for some changes as they are transmitted from one generation to another. Every myth in *Idakho* understanding had five elements. These are: the characters in the myth, the local setting, a conflict between the characters, the plot and resolution e.g. the origin of *Bashimuli* and *Banasio.* The myth goes as follows: -

> Long time ago, a person from ruling genealogy of Maasai's of
> Kilgori's ran due to leadership wrangles in their community. This

man was called Kassam and came to a place called Shikondi and found a wealthy man called mwidakho. Kassam become the shepherd of animals of mwidakho. Due to his Maasai roots, he was a wonderful shepherd. Mwidakho gave him one of his daughters called Shimuli, which means a flower but due to his polygamous background he took another one called Nasio. Therefore, Kassam married two daughters of Mwidakho which was against the traditions. When he died, he was buried. This Shimuli is the mother of all Bashimuli and Nasio in the mother of all Banasio. The solution of these sub clan founded by ladies and attatched to bidakho matrileanly is that there shall never be a valid marriage between the Banasio and the Basimuli up to date it has been upheld.

The above is accepted as a myth but has a historical perspective: the *bashimuli* and *banasio* are matrilineal *Bidakho* and patrilineal *Maasai* from Kilgoris. Henry Mwanzi (prof), Department of History, Kenyatta University in Bungoma town underscored the fact that; *it was a colonial policy of 1906 that was implemented to destroy moranism in maasai that required that chiefs from other tribes were given a number or a group of maasai marans to make them become farmers and end the culture of moranism. This is how maasai(bashimuli and banasio's founders) settled within Idakho community.* (H. Mwanzi (Prof), personal communication, January, 28th, 2023).

4.4.5 The storytelling pillar in *Idakho* community

Storytelling was another feature in the epistemological orientation of *Bidakho*. The narrator to make storytelling interesting, thrilling and captivating would employ the use of facial expressions, gestures, miming, and change of tone, dramatization and singing. While the audience could respond by nodding, smiling, clapping, applauding, laughing etc. A good story teller used to have a good memory to retain the narrative, narrates the story always a fresh and was confident, courageous and determined. He/she was to be creative, original and imaginative, knowledgeable in terms of culture and open-minded. Bellar avers:

    The stories of collective history are an exemplary individual and an
    important part of the tradition that is so central to a community of

memory. The stories that make up a tradition contain conceptions of character of what a good person is like and of the virtues that define such character" (Bellah: 1985; 27).

A philosophical analysis of a story told by a storyteller should have certain features that help to pass information and capture the attention of the audience due to age groups. Some of these features are: timelessness, that is, once upon a time, elements of fantasy, moral lessons, direct speech, beginning formula, ending formula, idiophones, dialogue, personification, repetition, miming, use of proverbs, songs and lack of geographical specificity. Therefore, a story would employ all the other forms of oral speech and songs. These methods of teaching within *idakho* community in the evening after work were of a paramount importance.

4.4.6 The essence of *Idakho* education

Traditional *Idakho* education was aimed at achieving the preservation, presentation of the cultural heritage of the family, clan and the tribe. It was done by adapting the young generation to the physical environment and teaching them on how to control and use it appropriately. The adults explained to the young that their future and that of their entire community dependent on the understanding and perpetuation of the institution, laws languages and values from the past of the *Idakho* community.

The *Idakho* traditional system of education was most of the part informal. There were no schools and were no written syllabus to be taught. The teachers were not paid while the teacher –pupil ratio was ideal.

In addition, as elaborated above, *Idakho* traditional education had well varied teaching methodology. This existential method involved individual participation and the process of imparting knowledge involved games, traditional dances, songs, proverbs,

riddles and legends. In all these methods they focused on cultures and traditions of *Idakho* community.

Furthermore, *Idakho* traditional education was given in stages from infancy throughout a person's existential life. It was not a preparation for a profession or carrier but was strictly a preparation for a person existential life. It generally emphasized the good manners, obedience to elders, hospitability to friends, co-operation in communal task, acquisition of practical skills in preparation for adulthood, self-restraint, and endurance of hardships and pride of membership in a particular age group or age set.

The universal aim of any system of education is the process of acquisition of knowledge, skills and attitudes. In so doing, education helps people to adjust to their environment, to overcome nature and to satisfy their needs and wants. Generally, the functions of education are six-fold, which are socialization, social control, and social placement, and transmitting culture, promotion of social and political integration and as an agent of change. The traditional education of *Bidakho* fulfilled the above functions though it was orally transmitted.

4.5 Philosophy of Religion among *Bidakho*

Philosophy and religion differ in meaning whereby philosophy in general is a rational investigation of truth, while religion often makes the same kind of truth claims but doesn't claim to base it on reason or rationality but instead it is based on faith. The same way religious doctrines view God as the creator and sustainer of the universe and is unlimited with regard to knowledge, power, extension, and moral perfection.

4.5.1 The Supreme Being

Bidakho believed in a Supreme Being, *Nasaye* as *Mulonji* and is a Spirit, that is *Nu mwuyo Butswa*, all powerful, all-knowing, omni-humurous, good and the source of all beings and blessings, that is, *tsikhabi*. *Bidakho* describe God as *muhani* that is, provider, a giver of life and sustainer of His creation and is Nasaye *witsimbabasi,* that is, the merciful one, *museletse*, translatable as pure, the possessor of absolute whiteness as well as *mwenye Bunyali,* that is, all powerful. He is believed to be *mumanyilitsi,* that is, one who knows all things and nothing can be hidden from Him and *is* All-present *ali aosi,* that is, he is present everywhere in the universe. He never dies and he is always good, that is, *Nyasaye nu mulayi.*

This divine actuality envisages and orders the eternal objects into an ideal pattern. The chief source of novelty in the world is the direct transmission of eternal object from the divine actuality to worldly actual occasions through the process of prehension. Consequently, that the eternal objects make their way into the concreting developing actual occasions or in the divine actuality.

4.5.2 *Bidakho's* religious specialists

The *Bidakho* religion embraces the whole life of the people and environment and there is no distinction between religious and secular leaders. The responsibility of any leader covered both aspects of life, had undergone training and acquired great knowledge and skills in the *Idakho* community. They were the:

Basalisi played an important role in leading the religious activities of *Idakho* community. They led in the prayers and offered sacrifices, drove away witches, appeased spirits, removed curses and protected people from danger and harm.

Bahonyinyi, that is, medicine-people who healed the sick; cared for people's health and their general welfare. They had the *babiti*, that is, the diviners whose main role was to find out the hidden secrets or knowledge and they conveyed the same to the other people. They also worked as medicine-persons.

Bidakho had another group of religious specialists called *baloli,* the seers. They possessed special powers and could predict what was going to happen in the future. They foresaw events before they took place through visions and dreams.

The *Bakhulundu* that is the elders and *Baami* were both religious specialists and political leaders and were regarded as the final authority in the *Idakho* community. The *baami* commonly called chiefs or as *baluhyia*, acted as a spiritual leaders. They hand the obligation to maintain a link between the people and the ancestors, to maintain law and order within his jurisdiction and to ensure that people are well protected against attack from enemies.

4.5.3 The spirits in *Idakho* community

 The spirits in *Idakho* community were categorized into various groups. After God, they had spirits referred to as *biamakana* that is*,* divinities. These spirits were subordinate to God and depended upon Him. They were followed by *binamakulu*, that is*,* Spirit of the sky which were associated with nature such as *likulu,* that is*,* thunder and *luheni*, that is, lightning, *and binashibala*, have something to do with the earth and   are connected with natural phenomenon such as hills, mountain, rocks, forest, and lakes.

They had human spirits which are categorized into a threefold divisions namely: The ghost spirits, *binanyenzo*, which refer to those who died long ago, the *vikuka*, the ancestral spirits which are those whose identity is still alive in the memories of people

and are believed to be close to their clans and families and are generally interested in their welfare unless offended by the living in a particular way. Then, they had *vishieno,* evil spirits which are those who died but were not righteous according to *Idakho* community's understanding.

