

## Haitian Epistemology, Haitian/Vilokan Idealism, and Aesthetics

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**Abstract:** This work explores the nature and origins of Haitian epistemology, the lens through which Haitians consciously and unconsciously come to know, interpret, and make sense of the known and unknown world around them, and its aesthetics. The article posits that Haitian epistemology, Haitian/Vilokan Idealism, is a transcendental idealist and realist philosophy/epistemology that developed out of the demystification and ever-increasing rationalization of the African (spiritual) worldview (Vilokan/Vodou) of the majority of the inhabitants of the island, and its aesthetics is grounded in the distinction between the noumenal world of Vilokan and the phenomenal one of lived-experience and their dialectical interaction.

**Keywords:** Haitian Epistemology, Haitian/Vilokan Idealism, Haiti.

**Afrocentrism, Vodou, Haitian Studies, Lakouism Introduction**

This work explores the nature and origins of Haitian epistemology, the lens through which Haitians consciously and unconsciously come to know, interpret, and make sense of the known and unknown world around them, and its aesthetics. The article posits that Haitian epistemology, Haitian/Vilokan Idealism, is a transcendental idealist and realist philosophy/epistemology that developed out of the ever-increasing rationalization of the African (spiritual) worldview (Vilokan/Vodou) of the majority of the inhabitants of the island, and its aesthetics is grounded in the distinction between the noumenal world of Vilokan and the phenomenal one of lived-experience and their dialectical interaction.

**Background of the Problem: Haitian Identity**

Traditional interpretations of the Haitian Revolution, and subsequent to that the constitution of Haitian identity, attempt to understand them, like the constitution of black diasporic and American practical consciousnesses, within the dialectical logic of Hegel's master/slave dialectic [1-8]. Concluding that the Haitian Revolution represents a struggle by the enslaved Africans of the island who internalized the liberal norms, values, and rules of their former French masters, for equality of opportunity, recognition, and distribution within and using the metaphysical discourse of their former white slavemasters to convict them of not identifying with their norms, rules, and values as recursively (re) organized and reproduced by blacks. Haitian identity/practical consciousness, as such, was and is a simulacrum, of European (French) practical consciousness and identity, which is universalized and presented as the nature of reality as such. This position, predominantly held by white Westerners, is usually juxtaposed against the postmodern, post-structural, and postcolonial approaches of Haitian and other black bourgeois intellectual elites (i.e., Aimé Césaire), which highlight the hybridity, ambivalence, négritude, indigénisme, noirisme, syncretism, and *créolité*, of the Revolution, Haitian consciousness, identity, and culture [1, 3, 9, 4, 10].

Both interpretations, contrary to the position of Haitian intellectuals such as Jacques Roumain [11] and Jean-Price Mars [12], who advised the Haitian intelligentsia class to look to the provinces and the peasant classes to constitute Haitian culture, identity, and nation-state, are problematic in that they are ethnocentric and racist. They both overlook the initial African (indigenous) practical consciousness of the majority of the Africans on the island for either the practical consciousness or discourse and discursive practices of the mulatto and petit-bourgeois black elites, *Affranchis*, looking (because of their interpellation and embourgeoisement) to Europe, Canada, and America for equality of opportunity, recognition, and distribution, or for their (*Affranchis*) logic of postmodern, post-structural, and postcolonial theories to undermine that African presence in favor of notions of hybridity, *créolité*, *négritude*, *noirisme*, *indigénisme*, *syncretism*, *intersectionality*, *double consciousness*, etc.

For me, building on the work of Paul C. Mocombe [13], two forms of system and social integration would structure the material resource framework of Haiti after independence, the Vodou Ethic and the spirit of communism on the one hand, and the Catholic/Protestant Ethic and the spirit of capitalism on the other. The African majority would be interpellated and subjectified by the enchantment of the

world around the former; and their children, young Africans, creole, and free blacks raised or born on the island, although interpellated and subjectified in the former world-view in childhood, many of them would, relationally, marginalize and discriminate against it for the enchantment of the world around the Catholic/Protestant Ethic and the spirit of capitalism of the whites and mulattoes. It is out of the ever-increasing rationalization of the worldview/metaphysics of the former form of system and social integration (the Vodou Ethic and the spirit of communism) a distinct Haitian Epistemological position and aesthetics emerged and developed as the latter (the Catholic/Protestant ethic and the spirit of capitalism) simply seeks to replicate the positivists ideas, concepts, and ideals of the West as prescribed by the NGOs and other imperial institutions in their approaches, which in keeping with the French aristocratic position was/is heavily literature based (emphasis on romance and poetry leaving no place for vocational work and hardcore sciences) prior to the American occupation (1915-1934).

