

The Concept of Marx's *Entfremdung* as a Therapy in Cole's *Ember*

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Abstract

African dramas and scholars have dwelt on African Literature from the angle of satire, themes, and psychological trauma of characters but little attention has been paid to *Entfremdung* as a clinical concept that posits that distancing strategies such as distancing from self and distancing from people (or others) are the solutions to good therapy. This paper used Marxist theory of *Entfremdung* by Karl Marx as a therapeutic theory to solving human or societal problems. Therefore, the findings revealed in the text are distancing of some characters from society assists them having clinical experience. The distancing are, from self, from people, and from society as seen in the characters of Talatu, Memunah, and Idayat. Clinically, IGP Camp is portrayed as the best and comfortable abode to the characters as the society refused to offer them better living but distancing from society and self caused them refreshed and enjoyed little benefits from supposed society. Therefore, *Entfremdung* as a clinical concept is depicted to assist people to distant themselves from horror and wickedness of people and society to enjoying serenic environment that produced them longevity as they refrain from wicked personalities and from self as well.

Index word: *Entfremdung*, Therapy, Marxist Theory, *Embers*

Introduction

Literature as therapy and clinical reading has been viewed to be a transmogrification but reality of therapy and transformation of reading Literature as an antidote is underrated believing 'it is a mere work of art.' Therefore, Literature as clinical discipline is considered from the position of Karl Marx that there are instances that man must distant himself from certain order before enjoying better health in life which he termed *Entfremdung*. However, it may sound absurd to distant from self but it is possible as man restrict himself from certain assignment that may likely send him to early grave with the power of use of words in Literature as this is explicit in the words of Egbekpalu (2024:24) quoted Heraclitus that , 'it is wise to listen to the word' because through this man decides using words as therapy to save, nurture and and strengthen emotionally, intellectually and economically. As it is explored in this paper, Literature is considered as therapy in the characters in the text and to the readers taking no to deceit of the heartless and deceitful leaders as Yoruba in thew West Africa always say, '*Ti won ba ran ni nise a lo de, won a ni yara lo kiakia.*' The translation is, ' If people decide to terminate someone, they ask him to quickly go and deliver the assignment committed before him.' This means deceit as they decide to kill him but ironically telling him to go on time but their intention is to kill. Therefore, Literature as healing discipline has been treated in this paper that man needs to learn the strategies of distancing from certain things in order to live long and to avoid deceit and selfishness of individuals and bad governance in Nigeria and Africa.

Relevant Literature Review

This paper reviews relevant literature relating to therapy, psychotherapy and reading literature as narrative therapy or clinical therapy. Griffith (1995:124) argues on what psychotherapy is and the reactions of clients and people.

Clients and persons who have participated in our research have told us that they want to reflect on their spiritual experiences therapy, and that they feel fragmented by attempting to delegate psychological, relational issues to conversations with their therapist and spiritual issues to conversations with their priest, rabbi, or pastor.

Professionally, Griffith's interviews with devout clients and ardent believers of Christ perceive life experiences over spirituality as vague and fragmented as well as uncertain that their therapists are their priests and pastors as they decode the discernment of their world.

Nouwen (1998:14) expounds on what spiritual guide is through two characters, Daiju and Baso; the relationship between a leader and a follower.

Daiju visited the master Baso in China. Baso asked: 'What do you seek?' Enlightenment, replied Daiju. 'You have your own treasure house. Why do you search outside?' Baso asked. Daiju inquired: 'Where is my treasure house?' Baso answered: 'What you are asking is your treasure house.'

From the position of Nouwen, it could be deduced that reading novel or books is clinical and therapeutic to reader-client as they see themselves in the texts they read and feel satisfied of everything around them as well as picturing and sieving life via their involvement in reading world in books.

Walsh (1999:X) as a professor in the school of Social Service Administration and the Department of Psychiatry at the University of Chicago, counsels therapists to key to the following position that

If we are to understand our clients and assist in their healing and growth, it is crucial to explore their spiritual beliefs and practices, attend to spiritual sources of their distress, and encourage them to draw on spiritual resources.

The position of Walsh of the clinical expertise is to embrace client's spiritual beliefs and at the same time encourage them draw healing from spiritual sources or components possibly their adherence to the Trinity; God, the Father, the Son and the Holy Spirit.

