

Epistemic Analysis of Kantian Ethics of Duty Call vis-a-vis Paranormal in Nigerian Society Among Nigerian Clergymen

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This work is geared to carry out epistemic analysis of Kantian ethics of duty call vis-à-vis paranormal in Nigerian society among clergymen. The recent changes in Nigerian and other African countries like colonialism that brought Western education, globalization, urbanization, and new religion (Islam and Christianity) have made it that divination in traditional African religion is no longer in vogue in this contemporary period. Divination and fortune telling have taken a new dimension in form of faith healing and miracles by some prophets and so called men of God like pastors, priests, and imam. The quest for materialism among the ministers and clerics of Islamic, Christian and traditional religion has made them abuse their religious calling for their selfish interests. This work makes use of analytic and critical methods of data analysis. This work postulates that Immanuel Kant's ethics of duty call serves to provide a guiding principle to Nigeria clergymen of different religions on the need for them to carry out their religious duties out of good will. On the other hand, twisting or distorting the teachings of their religion to serve their various selfish interests contravenes Immanuel Kant's ethics of duty call. Finally, they have to contribute positively to nation building by propagating or fostering the positive ideology, theories, or doctrines that will promote love and national unity in a multicultural country like Nigeria.

Keywords: Kantian, ethics, duty, call, paranormal, clergymen, Christianity, Islam, traditional and religion

Introduction

The metaphysical belief in paranormal is endemic in Nigeria and other African countries which affects them drastically in their relationship with others—personally, socially, industrially, and otherwise. It is popularly conceived among Africans especially Nigerians that the spiritual world controls the physical such that every solution to life's problems must first be sought in the spiritual, and then applied to the physical. No wonder, Egbeke Aja conceives that Africans believe that all events are caused and determined by the wills of spiritual beings (God, gods, ancestral spirits), the operation of automatic forces (medicine or ogwu in Igbo dialect) and the self-willed actions of men and animals (Aja, 2001, p. 52). All these spiritual phenomena fall within the purview of paranormal. The term paranormal is associated with those phenomena outside the basic principle of science. It is a hypothesized processes that in principle are physically impossible or outside the realm of human understanding.

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The reality of paranormal should be an exception to the rule. But in Nigeria, it has become the rule itself, thus laying so much emphasis on paranormal and paying less attention to scientific indices that can ensure development of the society. Consequently it is found out that the clergymen seem to exploit the gullibility of the people who troop out in their numbers looking for solution to numerous problems that have deluged their existence through faith healing, miracles, breakthroughs, magic, divination, fortune telling to mention but a few. This work tends to look at paranormal in Nigerian society among Nigerian clergymen vis-à-vis Kantian ethics of duty call.

Kant postulates in his deontological duty ethics that good will is the only thing that is good in itself and other things that are regarded as good can be misused. Hence, he conceives that acting for the sake of duty is a special example of good will which prevails over all difficulties to abide by moral law. On the other hand, actions performed according to duty lack moral worth as they are done for selfish purposes. With these few highlights, it can be observed that Kantian duty ethics is a veritable tool to tackle the problem belief in paranormal poses to Nigeria society. As such, this work proffers Kantian ethics as a guide to Nigeria Clergymen who found out that some of them tend to exploit the gullible masses who go out in their numbers looking for solutions to numerous life problems.

Conceptual Clarification of Basic Terms

The concept “paranormal” is derived words “para” and “normal” of Greek origin. In Greek usage, it means “similar to”, “counter”, “outside”, or “beyond”. From the above, paranormal can be understood as those occurrences that are beyond, against, or contrary to normal phenomena. Paranormal can be defined as phenomena that exceed the limit of science. Hunley and Peters (2005, p. 1) see the term paranormal as the phenomena which if authentic violate the basic limiting principles of science. Be it as it may, the term paranormal is an umbrella term used to describe a wide range of reported anomalous phenomena.

Hence, paranormal phenomena could be classified as those phenomena that in one or more aspects exceed the limits of what is deemed physically possible. This includes cases like Extra Sensory Perception (ESP), precognition, possession, out of the body experience, poltergeist activity, divination, ritual/magic money making, faith healing, miracles, breakthroughs, and many other activities whose causal mechanisms are “extra physica” and scientifically unexplainable. In this work, focus will be more on various claims of miracle, faith healing, and breakthroughs.