4.6 Aesthetic and Creativity among Bidakho

4.6.1 The principle of creativity

A principle is a fundamental truth or proposition which serves as the foundation for a system of belief or behaviour for a chain of reasoning. It is a rule that has to be or usually is to be followed or can be desirably followed. It is creativity that is the mark of individuality, the vehicle of self-expression, and the engine of progress in human endeavor. It raises a wealth of neglected and yet evocative philosophical questions. The term *creative* is used to describe three kinds of things namely: a person, a process or activity or a product whether it is an idea in someone's mind or an observable performance or an artifact. Creativity is the capacity to produce things that are original and valuable. It is notable that:

> The useful function of philosophy is to promote the most general systematization of civilized thought. There is a constant reaction between specialism and common sense. Philosophy is the wielding of imagination and common sense into a restraint upon specialists, and also into an enlargement of their imaginations. By providing the generic notions philosophy should make it easier to conceive the infinite variety of specific instances which rest unrealized in the womb of nature. (Whitehead: 1978; 17).

The ultimate reality according to Whitehead is creativity. It is only actual in virtue of its accidents or instances. It is the most general notion at the base of all that exists. It follows from process metaphysics that all actual entities, God inclusive are in a sense "creatures" of creativity. This principle states: Creativity is the universal of universals.

> Creativity is the universal of universals characterizing ultimate matter of fact. It is that ultimate principle by which the many, which are the universe disjunctively, become the one actual occasion, which is the universe conjunctively. It lies in the nature of things that the many enter into complex unity. (Ibid: 21).

It is the ultimate abstract principle of actual existence. In the process metaphysical understanding, the actual existence is a process of becoming and this becoming is a creative advance into novelty. Therefore, the principle of singular causality in the process metaphysics of Whitehead Process epistemology states that actual occasions or actual entities are *'the final real things of which the world is made up'*" (Whitehead 1926:18). Again, Creativity is an existential phenomenon that is the most universal of all universals. It is the most general notion which is at the base of all that is. All that is, is the creature of creativity. Thus, creativity is a universal principle of novelty in the universe. Concurring with Whitehead:

> Creativity is the principle of novelty. An actual occasion is a novel entity diverse from any entity in the many, which it unifies. Thus, creativity introduces novelty into the content of the many, which are the universe disjunctively. The creative advance is the application of this ultimate principle of creativity to each novel situation which it originates. (Ibid; 21).

Therefore, all beings living or non-living, spiritual or corporeal are an instance of creativity and are both a byproduct of experiential, self-determination and a pattern of causal relations with each other. In short, creativity is opposed to tradition/dogmatism about truth and reality in the universe. This is because, creativity involves breaking out of established patterns in order to look at things in a different way. It is inventing, experimenting, growing, taking risks, breaking rules, making mistakes and having fun.

Moreover, Creativity is a mindset that just requires a bit of cultivating. There are so many benefits of creativity. Some of them are self-expression, confidence, stress free,

personal growth, new ideas, and experimentation. Likewise, creativity demands a continuous process of being intelligent. Since, intelligence is the ability to acquire and apply knowledge and skills.

Ultimately, creativity pervades the whole universe and requires a rational actual being to be aware of understanding yourself, what you feel and what you want; visualizing the world; understanding living things and reading nature; discerning sounds, their pitch, tone, rhythm and timbre; quantifying things, making hypotheses and proving them; tackling the questions of why we live, and why we die; sensing people's feelings and motives; coordinating your mind with your body and finding the right words to express what you mean.

4.6.2 Aesthetic philosophy among *Bidakho*

Aesthetics is a philosophical study of beauty and taste. It refers to the philosophy of art which is primarily concerned with the nature of art and those concepts in terms of which individual works of art are interpreted and evaluated. Aesthetic philosophy is critical reflection on art, culture, nature and the set of principles underlying the work of a particular art. In brief aesthetic in this expose will deal with art, taste, beauty and the sublime in the *Idakho* community. The idea that an object is beautiful when perceived in *idakho* community was accompanied with aesthetic pleasure from the *Bidakho* as they experienced the phenomenon. In *Idakho* community, some examples of beautiful objects were landscapes e.g. the crying stone called *Ikhonga murwi*, cultivated flowers in the compound and around the house and work of art on houses, garments etc.

Therefore, *Idakho* aesthetical perspective deals with natural and artificial sources of experiences. It considers what happens in *Bidakho's* minds when in interaction with

objects and environments. It deals with how *Bidakho* formed value judgments about objects, environment and with art. It deals with how artists imagine, create and performs work of art as well as how people use, enjoy and civilize art as we recall that *Bidakho* value time of leisure very much.

Bidakho practised aesthetic philosophy that elicited in them the feelings of happiness and calmness. It connected them to reflect on and appreciate their environment which resulted into the feeling of the contentment and hope. They demonstrated their aesthetic philosophy through the art of building houses, garments, and pottery, making ropes and various types of seats, types of houses, songs extra.

Bidakho's art of building houses was done with various types of grasses, trees, posts and mud. The grasses were very important and passed across a certain message to the community. The wealthiest *Bidakho* build their houses with special grass called *Tsimuli*, followed by those who were averagely rich had houses made of *Bweywe* and those in low status was any tall grass. This was in addition to many wives, children, animals and stores of food. Those average men had their houses roofed with other categories of grass called *Bukondi* while those houses of wives and initiated young men were roofed with two types of grass either *Masinde* or *Mashindu*. In general, *Tsimuli, Bweywe, Bukondi, Masinde and Mashindu* are untranslatable in English. The doors or shutters were made from *Mashindu* and were called *Lwichi*.

Bidakho's elderly men, the married and the circumcised did not walk around completely naked. They had their traditional garments which they put on to cover their nakedness especially the private parts. All men put on a garment called *Shikhonelo* which only covered the essentials in front. The elders covered themselves with skins/hides while all women old and married covered their private parts with

what was called *Shibungui* or *shipwondo*. These were made from sisal threads and colored with various traditional colors. Indeed, the skills for making all the above was passed to young generation practically.

It was of great value to be married or marry in a family that made good things. The best traditional carpenter *Bumbashi, Bakuuli, Balonji* and the *Banebi* were highly appreciated and they exchanged their work done with food stuffs. E.g. for a pot you put wheat to the brim.

Admittedly, the *Bidakho's* cottage industry was highly developed according to the means of production at that time of traditional cultural set up. They had several house hold things that they used in their day-to-day undertaking. They were very creative in their art which was demonstrative in various house hold things.

To begin with, the principle of creativity led them to cottage industry in which the pots were made and categorized according to the purpose of use. The names of the pots are untranslatable into English and therefore are unique and demonstrates the uniqueness and wisdom of *Bidakho*. They had; *Shipanji* the biggest of all and was for storing of water, and followed by *Isiongo* for drinking water, then *Yambobo/Yamaruku* was for cooking vegetables, *Yalukhaka* for preparing ugali and finally *Ishikha* for storing grains especially wheat.

In addition, they had various types of guards for storing sour milk. This two were categorized by who was using which one. The guards are called *Bimuka*. The one of the men/husbands had a long neck and slander. For mothers and children was short necked and big in size. While from the guards too they had *Shihu* for taking water, and porridge. Furthermore, the basket industry was highly developed. There were

various types of baskets namely *Bihinda* for winnowing, *Bitonji, Lutelo* and *Shitelu* for *Ugali*.

Moreover, others included the making of *Bieyo,* that is, brooms of various sizes and kinds according to where to be cleaned e.g. in the house it was made from '*Tsilundu*' and outside that is the compound was long sticks; there was specialized in making ropes, *Bibungui* for dancing, *Bikhonelo* for using to cover the body essentials and *Lusherekho* for distilling ashes to produce the native salt.