Doherty quoted Wulff (1999:186) that spiritual statement could be detrimental as the position reveals that telling a client the love of God as some believe may cause a client to enter into new agreement as 'the love of God' in the below excerpt is not a mere word of faith that

every religious claim implicitly asks for the listener's assent. For me to tell a depressed client that I know God loves her is more than a statement of my faith. It is a statement that asks for agreement and appropriation by the client, and it could be a misuse of my position of power and responsibility in the therapeutic conversation.

Again, the submission of Wulff presented by Doherty that depressed client may not ready to listen to any message that supreme being loves them as they pass through turbulent period as it could negate onus of spiritual expertise of any pastoral care personnel.

Wyrtzen, quoted in De Jongh van Arkel (2000:186-187) expounds and encourages on the pastoral therapy and the position that

presupposes that pastoral clinicians have a pastoral identity, regard clinical care as a form of ministry and interpret pastoral identity and ministry in terms of theological reflection--- {T}he pastoral psychotherapist' identity {also} includes...community components (participation in faith group and professional group).

He further argues on the distinction between psychotherapy and pastoral work that, 'psychotherapy usually leaves the relationship to the living God aside.' VanKatwyk (2002:109) avers the challenge faced by the pastoral care professionals that most of their benefits and resources have been stepped upon and denied.

In a crisis of identity, pastoral care professionals find that their specialised role, history, and resources of ministry have been largely ignored in the new research and implementation of spirituality in health care.

To VanKatwyk, spiritual health care denies pastoral care professionals their rights and benefits as professionals as the spiritual health care unit decides to place spiritual position as mirage and unsystematic over expertise, or specialisation.

According to Gerkin (1986:12) points out a re-definition of pastoral care or therapy as a discipline that 'the discipline...is in a state of transition and flux,' that pastoral care theorists...are searching for theological roots, probing for the primary sources of the discipline's identity.' Frankl (1969:10), psychiatrist and father of logotherapy points out the importance of spirituality to the will of man, as therapy that

A therapist who ignores man's spiritual side, and is thus forced to ignore the will-to-meaning, is giving away one of this (sic) most valuable assets... Again and again we have seen that an appeal to continue life, to survive the most

unfavourable conditions, can be made only when such survival appears to have a meaning. That meaning must be specific and personal, a meaning which can be realised by this one person alone. For we must never forget that every man is unique in the universe.

The submission above encourages any therapist to always consider clients or patients' spiritual conditions and notions as perceived to be the 'most valuable assets.' In other words, professionalism is negated and disapproved as spiritual position of any man (client) which is invalid and unproven taken serious and considered to be the prior permutation of any therapist to client (patient).

Mtibi (1998:145) reveals the cultural values of Africans as theology or therapy perceiving African philosophy as a form of therapy that

Some of these values include a deep religiosity in which God is central, in which the spiritual world is very close to the physical world and in which life is seen as a religious phenomenon. These are values associated with life in community, human harmony with nature and the departed members of the family. The basic philosophy here is: "I am because we are, and since I am therefore we are."

From the stance of Mtibi, the African philosophy of brotherhood, oneness, *uhuru* and other African critical wisdom loving position are perceived as their the primal solution or therapy to any client, person, reader-client and even professionals from various disciplines. In spite of Mtibi's belief, he does not reject African belief and philosophy of liberation from both physical and spiritual therapy as he alludes to African concept of *Ubuntu*.

According to Perrow (2008) healing stories are meant to 'light up'- to stir people up from their depressed state and to assist them write their own stories for readers to receive their healing. Her position, Kiswahili word, *Angaza* means to light up has been her source of inspiration to write and create characters that heal from all angles. Furthermore, Perrow argues that telling stories to children makes them intelligent and even more wiser as they hear more stories. She fails to aver kinds of stories in her submission that as there are kinds of stories; good stories, bad stories, horror stories, mystical stories, magical stories, bildungsroman stories, passage of rites stories among others.

Bruner (1986:6,9) avers the therapeutic nature of man that experience of (wo)man shapes his or her expressions and vice versa.

The relationship between experience and its expression...is dialogic and dialectical, for experience structures expressions, in that we understand other people and their expressions... Expressions are the people's articulations, formations and representations of their own experience...By focussing on

narratives... we leave the definition of the unit of investigation up to the people, rather than imposing categories derived from our own ever- shifting theoretical frames.

According to Bruner, experience(s) of a (wo)man structure(s) expressions and ways of life as the experiences and expressions can not be separated that experiences form and shape people's life.

