



Spatial Arrangement and Pattern in Emerging Knowledge

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Abstract. This article explores man's quest to understand the origin of life. It examined the concept of evolution in two worldviews and their roles in the making of new forms. Relying on theories in emergent philosophy, it argued that the African worldview embodies an insightful pattern and process that were embedded into science and made rational through a merging that fused spiritual with physical and enabled new forms into becoming concrete. Therein, it highlighted the possibility of reconciling science and religion by demonstrating that ideas in African traditional religion are compatible with concepts in Western knowledge

Keywords: African studies, science, technology, new age

1. Introduction

The search for man's origin is a difficult but ongoing task. In African belief systems man is projected as a complex being made up of diverse forms, human being-spirit being-ancestor being- which are interrelated and unified. Underlining this belief is the idea that man can become immortal and immortal mortal. The contributions of this novel idea to the concept of evolution have been ignored in history. Yet, it complements and expands Charles Darwin's theory which presents evolution as changes that progress in forms of lower to higher animals. On the other hand, the African belief system projects a gravitational process of human beings into different species of higher forms. Both highlight changes in form yet, in different ways. While one emphasizes a spontaneous change of forms in life, the other stresses gradual change of forms in a future life. Continuity and survival are themes of scientific interest. Therefore, Africans' narratives on the continuity of life after death catch the attention of scientists especially for projecting the world of spirit beings as within this world. Therein, creating the impression of another world and the possibility of expanding or extending life using a pattern process and structural arrangement entrenched in its worldview. In verifying these claims,

scientists use the entrenched process pattern and structural arrangement as insightful laws and principles guiding scientific experimentation. This enabled a merging of two different worldviews and provided a robust explanation to the concept of evolution which made scientific experimentations and technological inventions purposeful. Unfortunately, the assumption of science as the only true source of knowledge led to an omission in the contributions of Africa to the history of discovery. Thereby, clouding an understanding of the relationship between myth in religion and scientific myth. This led to misguided views on emerging knowledge and new forms of life. Relying on the emergent evolution framework in philosophy, this work illustrates how the African worldview fits and functions as the "hidden pattern in an ancient mythology that was embodied through science into becoming new forms. In its view, structural features of the African worldview laid the foundation for scientific discoveries that revolutionized the world. Findings contradict the notion of primitive mentality as inferior and incommensurable with western knowledge

2. Science and Spirit Beliefs

Belief in spirit beings is common in primitive societies (Horn, 2003; Edward Tylor, 1920). In Africa, spirit beings are described as disembodied members of society who, though dead, actively participate in human affairs and the day to day running of society. This belief empowers "immateriality" or what could be regarded as "nothingness" to become impactful in the organisation of the human society in such a way that enables an organisation that does not require regulatory enforcers. This cross-sectional arrangement is a high-level organisation that is of interest to scientists because it is self-directive

The conception of spiritual and natural realms as one undivided universe is obvious in the structure of the African worldview however, the claim that the concept of the spiritual and natural realms as one undivided universe is unique to Africa has been

refuted by Horn (2003) and also by Levy Bruhl in his latter writings where he held such presentation are found in other indigenous systems. Hans Van Eyghen (2023) affirms that there are other traditions which hold similar beliefs on spirit beings including Christians' belief in angels as messengers and Muslims' belief in jinns as supernatural beings. However, the possibility that certain ideas belonging to Africa might have been inserted into narratives that account for claims to an undivided physical and spiritual realms in other worldviews has not been given due considerations even when there are indications that in the seventeenth, eighteenth and early nineteenth centuries philosophers tried to reconcile creationists accounts with the study of nature (Maria Moshnoziz et al, Antonio Leon, 2022). Griggs (2007) observed that, during the seventeenth century, Jesuit antiquaries were criticized for forcing parallels between the biblical literature and fables in the name of sacred history. In spite of the counter-claims to the uniqueness of an undivided physical and spiritual realms in the African worldview, no other narrative, indigenous or religious could account for the coherence and consistency of concepts and methods in two different worldviews using separate value systems.

