

## METAPHYSICAL DUALISM IN EBOH: A PHILOSOPHICAL EXPOSÉ

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### ABSTRACT

Africa has come of age in critical studies. As a continent, Africa has developed various great minds in various fields. Writing about Marie Pauline Eboh's philosophy of dualism reveals Africa's greatness in the academic field. Eboh did not set out to write about metaphysical dualism but addressed various aspects of the human life both physically and spiritually. She had written extensively on the existence of earthly life and the reality of life beyond the physical world through the existence of the soul. Human beings live and die to live again. As such, in Eboh's philosophy, life does not end on earth but continues to eternity. She highlighted the African traditional belief of human existence and the survival of the soul after death and held that it takes the virtuous life to attain eternal rest after death. The study is an exposition of Eboh's position on the metaphysical existence of the human person and cautions them against the merits and demerits of eternity. It adopted a descriptive analysis method and concluded that Eboh's position on human existence is plausible, although not without some weaknesses. It recommends that Eboh's philosophy on metaphysical dualism should be received and more emphasis should be placed on her position, to assist young scholars to understand the metaphysical foundation of their existence.

### INTRODUCTION

Marie Pauline Eboh's philosophy on metaphysical dualism is found in a number of her works and expressed in several forms under different themes. In all her works, Eboh's concept of metaphysical dualism, unlike the popular Cartesian metaphysical dualism, expresses the dualism of human existence in different worlds and at different levels. Human life on earth is life at the stage of continuous becoming until it reaches its perfect state of living as a pure soul. As such, even in death, there is no loss universally. Life continues at a different level. In her *Introduction to Philosophy and Philosophizing*, Eboh was descriptive in her position on metaphysical dualism. However, in her book titled *A Tapestry of Folklores, Insights, and Proverbs*, Eboh took a narrative approach to analyzing the concept of dualism. She also used the same analytic approach in two other books titled: *Fables, Proverbs and Critical Thinking* and *Witty Tales and Proverbs for Moral Renewal* in pushing her philosophy of metaphysical dualism. Using stories, fables, proverbs and folklores to express her position, Eboh showed how the life of the human person exists both in this temporarily life and in the life beyond. In all these works, Eboh expressed the idea of life as being both physical and spiritual. She upholds that life is transient and immanent. For her, death plays a big role in mediating between life at the physical level and life at the spiritual level. So, Eboh's metaphysical dualism dwells on the two spheres of existence of the human person; living bound here on earth and living beyond the phase of the earth. Eboh agrees that at the earthly level of living, the human person looks forward to a more fulfilling life that transcends the present life and either consciously or unconsciously yearns for it. Death becomes a very important point of breaking away from the limitations of this life and a medium to cling to the other form of life.

### THE PHENOMENON OF DEATH IN EBOH'S PHILOSOPHY

Humanity has grappled with the phenomenon of death but it keeps eluding the full grasp of the human mind. Death is so unique that only a personal experience reveals its reality in full. Yet great minds have continued to delve into the reality of death. Unfortunately, no one dies to return to give reliable knowledge of what happens in/after death. All we know about it is from mere observations, yet death itself is non-extended and cannot be observed. She described death with certain characteristics like; death as a natural reality, death as a control measure (2011, p. 215), death as a journey (2011, p. 220), and death as a leveler (Eboh, 2011, p. 219). In fact, during one of our verbal conversations, she said; “There is something that I always emphasize about death; *uwa bu alaba aghara*”, loosely translated as “Life in the world means the abandonment of everything at the point of death.”(Eboh, 21st May 2020, Personal Conversation). Eboh posits that “...the earth is not really our home.... It is rather a marketplace where people ought to buy, sell and go home. Our home is the world of the ancestors and God.” (2011, p. 220). Death therefore becomes that journey that takes us to world of the ancestors and God. The Igbos say “*Uwa abughi ebe obibi*” loosely means “The earth is not a dwelling place” (Eboh, 2011, p. 220). For this reason, when one dies in Igboland, it is said *ohapula* which means “he or she is reported to have left” (Eboh, 2011, p. 220). Life is a journey and “Death, therefore, means going home” (Eboh, 2011, p. 220). The burial of the dead is therefore taken seriously, to bid the dying farewell and help his or her soul to rest in peace. To aid them in the journey, the dying is encouraged by all means to eat before dying, which in Christian praxis could be the same thing as *Viaticum* (food for the journey). Death is therefore not an annihilation but a transition to the great beyond.