Brockman (1974:52) explains therapy from spiritual angle that orientations and emotions of a person can change through his or her spiritual encounter or orientations that

so as pastoral counsellors we can remind some of our colleagues in the health professions that it is important to regard the client's religious orientation as the most powerful determining forces in life... A person's journey to emotional maturity, the freedom to love and work, may come after there is a change in his {her} spiritual orientation.

To Brockman, therapy or clinically, orientations of any client must be respected and considered as this is noted to be secrets and powerful drives to contribute to sound and better health of such client or patient. Emphasis is placed on spiritual therapy as the drive that assists other aspects such as having freedom to love, and to work as this cuts across people from different walks of life. In other words, spiritual orientations and encounters motivate, energise and hasten physical and other kinds of health as the unseen controls the seen or visible as also earlier posited above by Frankl.

Egbekpalu (2024) argues that philosophy does not centre on baseless argument but 'philosophical activities with therapeutic effects on human life.' According to her, philosophy serves as a therapy to problems of man and diseases as well as 'medicine for the soul whose aid is not to be sought from outside as in bodily diseases.' To her, philosophy as medicine or therapy is not to heal physical and 'bodily diseases' but soul diseases. Furthermore, she posits that the concept *dyscrasia* (imbalance of fluids in human body that causes diseases) assists to understand philosophy as therapy that good food promotes good health. In other words, consumption of man is reflected in his posture or physique. Therapeutically, good food is an antidote to healthy living as well as clinic to longevity if properly prepared, treated and consumed with adequate exercises as assistance to balance the imbalance of fluids in human body termed *dyscrasia*.

Edeh (2007) reveals that the Supreme Being cares for man as he recognises *Osebuluwa*, as the unique belief and position that God carries man in His palms as believed in African tradition, philosophy, or Literature. This suggests that Supreme Being's core blessing for world and man is to enjoy a better living or better therapy that is why it is believed from Edeh's submission that mysterious God carries the world and man in his mysterious palms as also revealed in the Christians' Bible especially in the Books of Isaiah 49:16 and Psalm 139:10 that their God does the same. The positions of Africans revealed by Edeh and that of Bible are

similar as Supreme Being is perceived to be lover of His people carrying them in His palms solely to protect and heal them.

Theoretical Framework

This paper used Marxist theory of Marx and Engels and other relevant marxist theories and their positions. Marx and Engels (1969) propound the concept terms *Entfremdung* that any successful character must defamiliarise himself or herself from a familiar environment-estrangement from self, ensnangement from the other, estrangement from the process of labour, and estrangement from the product of labour. From their submission, it is obvious that for any successful character to achieve greater and positive heights, he or she needs estrangement from the above four dimensions that may seem absurd in the first place.

Berlin (1978) argues that Marx devotes the rest of his life to bring proletariat out of mess before the bourgeoisie.

Accordingly Marx, having identified the rising class in the struggles of his own time with the proletariat, devoted the rest of his own life to planning victory for those at whose head he had decided to place himself. The victory, the process of history would in any case secure, but human courage determination and ingenuity could bring it nearer and the transition less painful, accompanied by less friction and less way of human substance.

Marx (n.d) in his work, *Selected Works of Karl Marks, Marxists Internet Archive* argues that there are three modes that assist work force in any production which are mode of cooperation and social stage emphasises mode of cooperation as the better and greater mode than social mode. Although the cooperation mode is essential to success of production in any society but social mode is similar to intellectual mode which assists both cooperation mode and social mode to achieve success in any production in marxist theorising and postulation.

Owen (1813) perceives marxism a vague theory in her position as Owen submits that characters in Literature and society are to submit to the affairs of those at the helms of affairs of any society.

Any general character, from the best to the worst from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means, which means are to a great extent at the command and under the controul (sic) of those who have influence in the affairs of men.

Marx and Engels (1848) submit the reality of modern bourgeois that it builds on more means of production termed to be gigantic means of production.

Modern bourgeois society, with its relations of production, of

exchange and of property, a society that has conjured up such gigantic means of production and of exchange, is like the sorcerer who is no longer able to control the powers of the nether world whom he has called up his spells.

In modern form, modern bourgeois by Marx and Engels is beyond the control of those in power of production as they are compared to sorcerer who can no longer control his spells. In other words, wickedness and selfishness of bourgeois is beyond their capacity which turns to fight and revolution as argued earlier.

Furthermore, they view marxism from the contesting lens between the bourgeois and proletarians that to succeed there would be destruction of properties in society.

Freeman and slave, patrician and plebeian, lord and serf Guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.