Another important concept that is associated with this study is clergymen. Clergymen encapsulate religious leaders of different religions including Christianity, Islam, African traditional religion who are believed to hold solutions to spiritual problems of mankind especially in Nigeria society. With the context of this work, more emphasis will be stressed on the religious men and women from Christian and Islamic tradition since Christianity and Islam are the two major religions in Nigeria.

Paranormal and Nigeria Clergymen

In this present era, there seems to be a thin line existing between the ministries of traditional medicine men (dibia) like diviners, spiritualists, mediums, witchdoctors, seers, rainmakers, priestesses, high priests, etc. who use divination, rituals, or incantation, herbs, and so on in traditional African religion for healing and the present day men of God like pastors, priests, prophets, and imam in the Christian and Islamic religions. Today, divination

and fortune telling have taken a new dimension in form of faith healing and miracles by some prophets and the so called men of God. In this era, it is observed that spiritual or psychological healing is now being performed in a new way as faith healing by various prophetic or healing ministries by using the name of Jesus, the Holy Spirit, holy water, oil, and stickers (Muno, 2012, p. 118). It is unfortunate that some of these so called men of God use magic powers in disguise for miracle for Christian faith healing.

But, it is good to distinguish magic from miracle. According to Paul Appiah-Sekyere and George Anderson, magic and miracles have two different connotations. Magic is viewed in a negative manner as juju which is used to manipulate the mystical powers of the universe for one's benefit. They analyse magic as thus:

It must be noted that the practice and the use of charms, potent portion, wearing of amulets, voodoo dolls and invocation of non-physical persons or powers by means of incantations have all come to be regarded as the basic manifestation of magic within the African context. (Appiah-Sekyere & Anderson, 2013, p. 54)

Magic can be categorized into bad and good magic. Bad or black magic is conceived as sorcery which is used to harm other people in African and Ghanaian milieu. For example, Akan people of Ghana apply black magic to punish culprits who commit adultery, stealing, and other evils. It can be used out of jealousy of one's achievement. Good magic is white magic which is utilized by diviners, rainmakers, and medicine-men that use spiritual forces for the well-being of the community like healing of diseases, warding off misfortunes, business success, love affairs, protection against accident, or sudden attack and so on (Appiah-Sekyere & Anderson, 2013).

Another dimension of belief in paranormal in Nigeria is miracle. This phenomenon is seldom talked about, probably because of its general acceptability in a society that is densely Christian. In Christian perspective, miracle is seen as something good which deals with disruption of natural design of things by supernatural being (God) like deliverance, healing, employment, conception or pregnancy, protection from fatal accident, and so on. The coming of white men and introduction of Christianity, Islam, and other oriental religion has increased the peoples' search for the unknown. Following this, many people seek for answers to their problems from prophets, pastors, and faith healers. Consequently, less regard is paid to critical analyses of situations. For instance an average Nigerian youth will prefer to use a certain amount of money to sow seed in the church for a breakthrough in business, rather than use the same amount of money to pay for a seminar on how to do business.

On this note, Kelechi Iwuagwu classifies the concept of miracle into exclusive and inclusive miracle. Exclusive miracles on the one hand are those events that violate the law of nature and the occurrence cannot be explained with any known natural or scientific law. For instance, the virgin born of Jesus, resurrection of Jesus from the dead, the healing of blind man with mere words, the feeding of five thousand with five loaves and few fish, spontaneous healing of a terminally sick person solely by prayer, e.t.c. (Iwuagwu, 2018, p. 70) are examples of exclusive miracle. On the other hand, inclusive miracles are those events that are extraordinary but may have natural or scientific explanation. Examples of such events are, "surviving a ghastly motor accident, or fire incident, recovering from a serious illness, being successful in a very difficult examination where many people failed." (Iwuagwu, 2018, p. 71). It is this understanding of miracle in inclusive sense that has put Nigerians into the ideological problem they are in. As a result of this understanding, everything is seen as a miracle. In this sense, passing an examination is a miracle, promotion in a place of work is miracle, and safe arrival to one's destination is a miracle, sleeping and waking up is a miracle and many other natural phenomena. It is no wonder that many men of God ask people to sow seeds for miracles to come their ways.