Yet, death is for all living things and therefore, a leveler for all of them. For this reason, “Death, according to Hegel, is 'an absolute lord' that levels all persons under its authority.” (Eboh, 2011, p. 219). Each person owns his or her death and no one else can die another person's death. Therefore, “Death is the only event that a person owns alone; it is authentic because it is uniquely one's own” (Eboh, 2011, p.218). Once conceived, a person is qualified to die.

### THE IDEA OF LIFE AS UNIVERSAL, INDIVISIBLE, AND HOLISTIC IN EBOH'S METAPHYSICS

Metaphysical dualism is a philosophy that embraces the existence of life as universal, indivisible, and holistic. In the tenth Chapter of her book titled *Introduction to Philosophy and Philosophizing*, Eboh treated the topic “Life as Universal, Indivisible and Holistic.” (2011, p. 203). Under this topic, life is treated as a collective whole irrespective of its form. Whether it is physical life or spiritual life, there is a common point of meeting called death. Eboh sees the various forms of life as the way in which it gradually evolves until it stabilizes in eternity. “Life is an enigma. It only unfolds itself in stages as it is being lived.” (Eboh, 2011, p. 203). Life actually is made up of different stages of its evolution. It is so complex that even death itself is part of life. Yet, life cannot be experienced except through the existence of beings. Speaking about life, Eboh states; “It presents itself as coming into being, developing, ripening and decay.” (2011, p. 203). Life therefore, transcends what we see with the physical eyes. Yet, “...it depends on physical forces for its sustenance, and that living things reveal through their pluralistic behavioural pattern that they operate not only synchronously, but also synergistically and symbiotically, thereby suggesting a web of life” (Eboh, 2011, p. 203). Eboh explained her idea of life as universal, indivisible and holistic through a logico-scientific approach as well as through African holistic concept of life. She continued that “Being an indivisible whole, therefore, life is, logically speaking, a singular universal.” (Eboh, 2011, p. 203). Being a whole means that living things exhibit similar tendencies that portray their state as living. Part of these traits is the fact that life is

metaphysical in all beings. “In addition, it is also a universal by virtue of the fact that it is a metaphysical entity that remains constant throughout a series of changes or changing relations.” (Eboh, 2011, p. 203). Thus, Eboh says; “Life reveals itself as a constant becoming and an inexhaustible, multi-faceted self-development that proceeds from the inside as opposed to the rigidity and opaqueness of lifeless bodies.” (2011, p. 204). Dynamism thus, forms part of the basic things observed in all living beings. In this immanent stage, life continues to reveal itself through a process of becoming, until it reaches its fulness of becoming in death. Better put: “The full richness of this life is restricted in every species to narrowly limited possibilities of change and it exhausts itself in withering and death.” (Eboh, 2011, p. 204). Nevertheless, through the process of reproduction, every species makes itself immortal. As such, we could affirm that;

All living things tend to follow an inherent logic of self-consistency, and they manifest a sense of awareness in the ability to withdraw from stimuli that have deleterious effects on them and when complete avoidance of such environmental influences is impossible, they modify their behavior or structure so as to accommodate themselves to such influences. (Eboh, 2011, p. 205).

To the last citation above, we have an introduction of withdrawal and adaption as parts of the characteristics of living things. Living things naturally, withdraw from discomfort and threats. Thus, life involves a chain of various manifestations by different categories of beings. Life involves a unification of living things through certain similar traits.

From the African perspective, Eboh portrays life as cyclic. She says; “African world-view is imbued with the awareness of the cyclic nature of life and with the synergistic rapport between the kingdoms of nature.” (2011, p. 206). This simply shows that life in living beings always has a point of meeting through the form of a cycle. “The African participates in the creation of the cyclic time; he prays to the genii of the earth and the sky, who create the season; the season, in turn, determines the time and the concomitant human activities.” (Emenyonu, 1990, p. 89). For this reason, Africans are traditionally termed as polytheists. They recognize the cyclic nature of life and the interactions of reality in general. Africans know quite well that in the chain of life, one circumstance leads to another. Pain leads to joy as happiness can also lead to sorrows. This is built on the fact that “Life is a creative power that has been coursing through the universe from time immemorial. It manifests cyclically and so does not end.” (Eboh, 2011, p. 207). Africans believe that once people are born, their perpetual death will only be if they failed to live a good life. This is such that even when they die, they will return through reincarnation. Africans also believe in metempsychosis, that is, the movement of the soul from one being to another. But in all these, Africans believe that there is only one source of life; God. “For the African, life flows from one source – God.” (Eboh, 2011, p. 208). As such life goes beyond the physical one to a greater one, being the spiritual one. It is only within the context of metaphysical dualism that African concept of life finds its basis.