Furthermore, their position reveals that marxist is synonymous to having binary opposite as it is stated in the above extract. Therefore, the conclusion of Marx and Engels is that fight and revolution are undeniable and continue to be their themes and posit the message would be unstoppable ruins as they contend as two distinct classes.

Berlin (1978) argues on the position of marxism as a theory that debunks and detests compromise and other forms of fallacy and propaganda in Literature.

He detested romanticism, emotionalism, and humanitarian appeal of every kind, and, in his anxiety to avoid any appeal to the idealistic feelings of his audience, systematically tried to remove every trace of the old democratic rhetoric from the propagandist literature of his movement.

Realistically, Berlin posits marxist theory as movement that detests romanticism, emotionalism, and Literature as fiction or propaganda but views literary marxism and pure tussles between upper and lower classes.

‘Histopolitically, ‘ Berlin argues that war must be fought from every angle if truly proletariats are ready to be free from bondage of bourgeois.

The war must be fought on every front, and since contemporary society is politically organised, a political party must be formed out of those elements which, in accordance with the laws of historical development, are destined to emerge as the conquering class.

To Berlin, contemporary society needs to use their knowledge of ‘presentness’ to combat bourgeoisie as the knowledge of ‘historical development’ is required to have a conquering class. Although he fails to explain the meaning of ‘a conquering class’ in his explication as there are questions to ask regarding conquering class. Can one have a classless society? Is man’s knowledge or fingers the same? Is organogram not necessary in any organisation?

Furthermore, Berlin (1978) compares related theories to marxist theory such as labour theory by Locke, and Adam Smith, theory of exploitation and surplus by Fourier, theory of alienation by Max Stirner and many others. Although he fails to explain each of the theories probably he thinks they are not relevant to marxist literary theory. However, theory of alienation by Max Stirner posits that masses are alien in their environment as this can be termed to be equivalent to inner emigration but theory of alienation in Literature is distancing or strangeness or making familiar unfamiliar for the purpose of seeing life and situations and events from different perspectives that are absurdly meaningful.

Berlin (1978) references Marx that ‘dialectical’ is the process or notion of struggle and tension in any society where there is class struggle between the upper class and lower classes. To him, the only solution to struggle and true freedom are ability to master self and escape from external control. However, Berlin’s position is logical but he fails to take cognizance of the fact that government or people at the helms of affairs control more than ninety percent of both economic and political that self-awareness or mastery is not enough to escape the shackles of upper class domination. Therefore, mastery of self is essential but political and economic power are also needed to achieve true freedom in any society.

Marx’s position (2021) in the *Poverty of Philosophy* is the throw back to Proudhon’s *Philosophy of Poverty* that it is a big and double error as Proudhon is both German philosopher and economist. Therefore, Marx posits that he writes to fight Proudhon’s position. He argues that ‘M. Proudhon would have a reply ready-made: Assume that a man has ‘proposed to other men, his collaboration in various functions’ to raise marketable value to its second power.’ To Marx, Proudhon being a German and Economist perceives Marxism from the angle to create more problems that bourgeois must continue to exploit and dominate proletariat. This is conspicuous as he views that Proudhon decides his proposition to other men as a matter of domination. Marx reveals that Proudhon achieves more abundance but fails to acknowledge that the contribution to his wealth are produced by some men.

On the contrary, Marx(2021) negates the position of Proudhon that needs are the things for which we feel the needs but Marx posits that ‘The conflict does not take place between utility and estimation: it takes place between the marketable value demanded by the supplier and the marketable value supplied by the demander.’ The excerpt proves that conflict is between two individuals but it does not occur between utility and estimation but it takes place between supplier (economist) and demander (consumer). In this case, Marx’s position does not align with Proudhon’s as Proudhon’s submission aims to exploit masses the more which Marx decides to oppose.

Marx (2021) argues further in support of labourers but negates producers who he perceives as exploiters that

To sum up: labor, being itself a commodity, is measured as such by the labor time needed to produce the labor-commodity. And what is needed to produce this labor-commodity? Just enough labor time to produce the objects indispensable to the constant maintenance of labor, that is, to keep the worker alive and in a condition to propagate his race. The natural price or labor is no other than the minimum wage.

The submission of Marx proves the importance of man above labour that labourers need to maintain and treat labourers as they treat their labour and produce even more than their production. As it is stated in the conclusion of the excerpt that after any labour the result is to give wages to labourers. Therefore, labourers need more wisdom and adhere to African maxim, 'Emi ise gun emi eniyan lo,' {transl: man needs wisdom because if man dies the labour or vocation continues to exist}. In other words, if one dies labour continues with others alive.