However, H. D. Lewis disagrees with inclusive concept of miracle as he sees miracle from the dimension

of supernatural occurrence that exceeds natural or scientific explanation. He conceives thus:

a miracle must involve, as one of its condition a total break in the normal or natural continuity of events. It would, in that case, defy all normal explanation. It would not happen in accordance with any law or regularity in the course of things. It would supersede or suspend such laws. That above all, is what makes it a miracle. (Lewis, 1965, p. 301)

The problem with Nigerians' conception of miracle is that the men and women of God have made it look like a common phenomenon which has made the people search of it as though it is easily found, thus neglecting critical reasoning, diligence, hard work, resilience, and other qualities that ensure success and development. Consequent upon this, the number of churches in Nigeria outnumbers learning institutions, industries, and other production facilities as succinctly pointed out by Iwuagwu (2018, p. 70) that the hunger for miracles promotes the multiplicity of churches that specialize in performing miracles. This culture also promotes laziness, superstition, and mobility of worshippers who change churches regularly in search of miracles. It has also exposed Nigerians to natural hazards and road accidents as they move from one place of worship to another looking for miracles. Going through the Nigeria cities, one is overwhelmed with the sight of billboards, posters, and fliers littered all over the place advertising crusades, programmes, and churches where miracles are performed. It is laughable that some of the miracles advertised are things that can be achieved through mere diligence and meticulous lifestyle.

On the other hand, some priest, pastors, prophets, evangelists, miracle healers in Christendom and Islam abuse their work in this modern period. Utensati Ande Apyewen laments that the alarming quest for materialism in this present era has led many Christian and Islamic clerics to be marketing "their services and selling some religious objects that they claim to have miraculous effect" (Apyewen, 2020, p. 69) Religious teachings these days are centred mainly on prosperity gospel. Some general Overseers of some churches are living luxurious lifestyle by cruising on private jets and flashy cars at the expense of the poor masses who are their followers. Many religious leaders today measure their success in terms of wealth, prestige, and power (Apyewen, 2020, p. 70).

Moreover, the massive problem of unemployment in Nigeria has mandated some people to become self-acclaimed Bishop and General Overseers, pastors, who are fake miracle workers. In Islamic religion, many imams and mallams are portended to be seers. This situation is worsened by proliferation of churches and mosques. Some ministers and clerics advertise miracle healing on electronic and print media like Television, Radio, Newspapers, and posters. They use black magic, evil, or occult powers to do miracles in order to draw many faithful to their churches (Apyewen, 2020, pp. 73-74). Immanuel Kant ethics of duty call condemns all these evil practices in Christian and Islam as it is against acting out of reverence for moral law.

Kantian Ethics of Duty Call and the Ministries of Nigerian Clergymen

Immanuel Kant's ethics is regarded as "deontological ethical theory" which believes in the universality of ethical principle. His "deontological ethical theory" is centred on the ideology that "it is impossible to think of anything at all in the world, or indeed even beyond it, that could be considered good without limitation except good will." (Wikipedia Contributors, 2021). His ethical theory is situated on reason as the determining factor of morality of human action.

Call to Duty or Good Will

Kant begins his ethical theory by saying that good will is the only thing that is good in itself. Then, what is good will? In a common man's understanding, good will simply means having the right intention in whatever one is doing. So, good will is good unconditionally. In the view of Immanuel Kant, other things which are regarded as good apart from good will can be misused.

Kant uses "the concept of duty" as the foundation of his ethical law. Hence, in the words of Joseph I. Omoregbe, "good will is acting for the sake of duty. Acting for the sake of duty is acting out of reverence for the moral law." (Omoregbe, 1993, p. 220). In other words, it is "a will that acts from duty". So, "a dutiful will" is a particular example of good will. It prevails over all the difficulties to abide by moral law. Furthermore, an action performed out of good will (out of duty) is carried out with disregard for one's selfish interest. It is only such action in the view of Immanuel Kant that has a moral worth. So, good will (acting in accordance with the moral law) is a duty call. This type of action is distinguishable from acting according to duty.