### **LIFE AS BOTH IMMANENT AND TRANSCENDENT IN EBOH'S THOUGHT**

Life is as real as it can be perceived. It exists both within the scope of sensual perception and beyond what the senses can perceive. Eboh says that “Life is both immanent and transcendent” (2011, p. 203). In this present existence, life is comprehensible through what we can see, touch, hear, taste and feel. At this level, life is perceived through living things and can be manifested only by living things. As beginners in the study of living things, we were acronymically taught that the characteristics of a living thing could be represented by MR. NIGER D, where; M = Movements, R = Respiration, N = Nutrition, I = Irritability, G = Growth, E = Excretion, R = Reproduction,

and D = Death.

Death, along with other characteristics, is a property of a living thing. However, death does not necessarily mean "...the end of life or a person or organism." (Oxford, 2021, p. 1). It is cross over to another level of life. That is why life is not only immanent but also transcendent. "Life reveals itself as a constant becoming and an inexhaustible, multi-faceted self-development that proceeds from the inside as opposed to the rigidity and opaqueness of lifeless bodies" (Eboh, 2011, p. 204). For this reason, it is said that "All living things tend to follow an inherent logic of self-consistency, and they manifest a sense of awareness in the ability to withdraw from stimuli that have deleterious effects on them ...." (Eboh, 2011, p. 205). But among other living organisms, human beings find it easy to adjust and this makes the human life dynamic. In its dynamic nature, human life looks forward to a higher level of existence called transcendental life. Life is transcendental because it goes beyond what the sense can experience to a more spiritual reality. This is what Eboh explained thus:

Life, in any organism, is unique and irreplaceable. It is one, and the organism either has or does not have it. Being an individual whole, therefore, life is, logically speaking, a singular universal.... In addition, it is also a universal by virtue of the fact that it is a metaphysical entity that remains constant throughout a series of changes or changing relations (2011, p. 203).

From this above cited quotation, death becomes one of those series of changes or changing relations that forms part of life. What Eboh means is that life, both at the immanent and transcendent phases form one reality. She explains this further while explaining the African holistic concept of life. According to her, "African world-view is imbued with the awareness of the cyclic nature of life and with the synergistic rapport between the kingdoms". (Eboh, 2011, p. 207).. For Africans, Eboh explains; "Life is a creative power that has been coursing through the universe from time immemorial." (2011, p. 207). Therefore, for Africans, life is a cycle and manifests cyclically. This means that for Eboh and for Africans, life does not end in death and in fact, life does not end at all. As such, "African world-view categorizes humans into the living-living, and the living-dead (ancestors)." (Eboh, 2011, p. 208). The use of the paradox "living-dead" summarizes African notion of death. Speaking about death, Eboh maintains that "Rather it is a kind of bridge that links the world of the living-living with that of the living-dead (2011, p. 208). She adds "it is noteworthy that under this bridge life continually flows uninterrupted. Necromancy and the doctrine of the immortality of the soul stem from here." (Eboh, 2011, p. 208). African concept of life, is therefore, in agreement with Tibetan's concept of the "Sutratma" which holds that life;

Is the direct stream of life, unbroken and immutable, which can be regarded symbolically as a direct stream of living energy flowing from the centre to the periphery, and from the source to the outer expression or the phenomenal appearance. It is the life. It produces the individual process and the evolutionary unfoldment of all forms ..... it is one and indivisible. It conveys the energy of life and finds anchor in the centre of the human heart and at some central focal point in all forms of divine expression. Naught is and naught remains but life (Eboh, 2011 209-210).

The realization that life is one, has driven various forms of evolution but unfortunately, evolution cannot go beyond the level of life on earth. Life proceeds from that central source and enlivens every living organism. Beyond human evolution lies life at the spiritual level.