#### **Haitian Ontology and Metaphysics, i.e., Vodou/Vilokan**

Normally referred to as “animism,” “fetishism,” “paganism,” “heathenism,” and “black magic” in the Western academic literature, Vodou (spelled Vodun, Voodoo, Vodou, Vaudou, or Vodoun) is the oldest monotheistic religion in the world. Commonly interpreted as “Spirits” or “introspection into the unknown,” Vodou is the structuring structure (metaphysics) of the Fon people of Dahomey and other tribes of the continent who would arrive on the island of Haiti/Ayiti as named by the Taino natives [14-16, 9,10]. Unlike German Idealism whose intellectual development from Kant to Schopenhauer, Hegel, Marx, Nietzsche, Husserl, Heidegger, and the Frankfurt school produced the dialectic, Marxist materialism, Nietzschean antiaesthetics, phenomenology, and deontological ethics. Haitian/Vilokan Idealism produces a hermeneutical phenomenology, materialism, and an antidialectical process to history enframed by a reciprocal justice as its normative ethics, which is constantly being invoked by individual social actors to reconcile the noumenal (sacred—ideational) and phenomenal (profane—material) subjective world in order to maintain balance and harmony between the two so that the human actor can live freely and happy with all of being without distinctions or masters. As such, Haitian epistemology as a form of transcendental realism and idealism is phenomenological, in the Heideggerian sense (i.e., hermeneutical), material in the Marxian sense, and antidialectical. It refutes Hegel’s claims for the importance of historical formations and other people to the development of self-consciousness. Instead, Haitian/Vilokan idealism, phenomenologically, emphasizes the things in the consciousness (lwa or concepts, ideas, ideals) of the individual as they stem

from the noumenal/Vilokan world, and get interpreted according to their level of learning, development, capacity for knowledge, and modality, i.e., the way they know more profoundly—kinesthetically, visually, etc., as they ant dialectically seek to reproduce them in the phenomenal world as their practical consciousness against other interpretive (individual and social) formations of these same concepts in the material world.

Ontologically speaking, in other words, within the Haitian metaphysical worldview, Vilokan/Vodou, the world is a unitary (energy) material world created out of Bondye. The world is a creation of a good God, Bondye Bon, which created the world and humanity out of itself composed of two intersecting spheres, the profane (the phenomenal world) and sacred (noumenally/Vilokanic, mirrored world of the profane). Embedded in that pantheistic material world are concepts, *lwa yo* in Haitian metaphysics, from the parallel mirrored (Vilokanic) world, that humanity can ascertain via experience and the structure of its being, form of understanding and sensibility (dreams, reason and rationality, extrasensory perceptions), to help make sense of their experience and live in the world, which is Bondye, and therefore sacred, as they seek perfection and reunification (reintegration) with God, the energy force/source.

That is to say, it, Bondye, provided humanity with objects, concepts, ideas, ideals, and practices, i.e., lwa of Vodou, proverbs, rituals, dance, geometry, knowledge of herbal medicine, trades, and skills, by which they ought to know, interpret, and make sense of the external (phenomenal profane) world and live in it comfortably (See Table 1). These transcendently real objects, concepts, ideas, ideals, and practices can either be known through dreams, divinations, experience or rationality, and becomes the structure (once reified and institutionalized as proverbs, husbandry, dance, rituals, institutions, etc.) through which humanity come to know, hold beliefs and truth-claims. So Bondye, a powerful energy force that always existed created the world and humanity out of itself using four hundred and one transcendently real concepts (God and four-hundred lwa), ideas, and ideals (geometric principles, mathematics, etc.). Humanity and the world around it is an aggregation of bondye’s material energy, the energy of God, which constitutes its existence. In humanity this existence is composed of three distinct aggregation of energy (*ti bon anj; gwo bon anj; ko*, the body), all of which are material stuff, which constitute our nanm (souls) where personality, truth-claims, knowledge, and beliefs are deposited, via dreams, revelations, extrasensory perceptions, divinations, experience, reason, the energy source of a God as manifested via a lwa, and can be examined and explored as the synthetic a priori of the human agent.

