

# Gaboism: An Indigenous Philosophy of Mind and Metaphysics [Ancient and Modern African Religion, Arts and Sciences]

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## Abstract

## Original Research Article

Gaboism, a contemporary indigenous African philosophy of science, art, and religion developed by GT Obadiah between 2013 and 2015, emerges from the metaphysical and cosmological traditions and beliefs of the Gadé people of Central Nigeria. It articulates a radical reconceptualization of African thoughts by focusing the mind as the sacred axis of reality, morality, afterlife and transformation. At its core, Gaboism presents a mental consciousness as both the origin and endpoint of spiritual and scientific evolution. Drawing from ancestral symbols, oral traditions, and postcolonial critique (empiricism and rationalism), GT Obadiah advances and summarises principles of the Gadé people on the basis of Doctrine of Living Science, the Principle of Inner Dominion, and the Gaboic Path of Mental Liberation. These tenets encourage self-realization through contemplative practice, intuitive knowledge, and resistance to epistemic colonisation. Gaboism thus bridges indigenous metaphysics with modern existential philosophy [existentialism], offering a decolonised intellectual and spiritual framework for African and global audiences. This paper explores Gaboism's foundational texts, symbols, morality, and rituals, situating it within the broader context of African philosophical resurgence and the global conversation on consciousness studies. Gaboism is the Artistry, Religious, Scientific and Technological beliefs of the Gade people or Africans that enabled ancient and modern civilisation and industrialisations (It is a Gaboic faith or science).

**Keywords:** Gabo, Gaboism, Gaboist, Gadoid, Gaboic, African Philosophy, Gade People, Theory of Mind, Indigenous Knowledge Systems, Decolonial Epistemology, Metaphysics, Inner Dominion, African Spirituality.

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## 1. INTRODUCTION

Gaboism is broadly defined as the belief in the existence of deity and deities, god, gods or God, sciences, arts, drugs, chemical substances, and philosophy. It is a term used to describe the existence of monotheism and Polytheism, otherwise classified as Classical gaboism and modern gaboism (Obadiah, 2013, 2015, 2022, 2024). In common Gade parlance, or when contrasted with atheism, the term often describes the philosophical conception of God, gods or god [Itukpukpu, or Sigapa], drugs, spirituality, chemical, sciences, arts, and Philosophy that is found in classical Gaboism and slimly in Modern Gaboism (mono-gaboism)—or the conception found in Monogaboism—or gods found in polytheistic religions—or a belief in God or gods without the rejection of revelation, as is characteristic of Gaboism. (Obadiah, et al).

The Gade people are predominantly settled amongst with

other ethnicities in Central Nigeria (Sani, 2012, Adalkhali, 2013, 2017, Temple, 1994). Before the creation of Nigeria in 1914, the Gade people have a strong cultural background, religious and leadership background with sophisticated science and technology, innovational and creativity trends that led to civilisation and industrialisation in the former Gade Republic or Gade Federation (Morgan, 1912, 1936; Adalkhali, 1994, 2006), an area covers the now NOK culture southwards to Keffi, Nasarawa LGA, Karu LGA, Toto LGA (Jan, 1976), and North now in Jigawa and Kano State, some part of Plateau State, and Kogi State (Letchworth, 1936). Presently, in Nigeria, there are Gades in North-Central and North-West/East of the Federal Republic of Nigeria. (Adalkhali, 1999, Obadiah, 2023).

With the innovative and creative concepts of Gaboism or simply Gabo Religion, the ancient means of Communication in Gadeland was invented by Native Scientists called Banị Gupya game or simply

Engineers or Programmers. The Gaboic Scientists often see themselves as masters of their respective worlds (*Samuel, Charles, 2020*).

## 2. METHODOLOGY AND ANALYSIS

This section considers the methodologies and analysis on the topic, “Gaboism: An Indigenous Philosophy of Mind and Metaphysics [Ancient and Modern African Religion, Arts and Sciences]”. As at the time of this publishing, there are limited monographs and articles or publications regarding this topic. This topic got her theme and subheading from the theory that was propounded by GT Obadiah titled “Gaboic Theory of Evolution”. The use of primary materials and secondary materials, web resources and publications are incorporated in comparisons with other forms of religion such as Pantheism, atheism deism, Judaism, Islam, Christianity, Buddhism, autotheism, just to mention but a few.

## 3. LITERATURE REVIEW

This section considers the opinions of scholars of the topic, “Gaboism: An Indigenous Philosophy of Mind and Metaphysics [Ancient and Modern African Religion, Arts and Sciences]”. As at the time of writing this article for publication there are few materials on the concept propounded GT Obadiah.