## DEATH AND THE IMMORTALITY OF THE SOUL; EBOH'S CONCEPTION

Beyond discussing life as both immanent and transcendent, Eboh discusses the place of death in life and the immortality of the soul. Eboh's philosophy of the immortality of a person ensues from the possession of the soul. It is the soul that survives death and decay. The soul is the form and the body is the matter. The matter would die, decay and pass away. But the form persists. Eboh saw the immortality of the soul as fundamental to Gabriel Marcel's advocacy for fidelity to the dead. Eboh says; “for him, the dead die twice, first their natural death and second when they are forgotten by the living.” (2011, p. 225). For this reason, praying for the dead and wishing them well becomes important, to avoid the second death that evolves from forgetfulness. On the reason for the belief in the immortality of the soul, Eboh says;

People ask: “What makes us absolutely sure that there is immortality” We believe in the immortality of the soul for many reasons, but perhaps the most convincing one in scientific age should be this scientific proof. The principle of persistence or conservation has it that nothing in the universe is ever lost, just as some spiritualists hold that nothing really dies. Whatever is, both was and shall be. (2011, p. 225).

Eboh's point therefore, is that, if nothing is really lost and nothing really dies, the human beings when they leave this physical world should therefore remain somewhere. The theory of conservation accepts that changes may occur or take place in a particular form of energy, but it still insists that the energy persist either in the old form or in the new form. For conservatists, the sum of energy in this world remains. This follows that even the energy of life still persists even if death occurs. It could persist in the old form but since death ends the old form, it therefore persists in the new form; that is life beyond physics. Eboh agrees thus with the science of conservation: “What science has discovered about the conservation of energy is only the physical equivalent of what religion has discovered about the immortality of the soul.” (2011, p. 226). Besides, the soul as an animating principle cannot die, since it is the basic source of animating life. Life therefore persists in the soul after death.

## AFRICAN STORIES ON METAPHYSICAL DUALISM

Eboh has several African tales that buttress her position on human dualism, but this discussion shall pick just two to show the versatility of Eboh's approach to this discourse.

### A Discourse of the Philosophy of “The Mysterious Leaf” in Eboh's Metaphysics

The philosophy of “The Mysterious Leaf” is one of those ideas that Eboh raised from existing traditional short stories called “fables”. It speculated around “...a man who climbed trees very fast and with so much agility that people said he had the dexterity of the monkey in tree climbing.” (2015, p. 27). “...his name was Eburuche” (Eboh, 2015, p. 28). On one occasion, Eburuche has an encounter that confirms that realities transcend what the eyes see physically. It is a social position that “from above, climbers observe many untoward things that people do below”. (Eboh, 2015, p. 28). An Igbo dictum has it that “*Diochi anaghi ekwucha ihe ohuru n'elu nkwu* – A palm wine tapper does not say everything he sees from on top of the palm tree.” (Eboh, 2015, p. 28).

Eboh narrates that “in ancient times most of the thieves caught harvesting other people's crops and stealing other people's livestock were mostly caught by tree climbers” (2015, p. 28). This showcases the vantage position one enjoys if enabled to tower above the normal level of ordinary existence. From such a vantage position, one is said to have a lot of experiences that buttress metaphysical dualism. It was an experience of that nature, according to Eboh that showed the relationship between earthly existence and spiritual existence.

One evening, as he was on top of a tree, Eburuche saw a person trudging towards an unusually tall palm tree. Such very tall palm trees are termed Nkwu agboro. He was not a familiar person. He stopped and stooped down by the foot of the palm tree. Eburuche remained motionless in order to observe what the fellow was up to. The stranger plucked particular leaves crushed them by rubbing them in between his palms in an anticlockwise direction. Then he squeezed the liquid into his eyes like drops and vanished instantly. (Eboh, 2015, p. 28).