For humanity to constitute its existence and be in the world according to the will of God or Bondye, in other words, transcendently real concepts stemming from God's will (the mirrored world of the profane, Vilokan) are embedded in the material world, which is God, and can be ascertain and embodied by humanity via their constituted being as a material being with extrasensory perceptions, reason and rationality, and or through experience. As these transcendently real concepts are ascertain, they are constituted and institutionalized, and passed on through humanity via priests and early ancestors who institutionalized (reify)/institutionalize them in the natural world via religious ceremonies, dance, rituals, herbal medicine, trades, concepts, and proverbs. These trades, ideals, proverbs, and or concepts are truisms, mechanisms to ascertain and constitute knowledge, which although they are deduced from the constituted make-up (i.e., consciousness) of the human being, in Haitian metaphysics they are attributed to God and the ancestors who institutionalized (reified) them in order to be applied in the material world so that their descendants can live freely in the world, satisfy their needs, be happy, and achieve perfection in order to reunite with God after their sixteen life cycles.

### Haitian Epistemology

Ostensibly, against the positivists of the West and the Haitian bourgeoisie, I posit here that an authentic Haitian epistemology, Haitian/Vilokan Idealism, emerges out of the demystification and ever-increasing rationalization and institutionalization (enchantment) of the physical world around the spiritual belief system, Vilokan/Vodou, of the African people of Haiti. Its science, epistemology, and aesthetics are connected to its metaphysics.

The Haitian epistemological position that would emerge out of the metaphysical worldview, Vodou/Vilokan, of the African people of Haiti and their form of system and social integration is a strong form of Kantian transcendental idealism and realism, which would be institutionalized throughout the provinces and mountains of the island [9].

Kantian transcendental idealism "attempts to combine empirical realism, preserving the ordinary independence and reality of objects of the world, with transcendental idealism, which allows that in some sense the objects have their ordinary properties (their causal powers, and their spatial and temporal position) only because our minds are so structured that these are the categories we impose upon the manifold of experience" [17]. Haitian epistemological transcendental idealism, Haitian Idealism or Vilokan Idealism, is a form of transcendental idealism in the Kantian sense in that it attempts to synthesize empiricism and idealism (rationalism) via synthetic a priori concepts/ideals the Haitians believe can be