Analysis of Findings of *Entfremdung* as a Therapy in Cole's *Embers*

There are instances of *Entfremdung* in *Embers* by Cole as they are explored below in this paper. *Embers* as a text depicting therapy that encourages *distancing* from others as a means of survival. This is obvious in the dialogue of Memunah with Talatu, Atai, and Idayat.

MEMUNAH: Homes? School? You amuse me, Atai... You forgot our degrading forms as we lie in the smelly truck that took us into strange forest of Sambisa? How then do you speak of homes, and schools, and not how we need to learn to be human again? (p.5)

The argument of Memunah is valid as she points out that schools and homes are not necessary at the juncture (their critical state as they are in the hostage of terrorists and wicked soldiers) but the only solution is to distant themselves from homes and schools but finding a better distant and serenic environment as a means of survival or to have a therapeutic environment as their new abode.

Another *Entfremdung* is obvious in the discussion of Memunah, Talatu, Atai and Idayat as they perceive the wrong of their African mothers in the past as they are trying to distant themselves from 'disabled thinking and ideology' of their mothers in the history of Africa.

MEMUNAH: My mother used to tell me that women are created for men. 'It's a man's world,' she says all the time.

TALATU: Our mothers were wrong, Memunah. I have seen enough in life to know that they were wrong. No one is created to be subjugated by another. It is the culture that allows it.

ATAI: You mean our culture, Goggo? There are great women we learned

about in school. Great women that Hajia Farah will preach to us every day to emulate.

IDAYAT: Great women like Queen Amina. (p.3)

According to the submission of Memunah in the above extract, it is obvious that women of nowadays need to distant themselves from the ideology in Africa that 'men take all' as an antidote of goog living and better life and having sound therapy for themselves and their unborn generations as well as their future. Similarly, the position of Talatu points to African mothers in the history and their silence accepting subjugation as their culture allowed. It could be inferred from the words of Talatu that some aspects of African culture must be run away from if truly African women are ready to live a life of wellness and sound mind as a new phase of better society devoid of rampant depression and death caused by Africa culture. On the contrary, the argument of Atai and Idayat in the extract proves the essentiality to embrace some brave and great African woman that negated segregation and subjugation against women in the past. Despite all the submissions that distancing from some African women in the past is necessary but embracing and accepting great women such as Hajia Farah and Queen Amina is essential as a way of having better therapy for the betterment of African and Nigerian women as well as men because they also benefit from the good living of their wives.

Distancing from self as a strand of *Entfremdung* is depicted in the words of Talatu who feels there are amount of words she could utter as a way to maintaining good therapy.

TALATU: Oh the story! Sometimes my mouth goes dry from talking too much. Many times my soul is weathered in torrid heat when I try to recall those memories of my past. That past was full. It was full of stories too long to contain in a book for a lifetime. But I will tell you as much as I will tell you as much as I can. Tomorrow, I will look with pride to see your generation rise to put women in dignified positions. (p.6)

To enjoy therapy, it is expedient to learning to speak little as Talatu tells Memunah, Idayat and Atai. As part of component of good health and to avoid *dyscrasia* so as to have functioning fluid for good therapy, speaking less and watching one's amount of words is essential for good living as an *enstrangement* or distancing from self. Although Talatu has a lot to tell the girls but as a result of distancing from self or restricting self from some activities that may hinder good therapy, she therefore cautions herself (her dry mouth) and avoids talking too much so as to maintain good therapy and aging.

Entfremdung as a therapy especially distancing from others (wicked relatives) provides new and a better life for Talatu as she was raped by her uncle and his first son.

TALATU: ...He used me. He used my body too. His first son also raped me. I was battered. And at such a young age too.

IDAYAT: Hmm...

MEMUNAH (*in whispering tone*): Keep quiet.

TALATU: It was one of my uncle's wives who told me to run.

She came to me one day and said : 'run girl. Run. Go out there and make something of your life. Even outside there, life is on life-support. But every life should hang on a labyrinth of unending hopes. Here, there is no hope at all. So run' I did not think twice. She gave me an address of her childhood friend who had made it big in Kano (pp.8-9).