Acting according to duty, on the other hand, is acting out of careful consideration for one's interest which could be material wealth, fame, or otherwise. Kant conceives that such actions are not "worthless" or bad but they do not have any moral worth. They are not praise worthy. The only actions that have moral worth are those actions that are carried out of good will or "respect of the moral law". Such actions are what Immanuel Kant conceives as a call to duty or one can say duty call.

Categorical Imperative (Universal Duty Call)

The apogee (summum bonum) of Kant's ethics is categorical imperative. Categorical is a universal command that obliges all men unconditionally "to choose only that which reason recognizes as good regardless of our inclinations" (New World Encyclopedia Contributors, n.d.). This is in line with the first precept of St. Thomas Aquinas' natural law which stipulates that "good is to be done and pursued, evil is to be avoided" (Aquinas, 2020, p. 1354). Hence, categorical imperative is a universal call to duty for all men to conform to moral law as a dictate of reason. In this sense, moral law is conceived as "a principle of reason" which proceeds from human will and obliges "all rational beings".

In addition to this, Immanuel Kant postulates the three formulations of categorical imperative in his philosophical work: *Groundwork of Metaphysics of Moral* (1785). These three formulations of categorical imperative are the three ways in which his principles of categorical imperatives are to be applied in the society. Thus, these three formulations of categorical imperative are to be treated in this study under the principle of universalization and kingdom of ends below.

Principle of Universalization

Kant's principle of universalization addresses the fundamental principle of morality. The fundamental principle of morality is the yardstick of determining right from wrong action. In other words, it addresses the question: how do we know what is good and what is bad?

Kant's principle of universalization is derived from the first formulation or formula of his categorical imperative. The principle of universalization or universalizability "requires that, for an action to be permissible, it must be possible to apply it to all people without a contradiction occurring" (Wikipedia Contributors, 2021). Hence, Immanuel Kant formulates the first principle of categorical imperative as thus: "act only in accordance with that maxim through which you can at the same time will that it become a universal law" (Kant, 1998, p. 31). In this regard, the maxim of an action is the subjective principle that is underlying that action. So, if you want to

know a good or bad action, you should consider the maxim of your action or will and make it a universal law. If “the outcome” or “result” is good, the action is good and vice versa.

Furthermore, he cites four examples to buttress his point. The first one is a situation where one is contemplating to kill himself or herself because of despair from troubles of life. Then, one needs to ask himself or herself this question: can the maxim of his or her become a universal law? In other words, what would happen if everybody in his or her situation commits suicide because “life offers more pain than pressure”? If the answer is good, then the action is good but in this case, the answer is bad (Kant, 1998, pp. 31-32).

The second one is the case of a man who is experiencing financial difficulty and wants to borrow money promising to pay back even though he does not intend to pay back. One cannot universalize the maxim of such action because people would not like to lend money again (Kant, 1998, p. 32) when it becomes a law that money loaned out to people is not repaid.

Third one is the incidence of a man who neglects a talent to enjoy himself. The maxim of such action can never become a universal law because it would create a vacuum in nature when people subscribe to laziness, eating, and drinking (Kant, 1998, pp. 32-33). Lastly, he cites an example of a rich man who refuses to render assistance to the poor. The maxim of this particular action is bad and it is not universalizable (Kant, 1998, p. 33) for people not to give arms to the poor.

Kant conceives categorical imperative as “supreme principle of morality” which gives a general principle or criterion of the entire moral duties or command.