applied not only to the phenomenal but also the noumenal (Vilokanic) world in order to ascertain the latter's transcendently real absolute knowledges they call, *lwa*, gods/goddesses (401 concepts, ideas, and ideals represented as gods/goddesses), of Vilokan/Vodou. So like Kant, Haitian epistemological transcendental idealism, holds on to analytic truths, truths of reasons or definitions, as outlined in their proverbs (*pwoveb*); a posteriori truth, truths of experience or experiments, also embedded in their proverbs, geometry (*veves*), rituals, magic, sorcery, and herbal medicine; and synthetic a priori concepts (categories in Kantian epistemology supplemented with trances, dream-states, extrasensory perceptions), truths stemming from the form of the understanding and sensibility of the mind and apparatuses of experience embedded not only in their proverbs and Vodou rituals, beliefs, and magic, but also their understanding of trances, dream-states, and extrasensory perceptions as categories of the mind applicable to the noumenal or Vilokanic realm where transcendental real concepts, *lwa yo*, exist which they must ascertain in order to live life happily in the phenomenal world by recursively organizing and reproducing these concepts as their practical consciousness. The latter form of the understanding they believe, in other words, can be applied to the noumenal or Vilokanic world in order to know gods/goddesses, *lwa yo*, which are immutable/absolute concepts, ideas, and ideals God has created and imposed upon and in the material world, from the mirrored world of the earth (Vilokan), which the people, who embody these concepts, ideas, and ideals, should utilize to recursively reorganize and reproduce their being-in-and-as-the-world in order to achieve perfection over sixteen life cycles [9, 10, 13]. Hence, unlike Kantian transcendental idealism, which removes God out of the equation via the categories, which imposes the order we see in the phenomenal world, Haitian epistemological transcendental idealism and realism, Haitian/Vilokan Idealism, holds on to the concept of God, supernatural, and the paranormal to continue to make sense of the plural tensions between the natural (material) world, i.e., the world of phenomenon, and the world as such, ideational, noumena, i.e., the supernatural and paranormal worlds, transcendental real world, which is knowable as truth-claims, knowledge, and beliefs, through dreams, divinations, revelations, experience, reason and rationality, and the synthetic a priori, for pure (development of science, i.e., herbal medicine, etc.) and practical reason (i.e., morals and values). Thus Haitian Idealism, unlike Kantian Transcendental Idealism, implies that the objects, concepts, ideals, ideas, etc., of the (ideational) noumenal world are transcendently real and the form of sensibilities and understandings, which include dream states, trances, and extrasensory perceptions are other categories, which can be applied beyond the phenomenal world, where the objects are really subjective ideas, in order to ascertain the nature

of the absolute concepts of the Vilokanic/noumenal world in order to achieve balance and harmony with it in the phenomenal.

Within this pantheistic (Spinozian) conception of the multiverse and material world, knowledge, truth-claims, and beliefs arise from transcendentally real ideational concepts (*lwa yo*) of bondye/God as embedded in the earth's mirrored world (Vilokan) and gets deposited in our *nanm* (souls) intuitively, in dreams, revelations, divinations, extrasensory perceptions, reason, rituals, and or experiences which in turn constitutes and structures the form of the understanding of our minds and bodies (senses) so that we can experience the material world according to our developmental track over sixteen reincarnated life cycles [10, 13]. The human being recursively (re) organize and reproduce these (Platonic) transcendentally real ideational concepts as their practical consciousness in the phenomenal material world not always in its absolute form as defined noumenally (the sacred mirrored world of Vilokan), but according to their level of learning, development, capacity for knowledge, and modality, i.e., the way they know more profoundly—kinesthetically, visually, etc. See *Figure 1*.

Hence, as defined, Haitian epistemology is an epistemological transcendental idealism and realism, Haitian Idealism or Vilokan Idealism, that posits that both phenomena (the profane world) and noumena (its mirror image where wisdom, ideals, and ancestors reside) are knowable through experience and the form of human sensibility and understanding (the categories of Kantian epistemology supplemented with, dreams, divinations, extrasensory perceptions, and trance states), which stems from the energy force of a God, and used to recursively organize and reproduce their being-in-and-as-the-world.

So on top of the twelve Kantian schematized categories of the understanding, divided into four groups of three (1. The axioms of intuition, i.e., unity, plurality, and totality; 2. The anticipations of perception, i.e., reality, limitation, and negation; 3. The postulates of empirical thought, i.e., necessary, actual, and possible; 4. The analogies, i.e., substance, cause, and reciprocity), necessary for experience by making objective space and time possible, Vilokanic/Haitian idealism adds dream states, trances, and extrasensory perceptions as a fifth group of three to make known the concepts, *lwa*, of the Vilokanic world knowable so that human actors can achieve balance between the phenomenal world and the former (Vilokanic/noumenal).

Hence for Kant experience requires both the senses, the a priori forms of sensibility, i.e., space and time, and the understanding, i.e. the twelve categories.