Finally, they had *Machambi* that were used for sitting on at night, for sleeping on at night and various types of skins for various purposes especially for sleeping on and wearing for old people, elders and at night at as blankets

Undoubtedly, in matters of leisure, entertainment and games, the *Bidakho* practised the principle of creativity and inventiveness through various games for each category of people and at different phase of biological development and socialization. The elderly played *lukho*, the youth had *itiolo*, the young adults played *minyikha* and young boys had *shikomokomo* while young girls played *makola. Imbukula* dance was for everyone except for pregnant women. Others were *shiriri, indebendebe* that were accompanied by songs that included *lwika, shifuetete, muloli* and *shikalakala.* The *khukhwesa mukoye* was done at levels of the clans between the men, or women or youth etc. All the above required an existential participation, interdependence, communal solidarity and an existential bond of togetherness.

> Thus, together presupposes the notions of creativity, many, one, identity and diversity. The ultimate principle is the advance from disjunction to conjunction creating a novel entity other than entities given in the disjunction. The novel entity is at once the togetherness of the many which it finds, and also is one among the disjunctive many which it leaves; it is a novel entity, disjunctively among the many entities which it synthesizes. The many become one, and are

increased by one. In their natures, entities are disjunctively many in process of passage into the conjunctive unity. (Whitehead: 1978; 21).

4.7 Moral Philosophy among Bidakho

The community of *Bidakho* like any other human community or a rational society of beings has her own ideas about what is right to be done and what is wrong to be avoided. These ideas become their norms that regulate the people's behaviours towards each other thus constituting a community's morality. Moral Philosophy is part and parcel of any philosophical discourse. It is that branch of philosophy that deals with moral values and principles that govern any society. Since, *in every society, there is to be found a morality; this hardly means that there is an explicit set of statements defining the morality. A morality is a network of principles and rules for the guidance and appraisal of conduct.* (Nkrumah: 1970; 58).

4.7.1 Harmonious existence among *Bidakho*

Generally, *Bidakho's* morality is both social and religious. It rises out of the relation between individuals in the community in reference to God and other supernatural beings. The *Bidakho* are expected to relate to them or with one another with respect, dignity and reverence. The ideas about morality in *Idakho* community embrace every aspect of life which is demonstrated in daily conversation, sayings, proverbs, myths and folklore.

The whole purpose of morality in *Idakho* community was to promote the welfare of the community and individual. *Bidakho* believed that social cohesion and harmony is very important and for that purpose social order and peace are upheld as essential and sacred. Therefore, every effort is made to avoid social disintegration by doing the right thing grounded in moral values and virtues.

To begin with*, Bwinjilitsi,* that is, hospitality, a moral value and virtue in *Idakho* community that implies generosity and kindness shown to guests and strangers. It requires sharing with others what one has and makes them feel valued and accepted. Additionally*, Bwatoto* that is, truth is highly valued in *Idakho* community and it means the ability to say the truth and to deal fairly with other people. In addition to the above*, Buri* is a value that was emphasized and cultivated in children to respect elders as they grew up in *idakho* community.

Furthermore, *Buhulili* is a virtue that requires *Bidakho* to execute commands given by someone in authority be they parents, elders, religious specialists or chiefs. Likewise, *Luyali* is another moral value that is demanded of every person at all levels of participatory existence of the *Bidakho*. *Luyali* covers self-respect, respect for others non exchange of words with the elders. This moral virtue requires the process of recognizing other people's rights, status and circumstances.

Additionally*, Busanjilani* is that moral value that involves a mutual aid and working together for a common purpose for the betterment of the community. It is demonstrated in the expression of existential solidarity and inter-dependence in the everydayness of the participatory existence of *bidakho*.

Moreover, *Bwicheitsi*   is another moral virtue that is required for participatory existence. *Khwicheitsa* is to recognize personal inadequacy in both qualities and abilities. A *mwidakho* who displays *bwicheitsi* is described as mundu *muhoma*, that is, a humble person.

 Admittedly*, Bidakho* are encouraged to *khukhola milimu nende shinani*, that is, work hard, through proverbs, songs and narratives. It is a moral obligation to perform ones duties diligently and those who uphold this moral value were appreciated by everyone

in the *Idakho* community. The opposite of this moral value is *bukara* and those who are *bakara* are ridiculed by all the community members. Along with the above, *Mihitsilu,* that is, responsibility was the supreme principle of *idakho* morality. *Mundu wi mihitsilu*, a person with responsibility had a caring attitude and adopted certain moral behavior in respect to the well-being of others. Furthermore, in matters sexuality*, Buchima* which refers to chastity means having good sexual morals and literally virginity was highly valued by *bidakho*.

In *Idakho* community *buyatsani*, that is, Love of one another, is something good that becomes an attraction for somebody and the only bond that exists between entities. God is the highest good and, therefore, is love and secondarily directed to human beings. Each *mwidakho* has a duty and an obligation to cultivate love for others. Additionally, *Bulala* which refers to Unity was encouraged in *idakho* community. *Bulala* is a state or quality of being whole. It is a moral value for it is fosters harmony and togetherness in the community of *bidakho*. This virtue is related to other virtues like co-operation, harmony, mutual responsibility and sharing. The opposite of *bulala* is *bwabukhani,* that is, division. Accordingly, *Mimamilahi* generally refers to courtesy, good moral. It is a moral value in *Idakho* culture that indicates good manners.

Finally, *Bwikhutsil*i refers to the ability to bear or put up with difficult situations. It implies not giving up when problems arise that demand both tolerance and perseverance. This value is crucial to the maintenance of smooth and good human relationships in the family and the community at large. *Mundu mwikhutsili*, that is, a tolerant person does not make decisions about something without carefully thinking about it.

Above all, *orio*, just saying *orio muno,* that is, thankfulness*,* is of paramount importance in *idakho* community. When a person goes through the rites of passage, they learn to be thankful to their parents and other members of the community. They also learn to show gratitude to God. They offer sacrifices and offerings of thanksgiving. They also learn the value of thanking the ancestors through libations and other practices. God is the ultimate guardian of *bidakho's* morality. This is why Whitehead opined that: *no one who achieves success does so without acknowledging the help of others. The wise and confident acknowledge this help with gratitude.* (Whitehead Quotes: retrieved on 4th, November, 2023).

4.7.2 Human Sexuality in *Idakho* Community

Sexual morality is a branch of moral philosophy that attempts to explain the meaning and the purpose of human sexuality, the moral significance of human acts and their relations that are of erotic and sexual nature. It is necessary to underscore here that, human acts *(actus homani)* are actions that proceed from insight into the nature and purpose of one's doing and from the consent of free will. While, forced acts are those actions that are affected with some insight and cooperation of the intellect and are carried out against a person's personal decision and will.

Human sexual behavior and acts are a concrete manifestation of human sexuality that were handled with care in *Idakho* community. Therefore, human sexuality is the practical manifestation of both divine and natural call to completion inborn for every person in the very act of evolution or creation that rooted in the very core of ones being that makes an individual male or female.

Bidakho took heterosexuality as paramount in the matters of human sexuality. They held that heterosexuality is an authentic aspect of both the natural and the divine order

of being. It is within a natural order that male and female beings need each other to complement each other, bear off springs and for the human beings which other beings don't have is for mutual companionship.

Generally, the married couples; the engaged persons and unmarried people are deontologically urged to live and lead a chaste life. This is deduced from the fact that all beings are endowed with various qualities, faculties and organs designed naturally and appropriately to function and be put in use accordingly by their natural duties regardless of which being is using them.

All heterosexual acts performed outside marriage were forbidden. Acts such as: premarital intercourse, prostitution, rape, abduction, incest, adultery and polyandry in which one wife is married to many husbands were inadmissible in *Idakho* community. While sexual deviations act such as: masturbation, homosexual behaviors such as: sodomy, fellatio, lesbianism also called sapphism due to sapphic love, pederasty, and hemophilia. They were unheard of in *Idakho* community.