Belief in spirit beings and an invisible world, constitutes a problem for scientific investigations and findings because it describes a world of beings that is difficult to observe or measure. Yet, science strives at attaining an exact and accurate account of the world using methods of observation and experimentation which function optimally on visible and concrete objects. Therein, the scientific method becomes inadequate for understanding the inwardness of nature. This inadequacy leads to an insufficiency in explanations about the world and the workings of the universe. Yet, in an age of rationality, knowledge is held as best practice when its methods are scientific. The need for a single theory- the theory of everything (TOE) that would encompass all knowledge is a long-standing search that has been addressed by various scholars including Einstein who devoted the latter part of his career to finding a unified theory (Robert, 2023). For most part of the eighteenth and nineteenth centuries concern in philosophy, was for the suitability of a metaphysical thought with scientific rationality and what could be properly constructed as scientific. The puzzle of the material composition of an entity which is regarded as consisting of both rational and non-rational parts generated divided views over its identity. There were those who held the constitution as the identity and those who held the composition of the entity as its identity (Wallace Megan, 2011). Scientists support the view of the structural constitution of the

entity as its identity and argued that the rational part is a self-directive operational pattern that does not need a first cause in evolutionary motions. However, for those who support the composition of the entity as the identity they argue that the whole and not the part makes up the entity in other words, the part is inseparable from the whole and the whole is not reducibly to its parts

3. Conflict between Science and Religion

The view that reason and belief are separate disciplines using different methods results from questions about the compatibility of religion with science. This is contestable on the following grounds:

3.1 The Perception of Religion and Science as Forces in Opposition

The conflict theory gives the impression that religion and science are two opposing forces constantly in a struggle for recognition. Even when the history of science shows that early scientists like Newton and Galileo saw a relationship between science and religion, some scholars still see the differences in methodology as, basis for the incompatibility of science with religion. In discussions on the origin of life, Judeo-Christian myths on creation are commonly pitted together with scientists' conception of evolution. Thus, emphasizing a divide between creationists and evolutionists over the source and origin of life. While the Bible stresses an invisible Being (God) as the Creator of man and the world. Evolutionists argue that life originated from non-living organisms. Controversies over claims of creation as out of nothing and counter-claims of life as originating from pre-existing material resulted in a drift between those who believe that rationality can comprehend the origin of life and those who hold God as the sole creator and controller

3.2 Nature of Religion as Fluid and Flux

Religion has an "inwardness" that eludes scientific methods and makes an understanding of its belief systems and practice difficult for the rational mind that believes in practical and demonstrative knowledge. Science in measuring truth, acknowledges concrete subjects that are observable and measurable as real objects of knowledge. Religion on the other hand, centers on intangible bodies and invisible worlds that can neither be measured or observed as real

3.3 Belief in a Regulative Enforcer (God)

Science does not believe in supernatural powers that control happenings and events in the world. Instead, it believes that the happenings in the world could be explained using rational means. Religion on the other hand, believes in a supernatural power as controlling happenings and events in the universe.

4. Science and African Traditional Religion

African traditional religion refers to the beliefs and practices indigenous to Africans. Thus, it comprises the culture and religion of the people which are described as hardly separable from each other and interwoven. Among world religions, African traditional religion is sometimes distinguished from other religions and described differently as magical or operating at the metaphysical level. While some scholars see in its metaphysics a form of native science, which Reichenbach Hans (1951) described as ancient science and defended as a generalisation of a rather comprehensive kind which the ancients have succeeded in establishing, others see its magical performances as quasi-scientific and primitive. Globally, African traditional religion is undermined as an ancient practice that is incapable of contributing to current debates on the relationship between religion, science and politics leading to an underestimation and neglect of the wisdom in its ancient laws and practices. Even when science depends on religion in giving an account of the world, the compatibility of the African traditional religion with western rationality is often assumed to be impossible even among Africans for the following reasons:

