

Philosophy of Religion among *Bidakho*

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ABSTRACT

The receptivity and practice of foreign religions in Africa is the source of socio-cultural and spiritual disintegration of African spirituality, communal existence, both relational-participatory and interdependence metaphysics. The resultant features of this disintegration are religious conflicts and persecutions, divisions in the families, break down in morals and values, promotion of vices and separation of the dead in the afterlife. This expose applies process philosophy to unearth *bidakho's* religious spirituality as the best alternative to foreign religions. It is a qualitative article that applies phenomenology, critical analytical and rational methods. This article demonstrates that *bidakho's* religious spirituality is the best because it unites people, respects environment, promotes morals, virtues and communal existence hinc et nunc and in afterlife. This article is a viable source of information for students, both scholars of philosophy and religion and social policy makers.

Keywords: Process philosophy, philosophy of religion, *bidakho*, spirituality, emakombe

INTRODUCTION

Philosophy and religion differ in meaning whereby philosophy in general is a rational investigation of truth. On the other hand, 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. 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 include 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.

Metaphysics studies questions related to what it is for something to exist and what types of existence are there. It answers, in an abstract and fully general manner, the question of what is it that exists and what it is like. It 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. 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. *Metaphysics is the summit of human knowledge in the natural order.* (Alvira: 1982; 11).

Generally, to understand *bidakho's* philosophy of religion, one has to approach it through speculative philosophy because it is not a religion as such but a spirituality. This 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. The truth is:

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).

It is worthy to recall that: 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. The fact is 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 we 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).

Idakho 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 and worship.

This article, the philosophy of religion among *bidakho* will take an expository and interpretative posture for the sake of pursuing under-explored views on *idakho* theodicy. 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. Hence, to understand philosophy of religion of *bidakho* a person has to know the *bidakho*'s cosmology and ontology. Concurring with Chukwu who avers:

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 rampant 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).

THE BIDAKHO'S PROCESS METAPHYSICS

The *idakho* cosmology

The centrality of *Nasaye* in the *Idakho* cosmology can never be underestimated. *Bidakho* do hold that

Nasaye is the creator of the whole universe, that is, *Mulonji*. They hold a trinitarian theory of the universe. They maintain that, God is the cause and responsible for the whole universe called *shibala*. *Shibala* is the entire universe which is 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* does not necessarily refer to heaven. It refers to the uppermost part of the universe and is believed to be the home of God and all human souls and divinities. He is the supreme creative molder or designer of the world and all that is, is his creatures, *ni bilonje biebie*.

Furthermore, the second section is *hasi* 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 God's 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*, which is, the underworld, is where all the living dead, the spirits of various kinds and the ancestors stay. *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* demonstrates 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).

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. Thus, *principium individualis*, that is, the principle of individuation.

God individualized without being materialized. Thus, materialization of all entities in the universe is the source of all imperfections. But God 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* hold that, the universe ontologically has a specific order of created beings with God, the creator, occupying the highest rank at the top of hierarchy. God is the Supreme Being, called *Nasaye*. He is believed to be responsible for the existence and sustenance of human beings and all other beings. In the descending order they have the divinities called *Binamakulu*. This ones are followed by the spirits, *the mioyo*. In the fourth position, they have *Bikuka*, the living-dead and in the fifth position are human beings that is, *Bandu*. *Bandu* includes all those who are physically alive and those who are yet to be born. People are followed by *Biubulamu* that is Living things like animals and plants which are used by human beings in their natural and religious life as food and sacrifices. The last category is occupied by *Bibulabulamu*, naturalphysical things without biological life, called *Bindu*.

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 is the giver and sustainer of life who provides human beings and all creation with the necessities of life. He protects human beings from evil and the weak from the strong. He comforts the sorrowful, and delivers people from danger. Additionally, God is the guardian of the moral and ethical order who punishes those who do evil 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* hold 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 to people for their use and, therefore, human beings should handle them responsibly. Possession of these animals is also seen as sign of prestige and wealth. The skin of these animals was used as clothes and for burial rites. They are also used for making musical instruments like drums *for isikuti*. Some of these animals are 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, Human beings depend and need plants for vegetables which are used for food; animals depend on grass and folia for their livestock; Trees are used for fuel and for building purposes. Some trees are used as sacred places for worship and other plants are used as totems. Non-livings things and all Natural phenomena are blessings or warning signs from God. Rocks and mountains are also viewed as of God's manifestation to humankind. They are also considered as dwelling places for the living-dead and the spirits. This interdependence shows that human beings and the environment are related.

Additionally, *bidakho* protects 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. This process is demonstrated by planting trees all over.

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 form such as dreams and visions. They may also 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 are 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 and warned the living about the impending danger or punishment. Also, *Bidakho* realized that the ancestors have overwhelming power over them, every effort was made to ensure that the relationship are maintained. Various rituals were, therefore, performed to maintain this contact. These included the placing of food or pouring of libation of beer, milk and water for the ancestral spirits. Offerings were given 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 transcendent, as already seen, and, very far, however, God 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 are remembered by mentioning their names at the time prayers and by naming the children after them.

THE SPIRITUALITY OF BIDAKHO

The Supreme Being

Bidakho believed in a Supreme Being, *Nasaye* as *Mulonji* who created the world and existed from the beginning as well as is the source of life, the visible world, human beings and invisible spirits, the living and non-living things. He also is a Spirit, that is *Nu mwuyo Butswa*, all powerful, all-knowing, omni-humorous and good and the source of all beings and blessings, that is, *tsikhabi*. This divine actuality envisages and orders the eternal objects into an ideal pattern and is 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.