Other deviations that include: bestiality, sexual paresthesia which include: sadism, masochism and fetishism. These were inadmissible in *Idakho* community. Furthermore, other sexual deviations such as paradox, anaesthesia; hyperesthesia, a sexual disorder that causes a person to be drawn irresistibly and insatiably to promiscuous sexual relations with the persons of the opposite sex were unacceptable. This disorder in women is called hypomania while in men is called satyriasis. More so, narcissism, a disorder in which person delights in his/her own body and is indifferent towards other people's bodies and transformism, a sexual disorder inclines a person wanting to be treated like a person of the opposite gender. It is generally the

inclination to transform oneself into the person of opposite gender. Such behaviours had no room in the *Idakho* community understanding of human sexual behaviours.

Additionally, sexual behaviors such as: exhibitionism, a sexual behaviour that inclines a person to expose his/her sexual organs to the person of the opposite gender. A disorder or anomaly generally found more often in men than in women. Sexual fantasies which refer to all images, mental pictures and day dreams of an erotic nature whether their contents be mere erotic sights or whether they be imaginations of complete sexual actuations. Necking and petting which designate those behaviours that involved caresses and fondling ranging from hand-holding and kissing to genital contacts short of sexual intercourse were inadmissible. In any case, necking in brief refers to caresses of lighter nature above the neckline e.g. hair stroking while petting involves more intimate forms caresses e.g. hugging embracing and so forth. These sexual behaviours were forbidden by the elders especially for the unmarried in general.

4.8 The Existential life of *Bidakho*

4.8.1 Pre-natal existence in *Idakho* community

Biological development of a person in a given socio-cultural context specifically for *Idakho* community though different for a man and woman confirms that life begins at the same stage, at fertilization. In *Idakho* community, human sexuality made them to search for the processes of identity, their epistemological perceptions and expectations, their societal roles, social relationships as well as biological functions as per each gender. These processes are dynamic and demonstrate the natural process of who a person is universally. A human person universally develops via various phases that include: -

Pre-natal phase which is the status a quo of every human person universally. It refers to the process of development from the time of conception to the time of birth. It is universally divided into three stages. The first stage is that of the period of the ovum. It is a stage from fertilization until the time the zygote is firmly implanted on the wall of the uterus. At these stages genes and especially the twenty-three chromosomes each from male and female come together to form a zygote. Here, the zygote undergoes internal development. The embryo stage is the second stage in the pre-natal phase. Both the internal and external features start to develop and function that leads to the process of formation of threefold cell layers. These are the exoderm which develops the sense organs and central nervous system. The mesoderm which leads to the development of circulatory, skeletal and muscular system. Finally, the endoderm this develops the digestive and glandular systems and the amnion water sack. During this last stage, the foetus stage, the basic human structure is complete. It is a stage in which further development of basic bodily structures and functions are occur. This stage's process ends up with birth. All these are developmental processes that demonstrate the universality of who a person is in its principles of natural creativity and dynamicity.

4.8.2 The natal and post-natal existence among *Bidakho*

Natal phase is the second stage that each person must undergo. The universal pregnancy period takes naturally nine months. Every woman who has given birth confirms that labour pains is an experiential reality and that naturally the head of the unborn child comes first Whether female or male all are born in the same way. These natural phenomena demonstrate that all human beings be they male or female are equal as persons.

Post natal processes are universally held and that each child regardless of gender must undergo the infancy phase between zero and two years. Then, early childhood which is between two to six years, followed by the late childhood which is between six to twelve years and finally the adolescence period that is between twelve to eighteen years old. During this period there are a lot of processes or dynamism through creativity that leads to personal development. These include physical development; motor development, emotional development, social development, language development, moral development and mental development. This stage leads to adulthood which involved marriage and parental responsibilities. It has two major stages of early adulthood and late adulthood which is referred to as old age. This is a universal experience that a person goes through naturally in the universe. All these natural developments are universal and empirical evidence that a person is a person regardless of both biological and physical level of development.

4.8.3 The universal development of a person

Biological development of a man is universal. All men universally produce sperms continuously after puberty in the testes, as well as testosterone. This hormone is responsible for the deepening of voice, growth of beards, pubic hair and masculinity. It is a universal fact that any male person has a penis that has a smooth rounded head; called glans that is covered by a prepuce or simply foreskin. This prepuce is removed during circumcision and does not add or subtract anything from who a person is. All these biological developments demonstrate life as an immanent activity that must be shared in the family.

In contrast, biological development of a woman demonstrates a fact that universally all women have same body physiology. Their universal differences with men include the following: - All women have the vulva which is external genitalia. They have

universally a uterus (womb) whose primary functions is to house and nourish the foetus and expel it during childbirth. They have the fallopian tubes and the breasts. Finally, they have ovaries which produce eggs and female hormones responsible for changes in girls that produce female characteristics such as growth of the breasts, interest in sexual intercourse and the general female body structure. These hormones are progesterone and estrogen which influence the maturation of eggs, preparation of the uterus and the menstrual cycle. They are universal empirical demonstrations and changes for all women and therefore universality of whom a person is in regard to the female gender. All these biological developments demonstrate life within a woman that must be shared in the family.

> All human beings have this capacity, so all human beings are persons. Each human being therefore deserves to be treated by all other human beings with respect and consideration. It is precisely this truth that is at stake in the debates about killing human embryos, fetuses, and severely retarded, demented, or debilitated human beings, and in many other debates in bioethics. (George and Lee: 2008; 411).

4.8.4 The *Bidakho's* Pillars of life

The phenomenon of life in *idakho* community is conceptualized as having existential pillars of life, that is, *tsirilo tsiubulamu*. They are necessary for the daily promotion of life and sustainability. These pillars were held in high esteem and were to be promoted by everyone in the community. They are: *Bulamu ni busisikani; bulamu ni buli shiosi shili ahambi nakhutsi; bulamu ni kali mumwoyo; bulamu ni kahalala; bulamu ni limenya lya bandu; bulamu ni kalolekha nende bulamu ni buhinda".* [A. Lwangu, personal communication, September, 12th, 2023]. These can be summarized as follows:

To begin with, *bulamu ni busisikani* that is, life is a mystery. It is a mystery in its source, the way it is experienced, its purpose and the way it leaves a human body.

This is why a pregnant woman was taken care by the community very well from the time of conception. Moreover, though she was pregnant for one person but both her and unborn child belonged to the community. Therefore, fair treatment was required for both of them in protecting her life and that of unborn child.

In addition, *bulamu ni kumwoyo*, that is, life has a spiritual pillar for *Bidakho*. Life was directly linked with God who is the source of all that is. It is this divine spirit which gave life to Bidakho. The promotion of this spiritual pillar was done at all various social stages and biological phases of a person's existence through prayers, ritualistic cleansing, rites of passage and pouring of libation.

Furthermore, *bulamu ni ka halala*, that is, togetherness. Life had a social pillar in terms of relationships or living with others. It was experienced through living in a community that is made up of the living, the dead and those yet to be born.

Moreover, *bulamu nibuli shiundu shiosi shili ahambi nakhutsi*, that is, Life had an environmental pillar. All created nature and non-living things were related and founded on the fact that God created everything for the good of the human person. Human beings depend on nature for survival and they in turn depend on each other hence one cannot harm the physical environment or an individual human being without affecting God, spirits and ancestors.

Indeed, *bulamu ni kalolekha*, that is, Life has a physical pillar which refers to the material world. It covers the human being and the physical environment. The physical aspect of life is the dwelling of spirit life in the material world. The material world is necessary because from it a person gets food provision and water which are necessary for life promotion.

As well as, *bulamu ni limenya lia bandu*, that is, Life had a cultural pillar that is perpetuated through various stages in human growth. They expressed the individual's desire to enter into a new period of life and the community's acceptance of the person into it. Thus, as Whitehead maintained that, *human life is driven forward by its dim apprehension of notions too general for its existing language*. (Whitehead Quotes; retrieved on 4th, November, 2023).

Finally, *bulamu ni buhinda*, that is literally, life is wealth. This is an economic existential pillar of life as per *Bidakho*. People who were wealthy as per *Idakho* community could marry many wives who in turn could give birth to many children thus existentially perpetuating life.