### 3.1 Conceptual Philosophy and Clarification

Gaboism (*Obadiah, 2013*), along with autotheism, “Autotheism is the belief that divinity exists within oneself and that individuals can achieve a godlike state (the concept of Adakpu ‘ancestors capable of becoming deities and being celebrated over period of ancestral and lineage framework. In this philosophy, once a soul is transformed into afterlife in Gade cosmological and spiritual geolocation eternal states called gwùkú in Asam, such life is capable to attained a status of spiritual recognition and worship – the belief in Ancestral Polytheistic Gaboism). It is found in various philosophical and religious traditions emphasizing personal divinity or spiritual progression” (*Gurumayum, 1987*) through a process known as Gwùkú or afterlife in Gaboism strongly known as Adakpu ‘Ancestor’, hence, the presence of Ancestral gods or deities per family. The concept of Ìkòròbí, the Twin goddess; the goddess of Fortune and Misfortune (*Obadiah, et al*). In this concept of Classical Gaboism, once a soul is transformed into afterlife, the soul automatically becomes the deities of its family members – the ancestral polytheistic gaboism (*Ralph, 1966*).

#### 3.1.1 Types of Gaboism

There are three types of Gaboism, these include: Classical Gaboism, Monogaboism, and Ancestral Polytheistic Gaboism. There are uncountable number of gods, deities in Gadeland but the overall

Superior gods are collectively called “Ìtùkpùkpù”, Ìkòròbí “Twin gods or Twin deities” – The gods for Fortune and Misfortune; and Gwùkú veneration.

1. **Classical Gaboism:** Classical gaboism is the form of gaboism that describes God, or gods/god [Sigapa, Ìtùkpùkpù] as the Absolute Being. Central insights of classical gaboic theology include emanationist and divine simplicity that further gave birth to the third type of gaboism, called ‘Ancestral Polytheistic Gaboism’. Classical gaboism traditions can be observed in major religions and philosophies, such as Sufism in Islam, Vaishnavism in Hinduism, Sikhism in general, and Platonism. Ìtùkpùkpù is the etymological or gadoid name of gods, deities or Supreme Deities. Each family has their deities, twin Goddess, Gwùkú system; and there is also communal deities, ancestor or Ìtùkpùkpù with different nomenclature such Kakura deities of Gaduge [Gudige] Popa, Sàpwó deities of Udufa [Sa’ada], Mambo deities of Rogba [Dudun Uku], Kafuta deities of Takalafia, Zaki deities of Binda [Bida FCT], Agabe deities of Ugbada, Ugbese deities; Adagbase deities; Rumodu deities of Gariyimo [Karmo], Nagì deities of Kurudu, Asama deities of all Gade dynasty, Adoga deities of Karmo FCT, just to mention but a few.

Classically, there are also family ancestor or deities in form of Ìtùkpùkpù, and Ìkòròbí. The veneration greeting pattern of Ìkòròbí is Roko which is etymologically means “burden bearer”. Some of the Family or Lineage Ìtùkpùkpù are Atumaga, Saaje, Atsinkirizi, Zankiri, Gusari, etc. There are uncountable Leange Ancestors or Deities. The most important factor that lies with in this type of Gaboism is that there is exchange of spiritual powers through offering of sacrifice, veneration, gifts, initiation, Days and weeks counting and veneration (*Obadiah, 2023:260*).

2. **Monogaboism or Modern Gaboism:** Modern or Monogaboism is a faith and religion, science and technology is the belief in existence of one deity, or object, or sometimes machine capable of performing certain actions. Like the concept of mono; the believe in one concept, instead of multiple concepts or sources. The Monogaboism is practiced and can be formed in Islamic and Christian religion with a slim difference. The Monogaboists believe in existence

of one deity, or God (Sigapa, Itùkpukpu), as the case maybe. In this concept, other gods or deities are ignored and attention is given to a more superior god(s).

3. **Ancestral Polytheistic Gaboism:** The worship and believe of multiple ancestral gods such as the worship of Ikòròbí, Gwukú (spirit of Afterlife reincarnated), etc. Ancestral Polytheistic Gaboism is the direct opposite of Monogaboism or Modern Gaboism.