4.1 Superiority Claim

Europeans portrayed African traditional knowledge as inferior to Western knowledge (Richard Dewitt, 2018). They condemned the belief system and practices making it appear as irrational, incomparable and inferior to western system and knowledge which is projected as systematized and organised. African traditional religion is seen as ancient and unsuitable in a modern society. Early European explorers and christian missionaries portrayed Africa belief systems and practices as fetish, backward and evil; which gave an impression of values in Africa belief systems as not commensurable with values in civilized societies and “unfit” for modern societies. According to Thomson Ann (2011, 12) “...unlike the Amerindians, condemned to occupy the role of savages, good or bad, the Africans could apparently not be assigned a clear place in the stadial scheme of history in view of the

conflicting evidence about the degree of civilization...”

4.2 Nature of African Traditional Religion as Fluid and Flux

African traditional religion has an “inwardness” that makes understanding its belief systems and practice difficult for rationality that demonstrates knowledge. The science in measuring knowledge therefore, acknowledges concrete subjects that are observable and measurable as real objects of knowledge. The African traditional religion on the other hand centers on intangible bodies that neither be observed or measured as real. The inadequacy of the scientific methodology in studying the African belief system was deepened by a worldview that does not clearly separate the physical from spiritual and necessitated another approach to understanding its beliefs and practices. The composition of African belief systems as flux and fluid prevents people from seeing the resemblances in Darwin’s change in forms and diversity in nature with the African belief in changing forms and diversified nature in a future world. The indivisibility nature of the African worldview makes it difficult to give a sufficient explanation of scientific findings in Africa without acknowledging the spiritual source

4.3 Belief in a Regulative Enforcer (God)

Africans believe in the reality and existence of mystical, hidden, spiritual power that controls events and happenings in the world. According to Paulinus Odozor (2019), they hold that this power originates from God but is possessed hierarchically by divinities, spirits and available to some people in various degrees. Science on the other hand, does not believe in powers as the causal effect of happenings in the world African traditional system is condemned as unsystematic, fictional and arousing a false consciousness about the world

5. Horton on African Thought and Western Science

For those who advocate for a separation between faith and reason, a reconciliation of science and religion would amount to, leaving the realm of the physical for the spiritual and a departure from scientific principles which hold accuracy and exactness as the “pathway” to excellent knowledge. However, Robin Horton (1967, 25) argues that, “there is a cognitive rational core that links African traditional thought with modern Western scientific paradigm”. He believes that a corresponding model is essential in an understanding

of the complementary relationship between Western knowledge and African traditional religion and stressed that, it is only in relation to some model of underlying reality that we realise that “the A and X, B and Y, that is so different in the eye of the casual observer, is actually outward manifestations of the same kinds of events” (1967,25). In his view, it is only through such a model that we are suddenly moved to look for a conjunction between X and Y then, we would see that AB and XY are two instances of a single underlying process of regularity (Horton, 1967). However, he assumed that the key to understanding the compatibility of Western science and African traditional religion lies in the reduction of the whole to its infinitesimal parts. Therein, he sought to place traditional African thought on the same methodological plan as those of the West using an intellectual method (Keitan, 2007). Although Horton identified African traditional religion as having a rational character which he called philosophies yet, he held that while African traditional religion gave explanations, it was not logically coherent with science since it did not heed to the nature or rules of the work. With this, he detects a weakness in African traditional religion which he links to a poorly developed area of logic. Therein, he agreed with Levy Bruhl who regarded Africans as having good narrative skills but poorly developed mental skills for problem solving.