4.9 Theories about Reality in relation to *Bidakho*

A theory of reality is a framework that helps to understand and interpret the world around us. It provides a structure through which a person can analyze and make sense of different aspects of reality. In the case of the concept of a person in the *Idakho* community, one has to comprehend reality from multiple perspectives not from the western individualistic perspective. It is wise to state that reality has multiple aspects and no one person can know all aspects of reality in metaphysics.

The mereological theory asserts that; the parts of any reality, in this case a person, are essential to it and that any reality cannot persist through change of its parts. This theory does not concur with *Bidakho* understanding of who a person is and why. The reason is a person remains with the identity of personality even if one part of the body is removed e.g. amputation of a part of the body. In this theory parts make a whole, that is, parts and whole are ontologically fundamental. The fact is a person is a unitary whole regardless of the parts.

The endurance theory, on the other hand, that is, a philosophical theory of persistence and identity. It holds that, a reality in this case a person, persists overtime and if any of a person's material part changes or is removed or modified, a human being remains the same person e.g. human being loses cells, change of height, hair colour, loss of memory etc. An individual person is wholly present at every moment of existence. This is confirmable whether dynamicity occurs or not, a person remains a person regardless of the process one encounters in life occasioned by dynamicity.

Finally, perdurance theory holds that a reality perdures if and only if it persists by having different temporal parts or stages at different times, though no one part of it is wholly present at more than one time. It endures if and only if it persists by being wholly present at more than one time. A person has no temporal parts from fertilization and conception to death. Among *Bidakho* this theory is disputable because a person is wholly present at all levels of development as a substratum and mere accidental changes that occur to not alter who a person is. In short, a person remains a person regardless of accidental material changes one experiences in life. *Bidakho* would reject both mereological theory and perdurance theory and will uphold the endurance theory.

4.10 Generalized western perspective in relation to *Bidakho*

Western philosophy viewed human person from an idealistic perspective of metaphysical abstractions such as social being, a political being, a rational being and a moral being etc. A rational actual entity is not merely a physical reality, but also an integrated whole. The universality of the dignity of a human person issue from intrinsic qualities like reason, knowledge and wisdom as well as being immortal regardless of age, race, culture and social status.

A human being is a person and is a unified, independent and irreplaceable being in western philosophical thought. More so, a person whether as *an individual substance of a rational nature* (Boethius: 1918; iii) or as a unique transcendent quality who has an actual unique reality of a spiritual being as well as an incarnated spirit is an undivided whole existing independently and cannot be interchangeable with any other and not exhaustive definition of a person. As per European thought, a person's existence is essentially a self-consciousness, rational and autonomous being that is not essentially dependent upon any other persons. Furthermore, a person as self-awareness and memory or the unity of one's concrete being leaves out interdependence phenomenon; and Jean-Paul Sartre regarded person as *an invention with which each one of us in charged* leave out environmental necessity and interdependence metaphysics and ontology. Admittedly, *the history of the European thought, even to the present day, has been tainted by a fatal misunderstanding. It may be termed The Dogmatic Fallacy. The error consists in the persuasion that we are capable of producing notions which are adequately defined in respect to the complexity of relationship required for their illustration in the real world…even our more familiar ideas seemingly obvious, are infected with this incurable vaqueness* (Whitehead:1933;144).

The philosophical assertions that a person is a social, political, I am because I think, a communicating being, a rational being and any other European concept of a person etc. must be in relation to other human beings and the environment. It is noteworthy that: *the African view of man denies that a persons can be defined by focusing on this or that physical or psychological characteristics of the lone individual. Rather, man is defined by reference to the environing community.* (Menkiti: 1984; 171; Molefe: 2018; 4). Finally, for Whitehead's metaphysics, a person in this metaphysics relies

on this metaphysical inclusivity, that is, all individual actual entities are essentially self-determining experiential, internally related to each other and possess the ability to experience the world around them.

4.11 Generalized African perspective in relation to *Bidakho*

General African objective culture and the process a person undergoes to achieve a fuller meaning and understanding of a concept of who a person is does not exist. This is because each particular tribal culture has its own process mentality towards who a person real is. It will be false and inaccurate to apply a fallacy of false generalization towards which they call a real person, that is, the one with full personhood. This is because, some Africans practice initiation rites for both male and female, others only on men alone. Some circumcise their youth while others removed the front teeth e.g. the *Banyolo* (luo) though they do not practice it now. Some threw twins in the ibo forest while others cherished them very much as a sign of woman's fertility.

A person in African cultures is a communalistic being as well as a relational being. This because within tribal community, the interrelatedness of all members finds their identity and fulfillment and without a community a person is a non-entity. Therefore, community experience is a sine quo non for each person. This is because whether *man is the supreme force* (Tempels: 1969:97) is only within created order of beings and is a participatory one in relation to God and nature. Moreover, *I am because we are, an since we are, therefore I am" (*Mbiti: 1969; 108-109) confirms a person exists relationally not in a westernized individualistic manner. Thus, to be an actual entity is to be an entity-in-relation; thus, *khuba ni khuba nabashio*; that is, to exist is to exist with others in a community.   Therefore, each individual person is self-possessing in relation to self, it's also self-communicating in relation to others in the community as well as in interdependence in relation to other beings and finally, transcendental in

relation in relation to the supreme being. The African scholars as illustrated above lack the understanding that a community must be located in a particular environment, the universe. *The environing community is not one of the properties of human nature that one can single out like the body and so on. The environing community is a property that is external to human nature.* (Molefe: 2018; 4).

4.12 The *Idakho* concept of a person

The central task of philosophy is to develop a metaphysical cosmology that is self-consistent and adequate to all experienced facts. A philosophical analysis and synthesis require rational thinking that looks at the whole reality, which has no readymade answers. It is a process that applies human reason alone and require an epistemological paradigm shift from the Bacon's *idola mentis*, the idols of the mind. It is from this philosophical perspective that, a philosophical analysis of Alfred North Whitehead's process metaphysics in relation to a concept of a person among the *idakho* community of western Kenya has been undertaken.

Philosophy, like any other *human knowledge starts with sense experience* (Kiruki: 2004; 51). This knowledge has three ends namely; it may end in sense-perception as the first level of abstraction that leads to natural or experimental sciences. It may end in imagination that is conception and at this level scientific knowledge deals with supra-sensible realities like numbers, triangles etc. This is the field of mathematics and is the second level of mental abstraction. Finally, human knowledge may end in the intellect which is reasoning. Scientific knowledge here includes all that is. It includes things material and immaterial like God and angels. *Science on this level is called metaphysics* (Kiruki: 2004; 53). This is the third level of abstraction.

Deductively, first, to refer to a person as *mundu* is the first level of abstraction. This is done by observation through sense-perception leading to experiential knowledge. This is what can see or is observable. The word *mundu* is applicable here in dealing with others in various capacities and in different categories of people. E.g. Basungu (Europeans), bahindi (indians), banyolo (luos), Baseve (gikuyus), Banandalwa (Kalenjins) etc. Second, to place *mundu* within his/her residential environment by considering both the categories of time and space, this *mundu* becomes a *mwidakho*. One becomes localized within an area. Every human being is localized at least somewhere. This is why to identify a person generally a place and time must be included. All identification documents such as identification cards, passports, birth certificates and title deeds must have nomenclature, place that is the environment and time that is the year of birth. This is the second level of abstraction. Thirdly, to consider every *mundu* as part of the universe in relation to other beings or realities and universalizing a person, *mundu* becomes a *munashibala.* This is in considering a person's source of spirituality in relation to other beings and the environment. This is the third level of abstraction. All people without considering their capacities and regardless of their tribal or cultural background and relations are called *banashibala*. Thus, to understand the concept *munashibala*, it is wise to go back to the concept of human being as referring to a person.