A unified consciousness (not a self or the Cartesian "I"), which is a structural feature of experience necessary to provide the unity to our experience, what Kant calls, "the transcendental unity of apperception," rule-governed and connected by the categories, experiences real objects that we perceive and exist independently of our perception of them. Thus, the spatio-temporal objects are necessarily relative to and subject to the a priori forms of experience, i.e., forms of sensibility and the understanding. In this sense, Kant does away with the noumenal world of absolutes, which is unknowable as the independent objects are phenomenal, relative to the a priori forms of experience. Unlike Kant, however, Haitian Idealism posits that the *nanm*, which provides unity to our experiences is a material thing, a Cartesian (material) I composed of three distinct entities (sometimes more as Haitian metaphysics suggests that a fourth entity, *lwa met tet*, may constitute the *nanm* of serviteurs in order to guide them in their decision-making) that are also tied to the natural world and can be manipulated in life as well as death. On top of it's a priori forms of sensibility and Kantian categories are dream-states, trances, and extrasensory perceptions, which allows the *nanm* to have access to the world of Vilokan/noumenal world where we can perceive the things that are phenomenal, relative to our a priori forms of experience, as they are in-themselves in order to achieve balance between the world as it appears to us and how it ought to be so that we can live abundantly.

Hence Haitian epistemological transcendental idealism (Haitian Idealism, Vilokanism, Vodouism, or Vilokan Idealism) is not only natural, but supernatural and paranormal to the extent that it supplements the synthetic a priori concepts Kant attributes to the categories of the mind with divinations, revelations, dream states, and extrasensory perceptions in order to ascertain the absolute (transcendentally real) concepts, ideals, ideas, etc., (*lwa*) of God as embedded in the noumenal (Vilokanic) world. (See *Figure1*). Moreover, it posits that these absolute *lwa yo*, transcendentally real concepts, ideas, ideals, etc., are part of the noumenal world (sacred world of Vilokan), which is not a plural world as plurality belongs to the world of phenomenon, and can eventually be known by extrasensory perceptions, human reason, understanding, and experience. However, in the human sphere the world of phenomenon and its plurality is a result of the development of the different levels of development (reason, experience, capacity, and modality) of the human subjects (not all humans develop their form of sensibilities and understanding at the same rate or in the same life cycle). Albeit humanity is reincarnated until they have ascertained all of the true concepts of the unitary world, which can be done so through experience and a priori, and will cease to exist (will cease to experience reincarnation) once they do so.

Haitian Idealism as such indicates a condition of transcendently real absolutes on the one hand as it pertains to the Vilokanic or noumenal world; and relativity in our notions of objects and reality on the other as it pertains to the transcendently ideal phenomenal world. In other words, Haitian/Vilokan Idealism is phenomenological, material, and ant dialectical in the sense that the emphasis is on the things (concepts, ideas, ideals) of consciousness as revealed to, and interpreted by, human individuals (via the form of sensibility and understanding) from the noumenal world of Vilokan. These things (concepts, ideas, and ideals) of consciousness they in-turn recursively reorganize and reproduce as their practical consciousness ant dialectically against the interpretive practical consciousnesses of others within a normative ethic of reciprocal justice of the socioeconomic/political structure of the Lakou as organized in a material resource framework. Out of this phenomenal world of plurality enframed by the noumenal, the concepts of beauty and goodness would arise.

## DISCUSSION AND CONCLUSIONS

### Haitian aesthetics

Just as Haitian Epistemology, Haitian/Vilokan Idealism divides its ideals and truth-claims between the sacred ideational world of Vilokan, which are transcendently real, and the phenomenal material world, which are transcendently ideal, so too is Haitian Aesthetics within Haitian Idealism constituted along the same lines. In the first instance are the Haitian, transcendental real, concepts (*lwa yo*) as derived from the ideational world of Vilokan or the noumenal world, which human actors ascertain via the categories and attempt to reproduce as their practical consciousness in the phenomenal world in order to mirror and achieve balance and harmony with it (Vilokanic/noumenal world). Hence just as with Vodou dance and rituals which are in place to recreate creation so too are Aesthetic principles a product of the geometric, ideational, and cosmic forces of creation. This means Haitian aesthetic concepts reach, on the one hand, into moral and spiritual realms where they have objective and universal values. On the other hand, they are a product of the particular whims, modalities, intellectual capacities, development, and varying tastes of actions in the phenomenal realm as human behavior attempts to embody and recursively reproduce the concepts and ideals to their fullest essence. So, whereas in the Vilokanic world the concepts exist in their ideal essences, in the phenomenal world, their (universality) beauty is represented, on the one hand, by their ideals and symbolic representations, *veves*. On the other hand, in the latter realm, the beauty and or goodness of the concepts depend on the extent to which the human actor manifests the ideals to their fullest essence in their praxis, which in turn has ramifications for the Vilokanic (noumenal) world where they have the potential to be

reified as new concepts or varying degrees of a main *lwa* or ideals.