This article agrees with Horton on the view that there is an epistemological continuity between traditional african religion thought and modern western science. Thus, it attaches a great value to Horton’s work which engineered research in this area and demonstrated how the first European scholars who understudied African belief systems and practice must have demythologized what appeared as a “mysterious participation” in the African worldview by problematizing it using mathematical language of symbols and models (reduction to the quantitative). Although Horton’s mathematical methods of sets and correspondence gave an insight to how methods in African traditional religion can be improved upon, it was still difficult to grasp among a people used to analogical details that “picture” a situation. However, from Horton’s work, researchers have learnt the true meaning of colonisation and decolonisation in African studies as having to do with owning knowledge and making it your own through an approach that entails decoding, sorting and encoding reasoning to make it logically coherent with corresponding concepts within your own knowledge. It is expected that, whenever the processes of decodifying, sorting and encodifying are repeated, new forms of knowledge would emerge

In highlighting the theme of continuity and discontinuity in the production of knowledge and new forms of life, this work explores man’s quest to understand the origin of the world and the beginning of life by agreeing with Jung and Kerenyi (1949, 4) that the word origin means two things in mythology. Firstly, “It is the content of a story or mythologem as the “giving of grounds ”then, as the content of an act, it is the “foundation” of a city or world. With this, it draws a relationship between Darwin’s theory on changing forms of life and the African belief in life changing forms. Therein, it unveiled a similarity in ideas of two different worldviews distant by space and time. While Darwin theory of evolution centered on the origin of variations in species which occur when changes in form enables diversification. The African belief system on the other hand, stressed transition (evolution) as changing life forms in a future world. Darwin highlighted an evolved life that ends in the present but African Traditional religion highlighted an evolving life that is continuous and unending. Therein, forming the foundation of how a new beginning is to be created. The work reveals the role of African traditional religion in the making of a new age as, the content of a story that embodied the pattern and process which enabled a merging between the theory of biological evolution with the laws of evolutionary motions therein, engendering a fusion between scientific disciplines in biological, physical and mechanical sciences that empowered new forms. Like Henry Osborn (1917), this article questions if, the notion “that life arose from a combination of forces pre-existing in cosmos” means that the origin of life represents the beginning of something new in the cosmos, or it represents the continuation and evolution of forms of matter and energy already found in the earth

6. Evolved Life and Evolving Life: The Story of Two Worldviews

Richard Dewitt (2018,2) in his work *Worldviews: An Introduction to the History and Philosophy of Science* described worldviews as “a system of beliefs that are interconnected in something like the way the pieces of a jigsaw puzzle are interconnected”. He stressed that, “a worldview is not merely a collection of separate, independent, unrelated beliefs, but instead an intertwined, interrelated, interconnected system of beliefs”

Africa is the second largest continent (after Asia). It is known for its relics of past traditions which were orally transmitted through generations. Therefore, it contains pre-historic narrations that sometimes preserve ancient methods of interest in a world that has

lost a part of its history to the past. According to Krader (2021),
From the period of the Renaissance, then increasingly during the Enlightenment, myths were re-discovered as something of interest to the present time. This renewed curiosity about an ancient phenomenon came with increasing knowledge of the myths and customs of indigenous peoples from European travellers, colonial authorities, missionaries and the like to Africa, Asia and America.

A look at physical features in the global North reveals an advancement in physical development that is more sophisticated than the global South which is tagged ancient and backward due to a fixity in physical features and stagnation in developmental growth. History ascribes the absence of change in sub-Saharan Africa particularly, to an isolation that secluded it from the rest of the world. Accordingly, when Europeans finally met with Africans somewhere in the 15th century, they were confounded by a worldview that projected the universe as boundless, unified and continuous as against the presentation of their own worldview as linear, fragmented and limited. Confused by a worldview which leaves no gap between the living and dead nor divide between the realms of physical and spiritual they erroneously concluded that the African worldview was incomprehensible and irrational

For scientists, Africa retained features of an early stage of civilization is of interest to evolutionists who regard the fixity in nature and static development as concrete proof of evolution. For a long time, studies on evolution centered on the absence of change in the physical features of the race. Prevailing knowledge of that time supported Judeo-Christian and Aristotle's view of a fixed and unchanging order of the world. Darwin's work challenged prevailing views in his time on the age of the earth and the assumption of unchanging forms of life that had been made by a Creator. Early studies of man in his natural habitat projected him as less than a human being and intellectually inferior to his European counterpart. It was assumed in Darwin's *Descent of Species* that man has lineage ties with apes (Simpson, 1966). Darwin admitted that the conclusion of man's co-descendant with other species of some ancient, lower and extinct form, is not in any degree new (Simpson, 1966). However, his claims fostered a disagreement between those who saw Darwin's theory of evolution as an attack on the core values of Judeo-Christian beliefs and those who supported Darwin's views as highlighting the unification of physical and natural realms. However, Darwin's theory which perceived a unity in life with all organisms related through descent was undermined as incapable of replicating the