From the experience of Talatu narrating to the girls reveals therapy as she yields to the advice of one of her uncle's wives to run away from inhuman and animalistic nature of her uncle and his son towards her. As a distancing strategy, she employs distancing from self and distancing from others; she distant herself (as a denial which may in the first place be difficult moving away from your blood/tie) from her relatives as an option to receive better treatment elsewhere; she distant herself from others believing she does not need them anymore as their treatment to her causes more harm than good. As a wise person who loves to live long, Talatu runs away from the crafty and self-satisfying people, her uncle and the eldest son. It is obvious that Talatu understands the maxim of Yoruba that projects that, '*Monantan ati motanmin kiise ore ara won.*' It means the crafty and the wise can not be friends. In other words, to enjoy a better life, one must learn to surpass the crafty as a wise person as seen and read in the case of Talatu.

As a strategy to live long, Talatu adopts distancing from self by later revealing the secret of sex that Bayero, one of the soldiers guarding the camp had with her sometime before she later narrates it to the girls.

TALATU: It's been long. It's over a decade that I had the touch of a man.

I thought I would be unfeeling. I thought I had gone frigid. But I was surprised that my body reacted. He moved closer. I could see the bulge from his khaki trouser.... he kept sucking on my breast like his life depended on it. Can you think of that? He quickly zipped up his khaki trouser and ran out of the door. I don't know what he would have done to me that cold night. I didn't know when he unzipped his trouser. I didn't know How so many things came to be that night (p.19).

From the excerpt, it could be explored that distancing from self adopted by Talatu assists her therapeutically especially the sex she had with Bayero contributes positively to her aging. Keeping the secret till this moment depicts health in the aging or towards the old age as it reveals that holding secret(s) about illicit sex may sometimes allow the victim like Talatu to live long as she keeps herself away from the secret but later brings the secret opens to the girls

as an antidote for the girls to live a fulfilling life learning from distancing from self adopted by Talatu who only decides to distant from other soldiers to avoid further shame but only aims to revealing her secret to only the girls. In other words, it could be inferred that Talatu understands African proverb among the Yoruba that says, '*A ti mon iwa eniyan lomun ewuro fi adun re seyin.*' It could be translated {keeping seccret about self but later revealed assists one to live long}. Therefore, the experience of Talatu reveals her total distancing from self as she does not know how the event of sex happens but later comes to understand the whole experience which can be termed to be bitter in the first place but later turns sweet like the end after eating of *ewuro* as explored in the proverb earlier (it serves as therapy to her health and to the girls as they learn from her experience to view their future as sweet though bitter at present).

Conclusion

As it has been explored and experimented in this paper, it can be concluded that Literature is therapy or clinic as it is aesthetic for any wise man to listen to words of griots, or written literature from Africa as they heal and nourish souls. Although they may not heal physical body but they treat and nourish soul which nourishes physical body. Invariably, words of griots, storytellers, dramatists and poets from Africa nourish and treat man if not totality or wholeness of man as read in the words of Talatu, the only Goggo of Africa in the text, *Embers*. As *Entfremdung* text, it didactically explored that readers need to learn and distant themselves from hurdles of life for the purpose of saving and replenish their lives from stressures, ailment or sicknesses and sudden death. Again, it is *sine qua non* for individuals, Nigerians and Africans to learn to take rest as it creatively and intelligently build, nurture and soothe people and reader-clients' wounds. These 'distancing strategies' are distancing from self, and distancing from others. Adherence to distancing from others hinders shortcomings such as choking, pick-pocketing (that could cause shock, depression and death), stampede (like recent ones that claimed many lives in December 2024, Nigeria; Ibadan, eastern part of Nigeria, and Abuja), and disappearance of people's parts of body.

Therefore, *Entfremdung* as a therapy creates peace in African society as it could reduce sicknesses and death rate as people learn to 'distant themselves' from others, self and society sometimes for the purpose of recuperation and not to encourage slothfulness (or total hatred towards man) in any government sector but to protest against inability to grant them 'distancing strategies.' Another distancing can be coined from Yoruba maxim, '*Olounje tori ni to roju koko, a fi aije te*' {translation: *An opportunist who decides to be stingy, his or her relations learn to avoid him or her.* This kind of distancing effect can be called 'opportunist-relations distancing' as it assists individuals to work hard without relying on any stingy opportunist as well as curbing hatred, unnecessary avoidance and to improve African society morally and economically. However, it is essential to note that despite distancing effect, Africans still love and believe in working and walking together to achieve a sense of belonging as their concepts of togetherness such as *ubuntu*, and *igwe bu ike* can not be denied in African Literature.

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