From this, one sees two levels of existence, facilitated by the manipulation of natural leaves. A philosopher has a lot of questions to ask about this. Is it the leaves that caused the vanishing of the stranger or the way it was squeezed? Is it a combination of both the leaves and the squeezing? Does the place where this occurred have any influence in the vanishing? However, the main thrust in this case is the fact that a person could exist both in the human form and can also vanish into a spirit. Eburuche was dazed by such experience. He wondered if it was a ghost or human, still pointing to different levels of existence and decided to explore his curiosity. He had to quickly come down after doing all sorts of things to be sure of what he experienced was real. On coming down, “he looked at the extraordinary leaves and did the same thing, which the fellow did and he began to see both men and the spirits of the dead whom he knew while they were alive.” (Eboh, 2015, p. 28). So, it means that the leaves did not have the same effect on Eburuche as it did to the stranger. They rather opened Eburuche's 'inner' eyes and aided him to see things beyond what the physical eyes can see. Some of these leaves and their functions are best known to strong herbalists, diviners or soothsayers. The leaf used by the spirit is said to possess the capacity to turn spirits into humans for transactions and also to turn back into spirits. But its effect on Eburuche was the breaking down of the barrier preventing the normal human eyes to see realities beyond the physical realm. It must be stated that the existence of realities does not depend on human knowledge to be real. That will be tantamount to the erroneous teaching of the sophists that man is the measure of all things. A lot of realities transcend our sensible experiences. As an effect of the leaf, when Eburuche attends funerals, he saw both those living here on earth and those who had died. The act of seeing realities beyond the physical realm is described as a use of the third eye. Eburuche was said to be using his third eye which is not always common. The use of the third eye is more common among traditional medicine men and women.

However, the take-in of this work is to establish in this fable, the ideology of metaphysical dualism. Eburuche's experience remains original to him, irrespective of how it is doubted. For him to see realities beyond the physical realm, they need to exist first. Eboh herself says that “The folktale poses the issue of death, immortality of the soul and the nature of death.” (Eboh, 2015, p. 30). She therefore sees death as a passage to immortality and bridge into the other world. According to her, “the experience of the tree climber depicts a dual world of the living-living and of the living-dead (Eboh, 2015, pp. 30-31).

She believes that the rites of passage where the living bid farewell to the dead and dead receive the living when they die posits dual worlds. She concludes that “it means there is life after death, and the two modalities of living are a continuum.” (Eboh, 2015, p. 31). This means that there is cross-link between the metaphysical world and the physical world. So, the practice of necromancy by Africans is built on the philosophy of metaphysical dualism.

### **The Idea of the Eagle's Roving Ghost Postulation in Eboh's Metaphysics**

Another instance where Eboh exposes her philosophy of metaphysical dualism is in the tale of the Eagle's Roving Ghost. In her book *A Tapestry of Folklores, Insights & Proverbs*, Eboh narrated

the experience of the *Nzu-visiting-visa* offered to a visitor in the land of *Iduu n'oba*, to grant them free and unmolested passage through the land. *Nzu* is the Igbo name for white chalk and was used to guarantee the goodwill of the people towards the visiting stranger. This was against the suspicion that was surrounding visitors who were strangers in the land. This practice was not only a mere social practice without metaphysical correspondence. “Similarly, people depended on the goodwill and collaboration of their communities to obtain their visas of welcome to the world of the ancestors.” (Eboh, 2013, p. 1). The people expressed such goodwill by organizing befitting funerals for the beloved dead persons, to aid their smooth passage in the spiritual world, and later reincarnation and return to this world. Eboh states that “Funeral obsequies served as rites of passage through mystical checkpoints.” (2013, p. 1). It is believed that befitting funerals accorded to the dead aided their reception into the company of the ancestors. Eboh, states that “...a person not accorded a befitting burial faced entry denial into the company of venerable ancestors.” (2013, p. 1). For this reason, you hear people who say that dead elders who did not have the benefit of befitting funerals keep requesting for it from their family members. The reason for this request is to aid the dead rest in peace. The seriousness of this belief was so important that people who lacked loved ones made arrangements for them to be accorded befitting burials.

Consequently, even childless widows diligently made provision for their burial by rearing domestic animals so that at their demise the community would find animals needed to perform the customary rites because nobody trapped in the no-man's-land between the land of the living and the community of venerable ancestors would enjoy eternal bliss. (Eboh, 2013, p.1).

From the foregoing, it is understood that beyond this physical life, there is another life that demands some efforts from us, in order to attain it. It is that other life that warrants all the efforts to give the dead a befitting burial. The philosophy of a good funeral is therefore built around the belief in the existence of another world beyond this physical world.