As previously mentioned, the Vodou belief system posits that *Bon-dye*, God, is the architect of the universe, which was created via geometric laws of creation and cosmic forces. The “laws of creation” create the cosmic forces and other *lwa yo* in visible manifestations such as the planets, suns, plants, animals, and human beings within geometric spacetime. The Vodou rites are derived from the cosmic forces of the planets and suns created by the geometric laws of creation, which are recreated via the ideological apparatuses, i.e., peristyles, dances, songs, musical instruments, magic and rituals, *vévés*, altars, etc., of human beings. From the cosmic forces of the planets and suns, plants, animals, and human beings were created within geometric spacetime. Nature, the ideological apparatuses, i.e., symbols, musical instruments, lakous, peristyles, and ounfo of human beings, and their practical consciousness must correspond to these geometric laws of creation and the cosmic forces.

As such, human beings recreate this creation via the lakous, ounfo, peristyles, *vévés* (artistic representations of *lwa yo*, i.e., concepts, ideas, ideals, etc., of the noumenal world), magic and rituals, personal altars (*pe*) to the cosmic forces and ancestors, agricultural production, husbandry, and komes, which in total capture that creation and how humans are to live within it. As Gerdés Fleurant [10] highlights,

*[t]he primary unit of Vodun social organization is the lakou (compound), and extended family and socioeconomic system whose center is the ounfo (temple), to which is attached the peristyle (the public dancing space). Vodun, a danced religion, acknowledges the unity of the universe in the continuity of Bondye, or God; the Lwa, or mediating spiritual entities; humans, animals; plants; and minerals. Vodun is also a family religion in the sense that its teachings, belief systems, and rituals are transmitted mainly through the structure of the family. It has a sacerdotal hierarchy comprised of the oungan (male) and the manbo (female) and their assistants, the laplas (sword bearer), ounsi kanzo (spouses of the spirits), oungenikon (chorus leader), and ountó (drummers). In the absence of priests, the head of the family, much like a traditional paterfamilias, conducts the service. Most ceremonies take place in the peristyle, whose potomitan (center post) is believed to incarnate ancestral and spiritual forces of family and community. The people dance around the potomitan, which is the point of genesis of essential segments of the ritual process (pgs. 46-47)].*

The center post or *potomitan* of the peristyle is the solar support of the community, which unites *lwa*

yo, the earth, nature, sun, humans, plants, animals, etc. within one geometric spacetime:

*[the peristyle forms geometrically the following 1) the mitan, or center—the non-dimensional point; 2) the rectangle, or lengthened square; 3) the circle; 4) the triangle; 5) the straight, horizontal line; 6) the spiral; 7) the curved, horizontal line; 8) the round, vertical line; 9) the square, vertical line; 10) the perfect square; 11) the cross, or intersecting straight lines; 12) the equilateral and the isosceles triangle, formed by the beams which secure the post to the roof [16].*

Aesthetically speaking, in the world of Vilokan or the noumenal world the transcendently real ideational concepts are ideals represented by geometric symbols, *vévés*, of the *lwa* or concept they represent. During Vodou ceremonies the *vévés* are reproduced in the peristyle to summon the *lwa*. The *vévés*, traced with cornmeal on the peristyle floor through which *lwa yo* will emerge, must be reproduced exactly as it is discerned (via revelations, dreams, extrasensory perceptions, divinations, etc.) by the *oungan* or *manbo* from the Vilokan or the noumenal world or the *lwa* will not appear. So out of the spiritual realm of the noumenal world or Vilokan, the beauty of the *vévés* emerge into the phenomenal world where their concepts or ideals are transmitted (via dreams, divinations, revelations, intuitions, etc.) to the living via