Kingdom of Ends

Kingdom of ends deals with the second formulation of Kant’s categorical imperative which conceives that humanity is to be treated as an end in itself. Immanuel Kant expresses this view thus:

Now I say that the human being and in general every rational being exists as an end in itself, not merely as a means to be used by this or that will at its discretion; instead he must in all his actions, whether directed to himself or also to other rational beings, always be regarded at the same time as an end. (Kant, 1998, p. 37)

Human beings are rational beings distinct from other lower animals and things. Hence, human rationality implies that people ought not to treat their fellow human beings as a means to an end. Kant states this objective maxim as thus: “so act that you use humanity, whether in your own person or in the person of any other, always at the same time as an end, never merely as a means” (Kant, 1998, p. 38). It means that all rational beings are under legal obligation to treat “each one of them ... and all others never merely as a means but always at the same time as end in themselves” (Kant, 1998, p. 41). Kant’s kingdom of ends could be likened to Martin Buber’s “I-Thou” relation.

The morality of kingdom of ends militates against treating oneself or others as a means to an end. The application of this theory can prohibit certain actions like slavery, cheating, extra marital sex, prostitution, or pornography which treat people especially women as a mean to an end (i.e. object of sexual gratification). In line with this, it could be admonished that Nigerian clergymen use their position to promote the word of God and not making money or fame as it has been associated with some of them.

Hypothetical Imperative (Acting According to Duty) Is Not Praise Worthy

Hypothetical imperative is the opposite of categorical imperative. It is a “conditional imperative which commands a person to do something as a means to an end” (Eboh, 2005). According to Ben Okwu Eboh,

hypothetical imperative is classified into two: problematic hypothetical imperative and assertorial hypothetical imperative. The problematic hypothetical imperative is an imperative of skill which pertains to people with certain profession. For instance, if you want to be a medical doctor, you must study medicine and surgery. On the other hand, assertorial hypothetical imperative commands one to do something as a means to happiness (Eboh, 2005, p. 72).

Thus, Immanuel Kant conceives that hypothetical imperative does not have any moral worth. Actions emanating from hypothetical imperative whether problematic hypothetical imperative or assertorial hypothetical imperative may not be bad. It is acting according to duty which Kant envisages that such actions are not praise worthy.

Autonomous Reason

It is evident from Kant's ethics (of which categorical imperative is paramount) that moral law is a principle of reason which comes from man's rational will. It implies that human rational will imposes law on itself. The fact that man's rational will imposes law on itself which is autonomous is what Immanuel Kant called "the principle of autonomous will". According to this principle, Kant expresses that morality must be autonomous which results from man's own insight verified and approved by reason (Eboh, 2005, p. 73).

Kant's principle of autonomy conceives that human beings are compelled to conform to categorical imperative as a result of their rational will. Thus, it is only from man's rational will in the view of Kant that moral law emanates.

From the exposition of Kantian duty ethics, it is discovered that guiding principle of behaviour in the society should be universal. It should also be propelled by free intent of a free agent. Also, such action should be for the interest of the general good and not for selfish interest of the person taking the action. As such people seeking for the services of clergies should be in all intent free and not compelled by one challenge or the other posed by life. Even the clergymen attending to them should mean to solve the problem to the best of their ability and not an avenue to make money or fame.

The Ministries of Nigerian Clergymen

The office of clergymen in Nigeria and other African countries is a divine vocation which comes from God or Allah, ancestors, gods, or spirit. In the traditional African setting, for instance, certain signs indicate that one has vocation of a medicine man. These signs may vary from one African society to another. Peter M. Mumo observes that medicine men were born with divination pebbles; others get this call through dreams and vision (Mumo, 2012, p. 116).

Moreover, in Igbo culture of South East Nigeria, possession of the spirit of "agwu" is a sign that one is called to be a "dibia" or diviner. According to Francis Arinze, the clearest and indispensable sign of a vocation to be a dibia is the possession of the spirit of agwu, who is the special spirit of ndi dibia, the spirit of giddiness, rascality, discomposure, confusion, and forgetfulness (mmuo kpasa uche). (Arinze, 1970, p. 64). The possession of this spirit is characterized by "many worries, a chain of misfortunes, deterioration of crops, financial break down e.t.c." (Arinze, 1970) without remedy to the extent that the person is convinced that he or she has a call. The person has to consult a fortune-teller to carry out the preliminary sacrifice known as "ilu agwu". But, refusal to accept this offer can make the person suffer many misfortunes without any remedy. In some cases, the person will run mad until he answers the call. This is followed by training and initiation. The call to be a dibia or diviner in Igbo land is hereditary which may not fall on first son of the family. In some cases, the person "is already

known from boyhood when he picks up certain seeds called mkpulu afa (seeds for divining)” (Arinze, 1970, p. 65). This can be likened to Peter M. Mumo’s view that medicine men were born with divination pebbles, being born with divination pebbles or acquiring seeds for divining (mkpulu afa) may not apply in all cases.