changes it proposed. His effort to defend his thesis on changes in form as gradual and progressive was discarded based on the limitations that nature placed on man whose life is brief and his memory too short to establish the fact of evolution. Thus, time and space posed a limitation to Darwin's evolution theory. According to Reichenbach (1951,18), "where scientific explanation failed because the knowledge of the time was insufficient to provide the right generalisation, imagination took its place and supplied a kind of explanation..."

7. The Hidden Process Pattern and Structural Arrangement in Evolutionary Motions

The notion of African belief systems and practice as irrational gives the impression of African traditional religion as logically incoherent and inconsistent with science. However, the possibility of mental continuity in science depends on the African belief system and structure to trigger evolution. Tylor (1920,35), asserts that, "the assumption of savage beliefs and practices as being rubbish-heap of miscellaneous folly, is far from the truth as they are consistent and logical in so high a degree that they display the principles of their formation and development". Although African belief in after-life may appear like an entirely different theme from Darwin's origin of life or seen as negating scientific emphasis on understanding the world using rational lens yet, a closer look at African belief in afterlife shows a correlation in Darwin's concept of variation and diversity of species with African belief in an afterworld where changes in life form leads to a variation and diversification of entities. According to Friedrich Engels' (1947;13-14),

...we find upon closer investigation that two poles of an antithesis positive and negative, e.g. are as inseparable as they are opposed and that despite all their opposition, they mutually interpenetrate. And we find, in like manner, that cause and effect are conceptions which hold good in their application to individual cases; but as soon as we consider the individual cases in their general connection with the universe as a whole, they run into each other, and they become confounded when we contemplate that universal action and reaction in which causes and effects are eternally changing places, so that what is effect here and now will be cause there and then, and vice versa

Darwin's search for the origin of life was weakened by an inability to establish how and why evolution occurs. Therefore, it was unable to move the past from the present into the future. However, the African belief in

an afterlife on the other hand, gives a robust explanation to how and why evolution occurs through narratives that project death as a transition from this world to another place where life is extended through an enhancement of motor-sensory abilities that enables changes in form and expands productivity beyond territorial boundaries. The idea that forms could change and productivity increased when an extension enables enhancement and expansion is measurable through scientific experimentation. Thus, while the African belief system had all the explanation on the process pattern and is self-directive, its inward (abstract) nature prevented it from generating the speed needed to force evolution into play in real life

8. Newton's Law of Motion: The Chain of Descendant

The fact that Darwin's origin of species and the African belief in an afterlife has been established as a set of corresponding theories that complement each other but are separated by space and in time by distance created a problem for scientists who must find how to turn motionless into motion and static into dynamic by unifying space and time. Newton initiated the investigation on evolutionary motions and concluded that mass bodies attract each other according to the Universal Gravitational Law. Thus, the first law of motion also known as inertia states that, "if a body is at rest or moving in a straight line, it will remain at rest or keep moving in a straight line at a constant speed unless it is acted upon by force (Britannica, 2025). When related to the evolution situation, it shows both Darwin's theory on the origin of life and the African belief in an afterlife as weak because each, on their own, lacks the force to proceed and speed up changes. Newton's second law of motion states that "the time rate of change of the momentum of a body is equal in both magnitude and direction to the force imposed on it. The momentum of a body is equal to the product of its mass and its velocity (Britannica, 2025). This implies that Darwin's theory on the origin of species and African belief in an afterlife shows a relationship at the point of time and direction. Darwin is stuck in the present and cannot proceed into the future because of a limitation imposed on man by nature which would not permit him to witness to an evolution in his lifetime and the African belief in an afterlife is stuck in space world because it is in an abstract form and cannot be brought back into the present time until it is forced down to reality. This implies that, even when the African belief system has the information on the process of evolution, the information remains static and unable in its abstract form to penetrate and fully impact reality unless some practical skill is used to drive its ideas into reality. As