### 3.1.2 Pantheism and Gaboism

Pantheism is the belief that reality, the universe and the cosmos are identical to divinity and a supreme being or entity (*Oxford, 1998*) and the Gaboism holds that the Spirituality controls the physical, hence, the presence of deities or deity, demi-god controlling the cosmological (*Obadiah, et al*). Pointing to the universe as being an immanent creator deity in and of itself, the deity is understood as still expanding, creating, and eternal, (*Oxford, 1998*) or that all things compose an all-encompassing, immanent god or goddess that is manifested as the universe. (*Encyclopedia, 1967*), (*Reid-Bowen, Paul, 2016*). As such, even astronomical objects are viewed as part of the sole deity. The worship of all gods of every religion has been conceived as a form of pantheism, but such a system is more akin to Omnism (*Pantheism, 2023*). Pantheist belief does not recognize a distinct personal god, anthropomorphic or otherwise, but instead a broad range of doctrines differing in forms of relationships between reality and divinity. (*Charles; Paul; Philip, 2023*). Pantheistic concepts date back thousands of years, and pantheistic elements have been identified in various religious traditions. The term pantheism was coined by mathematician Joseph Raphson in 1697 (*Taylor, Bron, 2008*). and since then, has been used to describe the beliefs of a variety of individuals and organizations. Pantheism was popularized in Western culture as a theology and philosophy based on the work of the 17th-century philosopher Baruch Spinoza—in particular, his book *Ethics* (*Lloyd, Genevieve, 1996*). A pantheistic stance was also expressed by the 16th-century by philosopher and cosmologist Giordano Bruno (*Birx, Jams, 1997*); and GT Obadiah's 'Gaboic Theory of Evolution' of 2013 and published in 2015.

## 3.2 Empirical Philosophy

Empirical philosophy examines the practical evidential application, civilisation and industrialisation of the Gade people or African people on Gabo, Gaboism, Gaboist, Gadoid, Gaboic, African Philosophy, Mind, Indigenous Knowledge Systems, Decolonial Epistemology, Metaphysics, Inner Dominion, African Spirituality, Gupýá (Science and Technology).

### 3.2.1 Etymology of Gaboism

The term gaboism derives from Gadé natural word 'Gabo' meaning 'drug, chemical, medicine, customs and traditions, civic responsibilities, beliefs system, norms and values, mores and systems' or generally referring to 'cultural religion'. The term gaboism was first used by GT Obadiah (2013) and postulated it in his theory called, "Gaboic Theory of Evolution, 2015" but the empirical meaning of the word is mostly misspelt and mispronounced as "gebo", and "Gobo". Gebo in Gade language means "because" while "Gobo" means "hidden, witchcraft, wizardry" in its conceptual, linguistic and etymological meaning in Gadoid. Consider Gabo game 'worshipping, traditional and customary performance philosophy'.

In Obadiah's definition, they are "strictly and properly called Gaboists", who affirm that a perfectly conscious understanding of being, or mind and metaphysical, existing of itself from eternity, was the cause of all other things like sciences, arts, technology, religion and faith, power 'gomoism', life and purpose, and medicines. Gomoism is a term referred to royal or Magisterial rulership. It is coined from Gadoid word of Gomo; which is literally means 'chief, king'. It can interchangeably refer to as Góré (Gomoship or Goreship) saddled with the responsibilities for actualisation of civilisation and industrialisation.

### 3.2.2 Empirical Definition of Concept

The following are some of the empirical definitions of concept as defined by Cosmologist, etymologist, poet, essayist, author, GT Obadiah.

#### 3.2.2.1 Gabo

The religion, philosophy, anthropology, sociology, ideologies, politics, beliefs system, drugs, chemical, substance, worshipping, customs and traditions, Mores and values, norms and philosophical and cosmological systems of the Gade people in the world. Or, the African Religion of the Gade people or the African people. It is the scientific and non-scientific beliefs factor. The plural form of Gabo is Nbo (Nboism), referring to the believers, worshippers, devotees, appliers of religion, philosophy, anthropology, sociology, ideologies, beliefs system, drugs, chemical, substance, worshipping, customs and traditions, Mores and values, norms and philosophical and cosmological systems. (*Obadiah, et al*).

#### 3.2.2.2 Gaboism

It is a cosmological, Scientific, Artistry, cultural and philosophical and spiritual

manifestation. Any religion in the world is regarded as Gaboism (*Obadiah, et al*) because gaboism has to do with both science, religion, arts and humanity. The state and condition, principles and customs, behaviour and general well-being of Gabo Religion.

### 3.2.2.3 Gaboist

The believer of Gabo religion, the devotee, manufacturer of substances (drugs, chemicals, medicine, surgery, etc. Gaboist is a modern term referred to the following groups: Believers, clergymen, spiritual fathers of any religion, scientific occupations (*Obadiah, et al*), just to mention but a few. The plural is Gaboists.