The next step is that the person will undergo training under a “dibia” who may be a father or close relative. He will be initiated into the occult knowledge after the period of apprenticeship is over. This initiation will be carried out by other “dibias” or “diviners” in the locality who would gather to open his eyes to see “the spirits and foresee the future”.

Like the traditional medicine men or “dibias”, clerics or ministers of the new religion like priests, pastors, prophets, evangelists, miracle healers are seen as sacred vocation from God. For example, the apparent sign of priestly vocation is by placing in a person’s life the desire to be a priest of God (Office of Vocations Archdiocese of Atlanta, 2021). Such a person must have the love of Christ and the Church. Fr. Roch Kereszty analyses this experience of the inner longing as thus:

One of the initial signs for God’s call may be a deep dissatisfaction with what you have and what you are. It is very different from self-hatred or hatred of the world. It rather comes from the awareness that all the possible careers you could pursue, all the possessions you could accumulate, even your best friendships are not enough. You are not insensitive to joy. On the contrary, enjoying a landscape, a piece of art or literature or talking to a friend begets in you a longing that none of these experiences can satisfy. (Kereszty, 2021, <https://www.cistercian.org/abbey/vocationspdf>)

Then, one undergoes seminary training for many years. Christian religion is characterized with other many denominations such as Anglicans, Pentecostal, and so on. They have priests, pastors, evangelists, prophets to mention but a few. They perceive similar notion of vocation just like Catholics but the doctrine of vocation shifted from Catholics which comes through Martin Luther, John Calvin, and Puritanism to imply “relationship between a particular person and their work” (Individual TOW Project member, 2021). This new definition of vocation is in line with Immanuel Kant’s ethics of duty call i.e. the idea of performing one’s duty out of reverence for moral law.

Duty Call to Nigeria Clergymen

Ministers and clerics of different religions and denominations have the basic duty of preaching the authentic world of God to educate their members. Twisting or distorting the teachings of their religion to serve their various selfish interests contravenes Immanuel Kant’s ethics of duty call. They are under moral obligation or duty call not to exploit the gullible masses to manipulate them financially or otherwise in order to achieve their various political, personal, or religious interests.

Nigeria is made up of more than two hundred and fifty ethnic groups, they have to contribute positively to nation building by propagating or fostering the positive ideology, theories, or doctrines that will promote love and national unity. In this way, religious leaders like priest, pastors, iman, etc. “can play a powerful role in shaping attitudes”, positive opinions and good behaviors in the society (Health Communication Capacity Collaborative, 2021).

Religious leaders can help to promote health care services in the society. In addition to providing spiritual healings to their faith communities, they can motivate and educate their church members to adopt certain lifestyles that are compatible with their religious teaching (Health Communication Capacity Collaborative, 2021) which can promote good health care system in the society.

Evangelism as a Duty: A Solution to the Problem of Spread of Belief in Paranormal

This work serves to create a general awareness on some of the evil practices that are inherent in African belief on paranormal and occult. These evil practices enunciated above in this work militate against Immanuel Kant's ethics of duty call. On the other hand, they are motivated to serve the selfish interests of some clerics and ministers of different religions. Hence, some medicine men, dibia, or diviner, witch doctor, herbalist, priest, rainmakers, Reverend fathers, Anglican priests, pastors, evangelists, prophets, iman, etc. manipulate the gullibility of some people to think that religion is the opium of the people.