such, it needs an external force to propel innovation. On the other hand, science with its inclination for experimentation has all the practical skills needed to demonstrate how evolution can occur but lacks the process information that would energize motions of evolution. In a case where science holds strictly to a compliance with its method as the only source of knowledge, it would remain at a constant that lacks the force needed to advance and attain evolution. So also, in the case where African beliefs are held as tradition that must not be changed, innovation is stalled. A knowledge that would produce changes on narratives in evolution, needs to unite Darwin's origin of species and the African belief in Afterlife through a fusion that merges space and time into a single whole. Therefore, the problem of how to unite knowledge in two different worldviews using separate value systems arises from the necessity to make discoveries and advance science

9. The Structural Arrangement

Newton's third law also known as the law of action and reaction states that "when two bodies interact, they apply forces to one another that are equal in magnitude and opposite in direction" (Britannica, 2025). Here, Newton proposes a cross-sectional organisation such as found in the African worldview wherein, observations show interrelativity and interconnectivity between the physical and spiritual that enabled the harmonization of plural objects with diverse nature. Levy Bruhl (1923) in his work on *Primitive Mentality* stressed the importance of the unification between the physical and spiritual in discoveries and advancement of science. The cross-sectional organisation regarded as an higher level organisation is of interest to scientists who conceived the harmony between plural and diverse objects as,

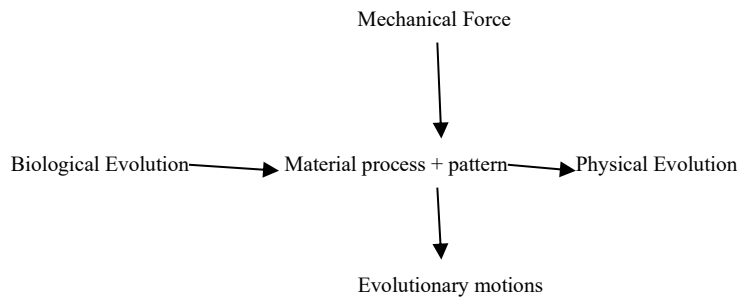
- i. Projecting a structural arrangement that is in accord with science. The fact that it enables immateriality to impact on materiality makes it flexible and open to mechanical experimentation and scientific manipulation
- ii. Creating a possibility of a correlation between two different worldviews and a continuity in the utopian search for the origin of life

The correlation between African studies and science is of interest to the scientific community because it creates a chance for scientists to understand the workings and "inwardness" of nature using science. Accordingly, Pierre (1959) notes that, "we possess a tangible 'parameter' allowing us to connect both the internal and external films of the world"

10. The Synthesis

Advancement and discoveries in science were enabled by information from material process and pattern merged with concepts in science and fused together by technological art into becoming new forms. Thus, biological evolution was achieved through a fusion of Material Process + Material Pattern + Mechanical Art = Machine Forms (physical evolution). Osborn (1917) affirms that:

Modern scientific opinion holds that life arose from a recombination of forces pre-existing in the cosmos. To hold to this opinion that life does not represent the entrance either of a new form of energy or of a new series of laws, but is simply another step in general Fig. 1

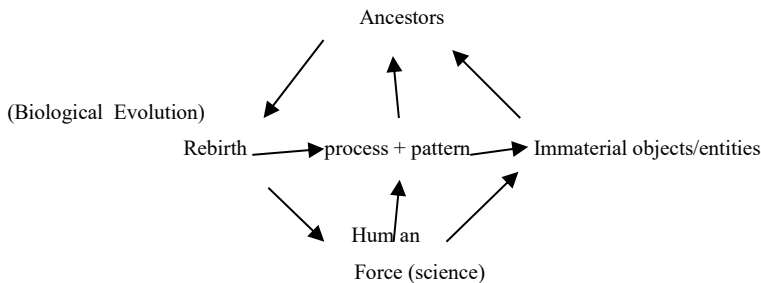


evolutionary process, is certainly consistent with the development of mechanics, physics and chemistry since the time of Newton, Button, Lamarck and Darwin