The concept *human* comes from French language *humain* meaning of or belonging to man. This concept in turn comes from the latin language *humanus* which is a hybrid relative of *homo* meaning man and *humus* meaning earth. Therefore, the concept: *munashibala* is from *lwidakho* language. It is coined from three words*; the mu* is for *mundu,* a human being, a person*, greek is anthropos; na* is from *Nasaye, God,* the supreme divine being*, greek is Theos* and *shibala* retains its cosmological meaning,

the universe, *greek is cosmos.* In the plural form only the *mu* change to *ba* while the other two retain their singularity form that is *Banashibala.* It is true that, *metaphysics gives the necessary precision to the meaning of terms arrived at through spontaneous knowledge* (Alvira: 1982;14).

Therefore, a person is an *anthrotheocosmic* being; a word, coined from three Greek words: *anthropos* meaning humankind, *Theos* meaning God, *cosmos* meaning the universe and whatever it contains. This is because when *Bidakho* see a human being, that is, a person, whose identity is not yet established will refer to that person as *munashibala.* After they have had an experiential knowledge about the *munashibala*, then will recognize that person and refer to him/her according to one's identity and relations e.g. *mundu shina*, that is, who is this person?

Literally there is no talking about a human person without God and the environment in the perspective of *Bidakho.* There can be no metaphysical nor ontological separation between God, a person and the universe. Therefore, to refer to a person as *munashibala*, that is, an *anthrotheocosmic* being is a confirmation of the process cosmology within process metaphysics assert the inseparability of a person from existential interdependence as well as participation of God and the universe. We concur with Alvira that: *metaphysics includes everything real within its field of study because it seeks the ultimate cause and fundamental principles of reality* (Ibid; 5).

The *munashibala* contains three fundamental elements of who a person is which must co-exist for any authentic human life, existence and definition of a person. The first is the *Mubili* which forms body of the person, *mundu* that is a person's a physical identity entity. This entity is the source of all the cosmological as well as ontological properties of a person. The second is *mwoyo* which proceeds from *na* which comes

from *Nasaye* literally refers to the soul. It is the divine entity of a person. It is from this entity that proceeds all the metaphysical properties of who a person is arises from. This is because the source of all realities is God, the absolute good of all creation. Lastly, *shibala* which is the environment, the universe, the cosmos, is the life giving and sustaining entity that provides all material needs of a person. It is a natural necessary condition for the existence and provision for human life and a ground for all interdependence reality of all beings. This entity is not part of human nature but it's a fundamental necessity. Thus, to remove a person from the reality of the environment is like removing a tree from the soil or fish from water. *The environing community is not one of the properties of human nature that one can single out like the body and so on. The environing community is a property that is external to human nature.* (Molefe: 2018; 4). It is a necessity for defining who a person is.

4.13 The Characteristics of *Munashibala*

First, munashibala is an interdependence being from fertilization of the ovum throughout life and even in afterlife in *emakombe.* The source of a person's life is a mystery and its end too remains a mystery and existential dependence on the environment and other people can't be explained exhaustively. A person can never be without the other for to be a person means to be in a communion and symbiotic interdependence with others and the environment. As demonstrated, without the necessity of the environment, a person is a non-existent. In short, a person is absolutely nothing without the environment and God.

Secondly, munashibala is an incomplete biological being. He or she requires both interdependence and participatory mode of existence from other realities for a complete authentic existence. As a biological entity, *munashibala* has the ability to respire, grow, excrete, reproduce, metabolize, move, and be responsive to the

environment. All people, *Bidakho* included have a universal and natural process that a male and a female person undergo to become a total mature person. It is true that all biological process of development is universal thus confirm the universality of who a person is. Though a female person differs with a male person anatomically due to gender, but they are equal as persons. They depend on each other to raise a family as well as environment for food and shelter.

Thirdly, munashibala is a self-preserving being. Human being has a body structure called human anatomy but differ due to gender and their physiological orientation. Empirically, there are physiological differences between men and women but this does not increase nor diminish who a person is. All men universally have the same body physiology. Consequently, it is a fact that universally all women have same body physiology. The universal differences between men and women are there for life-preservation.

Fourth, munashibala is an existential participating being. This requires an existential personal participation in the community's social welfare which does not destroy personal independence and autonomy but is based fundamentally on mutual recognition of the dignity of individual persons from conception to natural death. The processes need free persons working together in voluntary symbiotic mutual co-operation and understanding.

Fifth, munashibala is an existential experiencing being. It is a Whiteheadean assertion that, rational actual occasions (human persons) are made up of billions of electrons and sub-atomic particles. As existential experiencing being, requires that all human beings to demonstrate the type of change that they wish to see in the universe through creativity and development as well as an existential appreciation of the

alternatives of the other actual entities in the universe that is demonstrated in an authentic appreciation of diversity in the universe rooted in the inter-subjectivity and life-experience of all rational actual occasions.

Sixth, munashibala is an existential transitory being. *Bidakho* like process metaphysicians demand an organic way of viewing life whether as an individual or in the community with others due to the perpetual dynamicity of actual entities. This organic approach to life is demonstrated as a community of subjects that are in a mode of dynamicity in the universe. All actual entities in the universe regardless whether they are innate or inmate that exist in various degrees have a direct or indirect effect on human life in general.

Seventh, munashibala is an existential relational being. A person is a relational being as elucidated from *Idakho* philosophy trough but not limited on parents, nibbling, grandchildren, grandparents, siblings, spouses, children just to name a few. These cut across all cultures in the world and demonstrates all manner of metaphysical relations namely: relations of dependence, mutual relations based on action and passion, relations according to fittingness, relation of reason as well as transcendental relations. As a relational entity, *munashibala* is a subject endowed with rationality, will and conscious life that provides the ability to reach the fullness of knowledge of the creator, of creation and the creature. All these relations are founded in marriage which is a universal natural phenomenon and the environment.

Eighth, munashibala is an existential aesthetic being. Everyone in the universe does practise process metaphysics as illustrated too in *idakho* aesthetic philosophy. All rational actual occasions are committed to better living standards of every person. They are required to care and respect the rights of others which are alienable and

universal. They are required to build communities that are humane and sustainable. This demands existential creativity and not rigidity of mind or myopic mental process.

Ninth, munashibala is essentially a metaphysical being**.** This is because metaphysics is the study of being as being and therefore a human person is a being that metaphysical principles can be applied to this existential being. A human person is not immune to both the process of creativity and all the process of dynamicity. *Bidakho* as metaphysical actual entities can discover their proper goals and purposes of their lived activities as well as advance towards their fulfilment of their nature through creativity, development and inventiveness. They apply rationality to achieve all these existential processes. It has been demonstrated that *bidakho* as metaphysical actual rational entities exhibit all the metaphysical attributes of who a person is such as identifiability, integrity, reasonableness, understanding, autonomy, proper comportment, freedom and conscience. In short, *munashibala* from conception is destined to fulfil a purpose in the universe as each has a unique existential destiny. This destiny is spiritually ordained, determine and ratified in the metaphysical world by impersonal spirit through metaphysical forces.

Tenth, munashibala in an existential creative being. Creativity requires the ability to come up with new ideas, finding unique and innovative ways to solve problems and application of creative thinking skills. *Bidakho* by embracing creativity are able to look at different perspectives, broaden their minds and are capable of generating a range of possibilities to solve various issues. As a creative being requires both collaboration and communication with other beings in the universe. *Bidakho's* process metaphysics is grounded too on the novelty of the principle of creativity in the universe.

Munashibala exhibits a strong sense of curiosity. He asks insightful questions and seeks to understand the world around him. He is generally receptive to new ideas, perspectives and experiences. In so doing, he demonstrates flexibility in thinking and willingness to consider alternative viewpoints. Moreover, he analyzes complex problems or issues, identifies strategies to achieve desired outcomes though not educated in western education, he is not illiterate. As a rational being, *munashibala* possess strong analytical skills, evaluates information critically and makes informed decisions based on evidence and reasoning. Furthermore, he articulates issues well and is a good communicator who expresses ideas clearly and persuasively while actively listening to other beings. He additionally, demonstrates flexibility and adaptability to challenging situations, effectively adjusting to changing circumstances and learning from experiences.