One may not undermine the fact that supernatural realm is an important aspect of reality which every wise man ought to utilize. But, the physical realm is also significant. There is the need to strike a balance between them. The level of people's spirituality ought to be assessed by their commitment to their work or duties. Healing ministry from different dimensions is a vocation, which does not only imply a divine call. The most important aspect of every divine call is the responsibilities or duties that are associated with such calls. In addition to this, vocation can also mean the relationship existing between people and their work. Immanuel Kant ethics of duty call is important to address the relationship existing between people and their works. It highlights the importance of one performing his/her duties out of reverence for moral law. Thereby, it serves to provide a guiding principle to Nigeria clergymen of different religions. They ought to carry out their religious duties out of good will which imply carrying out their religious responsibilities out of reverence for moral law.

One of the basic duties of Nigeria clergymen is education of their members. They ought to create a general awareness among their religious faith on the negative impacts of African belief on paranormal which exploits the gullibility of people. In addition to this, they have moral prerogative to educate their fellow clerics and their faith through evangelism on the need for them to practice true or authentic religion. Thus, Immanuel Kant's ethics of duty call can help Nigerian Clerics to practice their vocation as duty demands.

Evaluation

This work is relevant to Nigeria situation which analyses Kantian duty ethics vis-à-vis paranormal in Nigeria society among Nigerian clergymen. In this contemporary time, the traditional African healing performed by magicians, medicine men, diviners, witchdoctors, fortune tellers, and others seems to be associated with faith healing performed by ministers and clerics of Christian and Islamic religion. As traditional African healers like priests, magicians, medicine men, diviners, witchdoctors, fortune tellers, and others make traditional healings through divination, fortune telling, incantation, spells, etc., faith or miracle healing is carried out by the ministers and clerics of Christian and Islamic religion like priests, pastors, prophets, imam through prayers, holy books, oils, holy water, and so on. Today, it is difficult to draw a borderline between traditional healers and faith healers because many traditional healers are practicing their religion in a form as faith healers in the various churches and mosque.

This study examines belief paranormal phenomena in the Nigeria society using Immanuel Kant's ethics of duty call as a paradigm to Nigeria clergymen. Nigerian clergy men both in the traditional, Christian, and Islamic religions perform many duties ranging from custodians of religions, educators, counselors, social workers, psychotherapists or psychologist (Mokgobi, 2014, p. 7), healers, and so on. This work has established a good legacy for the Nigerian clergy men to carry out their duties through the framework of Immanuel Kant's ethics of duty call. But, there are many loopholes associated with Kant's ethical theory.

Even though Kant's categorical imperative is a universal command which obliges all men unconditionally, it has elevated human beings as a legislator of morality because it conceives moral law as "a principle of reason"

which proceeds from human will which obliges all rational being. Human will cannot serve as the highest law giver and at the same be dependent on the formulation of three precepts (Na, 2022). In the first instance, ethics ought to be embedded on the authority of God on which every legitimate authority (state) is based. Therefore, his principle of autonomous will does not hold water.

His principle of autonomous will implies that morality is relative. But, morality is not subjective or relative. Morality is universal or objective. This is so because the fundamental principle of morality is the same all over the world and it cannot be based just on what the individual decides. If it is the case that morality is based on man's rational will or what the individual decides, general law will not exist. The same thing is applicable to his principle of universalizability which he conceives as the basic principle of morality. Also, it is good to know that his principle of universalization or universalizability cannot be applied in all human action e.g. celibacy. If everybody decides to be a celibate, human species will go into extinction like dinosaur.

His concept of duty is central to his ethics. It conceives that actions performed out of reverence for moral law are good. But, his concept of duty tends to negate the fact that human action is motivated by certain desire like self-interest or profit.

Notwithstanding the loopholes in Immanuel Kant's ethical theory, one cannot undermine the positive prospects of his theory. Thus, his concept of good will as a duty call is still relevant in analyzing the implications of belief in paranormal phenomena on Nigeria society using the framework of Immanuel Kant's duty call to Nigerian clergy men.

Conclusion

This study has analyzed the implications of belief in paranormal phenomena on Nigeria society with particular reference of Kantian duty call to Nigeria clergy men. Hence, his categorical imperative is a universal call to duty or command for all men to conform their actions to moral law. This work postulates that Kantian duty ethics serve as an ethical guide for Nigeria Clergymen in the traditional, Islamic, and Christian religions to execute their work judiciously which have great relevant implication on healing ministry, education, evangelism, and curbing evil practices in the society.

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