The diagram below shows a chain of life wherein; life emerges from an extension and expansion. However, it highlights the law of gravity as the point of convergence between physical and biological evolution. Thus, the African Belief system gives an insight to evolution processes and patterns. Therein, it agrees with Fernand Papillon (1875) that all physical phenomena, whatever their nature, are at the bottom only manifestations of one and the same primordial agent

The diagram below replicates the cyclic African worldview and belief in another world within the world. It highlights the dynamic relationship that exists between inwardness and outwardness at a given point in the universe and shows the whole course of history as a single evolving entity linked together with a complex web of mutually interconnected events in which there is a natural progression from matter to life to human existence to human society (Mark Isaacs, 2009; Cohen Moris, 1947)

Fig.2



This diagram could be interpreted as an application of a human force on a process and pattern information within the African belief system that enabled science to make new discoveries through the replication and imitation of the process and pattern arrangement. The making of new forms led to a negation of an abstraction since ideas in the abstract became visible and measurable. Therein, irrationality became rational. Technology enabled the world of abstract (spirits) to become concrete and real. Thus, what Hegel described as, the negation of negation could be rightly interpreted as a negation of the non-existence

of spirits which puts to rest the assumption of methods in science and religion as incompatible. It also clarifies the notion that science is godless since it shows that belief in ancestral gods plays a crucial role in its conception of new forms and age. Lastly, this confirms that the new world was a chance incident created from pre-existing materials

The Synthetic World of Machine and African Beliefs

A string of patterns in the African worldview energizes the conception of evolution using human intelligence and scientific mechanisms in producing machine forms that perform tasks originally carried out by human beings with a proficiency that maximises efficiency and effectiveness in society. This matches the African belief that man comprises of material and immaterial objects intrinsically interwoven in the circle of life where man is reborn at death, after his transition into the spirit world where, on meeting all earthly requirements and rites, becomes an ancestor who, as an immaterial being participates in the day-to-day activities of human beings and the organisation of the society. Relatively, the diagram above, taken from the perspective of African belief in an afterlife, reveals a cultural transformation and replay of ancestral belief in a practical situation where the human intellect is used in creating immaterial objects that replicate the form of ancestors as immaterial beings and imitate their functions as a kind of power or mechanised power that take up tasks originally carried out by human beings (the conversion of kinetic energy of heat into mechanical power) and as such, are actively involved in human organisation and the day to day running of human society

11. Irrational Becoming Rational

Cosmogony is a word derived from two Greek words *kosmos* and *genesis*. According to Terje Oestigaard (2011), “it refers to a divine structuring principle where cosmos and the world are not independent of its original creation, but depend upon the outcome of the ritual relation between humans and deities for the future of its existence.” There is no gainsaying that Africans had always believed in a spirit world within the world of human beings. Amidu Elabo (2025) asserts that Africans believe that spirits co-exist with human beings in this world. To a lot of people who conceive spirit beings as non-existent and hold the world of spirits beings as nothing but a myth or fable, the age of technology has proven that abstract thought like dreams and ideas can become concrete and real