### 3.2.2.4 Gadoid

The Linguistic pattern and classification of Gade Language. Gabo is a Gadoid or Gade natural word with an English "ism" to form Gaboism (the state or Condition of) (*Obadiah, et al*).

### 3.2.2.5 Gaboic

The generic, dynamic and static conditions of Gaboism; or, the dramatic performance philosophy of Gabo Sciences and Arts. It is also the scientific beliefs, theories, formula and thoughts of the Gade people or human beings that gave birth to medical sciences, knowledge and philosophy and its application (*Obadiah, et al*).

## 3.3 Theoretical Nexus and Philosophy

Theoretical framework for this study was based on the existence of other classes of religion apart from Islam and Christianity. Religion as a concept has generated numerous theories, such as Gaboism (*Obadiah, et al*), etc.

### 3.3.1 Gade Religion and Faith

The ancient and modern Gade religion from time immemorial is *gàbó* which is called Gaboism (Gaboism is a philosophical, cosmological and linguistic, evolutionary and revolutionary word coined and propounded by (*Obadiah, et al*) in his research thesis titled "Gaboic Theory of Evolution"). *Gàbó* and *gobo* are two separate wordings. The later (*Gobo*) has to do with 'secret society, and Witcraft' while the former involves the practice of traditions, culture, norms, values, worships, religious and belief system of the Gade people. Holistically, Gabo comprises the traditional religious and spiritual concepts and practice of the Gade people. The Faith and religion of the Gade people is *Gupýá* (Science and Technology), religion, art, and humanity. (*Obadiah, et al*).

Gade religion is characterized by a supreme being called

*Şigápá*, many deities called *Itukpukpu*, twin goddess called *Ikòròbí*, and a belief in spirits and reincarnation. It also includes divination and traditional medicine practices that are sometimes linked to magic and revelation; etymologically called *Rubochi* 'magic' which is sometimes linked to *Witcraft*, wizardry called *kàtsì*. *Ikòròbí* refers to the deity of twins - twin goddess (Ancestral lineage system), who is associated with wisdom, fortune, misfortune, intellect, and divination (*Obadiah, et al*).

Every thought and action of each person or being in *gwùkú* (the ancestral and lineage realm) interact with the Supreme force, all other living things, including the Earth itself, as well as with *àşàm* (the otherworld), in which gods, spirits and ancestors exist (It is a popular knowledge that every Gade came from otherworld and shall return to the otherworld after fulfilling the purposes of staying in the physical earth). The Gade religion can be described as a complex form of polytheism as against the Abrahamic religion, with a Supreme but distant creator force, encompassing the whole universe.

## 3.3.2 Characteristic and Feature of Gaboism

The following are some of the characteristics of Gaboism. Gaboism gave birth to ancient and modern *Gupýá* – Science and Technology in Gade Language ranging from formal and information type of Gaboism through guided initiations and preparations, they include:

- i. Spiritual veneration and rendition;
- ii. Education, training and modelling for genealogical, communal transformation and transfer of knowledge from generation to generation;
- iii. Scientific Innovation, civilization and Industrialisations;
- iv. Philosophical revolution;
- v. Spiritual consultation and afterlife;
- vi. Cultural revolution and evolution;
- vii. Philosophical evolution and innovation;
- viii. Spiritual evolution and reawakening;
- ix. Cosmological enquiries, morality;
- x. Pragmaticism, and truism;
- xi. Scientific evolution and technological innovation
- xii. Negativism and Positivism;
- xiii. Philosophical enquiries;
- xiv. Cultural performance philosophy;
- xv. Revelation and participation;
- xvi. Communal worship;
- xvii. Ancestral positivity;
- xviii. Spirit, deities and idols worships;
- xix. Civic responsibilities;
- xx. Initiation and Commitment; and
- xxi. Temple or *Iseki* and *Rumpa* commitment.

Summarily, in Gade Religion, *Şigápá* is the most important "state of existence", "*Şigápá*" is the

owner of all heads, for during human creation, *Şigàpá* gave " *Ìtùkpùkpù*" (the breath of life or the gods. deities), and *Ìkòròbí* "Twin goddess" to humankind (The twin goddess for fortune and misfortune) – mythological accounts.