Bidakho describe God as *muhani* that is, provider, a giver of life and sustainer of His creation and is *nyasaye witsimbabasi*, that is, the merciful one. He is believed to be *museletse*, translatable as holy and pure, the possessor of absolute whiteness as well as *mwenye Bunyali*, that is, all powerful in that he supersedes all things in power and strength and also powerful over all things living and non-living. This God is believed to be *mumanyilitsi*, that is, one who knows all things and nothing can be hidden from Him.

God's wisdom, knowledge and understanding are without limit and is All-present *ali aosi*, that is, he is present everywhere in the universe. God is believed to be a *mwoyo*, that is, a spirit who is invisible. He is *miuya* too, that is, the wind. This word is used metaphorically to signify His presence who is believed to live beyond the lifetime of any individual person, plants, or animal. He never dies and he is always good, that is, *Nyasaye nu mulayi*.

Bidakho's religious specialists

The *Bidakho* spirituality embraces the whole life of people and that here is no distinction between religious and secular leaders. The responsibility of any leader covers both aspects of life and therefore, religious specialists were important people who have undergone training and have 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. Then had *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 convey the same to the other people. They also worked as medicine-persons. The method they use in their work is called *khubita* that is divination.

Bidakho had another group of religious specialists called *baloli*, the seers. *Baloli* are people who possessed special powers and could predict what is going to happen in the future. They foresee events before they took place. Some of the seers received revelations about the future 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*, 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.

The spirits in idakho community

Bidakho believed in the category of beings between God and the spirits whom they referred to them as *biamakana*. These spirits can be categorized as divinities. The spirits are subordinate to God and depend upon Him. They can also be reborn among the living. The various types of spirits are as follows: *binamakulu*, that is, Spirit of the sky are associated with nature such as *likulu*, that is, thunder and *luheni*, that is lightning, *binashibala*, have something to do with the earth and are connected with natural phenomenon such as hills, mountain, rocks, forest, lakes and rivers. Some may be manipulated by human beings for good or evil purposes.

They have too 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 and the *vishieno*, evil spirits which are those who died but were not righteous according to Idakho community's understanding.

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 immortality of the soul is confirmed by: "*Epicurus [who] accepted the idea that the soul consists of atomic material which disintegrates at death need not be a matter of anxious concern, in as much as it is merely the state in which all sensation ceases.*" (Sahakian: 1968; 45). The phraseology from this epistemological perspective is 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 is a process that does not lead to nothingness but another mode of existence. When a calamity/epidemic strikes, it is 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 is the reason as to why *Bidakho* do not fear a dead person nor death itself but understand that change is inevitable and its permanent and as natural phenomenon. Immortality is demonstrated through naming of young children from the departed members of the community.

Change is a natural law evident in the universe. Not only clothing's change with time but humans also changes 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 worse, the human psyche is evolving and will ever continue to evolve to higher complex dimensions of awareness. (Chukwu 2013; 127).

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 world 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 is the Idakho's Trinitarian theory of the universe. It is noteworthy to recall 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).

The significance of bidakho's spirituality

Bidakho hold that God is present in all creation by virtue of his omnipresence, omni-science, *omni-humorous* and omnipotence. God does sustains every creature in being without being identified with any of them. 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 that pervades the whole creation. 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.

Bidakho 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. Therefore, everything that starts and ends

in time still relies on and relates to something that is not quite in time (God) who created it for a purpose and manifests his divinity somehow. In this perspective, *bidakho* attempt 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.

Bidakho holds that God necessarily or essentially relates to creation, the cosmos and is central to understanding any reality. Therefore, I is 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 because this is an essential aspect of God's eternal nature, that is, God is Love.

Furthermore, *bidakho* hold that God has never stopped creating and that he everlastingly creates. That is simply, God is ever creating. He 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*. He relates to the creation in a two existential ways namely: God's nature is Love and Love requires relations with others and that existence is constituted by relations. God is necessarily a relational being. He relates to others who are: the past creation, present creation, Godself creation and future creation.

All creatures are intrinsically valuable and deserve respect and protection according to *bidakho*. These creatures, great and small, require non-commodification and non-exploitation of natural resources. In short, this is an ecological advantage. *Bidakho* too, hold a creativity consistency advantage that is demonstrable through emergence of a complex realities gradually. It is experienced through mutations, environmental factors, self-causation and divine action.

The *idakho* spirituality unites the mind, the body and the environment into one metaphysical-cosmological being. It does not follow the Cartesian dichotomy of the mind-body problem. They articulates that there is a possibility that other realities/creatures have their own minds that assist them in communication, deep relationship and moral responsibility. This is demonstrated into sense activities, habits, motives and expressions experienced in other creatures.

Admittedly, *idakho* spirituality 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 because the power of God is understood in terms of un-controlling love. 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.

Ultimately, *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 this 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 the 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*.

CONCLUSION

The general adoption of *bidakho*'s philosophy of religion can help to contribute to the common good. This

is because relational world view of *bidakho* provides a metaphysical-epistemological and ethical framework for living lives of love, treating others and ourselves with dignity. It motivates us to love God and live lives of love and caring for the environment, the universe and not blaming God for evil.

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 and application *bidakho*'s philosophy of religion is vital for reducing global warming leading to combating climate, protecting biodiversity and sustainable use of natural resources and upholding human dignity from conception to death. This shall 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 demands acknowledging the intrinsic value of all beings in the universe and in particular a person at all levels of biological development and his/her natural ecosystem through the process of interdependence of beings. 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.

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