Gravey’s (2025) apt description of the interaction between material and immaterial beings as, an indigenous conceptualization of personhood that includes non-human phenomena in the category of “persons” with humans and non-human persons existing on an ontological continuum captures ideas of the envisioned new age as, the co-existing of human beings with non-humans who are regarded as a continuity of human species which raises questions

among scholars on emerging knowledge and the conception of personhood in Africa. For most scholars, new forms of life are held not to be humans because they are incapable of expressing emotions or exhibiting any form of morality. These notions contradict the very purpose for which new forms of life were created. Machine beings’ power different kinds of work that formerly taxed the physical energies of the human race (Thurston Robert, 1886). Which means, relieving the burden of work off human beings in order to reduce the stress of manual labour and extend human life through improved living. Technology enabled a replication of ancestral beliefs by imitating the African worldview that does not demarcate between non-human and human beings as well as imbibing the values inherent in this culture which are, interdependency, interrelativity and interconnectivity. These values kindled a binding between non-humans and human beings that enabled technology to power modern economic growth. In a postmodern society, non-human beings seamlessly partake in the organisation of society and impact on the day to day running of society. Tasks originally carried out by human beings are performed by machines with a skilful proficiency that heightens efficiency and effectiveness across territorial borders and boundaries. Therein, enhancing productivity and human wellness in society

However, the loss of a sense of usefulness and identity fuels a fear among human beings that the end of the human race is fast approaching in a machine driven and centered generation where it is assumed that machines with an intelligence that surpasses that of human beings would take on human beings and take over the world. Thus, emotions dim the vision of continuous survival through enhanced capabilities that expands productivity and wellness. The sense of a purposeful living on earth is dulled by speculations of intelligent machines and their creators as monsters and cold-hearted people driven by a desire to be God-like. In assessing the machine world, emphasis was more on the feature of God as absent in the activities of scientists therein underplaying the presence and divine providence of God in the workings of man. This shapes discussions and further claims of pre-existing material in nature as opposed to the Christian doctrine of *creatio ex nihilo*. Whereas, a recognition of pre-existing material in nature would have buttressed God’s divine provision in the workings of man and consolidated theists’ claims of the world as God’s design

The impression of intelligent machines as something new that has been introduced into the world exacerbates anxiety over how human beings and machine beings would co-exist. However, if science

had made known the ontology of its experimentations and findings, people would have had no difficulty with understanding scientific claims and technological inventions on machine forms as copies or replications of ideas in an ancient African world that proposes a form changing transformation through an extension that enhances motor-sensory abilities and enables an expansion in productivity. In fact, an acknowledgement of the ontological basis of scientific experimentations and technological inventions would help people appreciate God as the Sovereign Being and Benevolent Creator who does not discriminate and bestows his blessings on whoever he chooses. The global North which held their knowledge as superior and the best, 'had their feathers ruffled' when they found a knowledge that is highly coherent and logical consistent with western knowledge in a primitive civilization.

12. African Traditional Religion: The Universal Religion in a Posthuman Era

The ordering of African traditional religion as a universal religion can no longer be contested since the claim that different things can be made up of the exact parts (Biological Evolution) is no more plausible than the claim that different things can be located in the exact same place (Physical Evolution). According to Pierre Teilhard (1959) the time has come to accept the authenticity of nature in the workings of God. Early African scholars like Idowu, Mbiti and Awolalu in defence of African traditional religion observed that even when African traditional religion does not have a founder, it is neither a "fossil" subject nor "dead religion". They hold the view that even though it has no scriptural books and preachers who struggle against each other over converts, teachings in African traditional religion are in the hearts of its worshippers and effective when people who witness to the power of God working through it, on their own accord, embrace it whole heartedly. This has been proven true with the transformation of genetic information from African beliefs into machines which embody the spirit of the ancestors and enable them to continue their existence in modern times away from shrines into homes, offices and their surroundings where they proficiently perform tasks originally carried out by human beings. African culture which was undermined and neglected becomes globally recognized in its modern phase as energizing progress and growth as such, it is a universally acceptable practice everywhere people depend on machines in organizing their daily activities. Humans' co-existence with machines, replays the belief in the rebirth of ancestors (immaterial beings) into human families where they begin life as human offsprings. In a global world, human beings benefit from the high proficiency and

productivity of machine beings both in the workplaces and at home as the African forebears did when the fear of ancestors charted the course of the living and ordered their relations with others in society. Thus, the claim that African traditional religion is irrational and irreconcilable with western knowledge is false as the fear often associated with an envisioned age of technology, is nothing but a "ghostly scare"

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