Munashibala as a metaphysical being demonstrates all the characteristics of being. *Munashibala* is that which is, that is, *Ens est id quod est.* It encompasses all reality and it demonstrates that which exists as well as that which is real. It has both the act of being, the *esse,* and the manner of being, *the essentia*. Furthermore, *munashibala* is a living being that contains a real and existing power. The power that directs *munashibala's* own development towards fulfilment of one's own destiny. This is achievable through perfect, unconditional, and infinite truth, love, goodness, beauty and unity within a particular environment. *Munashibala* applies logical reasoning, exhibits consciousness, self-consciousness, uses language, has the ability to initiate action, is a moral agent and is intelligent. It is noteworthy to remember that metaphysics' material object is the sum total of what is, all beings and its formal object is being as being which has been exposed and illustrated in *idakho* process philosophy.

Finally, *munashibala* shows empathy and emotional intelligence, understanding and empathizing with others' feelings and perspectives. He is aware and conscious of the necessity of the natural world, the sum total of all the living and the non-living elements and their effects that influence human life. In short, *munashibala* in an intelligent being.

4.14 The significance of *Bwidakho*

A theory is a supposition or a system of ideas intended to explain a phenomenon. It is based on general principles independent of the thing to be explained. It is a set of principles on which the practice of an activity is based and is an idea used to account for a situation or justify a course of action. Therefore, a philosophical theory is a view that attempts to explain or account for a particular phenomenon in philosophy.

Bwidakho is the way *bidakho* view life and reality. It entails how they perceive all that is the case, live and experience life as well as comprehend how things should be and ought or must be done. *Bwidakho* theory of existence is founded on *munashibala* and asserts that a person (anthropos); God (Theos) and cosmos (the universe) are the three central pillars to understanding any reality. This is because a person is an ontological being in whom all metaphysical attributes (western attributes of who a person is) as well as interdependence of beings (Ubuntu philosophy) and the cosmological/ontological interrelatedness of realities *(idakho* philosophy) are experienced and find their epistemological expressions.

Bwidakho perceive God in relation to the environment, world or universe. That the adequate epistemological information a person has about the entire universe has to be referenced to God. Hence, the centrality of God in both their metaphysics, ontology and epistemology. Affirming the idea that in his primordial nature, God is ever a

creator and creates everlastingly. While in His consequent nature, God loves and essentially relates to his creation at all levels of creativity, development and inventiveness. Therefore, since God loves his creation, he must be in a loving divine relationship with the entire universe.

Bwidakho underscores the fact that all creatures are intrinsically valuable. This metaphysical and ontological fact requires that a person to respect as well as protect other beings particularly the environment that sustains human life. In doing this, Consumerist attitude and negative exploitation of natural resources is prohibited because *bwidakho* did not allow competition or individual acquisition of natural resources. Therefore, *Bidakho* demonstrate that ecology is valuable to life on earth and therefore deserve respect as well as existential protection.

Bwidakho do not subscribe to the Cartesian dichotomy of the mind and the body. For them each being is a unitary whole with its own mind and body at different levels of each being and according to its nature and purpose in the universe. The unity of the mind and body assists the beings in their communications and relationships. This is demonstrable in their existential sense, activities, habits, motives and expressions from natural conception to death.

Bwidakho accepts that all beings have a certain amount of freedom which is exercised within an environment with others. It holds that there is no external force that controls the creatures and the whole universe but one being who sustains all in the universe and is everywhere. For them, God has an un-controlling love and therefore no room for the Christian dichotomy heaven and hell. This respect and protection is for all beings from the smallest to the largest being in the universe and beyond.

Bwidakho theory asserts that a human being is a person from conception because of what he/she is, a homo sapiens regardless of gender, level of biological development, social status, and level of socialization or acquisition of material possessions. In this perspective, no one concept in western philosophy as well as by African scholars fully describes a concept of a person as the *Bidakho's* concept of *munashibala.* Concurring with Wiredu that: *human beings cannot live by particulars or universals alone.* (Wiredu: 1996;9). It has been demonstrated that from conception to death and at all levels of biological, physical, moral and social development, *one is a person because of what he is, not because of what he acquires.* (Gyekye: 1992; 108).

The existential adoption of the *Bwidakho* theory can help to contribute to the common good of beings in the universe. This doctrine underscores the fact that this is a relational as well as interdependence world. As a relational world and interdependence world, it requires living an existential life of love to all beings; treating others as well as ourselves with dignity and respect, motivates human beings to love God and the environment and has no room for the consequences of evil or hell because the universe is one though metaphysically divided in three and God is omni-present.

Idakho spirituality offers the best solution of the afterlife existence in comparison to foreign religions. It has no dichotomy of heaven and hell as taught in these religions. All the dead in *idakho* spirituality pass over to *emakombe.* The religious rites performed for the dead and the bereaved family cleanses the dead to be accepted by the mother earth to *emakombe.* They unite the living with the living dead in the promotion of life and social virtues such as solidarity.

Consequently, foreign religions lead to mental slavery in which the Africans condemn their ancestors and their way of life. They emphasize worshipping on specific days of God who is outside a person and separates people based on different beliefs. They teach them to be afraid of hell based on fear and restrictions founded on other people's experience. In the process of indoctrination of Africans in turn embrace enslavers' religion and their way of life. In contrast, *Idakho* religion is generally a spirituality that encourages oneness with God who is within the individual. It unites people regardless of their beliefs, teaching people to live godly life on earth based on love, freedom and personal experience and encounter. It is a way of life towards *emakombe.*

Finally, it is an experiential knowledge that, there is high pressure on the environment that has led to indignity of a person, climate change, habitat destruction and resource depletion. A proper understanding of *munashibala* and application *bwidakho* is vital to mitigates global warming leading to combating climate change, protecting biodiversity and sustainable use of natural resources and upholding human dignity from conception to death.

Bwidakho will require adapting to sustainable farming practices, proper use of natural resources as well as energy production. It will require proper means of transportation that reduces carbon emissions and greenhouse gases. It will demand acknowledging the intrinsic value of all beings in the universe at all levels of biological development and his/her natural ecosystem through the process of interdependence metaphysics.

Ultimately, the dynamicity of the contemporary world though seemingly static or permanent requires a better understanding of a human being and the environment. In the concept of *munashibala* that contains humans, God and nature leads to a new

worldview. A metaphysical paradigm shift from Cosmo-centrism, theo-centrism and anthropo-centrism to anthro-theo-cosmo-centrism in whose all beings possess an intrinsic value but only differ in purposes and degrees of ontological perfection. The adoption of *Bwidakho* can lead to a *compassiotheoathrocosmic* society concurring with Wittgenstein that: *the world is all that is the case*. A person (*munashibala)* is a metaphysical and ontological existential participatory as well as an interdependence being in an existential interconnectedness and interrelatedness web of myriads of dynamic relationships.

4.15 Conclusion

All process philosophers underscore the fact that, the main purpose of philosophy is to live wisely in the world by promotion of a sustainable and a humane community. A community in which all voices are lovingly heard and treated with dignity and respect in each historical existential epoch. In summary all the westernized metaphysical attributes of why and who a person is are subsumed or in heirs in the a*nthrotheocosmic* being, the *munashibala.* A person whether social, political, rational, I think therefore I am or the famous Boethius celebrated definition an individual substance of rational nature has to come down to the experiential world through interdependence, relationality and participatory existence. In brief, all westernized idealistic metaphysical attributes are part and parcel of the *anthrotheocosmic* being. On the other hand, the generalized African metaphysical attributes of a person of scholars such as Mbiti, Kahiga and Molefe just to name a few demonstrate interdependence on other human beings but lack dependence on the environment.