In this, *Şigàpá* is Supreme. Perhaps one of the most important human endeavours extolled within the Gade literary corpus is the quest to improve one's "Iyé" (mind, heart, character, behaviour). In this way the teachings transcend religious doctrine, advising as they do that a person must also improve their civic, social and intellectual spheres of being; every stanza of the sacred songs oracular poetry has a portion covering the importance of "Iyé". Central to this is the theme of righteousness, self-consciousness, both individual and collective, communal and socio-profile of Gade people.

Evidently, the Gade people worship *Şigàpá* [*Ìtùkpùkpù*] through several deities, *Ìkòròbí* "Twin goddess", and several lineage and ancestral deities. In Gade Religion, each family and ancestral lineage have a supergod or demigod for referencing and worshipping, recourse and protection, evil practices and diversification of purposes based on the functions which is characterises by *Zizì* and non-*zizì* celebrations. *Zizi* in its gadoid meaning is 'forbidden, taboo' which is literally translated as masquerade in English language - forbidden 'non-forbidden.

In the polytheistic nature of Gade Religion, *gwùkú* is a complex and multifaceted concept that encompasses various aspects of death, the afterlife, and the relationship between the living and the dead. *gwùkú* is often translated as "the dead," but it carries a deeper meaning that goes beyond the physical act of dying. *Gwùkú* refers to the transition of a person from the world of the living to the world of the dead and the subsequent journey of the deceased to the afterlife. The worshipping and referencing of *gwùkú* spirits involve incarnation, *bézé* filtered water sprinkling on the tomb at *bəgùnə* 'grave' invoking the spirit of righteousness, fortune and misfortune on the worshippers and the ancestral blessing, curses and rejection characterises with eulogising and praising the afterlife and mediating and consolidating the purpose of life in otherworld.

In essence, Gade Religion is a complex religion which has several aspects such as etymological concepts, historical models, forces of the religions, aspect of the religion, philosophy, science and belief system, communal gods or demigods, individual demigods, uncountable number of deities and *gwùkú*; each with their theories, mythological account and histories.

#### 4. MAJOR FINDINGS

The following are major findings of the research:

- I. Hindus consider themselves to be pantheists and others consider themselves to be monotheists. Both are compatible with Hindu texts since there

exists no consensus of standardisation in the faith. Advaita Vedanta, a philosophy in Hinduism, offers a combination of monotheism and polytheism, holding that Brahman is the sole ultimate reality of the universe, yet unity with it can be reached by worshipping multiple Devas and Devies (*Galtsin, Dmitry, 2018*);

- II. The Gade people considered themselves as Pantheists and Monotheists, hence, the presence of pantheism and monotheism, belief in sciences, arts, and technology is referred to as Gaboism; since gaboism encompassing whole facets of humanity and ancestry divinities. There are some that believe that only their ancestral gods or *Ìtùkpùkpù* is the source of life in the form of *Sigapa*.
- III. According to the terms of Gade Cosmologist, GT Obadiah, he furthered argued that all religions and non-religions areas of life (including sciences, technology and arts, geography, etc) is termed Gaboism – The belief in existence of sciences and medications, technology, customs and traditions, norms and values of definite culture and globalisation and not just about the Gade people alone;
- IV. Gaboism is the anthropological, philosophical, cosmological, metaphysical, scientific, artistry beliefs system of the world;

#### 5. CONCLUSION

The gaboism is treated as the belief in both sciences and technologies, arts, religions, the existence of deities or deity and demigod spirits and worship at the same time. Gaboism is also a theoretical, conceptual and empirical philosophical belief systems encompassing culture and traditions, norms and mores, morality, values and ethics of a given definite set of races called Gade or Africa. There are three types of Gaboism, namely; Classical gaboism, Monogaboism or Modern Gaboism and Ancestral Polytheistic Gaboism.

Gaboism, as discussed, is the belief in drugs, chemical, medicines, customs and traditions, art and beauty, culture and traditional beliefs, worshipping of deities, believing in sciences and technologies otherwise known as *Gupýá* in Gade language. It is the decolonial epistemology and philosophical concept that are being enjoyed by the Gade people in ancient and modern African Society (African Philosophy, Anthropology and Epistemology).

#### 6. RECOMMENDATION

The paper suggests the following recommendation for decolonisation of religious ideologies in African

Society and accept its original cultural, innovative, transformative religion, faith, and beliefs system since it captures both the religion, arts, scientific and technological civilisation and industrialisation.

Before the successful penetrations of foreign religions, like Islam and Christianity, The Africans had/have a systematic and scientific methodology of formal and informal education, religion and faith in finite and infinite society with sophisticated development such as beat iron, city fence, industrial revolution and evolutionary trends in computational sciences, arts and technologies.

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