A tale is narrated of a King who died in a war with the animals in the latter's kingdom. And due to the form of death, he died (at war front with the animals), his body could not be recovered. The loss of his body deprived him of the befitting state burial that is due for him as a noble King. Thus, the Igbo proverb “*Ọnwụ ama eze; Ọnwụ ama egbu-Death knows no king; Death knows not how to kill*” (Eboh, 2013, p. 5) remains valid. Otherwise, the death of such a great figure attracted even the elements of nature such as the heavens that wept as rainfall, the gale that swayed the trees and buzzed the whole day to the point of deroofting houses, the cyclone that caused whirls of dust to swirl and dance to the point of billowing people's dresses and blowing gusty and dusty wind to mourn the departure of the King, the sun that refused to shine and the moon that did not eat its supper, the comets and meteor showers that appeared in the night sky, all marking the exit of the One Great Hero (Eboh, 2013, p. 5), suggest the greatness of the deceased whose corpse unfortunately could not be recovered. Indeed, death has no regard for wealth, fame and position. Otherwise, being royal and majestic, the King deserved a better form of death. It is obvious that “...the manner His Royal Majesty died in no way befitted his status.” (Eboh, 2013, p. 6). An Igbo adage has it that “*Etie dike na' ala, amụ ụzụ ya-knock down a valiant and tremendous tumult is heard.*” (Eboh, 2013, p. 6). This time around the story was different. The corpse of the King could not even be retrieved and the interment of His Royal Highness did not attract the pomp and pageantry, fame and publicity due him as the prominent and eminent personality that he was. This was an obstacle in the passage of the King into the ancestral world. Eboh puts it thus: “As a result, the late King could neither rest in peace nor join his ancestors. Like *usu kwu n'iga*-the Bat that is neither bird nor land animal, the spirit of the late king was in limbo.” (2013, p. 6). Such a state lives no good taste on any tongue. The King was dead but not resting. “His spirit was earthbound

and so his ghost roamed round the kingdom and appeared to his subjects one by one so that nobody would say that it was a hallucination.” (Eboh, 2013, p. 6). Here, we not only see a dualism of the physical and spiritual world, but we also see a clear postulation of the existence of the soul and a sharp distinction between the soul and the spirit. The spirit is the animating power of consciousness whereas the soul is a pure spirit-being. The puzzling question of mind-body dualism now sets in. If we acknowledge the existence of the soul, how then does it interact with the body? René Descartes unsatisfactorily says the meeting point of the soul and the body is the pineal gland. When asked, is the pineal gland matter or spirit? If matter, how does it interact with the soul being a spirit? If spirit, how does it interact with the body? Eboh did not answer this question but went ahead to say that the subjects of the late king saw the soul of the late king with their own eyes and heard him with their ears. The people labored to find a possible solution to aid the soul of the King to rest in peace. The people could not abandon the soul of the king to keep roaming restlessly. A mock burial could not be celebrated to rest him because an Igbo adage says “*Ugo chara acha anaghi echu echu*-Mature eagle remains immaculate white, never dirty.”

## CONCLUSION

Metaphysical dualism in Eboh's philosophy is different from metaphysical dualism in Western philosophy. Eboh approached metaphysical dualism from an African perspective of being, with a special interest in the human person. She has an expansive literature on the subject of both the ontological and cosmological dimensions of metaphysical dualism. She discussed metaphysical dualism both from the angle of being and the universe. She concluded that the human person is composed of the body and spirit. The body covers all aspects of the human being that are visible to the physical eyes; the head, the neck, the trunk, the hands, the legs and so on. On the other hand, the human person is also a spirit. In the spiritual realm, the human person cannot be seen with the physical mortal eyes. The spirit of the human person is composed of what we describe as spirit and soul. Also, the research discovered that most African communities do not have a clear distinction between spirit and soul. The research study came out with the discovery that the concept of the soul is newly introduced in African cosmology. Hence, one can easily deny such African traditions as believing in both spirit and soul. However, this study discovered that Africans believe in the soul which is also a spirit. As such, the modern-day African believes that the human person is a composite of body, soul and spirit. Whereas his body dies and decays at death, the soul and spirit persist in life after death. Instead, they believe that they return to the world beyond, from where it reincarnate into new bodies. As such, life is recycled through reincarnations and people are encouraged to live well, living virtuously to enjoy eternity and perpetuity in the best possible form. But if the person is bad; especially if he indulges in stealing and murder and other dishonorable involvements, it is believed that except atonements are made, such soul is bound to roam in pains and unfulfillment. Good living therefore becomes necessary for peace after death. Although, the philosophy of reincarnation lacks a lot to the critical mind, it however, supports the notion of life both on earth and beyond. The study, therefore, notices some interesting issues in African metaphysics and recommends that more attention should be given to it, to bring out the best from it. Eboh sets a pace that we should, therefore, follow to achieve great heights in African studies.



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