Therefore, the study has demonstrated *Bidakho* understanding of who a person is and why. It has done this through four perspectives, namely; socio-anthropological perspective that view a person as an existential participating being, that is, *khuba ni*

khuba nabashio and an existential interdependence being expressed in the saying *shienyu ni shienyu khali shiunyi bukundu.* Moreover, it has done it through an environmental-cosmological perspective in their wisdom that *musala kutushilanga khu kundi.* Additionally, it has been done through a cosmo-metaphysical perspective that is, *khuba nu khwindila khu bashio* as well as socio-cultural perspective that is a person is an existential relational being, that is, *mundu nu bwikho.*

Bidakho's concept of a person as *Munashibala*, combines a person (man), God and nature in an inseparability of a metaphysical bond founded on both dynamicity and permanency of reality. Hence, what water is for the fish and soil for the trees is what God and environment is for a person. In short, munashibala is a creative-innovative-constructive-adaptive being. A being when separated from environment and God dies. Thus, *munashibala* takes into account all the westernized as well as generalized African metaphysical attributes and grounds them ontologically in the Supreme Being as well as in the environment through myriads of existential interdependences as well as participatory web of existential interrelationships. Thus, asserting the process metaphysicians desire that: the central task of philosophy is to develop a metaphysical cosmology that is self-consistent and adequate to all experienced facts. While the purpose of philosophy is: knowing thy self, that is, the problem of man; know the reality, that is, the problem of matter and finally, know your universe, that is, the problem of dynamicity and permanence.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Conclusion

Philosophy is the mother of all discourses, the apex of academic endeavor and permeates every aspect of human existence in the universe. It is as old as a human being. Thus, it is a fact that a comprehensive curriculum of philosophy encompasses all that is. Therefore, in an *idakho* perspective, the study has exposed, interpreted and systematically presented how they live (Ethics), what sort of things exist and what are their natures (Metaphysics), what is their knowledge (Epistemology), what is the nature of beauty, art, taste and values (Aesthetics/axiology) and what are the correct principles of reasoning (logic). Generally, it is worthy to underscore the fact that, Philosophy is an existential human activity undertaken by people when they seek to understand fundamental truths about themselves, the world in which they live and their relationships to the world and to one other. In this research, the philosophical knowledge about *bidakho* obtained through expository and interpretative approaches has been demonstrated and systematically presented. The ideas and issues about *bidakho* in pursuit of fundamental truths about them, in quest for a comprehensive understanding of their world view, their principles of conduct with each other and their enjoyment of realities have been logically elucidated.

This research study has confirmed that all beings are in one historical existential epoch of a transitory stage. This stage is permanent where entities do undergo various processes of alteration, transformation, transmutation leading to the fact that only the natural law of change abides and whatever change occurs, creativity is realized. All beings therefore are in a continuous process of self-determination, a process of self-realization, developing their various potentialities into their authentic actualities. In

short, every being seeks to realize its own essence and that the natural world is absolutely not static but it is dynamic. Thus, becoming is an existential mode of being that leads to dynamic beings and the generation of different kinds of dynamic beings due to the principle of creativity.

In brief therefore, there is an existential contradiction in each corporeal being since it has both permanent and becoming. Thus, permanence and dynamicity do exist in each corporeal actual entity co-currently. There is always an existential metaphysical bond in every actual reality in the universe; a metaphysical bond of being and becoming, that is, permanence and dynamicity. This research has confirmed the purpose of academic work of the process philosophers, is to synthesize, scrutinize and make coherent the various schools of thought of various disciplines. Deductively, the following are of necessity; -

To begin with, chapter one is the research design that lays down the basics of the study that are at the core of any systematic research. It has demonstrated from an empirical perspective, the necessity of process philosophy, the centrality of experiential knowledge and the need to explore sensory experience, understanding reality and judging from experience. It has been illustrated that *Idakho* process philosophy takes both an expository and interpretative postures. The significance of this study to students and scholars of philosophy, readers of philosophy for wisdom and knowledge acquisition and the necessity of this research to social policy makers has been explained. This has been done by applying the rational method.

In addition, chapter two has elucidated the centrality of process metaphysics in the whole universe. It has confirmed the universality of dynamicity, inventiveness and creativity in the universe and permanency. The historical development of the

intelligibility of change and permanence has been undertaken. In it, the historical development of European thought has been illustrated, the pillars of Whitehead's process philosophy have been demonstrated and *Idakho's* process metaphysics has been briefly explained. Thus, the fulfilment of one of the objectives: to analyze Alfred North Whitehead's philosophy with special reference to *bidakho.* Thus, this has been done by the application of historical method.

Furthermore, chapter three undertook the process of unearthing, exposing, collecting and interpreting the unwritten philosophical literature of *Bidakho.* It has enhanced their contribution to philosophy in the process of making an *idakho* person, *a mwidakho*. It is a chapter that is grounded on experiential fact that all learning comes from experience and observations. Moreover, it has demonstrated how *Bidakho* acquired knowledge and improved their conceptual understanding of realities in the world.

 More so, beside the above, chapter four has been presented as a discourse analysis of the qualitative data. It focused on the observable phenomena of the inseparability of a person and his environment. The qualitative data obtained through observation has been documented through phenomenological method that employed the techniques of both personal, group and focused interviews, researcher's observation and participation and search for relevant books in the library. Also, both rational as well as critical-analytical methods were used to evaluate, determine data adequacy, usefulness, consistence and validity of information as per requirement of this study. It was applicable in studying written and spoken language in relation to its social context. It involved examination of *Lwidakho* language beyond the use of sentences and concepts to understand how they function in an *Idakho's* social context. As an inductive method, discourse analysis focused on the language that was used for

collecting qualitative data. The empirical data of this study was subjected to both critical-analytic and rational methods to arrive at *munashibala*, bwidakho, anthrotheocosmocentrism, and compassio-athrotheocosmocentric reality/society. Moreover, whether rational knowledge, speculative knowledge and idealistic knowledge has to pay homage to experiential knowledge. Thus, a person as *munashibala* being is an ontological being in whom all metaphysical attributes, interdependence of beings and the cosmological interrelatedness of realities are experienced and find their epistemological expressions. Absolutely culminating the main objective of this research, that is, a philosophical analysis of Alfred North Whitehead's process metaphysics in reference to a concept of a person in *Idakho* community of western Kenya. All the qualitative data analysis has been done via content analysis, thematic analysis and narrative analysis in chapter four.

In conclusion, it is a universal truth that dynamicity is a natural law of life. It proves change is intelligible and that change is universal for any reality through creativity, inventiveness and socio-eco-technological advancement and development. Hence, the best way of understanding and application of this principle of the universality of dynamicity by rational actual entities can lead to an authentic human existence in the universe. The resultant phenomenon is the forming a *compassion-theo-anthro-cosmo-centric* environment. In short, the research has proved the theory of process philosophy is at the core of reality. It has added to philosophy from Bidakho perspective, the trinitarian theory of the universe; the theory of Emakombe; the dakho spirituality; the importance of Bwidakho and the concept of Munashibala, that is, an anthrotheocosmic being. This research desires to inspire others to explore other probabilities in other social sciences as no one has the monopoly of the absolute truth about any reality.

5.2 Recommendations

Process philosophy is a contemporary academic adventure and is at the heart of all scientific research. Therefore, the research recommends: First, researchers should be allowed to investigate, write and analyze a phenomenon by use of African vernacular languages. This is because Africa as multi-socio-cultural set-up and multi-lingual society and is an ocean of wisdom to be explored by scholars.

 Second, further studies should be carried out in various fields of social sciences by avoiding the use of old western academic categories as absolute. Assertion such as not to read or write in English; one is an illiterate has no place in the contemporary world. Knowledge is not only contained in reading books and writing but also is found in both oral tradition and unwritten traditional knowledge.

Finally, institutions of higher learning should encourage scholars to develop contemporary knowledge in light of a genuine process epistemologies founded on African metaphysical mind-set and ontology. This knowledge should be practical and not theoretical as a necessity to solve African issues and problems.

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