its design and ideas, which they seek to embody and recursively organize and reproduce as praxis. Hence beauty and goodness intersect: the beauty and intricacies of the *vévés* convey the details, and ideals of the essence of the concepts that must be reproduced in the phenomenal world by the human individual who recursively reorganize and reproduce these concepts ideals, ideas, etc. as their practical consciousness. However, in the phenomenal world, these concepts given their embodiment by persons with different intellectual capacities, modalities, and development get bastardized and do not necessarily reflect the ideal forms or essences of the concepts as they exist in the Vilokanic world. Nevertheless, the relationship between the phenomenal world and the noumenal or Vilokanic is based on the extent to which the individual human actor internalizes and reproduces the concepts as their practical consciousness to their purest form, and become associated with them to the point they themselves become a *lwa* or concept of Vilokan. For example, Jean-Jacques Dessalines following the Haitian Revolution became a *lwa* (*Ogou Feray*, i.e., a political warrior) of Vilokan because he embodied the essence of the *lwa* to its fullest form in his actions and diplomacy during the Revolution. He became a paragon of the *lwa* *Ogou* in the phenomenal world, and in the Vilokanic he became a concept, *Ogou Feray*, political warrior, itself to which others may seek to pattern their behavior.

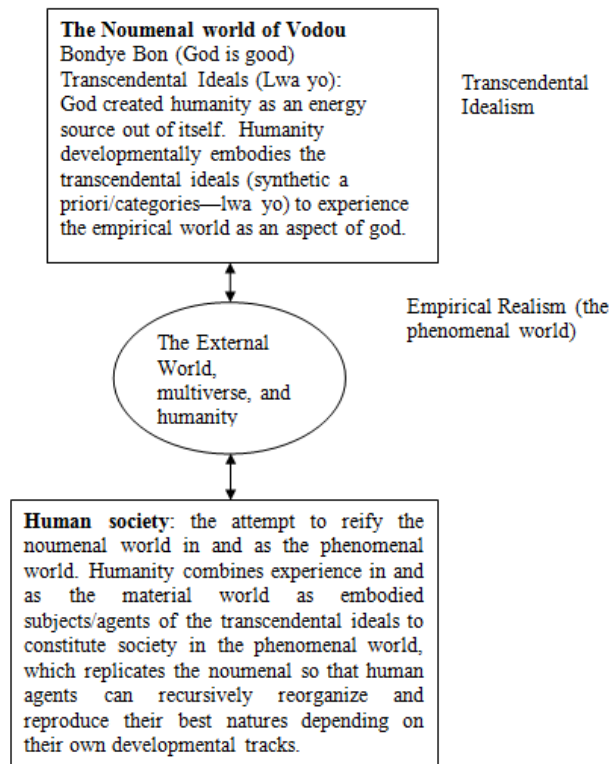


Fig-1: Haitian Epistemological Transcendental Idealism and Realism

**Table-1: Major Lwa yo in Haitian Vodou and their concepts**

Lwa (Loas)	Concept
1. Legba	Key to the spiritual world - Communication
2. Dambalah Wedo (Snake): The father of all Loas. The sun.	Animus – Masculinity- Paternal love and Medicine
3. Azaka Mede	Agriculture – Hard working
4. Kouzen Zaka (Brother of Azaka)(Peasant)	Agriculture – Peasant life –
5. Ayida Wèdo (femal counterpart of Dambalah): The moon.	Rainbow – Anima - Femininity
6. Erzilie Dantò	Maternal love– mistrust – Androgyny - lesbianism
7. Erzili Freda Dahome (rival of Dantor)	Love - Polygamy - Ideal dreams- Hope and aspiration
8. Ogou Feray	Political Warrior
9. Ogou Badagri	Scholar lwa. Prophecy.
10. Baron	Death
11. Gede (Offsprings of Baron Samdi and Grande Brigitte)	Spirits of the ancestors – The crossing from life to death.
12. Kalfou (Gede Mercure, the bad side of Legba)	Bad and good principle. Misfortune – Destruction - Injustice
13. Simbi	Water and cure for supernatural illness
14. Marassa (Twins)	Fertility – Androgyny- Jealousy – Capricious- Powerful healers.

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